

The West China Missionary News

MAY—1928

EDITORIAL.

RECONSTRUCTION.

A year ago, this country was in the throes of a political upheaval that shook the nation to its core. We are not concerned in this place and at this time with a discussion of the causes and effects of this national storm, save as it affected the work of the Christian Movement in China. Much might be said, and doubtless much will be said and written, about all this in the years to come when quietness and peace shall have been re-established and an efficient and just government once more holds sway in the land. What we wish to consider with our readers are some of the results of the storm; what remains after it; and then to ask a question about the future.

SOME OF THE RESULTS OF THE UPHEAVAL.

As we look back over the last twelve months, certain facts face us. The first is the withdrawal of missionaries from a great many centers. Just how many left their stations we are not now in a position to say. But if Szechuan is any criterion by which to form a judgement, then one would venture to state that at least two-thirds of the Protestant missionaries were withdrawn in 1927. The history of such withdrawals leads one to believe that a goodly proportion of those who left will not return. So one of the results is a lessened missionary staff.

Then accompanying this exodus, and in some cases the cause of it, is the expropriation of mission property by the military or the communists, or both. Already some of this "borrowed" property has been returned. In most cases it appears to have suffered while in the hands of either the military or civilians. What it has

gained is a thick coating of dirt. There is still a considerable amount of church and mission property in the hands of those who have no right to it. It will take some time to get it back.

And we may as well recognize the fact that in many places there has been a loss in the membership of the churches. While we rejoice over the way in which the general body of Christians has proved true to their faith, nothing is to be gained by endeavoring to overlook the fact that there have been lapses of membership in the churches. This might well have been foretold when we realize the formal and nominal Christianity professed by certain folks who call themselves Christians.

Along with the loss of missionaries, the temporary (we hope) loss of property and the diminution in the ranks of the church, comes a certain amount of the churches, schools and hospitals. But here we have cause for encouragement; for we think it will be shown, when fuller investigation has been made, that the loss is much less than some people thought it would be. Indeed, one of the benefits gained from the strenuous experience of 1927 may well prove to be the discovery of a genius on the part of Chinese Christians to so consolidate their forces that they can weather a national storm. If this should prove to be true, then we may all take heart of courage and hope; for it may be that another such storm will arise and the Christian church once more be called upon to endure persecution and the spoiling of its goods. This will certainly be true if those agencies which created the recent storm are once more allowed a free hand in the country. For it seems to be true that they rely on two slogans among others. One is down with the foreigner; the second is down with the Christian Church.

WHAT REMAINS.

As one attempts to take stock so soon after the passing of the cyclone, a few facts stand out to view. The first is that the church has to-day a tried and true membership. This is not to say that all those whose names remain on the church rolls are either tried or true. But among the names on those rolls are many—we venture to say a majority—who have faced the enemy and have held true to the verities of the Christian faith. For this we may all humbly thank our God.

We have already referred to the lessened missionary force, and halt at this place merely to express an opinion and a wish; that there is no need for as many missionaries in China to-day as there was before the storm, and that we hope the sending societies will not attempt to bring the quota up to its recent size. We do not stop to enlarge this point, but would be glad to hear from our readers on it.

The number of Christian schools is less this year than it was in 1926. That is not an unalloyed loss; especially if we are wise enough to take this opportunity of reviewing our educational program and rigorously to cut it so that those schools that are left shall be adequately housed, staffed and equipped.

WHAT OF THE FUTURE ?

This is the important question arising out of the brief review here presented. We do not propose to answer it at any length. Indeed, all that has been written is for the purpose of stimulating thought and discussion on this matter of reconstruction. We go on to suggest, very briefly, some directions in which we think the Christian Churches in Szechuan might well develop.

First, there should be a careful consolidation of our forces in order that we may do the very most and the very best with these forces. Second, a new emphasis should be placed on Christian education in the Church and school. More attention should be paid to the teaching of the history of the Christian Church so that the ordinary member of the church, as well as the pastor, might see how he is the successor of a noble army of martyrs who dared to be true to their Lord in times of opposition. With this should go classes on Christian doctrine so that the faith of the church might be strengthened and the inner life of its membership built up. And ever and always there should be constant iteration and reiteration of the spiritual nature of the Church of God in China. Not only should this be faithfully taught to the members of that church but it should be asserted with no uncertain voice so that those outside the church will come to know that we are a body of believers who are humbly endeavoring to learn the way of the Lord and to walk in it. Here is our task; let us arise and perform it.

BLIND BARTIMAEUS

BY WALLACE H. FINCH

Oh Lord, that I may receive my sight.
And nevermore be blind :
To the rose of the dawn above the hill.
To the matchless splendor of human will.
To the silent grief that often lies
Mute, appealing in human eyes :
To the brave fine things in daily life,
That lie deep-hidden from worldly strife.
May I nevermore be blind !

Oh Lord, that I may receive my sight.
And nevermore be blind :
To the sheen upon the blue-bird's breast,
To the glory of gold in the sun drench'd West,
To the hurt that is hidden in secret deep.
The holy courage a heart can keep :
To the wonder of faith, the glory of love,
And the infinite mercy of God above,
May I nevermore be blind !

SUBJECT IV.

THE CHURCH'S COMMON CONFESSION OF FAITH

Bishop Gore.

It is obvious that our conception of "The Church's Common Confession of Faith" is bound up with our conception of the meaning of the Gospel (Subject II) and of the Church (Subject III). And it is obvious that inasmuch as I am bidden to write my paper in preparation for our Conference at Lausanne some months before it takes place, and therefore without reference to the previous discussions, I am writing at a disadvantage. I had much rather have spoken *ex tempore* and so in continuity with the previous discussions. To remedy this drawback as far as I am able, I have written a shorter paper than my allotted time allows for, that I may have opportunity left me to connect my written words with the context of our previous discussions.

I stand for the conception of "the Gospel" which we gain from the Synoptics and especially from St. Mark. It is 'the Good tidings of the Kingdom of God' and that means the present arrival of that which the prophets had foreseen— the sovereignty of the good God realized in Israel among men. So the Church was by our Lord prepared, organized and sent out into the world under the leadership of the apostles, as the New or True Israel, a visible, sacramental, institution or society. It was not indeed yet the Kingdom in its full power and glory. For that to be made manifest the Church must wait for the 'presence' of Christ or what we commonly call His Second Coming with the profound transformation which that is to bring; but the Church—as we see it in the Gospels, in process of being refounded and re-equipped with a rudimentary organization by our Lord, or as we see it later at work in the Acts and the Epistles, as the body and organ of the glorified Christ inspired by His Spirit—is the authoritative representative of the Kingdom of God in the present world. Holding this high commission, its cohesion, as a widely-dispersed society of all kinds of men, is found in certain links which we are going to discuss—the apostolic ministry and the sacraments; but also and even more fundamentally in the fact of agreement in receiving as the Word of

God a certain doctrine 'to which' in St. Paul's expressive phrase 'ye were delivered'. This body of doctrine was in part what Jesus taught, but in part also a doctrine about Jesus, involved in the facts of His earthly ministry, death, resurrection from the dead, ascension to heaven, and the Mission of the Spirit. First it appears as the doctrine that 'Jesus is the Christ' or 'the Christ is Jesus;' then that 'Jesus is the Lord'; then that He is the only Son of the Father, or the Word of God, existing with the Father before all time, His Agent in His whole creative work, who, in the fulness of time, was born of a human mother and so 'made flesh,' and was therein crucified, raised and glorified, who again from the right hand of the Father has sent the Holy Spirit to constitute the Church His own body, to inspire it for its universal mission and to prepare it for its final perfection. This is the meaning of the Name of the Father and of the Son and of the Holy Spirit. This is what 'the name of the Lord'—the One God of the Jews—had become through the manifestation of the Christ and the mission of the Spirit.

Now speaking generally our modern critics are not disposed to deny that the New Testament as it stands presents us with this idea of the Church as a visible society, the home of the great salvation, grounded upon a positive Word of God, which it holds in common and which has the content which I have just described. It is very generally agreed that the doctrine of the Trinity and of the Incarnation is found implicit in the New Testament as it stands and that the doctrine of what we call 'the Nicene Creed' is not more than the doctrine of St. Paul or St. John made explicit, with the one word *Homousios* added to exclude the Arian interpretation of the Son as a demigod—a word in which it is not likely that St. Paul or St. John would have found, under the circumstances of its selection, anything to object to. So through Church History the Creed maintained its ground as the summary of the scriptural and Apostolic faith. And at the time of the Great Schism and the later schisms of the Reformation this doctrine of the Trinity and the Incarnation of the Eternal Son in the person of Jesus of Nazareth—the doctrine of the Nicene Creed—was the agreed point among all the divisions of Christendom, Catholic and Protestant.

But though modern rationalist criticism is not indisposed to concede the coherence and continuity between the doctrine of St. Paul or St. John and the Creed of Nicæa, it is disposed to deny the continuity between St. Paul and Jesus of Nazareth.

Paul, we are constantly told, was the creator of the idea of the Catholic Church and its sacraments and its metaphysical Creed. Jesus, whether we are to represent him as an ethical prophet of wonderful personal magnetism and authority, as Renan and Harnack have represented Him, or as an apocalyptic enthusiast as Schweitzer, never (it is suggested) aimed at founding any sacramental Church or other institution and never proclaimed Himself the Son of God except in a sense in which Israel was the Son of God. The 'metaphysical' ideas of the Creed—the doctrine of the Trinity and the Incarnation—are the development (only in the minds of His disciples) of the belief that He was the Christ exalted to the right hand of God. Thus there is a very widespread rebellion in the Protestant world against any 'metaphysical' creed. More than that, though it cannot be denied that by St. Paul and St. John the Holy Spirit is thought of only as something or someone indwelling the Church, imparted as a new gift from the ascended Christ to His members, and though this new gift of the Spirit of Truth is inextricably associated in their minds with the assurance of a divine revelation, such as we have described, which the Church receives as the Word of God, the modern world has developed a quite different idea of the Spirit of God as the inspiration of humanity, universal and progressive, which is man's birth-right; and it quite repudiates the idea of an authoritative message once delivered. It puts the 'religions of authority' which it rejects into contrast with 'the religion of the Spirit' which knows no bound and no finality, and owns no allegiance to any once-spoken word but only to the progressively realized truth,

Now we are brought here together to seek the path of Reunion. Reunion in any large sense means the bringing together of Catholic and Protestant. Perhaps we are all agreed in feeling that the Catholic Church needs the contribution of the Protestant Churches and movements, and the Protestant Churches and movements need the strength and spirit of Catholicism. We must be very patient with one another after these long centuries of alienation. But if we are to make any progress at all, we must start from some fundamental agreement on central ideas. Are we agreed that the Church, which is Christ's organ in the world, is meant to be a coherent body, based on a belief in a positive and final revelation of God, made in and through Jesus Christ, which it is its constant business to carry into all the world as the message of God for man's salvation? Again are we agreed that the doctrine of St. Paul

and St. John, given under the inspiration of the Spirit of Christ, is the true expression of His Mind for men? If so, we belong to the religion of authority. If so, the Church stands before the world as professing a common creed which is accepted as the Word of God. It does not seem possible to believe that St. Paul or St. John would have taken exception to the idea of a binding creed. They seem to me to assert quite clearly the principle of such a creed, and to recognize as inevitable the conception of an orthodoxy (*orthodoxia*) which binds Christians into one. That is the answer which I desire to see given to the first question. The answer which I desire to see given to the second, I have already stated. I cannot perceive where the Apostles' and the Nicene Creeds fail to find their justification, clause by clause, in the New Testament. I cannot moreover see how there can be any hope of reaching agreement between Catholic and Protestant on any other basis. As to 3 (*b*) supposing that the whole reunited Church is officially committed to these creeds, I suppose that there is no obligation to use them in any particular way in the Church services. But that is a minor matter for future discussion, if we can agree to accept baptism in the Name of the Father and the Son and the Holy Ghost. As to (*c*) I should wish to leave this question till some substitute for the Creed, in whole or in part, has been suggested which is at all likely to find general agreement. If here and now we are agreed in accepting the creeds as authoritative statements of the common faith, we can perhaps leave the abstract question of the necessary finality of the formulas for future discussion. We shall have accepted the principle that the thing to be expressed, in the future as in the present, must be not a different faith from the faith of the New Testament, but the same.

The question then for us today is whether we are prepared to accept the Creeds as adequately representing the apostolic faith and that apostolic message as really the message of Jesus and 'the Word.' If so, we can go forward in our large enterprise. If not, we can go forward in certain large districts of the field. There could be reunion among large sections of the Protestant world or again, perhaps, reunion between the Orthodox and the Anglican Churches. But any reunion between Catholic and Protestant in a large sense is inconceivable except on the basis of acceptance in common of the creeds as authoritative statements of the Faith in Christ. If such acceptance is at present, in such a representative body as this, plainly impossible, I think we must abandon our present attempt (though

only for a time) and devote ourselves to the more feasible task of consolidating all those who profess the Name of Christ without regard to doctrinal and sacramental differences, in an earnest pursuit of the moral and social aims of Christianity. If we can learn to act as one body on the moral and social field, we may become better fitted in another generation to approach doctrinal and sacramental questions afresh.

THE CHURCH'S COMMON CONFESSION OF FAITH

by

General-Superintendent Dr. Zoellner.

I must, at the outset, lay down a principle relating to my subject, which is common ground for all Christian Churches: namely, that the final criterion for all that claims to be acknowledged, believed and preached as Christian, is to be found in Holy Scripture. In spite of all varieties of interpretative method, and of the very different in which the relation of Scripture to tradition is conceived, in this we are all at one. But to the Lutheran, it is of special importance to emphasize this one supreme principle: for it is in this peculiar emphasis laid upon Holy Scripture, the Word of God, that the ecumenical character of Lutheranism consists.

I

The criteria to be employed in the discussion of this subject and of the questions it involves, must be deduced from Holy Scripture.

The evidence of the New Testament forbids us to treat the word "Church" as though it meant merely a Christian "social contract". The church is not an institutional coalition of

Christians, resting on a foundation of sociological law, and determined in the last resort, as an existing structure or as one in course of construction, by their ideas. That conception is the product of those currents of thought, originating in Humanism, Deism, the Enlightenment and similar movements, which, during the last two centuries, have first isolated the individual, cutting him loose from divinely-ordered modes of fellowship, and have then reorganized him in man-made social constructions of every sort. This movement culminated on the one side in the Doctrine of the "Super-man", and on the other in a process of agglomeration in which we observe the Superman, (like a 20th century Messiah), attempting to weld together the masses into one single will, in order to embody that will in himself; whether as its master or its servant, whether apart from God or in defiance of God, it is his aim to dominate the stream of circumstances, and to create a kingdom of happiness in which redemption has no place, to the honour and glory of the Spirit of Man. Call it individualism or socialism as you will, we have here but two sides of one and the same tendency, which in both its forms, and in all that it asserts or denies, is set upon the destruction of all social order which rests upon the Divine will and ordinance.

It is no accident that in the Epistle to the Ephesians, the *magna charta* of the Church in the New Testament, St. Paul sets the mystery of the Church side by side that of marriage—marriage as God ordains and wills it to be. For marriage is the prototype of human social life as God wills it to be, and the source from which other groupings—the family, the tribe, the nation, derive their origin: marriage, with the husband in his appointed sphere as the head, the wife as the soul, and children realizing as developing personalities their place within the order in which they find themselves. Here we have the joint action of past and future, talent and development, authority and freedom, with governance realized as service, and variety as the enrichment of unity; and all this enabled by the fidelity of the individual to his appointed task, and by dependence upon God, in whose service perfect freedom is realized by the operation of His love.

True social fellowship is a mystery: it can only exist as between persons; and personality demands self assertion, while fellowship involves self-surrender. But apart from God, self-surrender and self-assertion are mutually destructive: and here is the reason why no social fellowship apart from God ever endures. But just as God, holy and loving, asserts Himself

man-ward in self-giving, so we also find ourselves in complete surrender to Him, and that is why in human social fellowship, it is possible for us to make surrender of ourselves without loss, self-surrender being rather the way through which we come to ourselves,—“He who loveth his own life shall lose it: he who loseth... shall find”.

The breach of fellowship between God and man is the real and ultimate cause of the break-up of any other fellowship. Any social edifice which lacks the foundation of fellowship with God is built in vain, and can but lead to further confusion and incoherence.

For this reason the Church, the power centre of the kingdom of God, is the highest form of fellowship, and gives strength and coherence to all other human associations in the forms which God has ordained for them. From Him who is the Father all Fatherhood on earth, as St. Paul tells us, takes its name (Eph. 3,15).

It is in this sense that the Church is of God's founding, willed by Him in eternity, made manifest upon earth in time through Jesus Christ, and given substantial existence among men through the Holy Spirit, that it may come to its fulness in eternity (Eph. 1,3-12).

When the fulness of the time came, and God sent His Son, when the Word was made flesh, then the Church came into being on earth; for the incarnate Son of God is virtually and potentially the Church. But if Christ is potentially and virtually the Church, then His Word and Work is the Church's confession, alike in its inexhaustible fulness and in its wonderful unity and simplicity: it is *the* truth.

From the Lord of the Church, dwelling on earth, a Church upon earth comes into being. Through Him, and from His word and work, faith takes its beginning, and the dawning faith of His disciples is the dawn of the Church on earth.

But this germinal faith is the germinal confession of the Church, the first outline of the way of truth and of that Life which is the Lord Himself.

The confession of Peter is the first point of climax in the movement thus begun: “Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and known that Thou art the Christ, the Son of the living God”: a confession which the Lord takes up and ratifies— “Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it”.

It is to the Kingdom of God that our Lord applies the

similitude of the grain of mustard-seed. The logic of the principles just stated justifies us in applying it also to the Church: and so far as the Lord is Himself virtually and potentially the Church, He is also the grain of mustard-seed.

What He says elsewhere of the corn of wheat has the same meaning: "Except a corn of wheat fall into the earth and die, it abideth alone, but if it die, it bringeth forth much fruit": words which He, crucified and risen for us, translated into action. St. John's Gospel (13-17) makes the significance of the picture clear, and St. Paul brings out its meaning in Eph. 2, 14, where he says "Christ is our peace, who hath made of both one, and hath broken down the wall of partition... in his flesh..., that he might reconcile both unto God in one body by the Cross".

The germinal Church and its confession;—recall the disciples, seated at Emmaus, who say "Did not our heart burn within us as he talked with us by the way": or Thomas standing and saying, "My Lord and my God": or how our Lord, after that strange questioning by the lake of Tiberias, judging and gracious, true and loving, restores Peter to his office, and, in so doing, gives the Church its ministerial commission: "Feed my lambs, feed my sheep"; recall the confession which followed, so utterly humble and so blessedly whole-hearted—"Thou knowest all things. Thou knowest that I love thee".

Then comes the day of Pentecost; when the Father sends the Spirit through the Son, the moment of spring-time when the buds come into flower: when that which was hid comes to light, and, through a miracle, the Church stands out visibly in the world; the one Holy Church, alike the fulfilment of all the promises and the promise of ever new fulfilment; the day when the discord of Babel is transformed into the one language of the children of God by the power of the Spirit.

But that day of the entry of the Church upon the world must needs be also the day of the Church's confession. Peter, the appointed mouth-piece of the Church, declares it. It is the great Amen of the New Testament to the Old—Jesus, the risen one, the Christ, Messiah, Anointed, the Lord (Kyrios). And Paul, to whom is committed the great mystery of the oneness of Jew and Greek in the Church, of the chosen people and the Gentiles, declares its fundamental import: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was

buried, and that he rose again the third day according to the Scriptures (I Cor. 15, 3 ff.).

And, in a wider sense, three first Gospels come to us as the great confession of the primitive Church, owning Jesus as Christ and Lord. The apostolic letters take it up—"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I. Tim. 3, 16). The Apocalypse gives us a moment's vision of the worship of the Church triumphant, as it casts its crowns before the throne, and gives voice to the great confession—"Worthy is the Lamb that was slain", and the Spirit and the Bride say, "Amen: even so, come Lord Jesus". And John the aged utters the final word—"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth... and of his fullness have we all received, and grace for grace".

II

There we have the Church's confession, in that first period which lays the foundation and establishes the standard; there we have the "foundation which is laid", the corner-stone Jesus Christ, the initial courses on which the whole building is to be reared.

It is with this preparation that the Church goes out into the world.—As its extension increases, the resistance which it encounters demands a more intensive coherence. This is plainly seen in the Pastoral Epistles, with their increasing emphasis upon "sound doctrine", and upon that "good confession before many witnesses," which St. Paul's disciple is bidden to bear in mind. It becomes clear also in the necessity for a baptismal creed. The springs which rise in their purity from the rock of the primitive Church are merged into one stream: the Creed is unified. The *militia Christiana*, the mortal conflict against apparently overwhelming odds, required a password (*symbolum*) and a banner round which the army could rally. It was thus that the Apostles' creed, *symbolum apostolorum*, come into being. Who was its author? The same question is often asked with reference to our folk-songs, and the answer is—no one knows. It was a birth or a growth: a product of Christian "common-sense," the great inner unity of the brotherhood. Its content is that which God, the Three in One, has done and revealed. It speaks in monumental accents of the great acts of

God in creation, redemption, completion : in birth and re-birth : it moves from eternity into time and from time into eternity ; past Christmas, Good Friday, Ascension and Pentecost, on to the fulfilling of the day of the Lord, the coming-again of Jesus Christ ; its last words lay stress upon the sphere of the Spirit's activity, the one Holy Church, wherein, out of the depths of forgiveness and redemption, the great purpose is wrought out towards its end.

Side by side with the Apostles Creed comes the Nicene : the one is the folksong of the people of God, the other the product of the conscious art of its theologians. The latter took shape, as we know, through conciliar enactments, yet it was none the less significant, none the less truly a product of the Spirit. Let me note another difference as well—how that in the Apostles' Creed we have the Holy Spirit in a Latin guise, and in the Nicene the same Spirit uttering himself in Greek : on the one side the language of the people of hard fact, a race which expresses itself in granite blocks and monumental phrases, and on the other the swift-moving stream, whose mighty waters catch and reflect the majestic beauty of the eternal sunlight.

Yet objective and subjective are here in close alliance. How massive are the initial words—Credo, I believe ! It is the *fides quae creditur* and the *fides qua creditur* at the same time : alike the faith which is believed and the faith by which the act of belief is made. Objective and subjective are here at one : here we have the one holy Church, that fellowship which does no despite to personality and in no way obliterates its varieties, but perfects them and welds them together in the great polyphonic chorus of the *noynirlyos vouia*, the manifold wisdom of the One, of whom and through whom and to whom are all things : to whom be glory for ever and ever.

III

These creeds, the Apostles' and the Nicene, are the common heritage of the severed Church. This is the weightiest general statement on which I must now lay stress. This is not the place for a descent from the heights which I have depicted, into the depths in which those severances come about. One point alone must be stressed. A German theologian, Prof. Dr. Ehlert, subsumes the entire developement of the relation between Church and World under a law of *Synthesis* and *Diastasis*, to which the continuous process of inspiration and expiration in the

human lungs affords a rough analogy. The first period is one of *Diastasis*, a period in which the Church is concentrated upon its individual character and upon all that distinguishes it from its environment in the world: it is dominated and controlled by its sense of *difference*. Yet inasmuch as the Church is necessarily a missionary Church (just because it is aware of its own uniqueness), this first period leads of necessity—accurate dating is obviously out of the question—to a second, a period of *synthesis*, in which the Church presses forward into the world. But the further the Church presses on into the world, to overcome it, the greater is the peril of its becoming overburdened by the world. Then comes an inevitable reaction: the world-church has gone too far in the direction of *synthesis*: the turn of *diastasis* must come: the desire to set the seal of authority upon one's own achievements is an ever-present peril: and thus there emerges an unavoidable cleavage between those who remain attached to the results of *synthesis*, and those who, in order to preserve the authentic essence of the Church, are compelled to insist upon its *diastasis* from the world. For a historical reinforcement of this contention, I need only refer to the movements of the fifteenth and sixteenth centuries.

However this may be, one thing is indubitable, that all Christian Churches have in all essentials actually taken as their heritage the Apostles' and the Nicene creed. Developments beyond this point were exposed to a twofold peril. I have already called attention to the close interaction between the objective and the subjective in the Creed. The peril lay in the dissociation of the two elements thus combined. Such a dissociation left the objective element lifeless, and exposed to petrification: a relic, in itself only a historical specimen, and yet anxiously guarded. What was left of faith was little more than an external assent, devoid of life and power. Or if on the other side the subjective element was overpressed, the objective was exposed to the danger of losing so much of its coherence and solidity, that the essential content of the Christian religion was mis-conceived as consisting in subjective emotions and conditions, opinions or views. It would be impossible to indicate more closely here all the forms, of the former or the latter type, with which history confronts us. Nor would I presume here to function as the critic of other Churches, or to express a judgement on the question how far, in those Churches, the danger of over-pressing the objective has tended in the direction of excessive rigidity. All I will say is that in Protestantism, over a large area, the second of the two dangers

has become acute. And even upon this point I must not enter into further detail, especially as it has received further attention in the first speech upon this subject. I therefore content myself with a particular reference to German critical and idealistic theology. Yet I must observe with emphasis that in spite of the considerable influence of that theology in our time, the Evangelical Churches in Germany have held fast, through the whole period, to the Apostles' Creed. It has maintained its place unshaken in their liturgies and ordinances, in Baptism and Ordination. And while, quite recently, an extreme religious subjectivism which is a law unto itself has been striving hard to free itself from all that is specifically Christian, there is a very manifest movement of reaction against it, which perceives the abyss into which a one-sided subjectivity must fall, and is putting out all its strength for the recovery of the objective, recognizing, of course, that subjective and objective are one, and that the revealed grace of God must be accepted and grasped by the energy of a living faith.

IV

From this point we have now to draw the inferences which are relevant for the purposes of this Conference.

If our hearts are stirred by the question whether there is any road of return from the inward divisions of the Churches, back towards unity, the first thing to be said is that no genuine road can evade the question of credal confession. Its creed is the inmost expression which any Church can give to its life: and therefore nothing can truly help us forward unless it grows out of what is thus most inward, and grows out of it through that power of the Spirit from above which leads us ever onward into the fundamental depths of the word of revelation. It follows from this, again, that no inward union can be really promoted by the construction of artificial formulae. Such formulae are like a piece of paper stuck over a crack in a wall, which may hide the crack for a while, but cannot repair it. The French proverb says that everyone has the defects of his qualities: and the saying, if taken with a grain of salt, is true of the Christian Church. That is a rather too delicate topic for detailed exposition. I must leave it to the representatives of other Churches to reveal what their merits and their demerits are. As far as Lutheranism is concerned I think I have already spoken plainly enough. Let us draw the conclusion which

the matter, as it is now before us, demands: namely that each should keep a firm hold on the talent God has entrusted to him, and do his utmost to renounce all misuse of it; he should develop what God has given him in consonance with its character, and yet develop it in such a way that each, as the process of growth demands, may learn from others what they have to teach. Our common heritage, *the Symbolum Apostolorum*, must be and must remain the basis upon which this work is done.

"What thou hast inherited from thy fathers, that shalt thou ever anew strive to make more and more profoundly thine own, that it may be thy possession." The mutual interaction of the two elements, the subjective and objective, is the goal we must keep in view; and, as a Lutheran may rightly urge with particular stress, in seeking it we must give to Holy Scripture, more and more, its rightful place as *norma normans*. However long and hard the road ahead may be, it is the road. And God's Spirit, the more we cease to limit His working, can lead us up even the steepest places more quickly than we can here and now imagine to be possible.

Is it our task to-day to attempt the formulation of new Confessions of faith, in order to hasten the coming of unity? The thoughts I have laid before you lead me to answer the question, so far as it concerns the present moment, in the negative. So far as I can see, we are not in a position to formulate any new creed. Artificial ingenuities of restatement, so far from helping us, can only increase confusion. Creeds must grow out of inward actualities: and only if a time is vouchsafed to us in which the music of belief finds spontaneous expression once more, will a new confession of faith become possible.

Let us fix our eyes, however, upon the goal: that each one of us should grow up in his measure into Him who is the Head, until we come to the measure of the fulness of Christ: not to a flat uniformity, but to oneness in the Spirit through the bond of peace, to *una sancta ecclesia*, one Church with one confession, held fast with the grasp of life.

UNIVERSITY DAY

University Day fell this year on April tenth, the last day of Easter recess. The day was perfect as Nature makes, with the campus a bower of blossoms, and a complete success as far as the exercises were concerned.

University and Sr. Middle School students, Jr. Middle, Primary and Kindergarten pupils of all our schools about here, a goodly number of graduates, Faculty and invited guests filled Assembly Hall beyond capacity. Mr. Denham, organ-wizard that he is, presided at the organ leading the whole body singing at opening and between speeches and giving an instrumental interlude in the program, provided our only Music. Mr. Fang, vice-President *pro tem*, in his introductory remarks spoke of this eighteenth anniversary of the founding of the Uni. as calling for special thanks giving because of the many vicissitudes thru which we had been led to this day. Dr. Taylor followed in his usual forceful style giving an historical resume, most interesting and calculated to bind the students more closely to their Alma Mater. In substance Dr. Taylor said that in order to better understand we must go back some years before the Uni. was started. The new system of Education in China began with the young emperor's edicts in 1898 abolishing old style examinations. These edicts were not however carried into execution before 1904. Dr. T. arrived in China in 1903 in time to feel the new stirrings of life along all lines but specially in Education. He reached Ya-cheo just in time to see the last Fu Examination, where contestants for degrees were shut in tiny cells to write for three days. The christian church which had up to that time, nothing higher than Middle School grade schools, began asking how she could help China in her great task of Education in these three Provinces of one hundred million people. In face of so stupendous a task she could do but little, yet six of the leaders of those days met in Chengtu 1905 to consult as to *what* contribution the church could make toward meeting the need. Their main idea was to develop a system of good schools from Primary up to Higher grades. The University was eventually established in 1906, first one plot of ground then another having been bought and temporary buildings erected in which nine students and more teachers began work in 1910. The teachers had to wait their turn for teaching, each his own specialty. Not much money was needed in the very beginning but a University is not established or run without a large amount of money. "This problem became an inspiration": many letters were written which gained both friends and funds for the project. For the material development, land and buildings, Dr. Beech and others planned and labored for years with what result all can see. The corps of teachers was provided by the four Co-operating Missions often at great sacrifice to the work they had already in hand. From-

the beginning the ideal of the founders was to work, as far as possible, *with* the government in education. Their first plan was a four years course, but in accordance with their ideal, when the gov'm't Educational Board changed to a six years course, we also changed and were but well started along these lines when again the gov'm't changed to four years course and we are again changing in order to work in harmony with it. In face of many difficulties our student body has grown from nine to near two hundred. There is now practically the same need and opportunity which existed in 1904, and the same desire to help the only government University to "push back the blank wall of ignorance which confronts the people of Szechuan", a population of sixty million in a territory no larger than France. Dr. Taylor mentioned the danger of mass education citing as example the U.S.A. mass production of ships, and also mistakes in mass education. Education is not physical and mechanical but deals with body, mind and Spirit, so much freedom and liberty of choice must be given in our higher institutions of learning. He charged them to avoid the mistakes of other nations along educational lines but to study the excellences of each nation adding to these their own thus building up a most excellent Educational system and hoped that when the country has found peace and a stable government been established there may be liberty granted to experiment along all lines of Education.

The Commissioner of Education M. Hsiang, was clapped enthusiastically both as he rose to speak and specially after speaking. The following outline was given me by Mr. Sparling. Mr. Hsiang's address followed after that of Dr. Taylor who gave a short history of the development of the University from its inception. Mr. Hsiang congratulated us on the success which we had achieved up to the present and wished us every success in the future. He contrasted our institution to that of the government in this regard. While we were able to make our plans for years ahead and carry them out with regularity the government institutions were continually meeting with difficulties, financial and otherwise, which retarded progress and forced the giving over of plans. This difficulty faced, not only government universities but also primary schools.

Mr. Hsiang then spoke of the opposition which had confronted Christian education during the past few years. Owing to communistic and other movements there had developed throughout China a well organized movement against Christian education which planned to entirely forbid any but government

Schools to function in the country. This agitation had begun in Eastern China but we find that troubles begun there inevitably reach Szechuen and this province follows the lead given by others. This opposition, he said, was caused by misunderstanding which began in a wrong conception of foreigners and their work in this land. It can be traced back to the time when the common people believed that foreigners even killed children and used their eyes as medicine. Opposition, to foreigners has been a little more intelligent during the past few years but is still based on mistaken ideas. With these mistaken ideas, are mixed some which are based on attitudes which looked to the Chinese as efforts to get a hold upon China. Consequently there, developed such slogans as "Break down Imperialism", "Take back all Educational Rights", "Drive out all forms of Cultural Invasion". Missionary work was thought to be an acute type of this latter and therefore it must be opposed. A closer examination of the work of the church and church schools has revealed the mistakes in these slogans and China has learned that Religion and Morality are one. There has been a form of religion which might be called superstition but enlightened religion and morality are closely connected and one cannot develop properly without the other.

Mr. Hsiang told of conversations that he had had with Dr. Beech in early years when they planned to develop Industrial Education in the province. They had large plans for the better manufacture and use of wool, skins, medicines and silk which abound in Szechuen. Mr. Hsiang is very enthusiastic for this form of education but the opportunity has not yet come to follow his cherished plans. He has hopes for the future.

Mr. Hsiang then warned the students against political agitation. Politics and education should be separated and the student should give his undivided attention to the latter. If students will be contented to improve their knowledge, the opportunity may come later for them to make real constructive contribution to the work of the government.

Not the least interesting part of the day was the ceremony of unlocking the two wings of our new Medical-Dental building. The audience formed in procession, walking two by two under a hot sun to the buildings, where Mr. Small, on behalf of Canadian Methodists who made the gift, presented them, after which Commissioner Hsiang unlocked the East wing for Dr. Wilford and, later, the West wing was unlocked by Dr. Taylor. Large, well-lighted and ventilated rooms furnish ample and convenient facilities for these two departments which, up to

this time, have been crowded in Biology and other buildings.

Thus is passed another mile-stone in the University's growth. Congratulations to all who have co-operated and contributed to this end, and heart felt thanks to our Leader under whose guidance all have worked.

E.B.L.

"THREE THOUSAND MILES BY LAND AND SEA"

In certain circles one is asked "what is your attitude to China" while in others it takes the form of "how does it feel to be back?". Now that so many of the former Chengtu community have made the "not altogether enviable" trip to the coast and the returning numbers are swelling, the time will soon be past when such impressions will have the publicity of print and so I must hasten to concur with the first request, lest it be not made a second time.

It is safe to say that one's impressions of China are a variable quantity and are far too varied in scope to set down in print. One's hopes have risen so often and fallen just once less, that it is well to withdraw from the coastal areas and get back to Szechwan where you may expect a consistent view, at least between mail days.

The impressions of the road are only slightly less varied: beginning with the day stuck on the sandbar in sight of Tientsin and ending with the view of the Senate chamber where they were discussing the problem of "where are we to register the University". The most lasting impression of Peking will be a blizzard and snow blowing down one's collar and up one's trowser legs, while the multitudinous boxes and trunks which go with a family moving, slowly wended their way on a pushcart over the snow drifts to the Peking Central Station. Even the camels looked cold that day as they tramped in single file along the beaten path by the city wall. There are other memories, however; and to have lived in Peking is a treat. The Forbidden City, the Summer Palace, the Winter Palace, the Temple of Heaven, Yenching, etc. call up visions of palaces, temples, antiques and wooded groves that are sweet to remember. The hospitality of the P.U.M.C. staff, the facilities for scientific work in the luxuriant laboratories, the association with well-

trained keen Chinese, have warmed our hearts and stimulated us in the endeavor to secure Chinese leaders with first class training and the spirit of true scientific research. One sees there the results of excellent training and superb facilities and one cannot but feel that the task is well worth the effort.

By Autumn, Peking seemed to have passed the stage of political anxiety and become resigned either to a continued Northern control or to a southern success. The fond idealism of last Spring has departed and a united China seems rather the result of years of education than of a season's fighting. North China suffers most if not all of the ills so rampant in other parts of China and in addition has the cold which froze 500 beggars and poor in the month of December alone. Business is largely at a standstill and the population is reported to have dropped 20,000 in a few months, in Peking alone. Many Chinese firms as well as foreign, have closed their doors and bankruptcy faces many. The student class is said to have dropped from 15,000 to half that number, due to hard times plus the persecution of radicals among the student body and the merciless execution of those suspected of "communism".

Tientsin proved to be far larger and more developed than I, at least, had expected but the effect was rather that of a "sepulchral city" with so many of its massive buildings closed and boarded up. Streets of banks, business houses, hotels and offices seem to have been just completed in a great building boom and caught by some dread epidemic. The outward magnificence is there, but little is going on. Added to the general unrest and unsettled conditions, the trade has been curtailed by two important features. One is the cutting of the Hankow and Nanking railway lines and the other is the silting up of the river and consequent cutting down of trade. Only small draft steamers have been able to come to Tientsin for a year or more and the unloading of goods at Tangku for railway or motor transport is fraught with extra difficulties of taxation, loading and unloading costs. Sitting around the hotel lobby while we waited for the "due" steamer from Dairen, one caught many bits of conversation as to the difficulties of business, the closing down of work and the desire, of the younger men at least, to get to one of the newer, more stable countries of the world. The more realistic, though only personal, impressions of Tientsin are rather of a stretch of hard ice, lights, a crowd of hockey fans, skates glistening, the puck striking the boards, fast moving figures in red or green shirts, shorts and padded kness and the cheers as the struggle over a bit of rubber con-

tinued for an hour.

We travelled from Tientsin to Dairen and from Dairen to Tsingtao, with an American engineer and his family, They had been resident in a government school of engineering near Tientsin on a four year contract and were now trying to catch a Norddeutscher Lloyd steamer sailing from Kobe the day we were due in Dairen. Added to their dis-appointment in the quality of the work being done at their college, the lapse of six months salary and the uneasiness of living in a compound that Feng Yu Shang's men used as a trench line in his 1925 dispute with Peking, they expected to lose their sailings when we stuck on two conqueive sandbars near Tientsin and struggled for 24 hours against tides and the ice of a freezing river. Little wonder that they had no enthusiasm for an institution turning out 500 "engineers" each year who could find no employment in their line and a budget that promised little likelihood of sending them on the last few months salary or travel expenses home. He put it thus "Dont let any friend of yours take a job in a government institution at present".

Dairen, in its contrast to the Chinese cities we have seen, was impressive. The active keen little Japanese, the smooth running speedy electric cars, wide paved streets, dazzling electric lights and efficiency written every where, made us marvel and contrast this with Peking's trams which might stop for half an hour anywhere and as I saw it one afternoon, not a soul got up or riled the conductor for 20 minutes after the car had ceased to move. Still we think we see in the Japanese faces less frankness and in the Chinese, more friendliness, courtesy and trust and so we are well content with our China as our field of labor. Dairen is a city with a great future and her development will be rapid. It is the door to Manchuria and the 1800 tons of beans and peas that were put on our steamer for shipment to Shanghai, are a sample of the vast agricultural wealth of the land in-behind this modern port city. The 1800 tons were also desirable to stem some of the roll which makes coast-wise travel so easy on the kitchen staff of passenger steamers.

Tsingtao is a place of beauty and a few hours is not enough for an appreciation of its wide paved streets, its artistic houses and its harbor facilities. Better was the day in August as we went bathing suits and plunged into the rippling waters of the bay. That day contrasted with the hot muggy days of Shanghai in July when the bathtub was too hot and one was equally damp in it or out of it.

When one has but 10 days in Shanghai in which to reassemble the family's goods, divide them into three sections and start two sections off in opposite directions, one does not delve into the underlying bases of control or the slow developing movements of this complex city. Add to the haste of these days the struggle for passports, visas, shipping papers and then have the passport stolen 36 hours before the family sails and you begin to get a glimpse of the kaleidoscopic view we had of Shanghai on this trip. Shanghai maintains a foreign atmosphere including that quality of self importance. It is a country in itself and with problems as varied as those of any European state. Its traditions are as sacred. You may destroy our trade, take away our respectability, but you must leave us our traditions and our dignity. Yes, it is a great city, saved, so they say, by His Majesty's and Mr. President's troops, and the trade goes on to the tune of 90 ships passing up or down the river per day.

Shanghai gives one, more than an impression, it gives one the certainty of the fact that beyond Hankow is "the unknown". The man on the street or the clerk in the shipping office cannot understand anyone wanting to travel beyond Hankow. Even a few busy days in Shanghai convinced me that neither the Consulates nor the Shipping offices would ever furnish me with the desired information as to up river steamers and if I wanted to go to Szechwan, there was only one way and that was to go to Hankow and learn about Ichang, then go to Ichang and learn about Chungking or at least about Wanh sien.

We should have travelled on a comfortable passenger steamer but a rumor came down of the "Kingwo" about to leave Hankow for Ichang. With a hurried adieu to the wives still "holding on", we boarded a freighter and for the next four days we listened to the yarns of a river captain or appraised the "new process" records of the "Vivatona". We meant to see Nanking with its flood of office seekers, its burnt houses, looted consulates and awakened masses, but the sun was busy on the other side of the world at the time and we awoke to find ourselves nearing Kiukiang.

Wherever we stopped on the river, it seemed to be Sunday, or perhaps it was just the quietness and lack of business, the closed doors and the idle people. Kiukiang was so dead that Rip Van Winkle could have slept twice as long without disturbance. We even preferred the mild excitement of deck quitoes to the warm idle streets of the city.

At Hankow it was still Sunday, but nearing the Monday

morning atmosphere. The harbor was well supplied with steamers and the coolies on the shore lined up like college students at a football game, to have their turn at carrying a bundle from the steamer to the go-down. Even the rickshaw coolies would have taken off their hats to you if they had possessed such a thing. Even the grass along the bund had started to grow and if it hadn't been Sunday we might have felt that Hankow was on the way to revival.

The feeling seems universal at present that you need an escort from Hankow to Ichang at least. Temple Hill has the habit of letting off a few artillery pieces at passing steamers and a number of steamers even with escort have been hit by these bandits. One ship of our escorted party of six had received a shell on a previous trip and 4 men were killed. We happened to meet the down river escorted party at this particular point and both gunboats lay with trained guns while the convoy moved past at all possible speed. Despite the expectations and even the mild hopes of us "old soldiers" nothing happened to us and the weather was delightfully warm, the country beautiful.

Though the Kingwo was much the fastest of the convoy, we had to stay in line and stopping each night it took six days from Hankow to Ichang. The exceptionally low water made steamer travel above Ichang very doubtful and the indications were that we would be in Ichang for a couple of weeks. It was a curious sight, to one familiar with the Yangtse brown water, to see the clear green water without semblance of turbidity.

Ichang was nervous and martial law in force. The bandits were said to be but a few "li" away. Stores barricaded their doors about four o'clock in the afternoon and we found it impossible to even change a dollar on the street. For all the goods in the stores they might as well have closed altogether for repeated incursions of military forces had deprived them of stock. The telegraph was not working in either direction and like many other places in China "if in a hurry, write"

It was Sunday again in Ichang and Rev. Tocher preaching, but the hope of a steamer leaving at daybreak, sent us scurrying around the harbor in a sampan. By dint of argument we were finally allowed on the Japanese steamer "Chialing", provided we only brought two pieces of baggage each. Next morning we were into the gorges and were met by the downcoming brown muddy water, the foretaste of the 1918 supply.

Our speedy passage from Shanghai was in great contrast to that of many other "West Chinaites". Our University

Chinese Vice President had left Shanghai while we were still in north China and we heard of him and a party of Christian leaders who had attended conferences in Shanghai, being delayed in Ichang and very desirous of an escorted or guarded steamer. They had departed the morning of our arrival, after several weeks delay but Mrs. Gentry, her two small children and some M.E.M. ladies were still there. It was finally more than two months before they got to Chungking and Ichang at present is not like a summer resort. Several of our co-travellers had left Shanghai last November and making enough trips up and down the river to qualify for pilot's certificates-see Miss Jones for detailed information.

As we swept around the "S" like curve at the Kung Lin Tan, we plowed past the "Chi Chuan" half submerged in the lower section of the rapid. She proved to be the ship carrying our Chinese colleagues and one owned largely by Chungking Christians. We anchored above the rapid, but I am sorry to say, "not for the purpose of taking on extra passengers". On shore was a pile of dilapidated goods, oil cans and baggage. On top and on guard were a number of the "brotherhood of Buddhistic followers of the righteous way". They were picturesque in their red turbans, red sash and red puttees. They carried only large glistening swords and are reputed to have captured and destroyed hundreds of rifles taken from soldier bandits. The corollary, though we dont vouch for its authenticity is that the said soldiers were Gen. Yang Sens' and in retaliation the soldiers were offered several dollars per pair for the ears of "sacred soldiers". The report was that the troops had several bags full of ears as they came up river. The "sacred soldiers" which we met were very friendly and came on board as we anchored. They told us of their creed and aim to put down banditry. Their power lay in their inviolibility to bullets. They had been of great assistance to a crew of the Yangtze Rapids Steamship Company when one of their steamers was wrecked in the same rapid a week or two before. The story had been thrillingly told to us in Hankow by Mr. Rape on his arrival. He came down to Hankow to repair tooth broken, not by bandit bullets, but by eating shot in wild duck.

Several times in the gorges, we gathered behind the armor plated bridge while the ten stalwart Japanese manned the port-holes. We passed through without a shot being fired though it was hard not to wish for a retaliation when in the Chin Tan we hung at full steam ahead between gaping rocks swinging from side to side while the local chief finished his

breakfast and endangered all lives on board for 40 minutes as he demanded \$800 to allow a cable to be put around a nearby stump. His nonchalance and superior air was aggravating in the extreme and he finally drew \$500 from the boat.

Wanhsien still retains its reputation of being "expensive" for steamers. Wharfing dues, without the wharf and parking taxes without the park make a stop undesirable but according to contract you must stop. Some 15 steamers had been commandeered a month or so before and held until the water was too low for them to return down river. Several were aground, waiting for the rising water level.

We were now in Szechuan and breathed the air of that province where "the local situation gives little cause for alarm, people friendly and officials acting firmly". The banks were under cultivation to the water's edge and sloped up to the conical hills. The bamboo spread its feathery tips above the clumps, the yellow rape contrasted with the lighter green of the poppy and the darker green of the soy-bean. Wild duck flew up in clusters and the lazy water-buffalo wallowed by the shore. In the distance I saw hills that resembled Omei and I took deeper breaths while my companion, a native of this land, exclaimed, "There's something in this scenery that stirs one as no other does".

Chungking in low water is impressive. It rises up high above the river level like a mighty citadel. The new cement facing to the cliff, the new gate and broad stone stairway were a marked improvement over previous times and perhaps the interest on the Standard Oil and Asiatic Oil Company's stocks has helped the municipality. The city was quiet and there was no animosity evident. True, the wharf carriers sat on the verandah half a day to extract twice the regular prices and the ferryman refused to "kao lung" until you had doubled the fare, but these are rather the manifestations of an economic struggle where "might is right" and all are treated in the basis of "get as much as you can and do as little as you can".

Another Sunday passed and I was on the overland road. Though alone, I had great confidence in my military escort until the second night out they proved that they could not protect me but could not even protect themselves. In the inn at Hochow, we were visited by some local hirelings and the escort were deprived of their uniforms and so I decided to dispense with their escort, since they now had not even the outward semblance of law and order.

The overland trip took but 8 days for with a bicycle strap.

ped on a "gang", it was easy to use the odd pieces of improved road and I enjoyed the feeling of gliding down the graded hills between Lo Chih and Chien Chow and then on toward Lung Chuan Ih. The poppy seems to rival the beans and cereal crops and though a nice plant, scientifically speaking, its social implications are depressing.

Away up in the hills near Cha Dien Dz one afternoon, I strolled beyond the town and climbed a nearby hill, to sit and look out over the fertile land. A few feet behind me was a dirty broken down "tu di miao" (wayside shrine). The black warrior-judge stood with grimy paws and diabolic mien, putting fear into the hearts of the simple minded peasants. One leg had fallen off his highness and his associates on either side were savage looking and hideous. It was crude, coarse and pathetic. As I sat there in the evening glow, I thought of the millions of simple farmer folk, past and present, who are held in superstition and fear by such ugly impotent idols. Held in bondage by crushing taxes, inhuman military power and lack of educational facilities, they are dumb and live close to the starvation line, in filth. Then I looked out unto the hills and the vast stretches of rich land. The fields were green and yellow, the beautiful terraces glistened with light upon the water and the white farm houses were clean in the distance which lends enchantment. I saw the faithful farmer in the fields, the children leading the buffalo to pasture and the smoke of a hundred chimneys showing that the evening meal was in preparation. Hill upon hill, cultivated to the summit, basin and summit mirrored in the flooded fields ready for rice. I too breathed deep and said "It is beautiful, it is wonderful, Great is Jehovah". So great a country, so fertile a land, must in the scheme of things have a great future. My thoughts went to the talk of a year ago, the international misunderstanding and the possible war. Then I thought of the torn fields of France and Belgium a few years ago, its shattered houses and levelled cities and I whispered "may peace soon come to the world". It seems incredible that modern instruments of destruction should ever be brought into this land where 95% of the people are surely peace loving, friendly and desire to live and let live. May we Anglo-Saxons lead in the progress toward international good-will and the realization of a universal peace. It was dark and I descended to the smelly street, the greasy courtyard, the cob-webby inn and the bed under suspicion.

Next day I cycled in from Lung Chuan Ih and found Chengtu—even as of yore—.The same plank stretched over the

ditch by the East gate road, the same cracked stone threw me off along the river path and the same old gateman greeted me at the compound wall. You all know what it is like here, so why tell you? In a week I felt as if I had been here for months and the spirit of the place descended on me so that like Edna Vincent St Millay I said ;--

“Was it for this uttered prayers
And sobbed and cursed and kicked the stairs,
That now domestic as a plate
I should retire at half past eight.”

THE ONE-IN-FOUR AND THE FOUR-IN-ONE STREAMS OF THE CHENGTU PREFECTURE.

The writer had the privilege at Chin Min to visit Kwanhsien with some missionaries and some U. U. students and he believes that it may be of interest to the readers of the News to write the following notes.

THE FOUR STREAM PROVINCE :

Szechuan very properly christened herself from her characteristic streams. These four streams are those which empty into the Yangtse at Chungking, Luchow, and Suifu. These rivers are masterful, gorge-ous, quietly beautiful, wonderful and or useful as the case may be, but withal typical characteristic of the province,—well distributed. Each of these rivers has its own characteristic boats or rafts or crafts— crafts of line and rudder to meet the exigencies of stream volume and velocity and idiosyncrasy. Each river has its peculiar charm and beauty. Each river ministers to its own life in its own way. But it is not of these rivers, that this note would treat, it would mention that river that takes its rise beyond Songpan and debouches upon the Chengtu Plain at Kwanhsien.

THE ONE-IN-FOUR STREAMS:

Chengtu and fifteen of its sixteen hsien (districts) are located upon a great inland fan, an alluvial fan with handle at Kwanhsien. The radiating streams from out of Kwanhsien constitute the ribs of the fan. These ribs slope away at a moderate rate so that this fan is neither a youthful fan or steep like those within the mountains nor yet an old flat fan like that at Shanghai or Hangchow, but a middle-aged fan. This moderate slope precludes much water power ON THE FAN, and it precludes much navigation, but it does insure much active aggradation and fertilization when taken in conjunction with active source streams. The river erodes in the mountains, transports to and aggrades upon the plain. It has spread the Chengtu Plain with a layer of silt at least five feet in thickness in A. D. times. This stream by its deposition of silt has shifted its channels again and again, as it has braided and divided across the plain. These streams radiate from Kwanhsien through an angle of almost 90°. These streams divide and redivide and again subdivide until they cover the plain by a capillary network of streams big and little that aggregate thousands of miles. They have flowed around and filled in roughly triangular terrain until the knolls of former times are almost all covered. The apexes of the triangle are at Kwanhsien, Hsinchin, and Hanchow. The river by dividing and radiating cuts across four rivers of appreciable dimension—especially in flood—and joins forces with them. The rivers that come from the mountains at Wanchow, at Penghsien, at Tsonglin, and at Hsinchin are cut across by the divided waters from Kwansien. These waters are collected into two streams and flow out to the Yangtse through gorges cut through low hills and finally mingle with the Yangtse at Suifu and Luchow. It is probable that the Penghsien River earlier flowed into the river that flows past Chengtu, but now it empties into the Toh at Hanchow and Chintang. It is a case of River Piracy or rather a case of the abandonment of a tributary and forcing it to go elsewhere for outlet. This process has been hastened by the artificial work of Li Bin and his successors.

FOUR-IN-ONE STREAMS:

The far-fame of the Chengtu Plain rests upon a unique irrigation system that is 99% natural and 1% artificial. Before the Shuh people made much of the natural possibilities of this natural phenomenon and before the Chinese expanded the work

of the Shuh, the river had laid down a substratum of cobbles and silt. Boulders and cobbles and pebbles and loam and sand and clay had been washed out from the Marches and distributed fan-wise upon the Chengtu Plain. Seasonal rains and floods contributed their quota year after year and century after century until only knolls were left projecting above the flood plain to tell the story of an earlier eroded plain. These knolls are still visible out the North and East Gates of Chengtu and near Pih sien. At this point man stepped in and began to bifurcate the streams on his own account. By driving wedges into the middle of channels and dividing the waters so as to distribute the waters still more, and so slow the current, four beneficent results have been attained. Probably they were not all intended but the results are nevertheless real, probably the results are not appreciated, but accepted without mentation. The bifurcation principle taken in conjunction with abundance of seasonal rain and unlimited silt source does result in a fourfold blessing upon the Plain People.

1. The system insures distributed water the year around, which includes the rainless season of October-March. This is the only connotation of irrigation to most of the world.

2. The dyke mileage and cross-section (which includes the ricefields in extreme rainfall) pond back the water and allow it to flow off the plain without real flood damage. During the last twenty years only one flood has occurred that has taken toll of life in sufficient numbers to get reported. Floods in A. D. times have not found much of a place in the history of the plain.

3. The slowed-down waters deposit silt and fertility to the spot where it is needed. The rolled and suspended and dissolved materials find their way into Wang's and Chang's and Li's fields without the planning of the several men in question. In the main, the heavier material are deposited near Kwanhsien and corn and hemp are produced on the dry (comparatively speaking) land that does not hold water with the tenacity of clay. More loam settles with the finer sand in the Pih sien area and this also drains so that tobacco and hemp are staple crops in this sector. Towards Chengtu and beyond, clay settles in larger proportion so that tiles and rice are "cultivated". The Chinese farmers of this plain have been farming the same latitude and longitude for two and a quarter millenniums but nevertheless they have been homesteading on new soil that has come down to them from the Tribes' Land. This plain is of inexhaustible fertility so long as the Borderland continues to pay this golden

sand tribute.

4. The superabundance of water in the summer insures that any surplus salts that may have been deposited upon the land by evaporation during the winter will be removed in the run-off. No danger of the land "gumming up" as it does in desert reclamation by irrigation.

This fourfold stream that irrigates, that fertilizes, that takes the destructive momentum out of the floods, and that prevents salting of the land is a marvel. In the Fuh Long Kwan, a tablet calls it "The Foremost work Marvel-Work of West Szechuan".

FOURFOLD COOPERATION :

The Civil, the Commercial, the Religious, as well as the Agricultural life of this people take cognizance of this water system. Li Bin was a General Goethals who was a commander of men. He followed principles that were then old in China. It took and it still takes *cooperation* to repair the dykes and clean the ditches each year. The system has made possible so many bushels of life each year, so that the question-greeting "Have you eaten rice?" is more or less perfunctory on the plain. But woe betide the plainspeople should there be failure to cooperate, and woe betide the officials who fail to look after the people's interests in repairing the system at its source! Failure to complete the repairs would take a dreadful toll of life. More work had been done upon this system at its source and on the plain than has been put upon the Great Wall of China. The commercial interests and trade and transportation that are influenced and determined by the water and its handling upon the plain only needs mentioning to be appreciated. The farmers rejoice as they rejoice over an early rain. The farmers awake to expectancy when the water is due and they have it timed so that they synchronize the planting of certain ditches turning the water into the spongy, thirsty fields, as the water makes its slow way along the arteries and veins of the system. It is almost a rite to lead the water into the field for the first time after Chin Min. Every bridge and culvert along the road has its sheet of cash paper and its incense stick. The sacrificial rites at Kwanhsien are performed five times over and exceed rites to Confucius in sacrifice and ceremony that the writer has seen.

The high hinterland and its attitude to the seasonal winds insure the rains and the water for this system. It is this that

gives the physiographic background for the prolific floral and faunal life of the province. It is this that gives the characteristic clouds and the streams. Szechuan is proud of her name of "Four Streams". Yunnan reveals her jealousy of her richer neighbor on the north by mourning the fact that she is "South of the Clouds" (of Szechuan). For the clouds of Szechuan have a silver if not golden lining, as they metamorphose themselves (with a little aid on the part of Li Ping and his successors) into the water works of the Chengtu Plain.

DANIEL S. DYE, *Chengtu, April 11, 1928.*

In late November, 1927, Mr. W. J. Mortimore and the writer began an itinerary of the stations of the United Church of Canada Mission in Szechuan that lasted until January 10th, 1928. During that time we visited eight stations between Chungchow and Chengtu. A number of these cities had not been visited by missionaries since the evacuation in January and February of 1927. They were approached, therefore, with considerable interest and conjecture as to the welcome we would receive. This was especially true in regard to Fowchow and Luehow which had suffered most from anti-Christian agitation. Communist activities and military occupation of mission property with consequent looting. But everywhere we were cordially welcomed and hospitably entertained by the Christian community.

I shall not attempt to deal with the conditions in all the cities visited. Naturally, in some places the signs of real leadership and progress were more evident than in others. Generally speaking the former were districts where the most intensive work had been done and over a comparatively long period of years. There had been considerable discussion of the problem of devolution in the years just previous to the withdrawal of 1927 but the upheaval caught us largely unprepared for such an emergency. The Mission had not evolved the necessary organization for handing over control of work and finances to our Chinese associates. Nor had they, in many instances, the requisite experience to enable them to assume the responsibility much less an adequate knowledge of the workings of the various organizations.

In one or two places inability to co-operate with its resultant friction created difficult situations within the local church. But, generally speaking, our Chinese fellow-Christians rose to the occasion in a time replete with difficulties. The opposition and persecution from without only served to create a stronger sense of solidarity among the Christian people. As ever persecution but strengthened the faith and purposes of those to whom the Christian faith was a reality, while it weeded out the insincere and self-seeking.

The Christian community of Fowchow had a hard year. In the early months, when anti-foreign and anti-Christian agitation was at its height, our people suffered severely from the activities of the Chiu Chi Thei and other radical organizations. The former body used the church premises as their headquarters and made life almost unbearable for those living in that compound. Appeals to civil and military authorities met with little sympathy and worthless promises. For some days it was almost impossible for these Chinese families to obtain water and foodstuffs. Just at that time the houses of the missionaries on the hill behind the city were occupied by a brigadier general and his troops. Two of these houses were thoroughly looted. The third one was not looted so completely owing to the timely return of Dr. Chao Shu Yuan from Shantung on the second day of the occupation. The brigadier died in that house a short time afterwards and Dr. Chao took instant possession and has held it ever since.

Throughout the succeeding months Dr. Chao has been a tower of strength to the Christian community. Whenever special difficulties arose all turned to him for leadership. Although the W.M.S. property was occupied long after Dr. Chao's return to Fowchow, his presence and tact have undoubtedly saved the property from greater losses and the Christians from more bitter experiences. In March several outstations were attacked by mobs of radicals and furniture destroyed and evangelists and teachers forced to leave the towns. Those early months of the year tested the faith and loyalty of the people. After the March 31st incident in Chungking large numbers of radicals fled to Fowchow and outlying districts as those in authority in that territory were known to be sympathetic to all extreme Nationalist and Communist propaganda.

The contacts that Dr. Chao made through his medical work were of great value in bringing about improved conditions for the Christian people. By the autumn Dr. Chao, Rev. Liu Hwei Shuan and Mr. Ding Shao Yao were able to pull the

Christians together and enthuse and confirm them in a determination to carry on. The outstations were repaired and workers appointed to them. The service on the Sunday we were in Fowchow showed that their work had not been in vain. In spite of manifold difficulties there is a small but zealous group of Christians keen to realize in their own lives and to manifest before their fellows those characteristics we denote as Christian.

In Chungking the Self-Supporting church at Hsiao Shi Dz is working steadily under the dominant leadership of Mr. Mao Tseh San. Mr. Mao gives hours of each day to the work of the church. Apart from his business it is the great interest of his life. He is exceedingly jealous for the good name of the church and is a foe to all conduct and practices that would bring it into disrepute. He is most outspoken in his defence of Christianity and in his opposition of membership cards to all whose names appeared on the rolls of Hsiao Shi Dz church. Each person was required to state their past connection with the church; to sign a pledge promising to abstain from traffic in or use of opium, wine, etc.; to not participate in nor countenance certain practices condemned by the church. Positively they were required to support the church in all its activities by personal help and financial contributions. Only those who signed and returned the pledges were recognized as members and eligible to partake of the sacrament of the Lord's Supper.

One cannot speak of Chungking without mentioning the very fine piece of work done by Dr. Yuan Dzung Djou in the hospital. In the latter half of the year he was most ably assisted by Dr. Chang Ching Wen a W.M.S. doctor who had just graduated at Peking. One cannot but thoroughly admire the splendid service rendered by these young doctors and their staff of nurses in an institution that for years has had the services of two foreign doctors and two nurses—all with years of experience. On three occasions I went to their dispensary and marvelled at the way these two young Chinese physicians, one male and one female, worked and consulted together in the duties of their clinic. Such a thing would have been quite impossible a few years ago and it is one of the evidences of the fruit of Christian Missions that gives one stronger hopes for the harvest of the coming years.

While speaking of the doctors it is fitting that mention should be made of Dr. Fuh at Tzeliutsing and Dr. Liu at Junghsien. Both these men have carried heavy burdens during the year. Large numbers of sick and needy have been seen in

the dispensaries and hundreds more treated as in-patients. Dr. Liu has shown special ability in obstetrical work and has broken down old prejudices to such an extent that many more maternity cases entered the hospital than ever before. Dr. Liu also raised well over \$1000 among the gentry for the support of his hospital. In addition to their professional work both Drs. Fuh and Liu have rendered very valuable service to their local churches as chairmen of important committee.

No doubt most readers of the West China Missionary News have heard of the looting of the mission property at Luchow. This was begun by the Communist troops who occupied the city from the fall of 1946 to May, 1947, when they were defeated and driven out by General Lai Hsin Huei. The looting was completed by the riff-raff of the city during the turmoil coincident with the retreat of the above troops. At that time all buildings of the China Inland Mission and the United Church of Canada Mission were thoroughly looted. Practically nothing but a few pieces of heavy furniture remained in our houses. In the following months the splendid block of buildings belonging to the C.I.M. were razed and the materials carried away. Our new and completely equipped hospital was successively the headquarters of labor unions, military Red Cross and other military organizations. When we saw it in December it was only a shell, not a window or door remained intact. It was such a contrast to its appearance twelve months before when I had been shown through its spotless corridors and wards by Dr. T. H. Williams. One finds it hard to understand the psychology of military leaders who permit such progressive destruction of fine property to continue before their very eyes.

In Luchow our church leaders proved themselves worthy of great admiration and respect. Many times, at great personal risk, they were called upon to protest against unlawful acts of the military or radicals. These Luchow Christians have held together when one might well have expected complete disintegration. They welcomed us (Dr. F. E. Allan and Rev. A. C. Hoffman accompanied us to Luchow from Chungking) all most warmly and sent most urgent requests to the Mission Council for the stationing of missionaries there to assist in the task of reconstruction. Their request was met by the appointment of Messrs Allan and Hoffman to that city.

Finally, I want to tell of one other district—Tzeliutsing. This district, in every department of work, came through the difficulties of the year in a way surpassing that of all other districts of our Mission. In some respects they were not

subjected to as violent attacks from the antis as were some other districts. But the real source and secret of their success lie in their complete appreciation of the saying, "In union there is strength." Immediately after the departure of the missionaries the work of all departments in the district was completely organized with strong leaders and an enthusiastic following. The discord and friction so marked in one or two other places, because of an entire lack of co-operative effort, was conspicuous by its absence in Tzeliutsing. School, hospital and church all combined to present a united front to the anti-Christian agitation of rowdy radicals. Out of this grew a sense of solidarity, a unity of purpose and strength to achieve that could not have been gained in any other way. With these has come a pardonable pride in the consciousness of their ability to bear responsibility and achieve success that will carry them a long way on the road to their desired goal of a truly indigenous church—self-supporting, self-governing and self-propagating.

Looking back over the experiences of this trip one is conscious of times of deep pessimism and depression because of conditions prevailing in a few places. But viewing the situation as a whole and in the light of great burdens suddenly thrown on unprepared shoulders in an abnormal year of opposition and persecution, one is nothing if not optimistic as one looks down the long vista of years to come. What Christianity has done in a few places and among a small group of devoted men and women it can do for countless other places and multitudes of this people struggling up through sin, superstition and ignorance to a new life, that more abundant life which Jesus came to give to all mankind of whatever race or tongue.

GERALD S. BELL.

FROM SUIFU.

SUIFU, APRIL 12, 1928.

DEAR EDITOR:

It is some time since I wrote telling about conditions at Suifu—I think it was before Christmas.

Since then Miss Crawford has arrived. She travelled from Chungking to Suifu with no escort but a Chinese servant. She

is a great addition to the Suifu work, having a rare combination of courage, good judgement, and friendship for and sympathy with the Chinese. Not quite all our best missionaries are men.

At Christmas time there were vigorous anti-Christian demonstrations by the Suifu students. Placards were pasted up over the city, and many speeches were made.

In our farthest outstation, Shu Giang, there was an attempt to take away our chapel. This was almost accomplished when a calamity fell upon that city such as is seldom seen even in China. For two weeks the city was in the hands of robbers. They burnt many buildings, and looted and reloaded the city, taking everything that had even the slightest value, and destroying things that were too heavy to carry away. It is asserted that it will take Shu Giang at least thirty years to fully recover.

A number of communists have been executed in our Prefecture. A rather general social uprising is taking place that is called communism by some and is called a peoples' movement by other. Its cause seems to be resentment at the heavy taxes. Recently the homes of several militia officers, who are primarily responsible for collecting the taxes, were attacked on the same day and probably fifteen people were killed. Troops have doubt dispatched, and no doubt there will be executions. This movement does not seem to be anti-foreign, or anti-Christian.

Our woman's hospital has reopened the Nurse's Training School, and is otherwise doing good work. Dr. Lo and the nurses of the men's hospital have recently vaccinated five hundred and fifty in neighboring towns and at least one hundred and fifty in Suifu. Some of our schools have more students than last year. At Li Chuang there are so many pupils that about fifteen have to take their turns standing up all the time.

We recently conducted an enquirers' class of one week after which four were baptised. Two women preferred to wait until fall when there would be a larger number. The attendance and the number of baptisms would have been larger had not the enquirers' class come at the time of the Chin Ming festival when few Chinese are willing to leave home.

Just now we are conducting a training class of one week for our evangelists. The experiment seems to be successful, and we will probably arrange for ONE, of two weeks next fall. On May first two new evangelists begin their work. They are both men of good standing and Christian character.

Very sincerely yours,

D. C. GRAHAM

EXTRACTS FROM MINUTES OF THE EXECUTIVE
OF THE WEST CHINA CHRISTIAN EDUCATIONAL
UNION.

APRIL 16, 1928.

3. *Resolved*, That in view of the lack of funds for this year and overexpenditure last year not yet provided for, the West China Christian Educational Union temporarily suspend its usual activities, also that we inform the Executive Committees of the Missions, the Church Conferences and the Annual Meeting of the W.C.C.E.U. of this action.
4. *Resolved*, That the Secretary inform the schools that the W.C.C.E.U. will not conduct examinations this year, and that the Office will be closed at the end of April, and after that date there will be no one responsible for answering correspondence.
6. *Resolved*, That we ask the Treasurer, R. L. Simkin, to write to the Missions, requesting them to meet the expenditure incurred last year and this year to the end of April.

ON THE DISTRICT.

I wondered a year ago whether I would ever travel the District again. But this Spring found the old chair getting mended and the boxes out. I started on a bitter cold day in February wearing a long, Chinese, fur garment and returned to find the roses blooming on the last day of March. On the first day out I had the privilege of seeing myself as others see me. A fellow traveler going our way kept looking curiously into my chair seeming to find difficulty in placing this dark haired foreigner wearing Chinese garments. Finally he arrived at a satisfactory solution exclaiming, "Oh, chiu si la shi dao

lwan di." Translating it freely we might say, "These that have turned the world upside down are come hither also."

As we passed along the road I noticed a number of Nationalist Posters, some rather extreme. For example one called for world revolution after the Chinese revolution was completed. However I did not find that the propaganda had as yet born much fruit in these country districts. Another noticeable aspect of this country to the north east was the large percentage of opium. In some restricted areas it occupied more than half the land and was common everywhere. I longed to take my jack knife and go thru the fields cutting each juicy stalk at the root. If I had followed my impulse they would have had cause to say I was, "turning the world upside down". I brought up the proposition of an anti-opium movement to the schools and churches, but they all said that while they were doing their best to educate our own school children concerning the evils of the drug, they dared not organize any public campaign against opium, as such a move would certainly be punished directly or indirectly by the government. I joined with them in the revolutionary hope of the time when the people will refuse this selfish military rule.

The general purpose of this trip on the District was to inspect the schools, hold women's meetings, and especially to help each place work out its problem of religious education for the children by Sunday School work, School Clubs, and a more practical and real course in religious education combining Bible stories and stories of value from Chinese history and other sources. There has been a reaction against the purely historical and memorizing methods of teaching the Bible formerly used, and they are feeling their way in an effort to enrich and vitalize religious teaching. I found the outstanding weakness to be that all too often the teachers simply gave the students an ethical lecture and tried to show them what they ought and ought not to do. I tried to help the teachers to see that little children don't need so much to be told what they ought to do as to be led to an attractive ideal and to see that ideal so concretely that he seems to walk thru the day with them. This ideal is Jesus. In a few places the preacher teaches the course in religious education. In one of the eighteen places only they have had such pressure as to have to take Bible study off the required curriculum, but they are making up for it in the chapel services and Sunday School. A number of the schools have organized children's clubs which also give opportunity for the boys and girls to learn christian social living. Altho only in

Higher Primary they take responsibilities remarkably well. I attended one business session where they were discussing school rules. The question up was punishments for disobedience of rules and one asked, "What if one of the student officers disobeys a rule?" And it was good to hear a chorus of voices respond from the various officers, "We'll take double the regular punishment."

In a number of places the Sunday School had been dropped temporarily partly because there were no leaflets. We reorganized the service for the children and all agreed that in our country churches where most of the congregation is made up of school children a service for them is more important than one for the adults.

The meetings with the women were very well attended. We prepared material on the care of babies and had a series of charts and a model Chinese layette to make the talk more concrete. We carry on these mother's meetings very informally, as they often like to talk as well as listen, and most of the women carry little babies who are not always quiet. There was great interest in this subject of babies and they would explain it all over to the late comers and cut patterns from the layette. I long for these mothers to know the Personal God who loves and cares for even the details of our lives. And so we continued naturally from the subject of the care of babies to the subject of the God who cares for babies and wants us to care for them. It was the time of a big pilgrimage to Suining and I tried to help them see that sweeter to God than incense offered after a long, weary pilgrimage was the incense of a well-cared-for and lovingly trained baby.

The schools have a larger enrollment than I have ever seen on the District before. All the teachers remarked on it and said that the time of opposition was past and that we were finding ourselves all the more stable and appreciated after having weathered the storm. Government schools have also increased and yet have not drawn our schools and still there are many children not in school. So we need have no doubt as to our mission. We are still greatly needed in this field.

I started on the trip with some misgivings, as I had heard that a few places did not altogether welcome a foreigner. But I have never received such warm welcomes. In some places they insisted that I eat all meals with them. Special invitations were so numerous as to give me indigestion and all sorts of delightful gifts came, such as pickled and fresh eggs, pickled onions, sugar, dried bean curd, pickled bean curd, dried turnips

etc. But of more value than the gifts was the way in which they received me as one of them. I felt more nearness of understanding and fellow-feeling than ever before. There were still instances of the attitude that a foreigner is a money bag to squeeze something out of. But always I made bold to insist that I did not represent foreigners but the Chinese church, and that it was the money of the church that was concerned and not foreign money, and that we would discuss things on this basis.

The most valued moments of all were the informal devotions we shared with the little groups of teachers. They are in a difficult and lonely position in these country towns and there is need for spiritual refreshment.

Altogether it was a stimulating and an encouraging adventure and gives balance to the somewhat one-sided view we get when limited to the University Campus.

GRACE MANLY

INTER ALIA.

Mr. C. L. Foster of the American Baptist Mission, Chengtu, is now teaching geology and geography in Syracuse University, Syracuse, N. Y.

Rev. and Mrs. F. N. Smith plan to leave their children in school in America and return to West China, leaving the United States on or about March first.

His former schoolmates will be interested to know that Billy Jensen broke his arm last winter while coasting near his home.

The good news has just come that Rev. A. P. Quentin plans to return to West China in April. It will be remembered that a group of business men in Kiating sent a letter to Mr. Quentin urging him to return to that city.

Mr. Hanley Derry, the new British Consul-General is reported to have arrived in Chungking.

Rev. J. P. Davies has recovered from his long illness and hopes to return to West China. J. P. Davies, Jr. is at work in the University of Wisconsin.

The Rev. A. G. Lee of the C.M.S. has been appointed Vicar of St. Benedict's, Everton Liverpool, England.

Rev. and Mrs. Arthur Polhill, of the C.I.M. in East Szechuen after ten months residence at Chefoo are planning to sail for England in April, with the probability of accepting an appointment to some parish in the homeland.

WELCOME TO SINGAPORE

Singapore is ruled by the British,
Who show a benevolent hand,
They cleaned out a nest of old pirates
And made it a wonderful land.
Their only session is summer,
And a snow storm never occurs,
The thermometer's high and the latitude's low,
So they need neither furnace nor furs.

Our Chinese friend is the merchant,
He handles both rubber and tin.
He lives in an elegant mansion,
And makes his limousines spin.
All races of men you will find there
From the Malays to Governors :
They swim in the surf and stroll on the turf,
And they need neither furnace nor furs.

Should you, our friends, deign to go there
To play 'round the equator so hot,
Just stop at the Crossroads of Commerce
And the Peats will be there on the dock.
We will show you the island and mainland,
The jungle the tiger prefers
There are parks and sharks and such wonderful
larks.
Where you need neither furnace nor furs.

NOTE. Rev. J. F. and Mrs. Peat are being transferred from their old field of West China to Singapore, where the former becomes Treasurer of the Mission. Ruth accompanies them.

BIRTH.

Born to Dr. and Mrs. Cyril Canright, at Shanhaikwan, North China, on January 24th, a daughter, Jean Margaret.

HO TAI YUIN, SILK MERCHANTS

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

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

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

PARTIAL PRICE LIST

No. 17. Ladies' Crepe Silk Scarfs, drawn, worked ends, all colors, plain and figured, width 1 foot 4 inches, 6 feet 2 inches long, weight 2 $\frac{3}{5}$ ounces,		
per dozen	- - - -	\$35.50
each	- - - -	3.00
No. 18. Ladies' Crepe Silk Scarfs, fringed ends, all colors, plain and figured width 1 foot 4 inches, 7 feet long, weight 3 ounces,		
per dozen	- - - -	\$35.50
per foot	- - - -	3.00
No. 19. Tapestry Bags with white brass clasps.		
each	- - - -	\$6.00
No. 20. Tapestry Table Cover with fringe and tassels: 2 feet x 2 feet Chinese,		
each	- - - -	\$14.00
No. 21. Ladies' or Boys' Eton Collar or Windsor Ties, all colors, plain, width 3 $\frac{1}{4}$ inches, 3 feet long, weight $\frac{1}{4}$ ounce,		
per dozen	- - - -	\$4.60
each	- - - -	.40
No. 22. Ladies' Crepe Silk Narrow Ties, with tassel at each end, all colors, plain, width $\frac{3}{5}$ inches, 3 feet 3 inches long,		
per dozen	- - - -	\$4.00
each	- - - -	.40
No. 23. Men's Silk Taffeta Four-in-Hand Ties, all colors, plain, wide or narrow,		
per dozen	- - - -	\$9.40—\$14.00
each	- - - -	.80—1.20
No. 24. Men's Silk Satin Ties, all colors, plain wide only,		
per dozen	- - - -	\$ 7.00
each	- - - -	.60
No. 25. Square Figured Szechwan Satin Men's Ties, all colors, and styles,		
per dozen	- - - -	\$11.80
each	- - - -	1.00