

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

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EDITORIAL.

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## THE CHRISTIAN CHURCH IN SZECHUAN.

Last month, we promised to return to the question of "One Christian Church in Szechuan". We propose to do so in this number of the NEWS. Not that we are prepared to discuss the whole subject; but because it is necessary to keep this subject before our readers so that they may be getting ready to take their share in the discussion of it that will come up at the General Conference to be held in 1937. One danger in this matter is that it may be forgotten or laid aside until just before the coming conference is to convene. If this is to be the fate of the scheme, it would be better if the conference were postponed; for the issues at stake are of such a serious and vital concern that we cannot afford to scamp its preparation. Nor can we afford to neglect the preparation of our own minds and hearts. So we urge one and all to think and pray and discuss until we all gather together in conference.

It may be that the very simplicity of the scheme will lead some to neglect it. Already we have heard the remark that it is very similar to the Szechuan Christian Council. It would be unfortunate if such an opinion obtained general vogue. While this new proposal does not go very far, it does get beyond the S.C.C. It calls for delegates from all the Church Bodies in the Province; and it sets up a Council of the Churches in Szechuan. It also recognizes Regional Church Bodies and protects the Local Churches. In this respect it is democratic. The General Conference at the start is a very loosely organized body which is to meet once in five years, "or upon vote of two-thirds of the Regional Bodies.

This is certainly a mild form of organization and is not likely to tread on anyone's toes.

The Central Council is elected by the General Conference which is to be split into two sections—one operating in and around Chungking, while the other is work in and around Chengtu. This has the virtue of taking part of that body and half of its work into the southern area of the Church. It may at times cause difficulties of administration, and raise questions as to the permanent location of the General Secretary. But these difficulties surely can be overcome. This Central Council is to take over the work of the Szechuan Christian Council. It is also proposed that the General Secretary shall "be in attendance at all division and council meetings." Much will depend upon the securing of an all-time General Secretary. It may prove wise to have two—one Chinese and one missionary. The work of these officers will increase with the growth of the Church. The financing of these two officers will call for self-denial on the part of the Regional Bodies; for they will need to allocate quite a part of their available funds for union work. This is not easy to do even when there is a sufficiency of money—in these days of restricted budgets it needs a great amount of grace to pinch the local church in order to maintain the larger project in any degree of efficiency. But it can be done, and it will be done when there is one united church in this province.

#### A COUNCIL ON LITERATURE.

There is one point in this scheme where we venture to dissent from the recommendation as sponsored by the Szechuan Christian Council. It is found under *Suggested Procedure* (5), and reads as follows:

"That with the Authority of the Advisory Board, the Council publish the *West China Missionary News*, and a Chinese periodical, as support and funds permit, in the interest of the Christian Church in Szechuan."

This brings up the whole question of Christian Literature in West China. For some time past, the West China Religious Tract Society, which has for many years rendered a great service to the Christian Movement in these three western provinces, has been in a state of inactivity. It is not necessary to review the reasons for this condition of this society. But it is emphatically urgent that this condition of affairs be taken into serious consideration and some remedy or substi-

tute found; so that the population of these three provinces may be supplied with an outspoken literature whose chief business shall be to direct the thought of men, women and children to the living God. We are persuaded that this work—that of preparing, publishing and circulating such Christian literature—cannot be successfully undertaken by the Central Council of the proposed Christian Church in Szechuan. For this part of the Christian Program does not consist merely of publishing the NEWS and a Chinese periodical; but in organizing the literary ability of the church as it is discovered in individuals, and in persuading or engaging these persons to write Christian literature. Further, it consists in getting such literature printed and circulated. It requires large sums of money with which to do this work; which means it needs someone to secure subscriptions both within and outside the Church. Indeed, this matter of Christian literature is one of the larger concerns of the Church and ought not to be left to the odds and ends of time which an over-burdened secretary may be able to give to it. This Literature Council should be the legitimate successor of the West China Religious Tract Society, and, as such, might well publish the NEWS and a Chinese Christian periodical. Therefore we most earnestly urge that this whole enterprise of Christian Literature be given over to a body of men and women who, while independent of the Central Council, might well report to it annually. If such an organization can be formed and begin to function in the near future, we can see no further use for the Advisory Board which has continued to function for some time as the sponsor and publisher of the *West China Missionary News*. If we understand the mind of that body—and we think we do—it will gladly hand over its charge to a new and vigorous Council on Christian Literature.

#### OUR NEW EDITOR.

At a meeting held on February 28th, the Advisory Board elected the Rev. Homer G. Brown of the United Church of Canada Mission to the position of Editor of this paper, his duties to begin with the May issue of the NEWS. We congratulate both the Board and Mr. Brown. The work of editing the NEWS is an "over-and-above" bit of work which a missionary is called to render in the service of all the missions at work in West China. This is what Mr. Brown

has undertaken, although his schedule is more than full. Our new chief does not come to this task lacking experience in editorial work. Out on the Canadian prairies while in the pastorate, Mr. Brown saw the importance, as a point of contact with the community, of starting a church paper that won for him and his church the interest and sympathy of the community and reached out beyond the immediate vicinity making friends here and there.

From the beginning of his missionary career, our friend has kept in close touch with the Christian Movement not only in West China but throughout the Republic. While his own immediate task has always claimed the major portion of his time, he has reached out in sympathetic study to other fields and knew what was going on there. In this way, he has saved himself from becoming either parochial or provincial. It is such men who are wanted to the fore in union Christian Movements; and we may be well assured that the News will continue to report all the many activities of our enterprise at the same time as it seeks to understand and estimate the national life and thought of this people. We wish every success to our new leader; and we especially seek for him the same kindly cooperation which has been given to us during the last two years.

#### GOOD-BYE.

For once the editor may be allowed to drop the editorial "we" and sit down and chat with his constituency. He simply wishes to say thanks for all the kindness and help which he has received on every hand. Hardly once has he been refused help in getting material for the paper. The years spent in this volunteer service have been among the happiest and most fruitful of his three decades in West China. There have been momentous changes both in the nation and the church. One term of service was spent under the Empire and was ended in the lurid months of the Revolution. He was privileged to be in at the beginning of the West China Union University. The stormy period of the Tchuinate followed the beginning of the revolution and did much to destroy the hopes of the Republic. Yuan Shi Kai's attempt to reestablish the Monarchy failed with his death and confusion became more confounded. The prolonged struggle between the North and the South (an integral part in the history of China) ended with the National Government established in

Nanking. This was featured by the coming of Communism to China and the end is not yet.

In and through all these changes, the Christian Movement has forged its way. At times it has been misinterpreted and criticised. Yet, at the present time the Church of God in this country has more real influence than its numbers would warrant one in declaring. It is still the yeast buried in the meal. But in the national government and in a pervasive way it is steadily bringing about a regeneration of all phases of life. We should never despair of the power of the Gospel of Christ; for it is still the power of God unto salvation, both in the national and individual life of this people.

So one comes to the end with a profound conviction of the victory, at the long last, of Christianity in China. If this is to be made a reality, it must mean a willingness and an ability on the part of the Church of God to be ever ready to scrap old methods of work, to bring the interpretation of the Truth of God up to date so that it may "be understood of the people." One can but envy the wonderful opportunity of those who are in the midstream of the life of China and of those who are just launching their barks. "The best is yet to be." Once more, good bye.

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## THE CHURCH IN THE TRIBES COUNTRY.

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"WATCHMAN, TELL US OF THE NIGHT."

*Report of a Journey to Weikin, Lifan, Tzagulao, October, 1935.*

At the request of the Chinese Church Missionary Society, the writer undertook a journey into the Tribes Country, to investigate the condition of the Missionary Society work and to report back how many of the Christians had been killed during the Communist occupation and what were the circumstances of the survivors. Mr. Deng Wei-han, of Lifan, who escaped before the Reds arrived, Mr. Chao, an employee of the Press, and the writer comprised the party going in, and the first-mentioned remained at Lifan when we set out on our return journey.

We left Chengtu on September 27th and arrived back again on Thursday evening, October 17th, having been away

exactly three weeks. War conditions were evident the moment we left Kwanhsien. Thousands of soldiers and coolies were coming and going, the great majority carrying or escorting food and supplies to the front. The houses and inns along the way were all stripped of their furniture, beds, tables and bandengs, as well as all wood partitions having been used by the ruthless soldiery for fuel. Consequently most of the time slept in the open air, as the roof and supporting poles were all that remained of the habitations. We noted terrible odors of dead bodies on the slopes of Yangtzing, near Yinshuwan, and elsewhere. Disease had followed in the track of the Reds and thousands of people were sick with dysentery and typhus. Refugees and coolies who dropped in their tracks were simply heaved over the bank unburied and only the smell from below revealed that there was a corpse nearby. But we had to walk over four or five who had just dropped on the road and who had not yet received the usual rough and ready disposal.

At Wenchwan we found Mr. Torrance's chapel occupied by military, who had transformed it into a teashop and restaurant. There was considerable evidence of abuse of their position by soldiers, for in many places trade was in their hands—they were the only people who could get in supplies and they brought them in with army convoys. On the west bank of the Min River the Reds had pushed south nearly as far as Shwan-keo, below Yinshuwan. On the east bank, however, they were not able to penetrate below Banchiao, 20 *li* south of Weikiu. Here was our first view of the complete devastation wrought by the Reds. Every house was burnt. On one side of the gulch were trenches of the government troops. On the other those of the Reds. The latter were placed much higher on the hillside, and to my amateur eye anyway appeared better constructed than the others. Once inside the former Red lines, we saw innumerable inscriptions and carvings. The propaganda bureau of the Reds must have worked overtime, for in the 150 *li* of former Red territory that we walked through we saw thousands of inscriptions, posters and deeply-cut slogans on stone. Every mud wall was used for white paint inscriptions and for pasting posters in red, blue and black ink. Every gravestone or flat rock had a deeply-cut message calling on the people to rise against their oppressors and join the Red crusade. Every village between Banchiao and Weikiu was burnt.

Weikiu was a scene of complete desolation. It was burnt by Gen. Liu's soldiers, when they fled from the city with-

out fighting on the advent of the Reds from Maochow. Consequently the Communist troops when they first arrived in Lifan and Tzagulao took advantage of this fact to falsely state that they never burnt towns and that the devastation at Weikiu was wrought by the soldiers. But in other parts of Szechwan they had already burnt scores of towns and when they had to evacuate the Lifan valley, they ruthlessly destroyed the people's homes and dumped into cesspools such surplus food as they could not carry off.

We visited the Mission property in Weikiu, and found it cultivated and a native woman gathering the crop. Took a snap of the field where several years ago we had some good mission buildings. The adjoining plot of land housed the Mohammedan mosque. At the time our property was swept by the flood that likewise was devastated, but the Mohammedans a year ago rebuilt their mosque, only to have it now completely destroyed by fire. We had nothing to lose on this last occasion.

While en route to Lifan from Weikiu we met Ren Lao Err, second son of Mr. Ren, of Tzagulao, whom his mother had commissioned to go to Chengtu to call the eldest boy home to help the family. We stopped the boy and told him to come back with us to Lifan, and along the way he told how his father had delayed flight from Tzagulao till too late. The whole family had crossed over the mountains and ran out of food. The father and two boys went ahead to find food. Near Gen Dao Chiao, below Yinshuwan, they fell into the hands of some Reds. Government troops fired on them and the boys had an opportunity to hide in the brush. Mr. Ren and other Chinese were held by the Reds and taken to Hoping, a Chiang village opposite Wenchwan, where five or six of them were put to death. A man by the name of Yuin, of Tzagulao, had joined the Reds, and accused several of them, including Mr. Ren, of being opposed to Communism. The boys ran across a Wasze tribesman who took pity on them and hid them in his house for six weeks till an advance of the soldiers enabled them to leave their hiding place and follow the troops in their advance to Tzagulao. Meantime the mother and two girls had also fallen into Red hands, who took all decent clothes they had. With only a few rags they gradually found their way back to Tzagulao and remained there under the Reds till the advance of the regular troops brought back to them the two boys. When leaving Tzagulao the Communists destroyed the whole town, and afterwards Mrs. Ren, her mother-in-law and four children found shelter

in a small lean-to about 6x8 feet in size. While carrying his little brother over the mountains on his back, Ren Lao Err had developed a sore on his ankle. He was certainly in no condition to walk to Chengtu, so when we arrived at Changhoba, eight *li* below Lifan, where Chang, the Christian ex-silversmith was running an inn, we told him that he was to rest his foot and not go with us to Tzagulao, as we hoped his mother would leave that place and join him at the Chang home. Chang Mong Ling was one of the first baptized Christians in Lifan and at 58 is now getting rather feeble. Pastor Mao, Wu Hen Kiu and several other Chinese in Chengtu, have formed a little syndicate to buy and develop this flat at Changhoba. They expected to lay it out with *hwachiao* trees and erected a substantial inn on the property, the income from which they thought would help carry the expenses till the trees began to bear. Mao had put Chang in as manager of the property and inn. But the Red invasion ruined everything. Some retreating soldiers of the 28th Army carried off all of the inn's pukais. Then came the Reds and paid but little attention to Chang. The inn was the only house in the vicinity and the Reds passing up and down usually paid for what they took. In fact, their discipline was better than the regular troops. They had a wonderful organization, thousands of followers who were divided into labor corps, girl and boy guides, carpenters, *tsaohai* and sock makers (women with up-to-date knitting machines), etc. After the Reds left came the regular troops again and they helped themselves to whatever they wanted—boards, beds and *bandengs* for fuel, etc.—and never thought of paying for anything.

Just across the road from the inn is Pastor Mao's grave. It is nicely arranged, with a stone wall around it. They had a big white stone over the little gate into the enclosure. I told Mr. Chang that I hoped they would replace the white stone with a white cross, as the former was symbolic to all the people nearby of the Chiang religion, and the natives would think the grave had been erected for one of their number. Mr. Chang said that the advent of the Reds had prevented their completion of the grave plot and that they intended to put a white cross over the door. I discussed with him the matter of a successor to Mr. Mao and he said the church members hoped that the Missionary Society would appoint an experienced man to take up the work. Also that the church building would be rebuilt.

We asked Mr. Chang about the fate of the church



members, and he told us that a number had been killed by the Communists and most of the survivors were down with disease.

Cheo Dah Fu, whose home was near the Girls School, was accused by the Reds, who took him to Tzagulao. They also stripped the house. The wife drowned herself in the river and the last seen of her husband he was being forced to carry for the Reds. He is probably dead, not having been heard of since. Mr. Cheo had been a church member for about seven years.

Chao Dah Wu. Carried on a small business and had been a church member for about three years. He escaped, but heard that his older brother had been taken prisoner by the Reds, so came back to try and effect his release. By degrees he paid over to the Reds every bit of silver and goods he had, but all to no avail. The two brothers and six other men were taken to the middle of a bridge in the night, bound hand and foot and thrown into the river. Neither of the Chaos were seen again, but weeks later one of the eight came out of hiding. He had been thrown in with the others, but drifted on shore and was able to cut the ropes on the rocks and take shelter with friends. The darkness was a godsend, as the Reds did not suspect that anyone could possibly live after being cast in.

Chang Ching Su, a backslider, who had recently gone into the opium business, was executed by the Reds.

Chang Hong Shwen, painter and carpenter, five years a church member and did most of the work on the church. Taken by the Reds and never seen since. Probably executed by the night squad.

Chang Lan Gai, over sixty years of age, was a church member at Tzagulao for seven or eight years. Was a good man and had gone to some expense educating his son at Chengtu, but the latter had turned out badly, was an opium smoker and refused to pay any attention to his father's admonitions. Son had married and had a couple of children. The son was first captured by Reds, and thinking to save his own life, accused his father of having worked in the yamen and gave away his hiding place. It must have been a bitter drop in the father's cup of woe that his son betrayed him. The father was first cut down with a sword and then beheaded. The son was also executed, so his base conduct availed him nothing.

Kia Ih Hwei, old church member at Tzagulao, and formerly the local *kaichen*, was twice beaten severely by the Reds, dying after the second punishment.

Yang Chin Yuin, a Rong living at the Bah Shih Lao *kiaitze*, and a *hsioh-iu* who has no idols in his home, escaped himself, but thirteen members of his household were killed by the Reds, including his wife. His two small children hid under a cupboard for three days till the Red soldiers left, and are now here in Chengtu with Mr. Yang.

With Mr. Ren included, some eleven people connected with the church have been put to death, and many others have suffered greatly though still alive.

Old Mr. Wu Yuin Hsin, 65 years of age, one of our oldest church members, together with his wife over 50 years of age, were both forced to carry for the Reds. Mr. Wu is very ill practically at the point of death, and we gave him \$10 to buy a little food. It was heart-rending to see so many people—young as well as old—just crawling around from the after effects of disease. However, several of those who were in better condition, walked the ten *li* to Changhoba from Lifan and took part in the sacramental service held there before we left. Had several services while at the inn, speaking once on the True Vine (John 10: 1-21) and the necessity of bearing fruit. Reminded the silversmith of the heartwarming time we experienced when sixteen or seventeen years ago, he and four other were baptized, I was present on that occasion. The years had slipped by. Mr. Mao had been faithful in his ministry. How about the church members? Had they been fruitbearers or were they only cumbering the ground? Mr. Mao was dead, Pastor Ren had been killed by the Reds. Who was the Elisha who was to take up the mantle of Elijah and care for the little flock left in Lifan? We had been somewhat disappointed in the smallness of the effort made by the church members in the support of the church. If they expected help from the members of the Meh Dao Hwei in rebuilding the church, they would certainly need to show more evidence of being in earnest and of a willingness to sacrifice for the cause of Christ. If the surviving church members of Lifan and Tzagulao were inspired by the spirit of Jesus, out of the ruins of the old church would yet arise a living epistle read and known of all men because of the manifestation of His loving spirit working in their hearts. Eight took part in the sacrament. Gave out \$42 in relief at Lifan.

On Sunday I had intended staying in Changhoba till Tuesday morning, but heard that the troops had retreated towards Tzagulao, and were now at Errdaochioa, only thirty *li* distant. If I were to see Mrs. Ren and visit Tzagulao, it behoved me to get busy. So I informed the carriers that we

would leave at daybreak Monday, spend Tuesday at Tzagulao and return to Changhoba on Wednesday. Next morning passed through a scene of the utmost desolation at Lifan. First came to Pastor Mao's home outside the city. Only part of the garden was recognizable and here we found Mrs. Mao's grave. She had died during the Red occupation, word was sent to Chang Mong Ling and he had gone into the city and buried her, as he had her husband at Changhoba. On every hand we were informed that Mr. Mao regarded Chang as though he were his own son. Took a picture of the pile of rubble that formerly was Mr. Mao's nice little home. Went on into town and could not have told where the church had stood, so monotonously similar were the half-standing walls and piles of debris. Also visited the back street, where the girl's school property was, and took pictures of each place. Had a talk with Pen Hsien-chang, who seemed quite interested in the church, and said that he would provide lumber in the hills if we would take it away and rebuild. He had already had a large number of trees cut down. (Pen Hsien-chang has since died of disease.)

Most of the villages between Lifan and Tzagulao were burnt by the Reds, but a few houses had escaped at Weikwan, so we stopped there on Monday night. As there was no accommodation in Tzagulao, we left our stuff at Weikwan and travelled light to Tzagulao on Tuesday morning, first visiting the Lamasery, where the *chordan* and most of the buildings had been destroyed. Found about one hundred lamas wandering disconsolate about the ruins. Some forty had been killed or died of disease, among them Wang Lama, who formerly stayed at the Press, and also one of the Da Lamas who visited the city a year or two ago. The older one—well over seventy years of age—was still alive however. Saw several wounded lamas who had been injured in the fighting with the Communists.

Then proceeded through the Chinese town and across the stream to the native village known as Yin Pan Gai. Both had been ruthlessly destroyed. Found Mrs. Ren and family in a little shack behind the chapel property. They only had a few kitchen utensils and a tattered *pukui*. Six people living in a room not more than 6 x 8 feet. Her face showed signs of grief and wretchedness and she wept as she told how Mr. Ren had said they must be ready to be cross-bearers for Christ, but she had not anticipated that it would end thus in sudden death for him and distress and suffering for the children. We told Mrs. Ren that Chang Mong Ling was willing to have

them stay with him at Changhoba, which was less exposed than Tzagulao, and that we thought she should move the family there. She asked that we send back the big boy who was resting his foot at Changhoba, as he could carry stuff for the family. We took a picture of the family in front of the chapel site and left the little group feeling the inadequacy of human words to comfort in such sorrow. Only Jesus can fill such a void as that. We gave \$25 to Mrs. Ren to provide for immediate family needs. (Her youngest child has since died and Ren Lao Err is ill.)

Then went to the home of Ch'en Kia Siang, who used to assist Mr. Ren in his night school. Found him very ill. Gave him \$5.00 for food. Then saw Kia Kai Ming, Kia Ih Hwei's son, who with wife and children were living in the rear of their burnt house. He told us how his father had been beaten twice and died after the second one. His wife is the older sister of Mr. Chao, of the Press, who travelled with me, and who shed tears of sympathy as his sister told of the hardships they had undergone. We left some money here also. Back at Weikwan that evening we met Yang Chin Yun, who had come to see us. We had a little prayer meeting that evening—Yang, Deng, Chao and myself. Read John 14 and 1 Cor. 15. Yang's estimate of the numbers of the Reds agreed with that of Chang Mong Ling. Both men said that Hsü Siang Chien's forces were about 80,000, and those of Chu and Mao from Yunnan about 30,000. Hsü had lived in Ren's house while in Tzagulao. The Communists had used the Lifan chapel for a Red Guides' School till they evacuated and burnt the town.

Yang Chin Yun urged us to visit his village, Bah Shih Lao, on our way back to Changhoba the next morning. We consented and arrived there after a stiff climb up the mountainside of about five *li*. He has a good house there and without any idols, and expressed his willingness to throw it open for worship if we would send a man there. Said that the lamas were discredited in the district, as they had consulted the oracles about the coming of the Reds and announced positively that they would not get to Tzagulao. It would be a long time before Lamaism regained its strength and now was a good time for the Gospel message. He showed me the spot outside his house where thirteen of his people had been killed by the Communists.

Passing through Lifan on the way back to Changhoba, we called on the two widows of the Chao brothers. They were crowded in squalid quarters with their children and

surrounded by a swarm of soldiers living in the same premises. Deng Wei Han told us the children had attended Sunday School regularly and loved to sing. We exhorted the two women to fetch up the children as Christians and gave them \$5.00 for food.

Then called on Wang Kia Ruh, who was in a very weak condition from typhus. Meng Lü-chang, the commander in Lifan, was living in his house, which was one of the few that escaped the conflagration.

Had my last meeting with the Lifan church members Thursday evening, at Changhoba. Environment there was certainly not conducive to spirituality, the service were held with carriers and soldiers crowding around, and being an inn, one could not demand privacy. As, however, the onlookers generally respected our meeting and did not talk unduly loudly, we thanked God for the opportunity and sought the Holy Spirit's aid to give us the message best suited to the needs of the members. We felt it had been worth while however, and next morning started off for Dong Men Wai, where Mr. Torrance's little church edifice was located.

It is not in the province of this report to go into this work in detail, but before closing might mention that while the membership here had suffered severely, in that some sixteen had been killed by the Reds or died of disease, the village and church had not been destroyed—only looted by the Reds and a small sum of money would put the church in good condition. We found the Christians standing up nobly and Go Chwen Gang, son of one of the dead workers, himself preaching in two villages every Sunday. Another native was preaching in two other villages. This without pay.

This brings me up against a problem that has been a handicap to the Lifan work. The church members have asked for a qualified man to take Mr. Mao's place. The fact, however, that Mr. Mao was in receipt of a salary of \$30 per month, while most of the people in Lifan consider \$10 a month a good income, inclined them to let the whole burden of the church rest on the pastor. He was rich—he could pay for the chapel current expenses. When in distress instead of the members helping one another, they all looked to Mr. Mao and almost all of them at some time or other had been helped financially by him. He was kept poor by this constant drain on him. So while he lived a sacrificial life, very few of them understood or practised it—and the \$30 salary to Mr. Mao was the great stumbling block in the way of spiritual development of most of them. If a really consecrated evangel-

ist was willing to go to Lifan and devote his life to that needy people, he would have a much better chance of leading them to practise real devotion to the cause of Christ. Mr. Deng Wei-han has promised to keep us informed of the progress of the work and we shall doubtless hear from him soon.

There is a great opportunity to a worker who is willing to itinerate among the Kiarong villages and Mr. Deng has shown real ability in that direction. If we should send in another worker, it may be advisable to have him minister to the Lifan members and let Mr. Deng move to Bahshihlao as a centre for work among the tribespeople. Bahshihlao is Mr. Yang Chin Yui's village. There is also a native village about ten *li* from Tzagulao where is the home of a church member named Yang (or Bao) and whose people are also favorably inclined to the Gospel. The destruction of our two churches situated in a population mainly Chinese may indicate a leading towards emphasizing our work amongst the Kiarong. That Resurrection victory may characterize the immediate future of our work in the Tribes Country is our prayer. There have been martyrs of the Cross during the last few months. May the seed sown in blood bear abundant fruit in the days to come.

NOTE.—Since the above was typed Mr. Deng has been ill and came back to Chengtu, where he has been in hospital. Christians from Ganchi, Dong Men Wai and Lifan met at Changhopa and celebrated Christmas together. Mr. Deng distributed clothing to the needy ones. He is now somewhat better and we hope will be able to return soon to his very difficult field.

#### THE WORK AMONGST THE CH'ANG.

*Excerpt from a letter to Rev. T. Torrance.*

Now as to Dong Men Wai in general. I arrived there on a Friday afternoon from Lifan. At Taotzeping en route, I had seen Ü Bao-bao, the man with a large growth on his neck. The Reds had used his house for a military kitchen, putting in four or five huge *ko's*, which they had later torn out on leaving. All the furniture of the house had been stripped and the place was a wreck. He said he was facing starvation, so I gave him \$2 of the \$15 in my possession. At Dong Men Wai found Go Chwen Gang, Mo Hsioh Hsin and others. Chen Wen Bing was away. He is acting as *twanzong* and busy superintending transport of rice by native

carriers for the army. (Most of the able-bodied natives are engaged in this military transport.) Mo Hsioh Hsin and his wife were occupying a little room adjoining a water mill owned by Chen Wen Bing. The Dong Men Wai people gave Mo three *deo* of corn, and I personally gave him \$10, so he should not be so dependent on them hereafter. Friday evening had a nice little service with Go and others, reading Revelations 7: 9-21. Was glad I was on that side of the river, for every house on the south bank is occupied nightly by soldiers, and the three services I had at Chang Ho Pa were all marred by crowds of non-Christians, who however behaved fairly decently. At Dong Men Wai not an outsider and the atmosphere therefore much more conducive to the presence of the Holy Spirit. Five Bibles had been buried at Dong Men Wai, and were dug up after the Reds had left. But the fire at Tzagulao and Lifan had wiped out every thing, so that the only scriptures were those I had brought with me.

On Saturday I went over to the church. Found that it was in fair condition, apart from the fact that some of the ban dings, etc., had been used by the Reds for fuel. I took a picture of the Red inscriptions on the compound wall. A relatively small amount would put the church in good condition. Compared with Lifan, where the church property, the school property and Mao's home are all absolutely destroyed, Dong Men Wai has escaped very lightly. Saturday had a meeting with the Christians again and told them that you, and Go Ping San and Hwang Lao-ber who had already been called higher, would trust them to carry on. Gave them the remaining \$13, for division amongst the needy. Read Acts 6: 1-7, appointment of Stephen and others, and then Go said that he would be responsible for preaching at Dong Men Wai and Taotzeping, while he had appointed Ken Kai Sen (did not get this name very clearly, but man had scar on forehead, so perhaps you can place him) to assist him in ministering to Bulandsen and Oirr. In matters of oversight in general Hwang Han Chin and he would be responsible. We ran briefly over the membership roll, and the following were those who had passed through tribulation:

Go Ping San, killed at Weichow. He had escaped, but his wife was ill and he wanted to look after her. Moreover, he knew that an Ü Twandzong had run away and that the Reds had killed both his wife and daughter, after violating the latter, and he did not want a similar occurrence in his home. So he surrendered to the Reds and was taken to Weichow and executed. No one had been able to find the details

of what happened, as the majority of the executions were carried out secretly at night and the victims thrown into the river. His death was really sacrificial and probably saved the lives of the rest of the family.

Go Ping San's wife later died of illness.

Hwang Gweh Ch'en, carried off by the Reds, bound hands behind back, to Lifan, and not seen afterwards. Probably killed by night squad.

Hwang Tai Ming and wife (son of above) both dead of disease. (People are dying like flies from typhus and dysentery, both of which are epidemic).

Hwang Kia Chen, carried off by Reds, probably executed.

Yang Ü Ling, carried off by Reds, probably executed.

Wang Chen-si, old lady of 70, killed by Reds.

Ch'en Gweh Chen, son of Ch'en Wen Bing, carried off and probably killed by Reds.

Hwang Tai Heo (Bulandsen), husband and wife, dead of disease.

Gen Hsiu Gwang (Long Chi Kiai), taken by Reds.

Gen Chwan Fu

Ch'en Mong Sen (Wa-go), dead of disease.

Yang Yao Wu (Long Wo Kiai), killed by Reds.

Ch'en Deh Tsai (Wa-tieh-bi), dead by disease.

Wang Gin Pang (Tsehto), killed by Reds.

I was asked to mention to you that Ü T'ing Chong, both father and son, blacksmiths, not church members, had been killed by the Reds.

Go Chwen Gang on Saturday brought down from his village a lot of firewood, some corn-meal and some potatoes, also a rooster, the latter which he insisted on presenting to me. On Sunday noon I ate a bit of it and presented the balance to the church members for their own meal, as I was *puh hao isi* to take anything of their poverty. Had not seen a chicken since I left Kwanhsien, and the Red had denuded the country of all live stock. Where he got this rooster from I don't know. They were as scarce as diamonds. West of Weikiu and Maochow on the north bank of the To River, from Weichow to Weikwan (near Tzagulao) there were only 250 soldiers, all the rest being concentrated on the south bank. On October 10th Liao Lü-chang, of the 21st Army, speaking at a public gathering at Hsiachwang, urged the Ch'iang on the north side to evacuate all the old folks, women and children, as the generalissimo's orders were to hold only the south bank, and they were afraid that the Reds in Lubua might cut across the divide and descend the Dong Men Wai



valley. A rush message came through in envelope from the north addressed to the commander at Tunghwa. On outside were marked three X-es, which indicated that it was very important and must be hurried on at once. Ch'en Bing Ling was frightened badly and Go Chwen Gang was white. It looked as though the military had no intentions of defending the north bank. While Gen. Chiang Kai Shih is ordering a general offensive on all sides, the rotten military are all ready to retreat and putting the native auxiliaries in the front line while they take it easy.

Sunday had a very helpful sacramental service with the church members—sixteen of whom were present. I read Romans 8: 31-39, 2 Tim. 4: 1-8, 1 Peter 5: 1-4. Hwang Han Ch'in and Go assisted in passing round the elements. After the meeting I had a talk with Hwang Han Ch'in. He told me that he had been carried off by the Reds and expected to be led out to execution. He had prayed about it and fell asleep. The Red guard wakened him and ordered him to come out. He thought his hour had come and went out. But they then said, "You are free. You can go home." Quite astonished he went back. Several times they bothered him a lot, taking away stuff, and had one of their wireless transmitting sets installed in his house for a month. They told him they had five or six of these. But otherwise they left him alone. He asked me what I thought of the Communist movement. I told him that while there was much that was selfish in Western civilization and I agreed with the Reds that it had its faults, yet their remedies were worse than the disease and a society founded on hatred could not possibly endure,—its foundation was rotten. Go Chwen Gang reported that he and Hwang had decided that the best thing they could do with the \$13 was to buy two *dan* of cornmeal and divide it among those who were most in need. Thirteen people got varying amounts of cornmeal, as per Chinese list herewith. When I left Dong Men Wai, Go, Hwang and five or six others escorted me a little way along the road, and before we parted we stopped and had prayer together. They seemed to be really helped by my visit and very appreciative and I believe they will do their best to shepherd the flock in their vicinity.

Go Chwen Gang and Hwang are two good men, both of whom I think feel called of God to carry on the work, I told them they had lots of friends praying for them and that I was sure God would bless them in their efforts.

*Note*—Since typing the above, Mr. Torrance's colporteur Chen Bing-ling, has taken sick and died, and another, Ong, has been ill. Laborers are needed in the vineyard, but those going take their lives in their hands, for the plagues of Egypt seem to be let loose.

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“THROUGH THE SANDALWOOD DOOR”

BY

DRYDEN LINSLEY PHELPS

In winter's first flurry of flying snow our motor-bus churned out of Chengtu, leaving a group of friends and colleagues very dear to us. At such times, the meaning of one's human experience comes into sharp relief—a sort of condensed scenario of the heart. Our dominant impression, as we drew away from that circle, was, that of blessed and precious things, friendship is the crown. For in it the heart and mind best may grow, the Kingdom of God become a living reality.

Then for two days and a half our lumbering lorry dragged its body through the ruts of mountain roads like a weary dragon. And while we swayed along with clods almost up to the windows—like waves at the gunwales of an over-laden vessel—all along the road's side were meticulously piled rock-heaps ready to be strewn. Thousands of hands had stacked these crushed stones that they might be measured before being scattered on the road. Gangs of singing labourers tugged at huge stone rollers, not a whit differently, I am sure, from those in the days of Darius.

Over paved highways and viaducts of intricate engineering we swept at last into Chungking, in the evening. The 1929 Chungking of my recollection was a sprawling filthy Chinese city flung with its skein of twisted alleys over the hills. But this was a city of winding boulevards filled with whirling motors of every description; splendid street lights, gloved and uniformed alert policemen (many of them middle school students), magnificent buildings. The transformation is amazing. And the whole place has the zest and verve of San Francisco. The energy behind all this found expression in

the line of the hymn printed on King George's Memorial Service program: "FOR ALL THE SAINTS WHO FROM THEIR LABOURS REST".

Mr. Garrett, chief officer of Butterfield & Swire's Kintang said that within the last two months or so his company's ships had brought up four hundred cars and trucks, and taken down six hundred tons of *t'ung* oil. Think what the enterprising Chinese merchant (paradoxical combination of adventurous Yankee and cautious Jew) would do unfettered by military morons!

In Ichang we called on all the anchored gunboats; all, I mean, save the French pocket craft. When we drew alongside, the red-bearded admiral merely granted permission to view l'exterieure. "But we can do that without your permission," I murmured. The Japanese were most gracious. Their two diminutive rock gardens seemed anomalous amid all that armour-plate. A young collegiate lieutenant showed us around the immaculate GNAT, and we drank iced lemonade aboard the U.S.S. GUAM—efficiently protecting big business below the Socony reservoirs.

"China the Land of Surprises" I thought, as we walked through the red-roofed salt go-downs to come upon a lovely southern colonial mansion, built by somebody with imagination and pocket-strings. There our California friends, Mr. and Mrs. Joseph Earle Spencer, of the Salt Administration, served tea and showed us miniature models of every sort of Yangtze river craft - his hobby - made from photographs, memory, and reality by a Chinese carpenter: twenty-one different kinds. On the way home we visited the shops where these clever crooked-tailed junks are carved out (let no lover of water and sails miss them). Now I know why my dog had a twisted tail: so he could go round a sharp corner!

The winter journey from Hankow to Peiping reminded me of Central India's desolate wastes; and oh, the utterly dreary earth-walled hamlets and cities. The only frisky thing discernable on the landscape was a cart hitched to a bullock, a donkey, and a mule. Before the train came near, it was loaded with gay, red-breeched peasants. At sight of the steam dragon the ill-assorted trio moved with one esprit, pirouetting the riders in clouds of dust.

Then Peiping! I went as Dr. Porter's guest to hear Professor Radcliffe-Brown, anthropological-sociologist of the University of Chicago, speak at the Monday Night Club on

Village Life in China. He claims that nobody knows much about the real village life of China, neither the Chinese student nor the foreigner; nor can information be gleaned from any books. He thinks that China, in the great mass of her village life, is not appreciably changing in *basic structure*; that the much-heralded transformations are spectacular but on the surface. He believes that China has "lasted" so long because of the clan organization of her life in the villages, based on integrated family relationships; that this is not being affected in any degree today, so that there is solid ground for supposing that China will carry on in her basic social structure. This, he finds, is in marked contrast to the movement in the west of family disintegration which began before Christ and which has tended towards individualism, with inevitable change in social organization. So, when the passing fever of Japan, and the other modern innovations of today, shall have become incidents of yesterday, China in her vast basic structure will be much the same. That evening Radcliffe-Brown sounded very convincing, but the next day I wondered. For the inventions and innovations are decreasing the old devastating population-checks; China's population is increasing faster than Europe's. What will happen to "basic structure" when the balance between mouths and food-supply is destroyed?

That night we slept in the Porters' home with its Chinese courts and latticed windows. Outside, what a silhouette! white moonlight on silver snow against black shadows cast by curving roof-lines.

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## WHAT I HAVE LEARNED FROM THE STUDENTS.

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WALLACE WANG

In the Chinese history there has never been such a critical time as it is now, namely the internal distress and the foreign aggression from the Japanese militarism. All these have made the students dissatisfied with the present situation. This is a common complaint that the youth are never satisfied with the world they live in and surely it is a good sign for the progress of this age. The vastness of the land and

great population of the people and disorder of the community are the hardest things to be faced.

Let me give you a sketch of the stream of the Chinese students' thought in the last 15 years. This will help us to face the problem properly.

We may all remember the "New Culture Movement" started in Peking under the leadership of Dr. Hu Shih and Chen Tu Shu in 1919. It was a big blow to the awakening of the long-depressed youth. Before this period the students were filled with humility and self-distrust, this was the result of the foreign pressure and autocracy through the Manchu regime. The new day had been opened and new freedom was given to build up a new nation by the efforts of the youth. The youth voices were carried on everywhere in building up a new type of the Chinese culture which would make a better condition in China. It was a great tide which never stopped in the minds of the students. The saddest thing which happened in this period was that all the weaknesses of China were blamed too much on the other people. In other words they put the responsibility on the outsiders rather than on themselves. They were given freedom but too much of it spoiled the genuineness of the youth spirit. At any rate we never can deny that a great contribution has been made toward the process of building up new China by their effort.

Now the much bigger blow happened five years ago, that makes even a greater change in the life and thought of the students. That is the Mukden incident and the inability of the League of Nation to deal with this situation. China is left, alone and helpless to solve her own problems. Now the students all are discouraged and no longer try to depend on the forces from other countries as they hoped to before, rather than to identify themselves with the issues. The student is no more talking against other countries and their own officials, they all come back to find the solution starting from their own lives. This is the most hopeful sign of new China today. In other words the students are repenting and trying to be born again before they can make their best contribution to help this nation. This is why the "New Life Movement" is very popular and influential among the students all over China.

Under the present situation the students are challenged by three, things, namely: Communism, Militarism and Christianity. As the communistic campaign is still carried on in several parts of China and not approved by most of the student now, yet "the spirit of the communism is fast spreading

in the minds of the youth. Its social passion, its sacrificial spirit and its methodical efficiency" still catch the imagination of the youth. Two years ago when I was in Peiping a friend of mine told me that the most thoughtful, brilliant and earnest students have joined the communistic party. It has a definite programme to the thirsty youth. I believe those who are in the party now, against the central gov't, undoubtedly have the same deep passion for the welfare of the people in this nation. Some times we are unfair to criticise their communistic mindedness when the society is not fairly managed. We must sympathize with them and guide them from the way of hatred to the narrow door of Love. The end must justify means.

Secondly, the militarism has caught the minds of the young people. Since the North China's situation has become acute, the rapid growth of the military spirit has occupied most of their minds. Personally I have had that same struggle in my mind for some time last Winter. It is especially hard for the Christian students to draw the conclusion to say "yes" or "no". In the last Spring Conf., and the rural campaign, we tried for a means of solving this dilemma. Two things we tried to do, namely to build up a national consciousness among the masses with a friendly spirit and to encourage the practice, of a higher standard of morality of the people. This we believe in a long run is the way to build up a good and strong nation in the big family. Many friends may not understand why the students are so keen about the militarism. It is not easy either to prove or to disprove the peace and war to many of us and certainly very hard for the inexperienced persons in such a critical time which you have never experienced. I have a great respect for their earnestness and genuine passion for the welfare of the country but the question is "How shall we lead them on the right track?" You may know since the declaration of the Independence in the war-area of the Hopei province last November many student thronged to Nanking to demand war. Many students in Nanking could do nothing but to weep before the tomb of Dr. Sun for a whole day. Moreover the students in Chungking, because they could not go to Nanking, wept before the picture of Dr. Sun. They are seeking for a way out. All these show the deep heart-felt grief of the youth today and how it is easy to draw them by the military challenge to defend the nation.

Thirdly, the Christian challenge to the youth is even greater in certain respects upbuilding this new nation. It

gives power to put the hope into realization. This is the cause of the birth of the Student Christian Movement in China and it has become stronger and stronger in the last few years. Now the most popular slogan in China is "New Life Movement." It is the reaction of the over-emphasis of the western "modernism" in the last twenty years in China. China has taken all the foreign ways adopted them, tried them and failed. In the bottom of the whole trouble there is something wrong in the heart of the people. This Movement is a final remedy of the gov't approved by all of us to lift us out from the crisis. The wondering youth are very much interested in the New Life Movement. During the winter time there were four groups of students who went out the country churches to preach on this Movement, because of their keen enthusiasm they have in some way overlooked the importance of the church work. We may have something to say about this campaign but their sincerity in believing the inner change of the people can not be denied. In the Spring conf. the students moved me quite deeply with their willingness to serve, to suffer and to work. They showed the hope of China is very near. These thirsty souls are hungry after a way of life. Now here is the place where our religion comes in. We should make them believe that men can not do much unless helped by God, our Heavenly Father, through the revelation of Jesus Christ. After all, we are leading these miserable youth to have hope and faith in God who can save China through their persistent effort, and have personal experience with Jesus Christ, who gives power to overcome all the difficulties before them. I believe the New Life Movement has caught the vision of the youth but it is not enough to save China only, unless they should have enough power of faith and hope from Christ to bring them about into their daily life. I often see that students are easily discouraged after they have tried and failed in their sweet dreams. We all know China is bound to have troubles in the next ten or twenty years. Things may be even worse than they are now. What are we going to do about it? We need persistence, patient, faith and hope. How can we get them? Being a close follower of Jesus Christ, who can lift us out of the present trouble by copying His way of life. What is His way of life? It is a spirit of love, a love above all nations. Only the Christian love can build up a strong and everlasting nation. "Seek God's realm and His goodness, and all that will be yours over and above." This genuine and creative love is a great challenge to the youth today.

As we are facing these problems and difficulties of the students in general, how are we going to lead the students coming to the narrow gate which leads to the eternal life of love? From my unworthy experiences with the students the social gospel more easily draws them than the personal. But I have found, on the other hand, the most hard thing which prevents them to enjoy their lives is the trouble in their hearts which makes love impossible. When Jesus Christ first preached in Galilee according to Mark he said "the time has now come, God's reign is near, repent and believe in the gospel." We have to repent to get all the unhappy things away from our hearts, then we can enjoy the good news that is love. Only the pure can see God.

Now it is our privilege to help the students when they are tremendously in need. I believe the beautiful and nice-decorated services, interesting Bible classes and practical discussion groups are ways to help them, but the most helpful and vital thing is to get into touch with their lives by showing our genuine friendship.

Preaching is not merely the words, it cannot get farther. It is our life through the power of God catching the living souls. Religion can be taught but mostly should be caught. Sometime ago a class-mate of mine wrote me in Peiping he thinks that Christianity should be rooted in the scholarly class, and it is the only way to preach Christian religion in China. He only thinks religion is words, knowledge and traditional creeds but he forgets it is a life, the spirit of love which radiate to the thirsty souls. Now I begin to appreciate those pastors working among the ignorant people. They may be not understood by the country people, yet their religion, the spirit of love, can catch the poor souls around them. I just returned from Hanchow trip I have seen the poor and stupid church members enjoying their religious life in the gathering. They may not know one word of the Bible or the teachings of Jesus, but one thing they do know that is the love of God through Jesus who has saved them. This come through the love of the pastors or some other Christians, that makes their life happy and they begin to love others.

Your life and my life must enter into his or her life, then we will discover a great opportunity for our sympathy and love. Really we will understand the meaning of the life being contacted through love with other lives. This is the only way to help the students in their troubles. Only love can produce love.

I was called to a meeting discussing the religious life on



the campus. Some were afraid of the losing out of the Christian influence in the mission schools because we have many limitations under the regulation of the government. But I can assure that no such thing can happen unless we cease to try to care for the students, to sympathize with the students, to help the students, and to enter into the lives of the students. This gives them hope and faith in the midst of such a miserable situation and a power to love. If we can help the students with a spirit of love in our daily contact, by the Grace of God, we can lead them to discover the sweetness and happiness of life and the great power of the creative love to make this nation as a part of the Kingdom of Heaven in this world.

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<i>The Upper Room</i>
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ROMANCE AND ECONOMICS.

Reading: John XII, 1-11.

J. Taylor

On his way to Jerusalem for the last time, Jesus called at the home of Mary and Martha, with their brother, Lazarus, in Bethany. This little village was just round the shoulder of the Mount of Olives on the way from Jerusalem to Jericho. There was not many houses there but there was one where Jesus was always welcome and where he could get uninterrupted rest. The scene at this visit was entirely transformed from his last call. Then death had robbed the family of a dearly loved brother and there was the usual amount of wailing that accompanies death in the orient. Now there is quiet peace and joy. The brother has been restored to the family and was there as a living witness to the power of our Lord. It was quite natural that Mary and Martha would wish to express their gratitude by providing a special meal for their guest at which their neighbors could be present. It all seems so natural to one who has lived in the East for years. The

resources not only of the family but of the whole village were laid under tribute. There would be borrowing of kitchen utensils and extra tables and seats. Neighboring women would offer to help in the preparation of the meal. Martha would be in her element and "cumbered with much serving." It was in this way that she could best give adequate expression of her love and gratitude to her honored guest.

But Mary! While we need not think of her as lacking in the duties of home, we think of her as thinking how she could show her love for our Lord in some special act of adoration. Mary had imagination; and she felt intuitively that something in addition to the marks of hospitality was needed. What could she give that would cost all she had? Well, she had one treasure that she had gotten for herself after years of saving. It was hidden among her own private belongings. She saw the romance shut up in that vial of spikenard. Yes, that was it. During the feast, she would bring it out and anoint her guest. Perhaps she had some premonition that it might be the last time she would have such an opportunity - the Jews were becoming more and more antagonistic to Jesus. The Sanhedrin were but waiting for an opportunity to arrest him and hand him over to the Roman authorities. Better seize this chance of showing her love to him. So while Jesus reclined at table with her brother near to him; and while Martha and the helpful neighbors were busy changing the courses, the disciple of Christ brought her precious gift, broke the vase, and poured its contents over the feet of our Lord and wiped them with her abundant hair. The oblation was complete. The sacrifice was accomplished and she modestly stepped to one side. That is the picture, told in simple language, of a complete gift. The heart that prompted it was filled with quiet joy. That is a bit of unadulterated romance.

It was not, however, to escape carping criticism. Even among the disciples of Jesus - the inner circle - there was one who at once demurred. And his criticism was cloaked under the guise of utilitarianism: "Why was not this ointment sold for three hundred pence, and given to the poor?" Thus Judas. He gave a religious reason for a selfish thought. He had become such a slave to money that he estimated all actions in terms of dollars and cents. He had no especially tender regard for the poor. If he had, he could, any day in the week, have put his hand into his pocket and relieved their needs. But a man that could sell his friend and leader for thirty pieces of silver was not bothered about

acts of charity. No, it was just that he was so calloused in his heart that he could not enter into the experience of Mary and simply had lost all feeling of romance.

It is in no wise necessary for any of us to condemn the economic view of life. Thousands of people believe that economics is the basis of life. We simply must have food, shelter and raiment. We can deal with life completely on the basis of dollars and cents. There will be no real recovery until the world has solved its economic problems. And, anyway, if you must be charitable, be sensible about it. Establish a revolving fund that will keep itself running once it is economically and soundly started. Lend money that can be paid back and loaned again (in the interval it can be made to yield interest and so increase its usefulness). Don't build useless monuments to good people that is a waste of wealth. Indeed, don't do anything that is just an expression of romance and sentiment. All true, if one is nothing but a perambulating account book or a bank account.

But, thank Heaven! not all human beings are built on that plan. Lots of us want to do something because we love the one for whom we are doing it. Returns? Returns be hanged! Christmas, that blessed feast, comes round and we simply want to give the best we can in honor of the Babe of Bethlehem. Thanksgiving means that we have a full barn and pantry. There are lots of good things to eat in the cellar. Let's celebrate! Let's share with those not so favorably situated as we are. A brave deed is done; a life saved by a life sacrificed. The town wants to honor the man who gave his life for someone else. Put up a monument to him. Well, here is my share. It is because I sense the brave surrender of life itself in order that others might live that I give. I don't want to calculate the cost of my appreciation - I just want to give.

We need to read this simple story once more. For we are living at a time when life and romance and imagination and emotion are in danger of being estimated in terms of economics. Really that can't be done. There must be room for sentiment to have full play. Romance must not be crushed and bruised under the Juggernaut car of economics. We can't afford to clip the wings of Imagination and put that bird into a cage. Emotions, if suppressed too long, will rebel and break out in mutiny. In the name of all that is good, we must protest against the best things being sold for three hundred pence.

### ON FURLOUGH.

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A missionary is a fortunate individual. He has the chance of re-valuing life at regular intervals, and deciding afresh what are the things by which he lives. We all need repeated conversions, and furloughs give us the opportunity to experience them.

It is unfortunate that we so often carry the same self about with us, and are so slow to acquire the new self which such a conversion could bring. We take the same set of values back and forth with us, instead of constantly changing and revising them. When we go home we could take new ideas about history, about sociology, about theology, about what is vital in religion. How dull to take home the same point of view we came out with, only adding a few facts to our old opinions.

At home I think it is a wise thing to collect a variety of interests, and to move among people to whom the whole idea of missions is unfamiliar. If people think you unbalanced or priggish it is a splendid chance to see how much of that is true. When we say that going back to our old circle we find it hard to fit in, that their interests seem so narrow and petty I wonder whether that is not a condemnation of us, because we are so set and so unpractised in ordinary human contacts. Then there is the wholesome shock of finding that many of the virtues on which we are apt to pride ourselves as being proof of our vocation, are the ordinary decent human virtues which bus drivers, charwomen, miners' wives on the dole, teachers in country schools, railway porters, and all sorts of people display every day without calling attention to them, or saying big words about love and service. It is very healthy for us to be humbled by such a discovery, and to realise that the Christian has ever to show all these virtues, and then far more, if he is answer our Lord's question "What do ye more than others?"

E.A.

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### FRUIT TREES.

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Readers of the "News" will, I am sure, be interested in the recent importation of a shipment of citrus fruit trees from Australia, by the West China Union University. Fifty-eight young trees, representing twenty-nine varieties of oranges.

grape-fruit, citron and lemons, packed and shipped by Arthur Yates Company, Sussex Street, Sydney, Australia, left Australia October 12th, 1935, and arrived in Chengtu, Szechuan, February 20th, 1936. So well was the packing done, and the young trees cared for by the shipping companies en route, that every one of them was in most excellent condition. After these trees have proved themselves suitable to Szechuan climatic and soil conditions, they will be propagated and made available to nursery-men, farmers, and others in different parts of the province.

There are tremendous possibilities in ONE IMPORTED TREE that proves itself suitable to climatic conditions, and one that is a better fruit than those now found in Szechuan. From the original Seedless Orange, a citrus mutation, found in a shipment to California less than a hundred years ago, there are now millions of Seedless Orange trees that have been propagated from this ONE ORIGINAL TREE.

On an out-of-the-way mountainside farm in West Virginia, about fifty years ago, was found the tree which bore the glorious, glowing, golden apple now known as THE GOLDEN DELICIOUS. The company who bought this original tree, paid \$5,000.00 (gold) for it and the piece of ground on which it grew. During the intervening years millions of trees have been propagated from this old tree - and those grown from it.

—F.D.

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## MISSIONARY FELLOWSHIPS AND SCHOLARSHIPS AT UNION THEOLOGICAL SEMINARY NEW YORK

The appointees for the *Missionary Fellowships* for 1936-7 are as follows:

- Rev. James F. McKinley, Dean of the Bible School connected with Silliman Institute, Philippine Islands, under the American Board.
- Rev. Geo. S. Noss, Amori, Japan, under the Reformed Church in the United States.
- Rev. W. B. Djang, Professor of New Testament, Cheeloo School of Theology, China.
- Mrs. Wai King Taai Chik, B.D., Dean of Women, Lingnan University, Canton, China.

Rev. Ulric A. Lanoue, Teacher in the Normal and Theological School, at Kimpese, W. C. Africa, under the American Baptist Missionary Society.

The appointees for the *Missionary Scholarships* are:

Mr. Chun Wang, Director of religious activities and Professor of Religion in the University of Nanking, China.

*The Student Friendship Fund:*

Ibrahim Effendi Mikhail el-Mansury, Assiut, Egypt.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year, preferably though not necessarily a Seminary graduate) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. *Applications for 1937-1938* should reach the Seminary by January 1st, 1937. *Further information* can be obtained from the Registrar.

*Twelve fully furnished apartments* are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of the Seminary.

D. J. FLEMING  
Professor of Missions  
Union Theological Seminary  
New York, N. Y.

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NOTICE

Dr. Paul Monroe is anxious to get a complete list of the missionaries of Sze Chuan, Kueichow and Yunnan who have studied at Teachers' College, New York. He wants to know (a) the position they hold; (b) the Research Problems they have done; (c) articles or books they have published in Chinese or English, with a brief statement of their outstanding contribution.

Will all such folk kindly report to the undersigned as quickly as possible, as they want the information in Shanghai very soon now.

HOMER G. BROWN  
Chengtu.

### MISSIONARY SCHOLARSHIPS

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Three of the seven Missionary Fellowships and Scholarships assigned for 1936-37 by Union Theological Seminary, New York, came to China. The appointees from China this year were all nationals:

Rev. W. B. Djang, Professor of New Testament, Che-loo School of Theology, China

Mrs. Wai King Taai Chik, B.D., Dean of Women, Lingnan University, Canton, China

Mr. Chun Wang, Director of religious activities and Professor of Religion in the University of Nanking, China

The others went to Japan (1), Egypt (1), Philippines (1), and Africa (1).

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### DEATH OF J. HUSTON EDGAR

On going to press we learn the sad news of the 'Passing' of Mr. James Huston Edgar, Tatsienlu. The word was received in a telegram to Mr. Sinton, China Inland Mission, last evening. Mr. Edgar was born in New Zealand 64 years ago. He came to China under the China Inland Mission in 1898. After a year or two spent in Anhwei province Mr. Edgar came to Szechwan, and for the best part of thirty years has laboured on the Tibetan border. He is survived by his wife, who has been a loyal and constant helpmate, his daughter Elsie, a missionary nurse in Korea, and three sons in Australia—to whom the News extends deepest sympathy.

March 24.

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## WEST CHINA MISSIONS ADVISORY BOARD

## EXECUTIVE COMMITTEE

February 28, 1936.

The first meeting of the Executive Committee of the WEST CHINA MISSIONS ADVISORY BOARD for the year 1936 was held at the Woman's College on the afternoon of Wednesday, February 28.

*Present:* Dr. S. Lewis, Dr. J. Taylor, Dr. R. O. Jolliffe, M. E. Streeter.

*Election of Officers:* The Committee elected the following officers:

Chairman: Dr. R. O. Jolliffe  
Treasurer: Dr. S. Lewis  
Secretary: M. E. Streeter

The minutes of the last meeting were read and approved.

The treasurer's report was read and accepted.

The following actions were taken:

1 *Resolved:* That the secretary be authorized to purchase stationery for the use of the committee.

2 *Resolved:* That the resignation of Dr. J. Taylor as editor of the WEST CHINA MISSIONARY NEWS be accepted.

3 *Resolved:* That a note of appreciation be sent to Dr. Taylor for his services, and that a copy of this note be published in the next issue of the NEWS.

4 *Resolved:* That Rev. Homer Brown, M. A., be asked to accept the editorship of the WEST CHINA MISSIONARY NEWS.

5 *Resolved:* That Miss Harrison be asked to continue as Business Manager of the NEWS, and that a note of appreciation be sent to her.

6 *Resolved:* That we ask the chairman of the WEST CHINA MISSIONS ADVISORY BOARD to call a meeting of those particularly interested in the production and circulation of Christian literature, and that this group be asked to keep in touch with the Religious Tract Society, the Szechuan Christian Council, and other bodies similarly interested in Christian literature.

Adjournment.

MARY E. STREETER, *Sect.*

Chengt'u, Sze.

March 14, 1936.

*Dear Dr. Taylor:*

It is my privilege to send the following paragraphs to you on behalf of the Executive Committee of the West China Missions Advisory Board. Will you kindly accept this expression for just what it is, - a stumbling effort to say 'thank, you' for the very real services you have rendered the Executive Committee during your years as Editor of the "West China Missionary News".

Sincerely,

MARY E. STREETER. (Sect.)

The Executive Committee of the West China Missions Advisory Board wishes to express its appreciation to Dr. Taylor for his years of service as Editor of the "West China Missionary News".

Dr. Taylor never fails to impress his personality on whomever and whatever he touches, - be it a class of students, a congregation, a circle of readers, or a publication. The readers of the Missionary News count ourselves fortunate in being among those who have come under his influence.

Dr. Taylor's editorials are deeply sincere and, even when we have disagreed with his opinions, we have continued to look up to his leadership. Perhaps Dr. Taylor is most at home when sermonizing. He writes from his own experience into ours. We shall miss him when he no longer interprets life for us in the "Upper Room". Both in editorials and in sermons, Dr. Taylor's gift of expression has been a joy to all of us, and an object of envy to not a few.

The Executive Committee is grateful to Dr. Taylor for all his work connected with the "News", - for his trenchant comments on missionary affairs, for his words of counsel, for his forbearance with those who have been late with "copy". We hope that although Dr. Taylor leaves West China he will not cease to make himself heard in the "News". Thank you, Dr. Taylor!

MARY E. STREETER,  
(For the Committee.)

### COTTAGE FOR RENT OR SALE

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Colliers' cottage at Omei (formerly the Humphreys bungalow). Centrally located near the upper tennis courts, Church and store. A roomy bungalow, well furnished. Verandah, doors and windows screened in for occupation by Generalissimo Chiang last summer.

For rent for the summer of 1936 or for sale. Will be sold at sacrifice price. For terms apply to—

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For sale. In good condition, scarcely used. Price \$150 ex-Chengtu. However, other offers will be considered. Burns kerosene; very suitable for station where ice is not procurable.

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### FOR RENT

Limberlost Cottage (Walmsley-Kilborn bungalow) Mt. Omei. Large enough for two families, completely furnished including dishes and good Pansy stove. Not much kitchenware. Apply to Rev. A. P. Quentin, Kiating.

## INTER ALIA.

Word comes that the Rev. W. H. Hudspeth of the English Methodist Mission at Chaotung, Yunnan, has been selected as General Secretary of the British & Foreign Bible Society for China to succeed the Rev. G. W. Sheppard, D.D. when the latter retires from that post in September of this year. While we congratulate Mr. Hudspeth and the Bible Society on this appointment, we can but regret that another leader of the Christian Movement in West China is called upon to leave Yunnan—where the missionary forces are all too small.

Sir Montague Beauchamp passed through Nan Chung in February on his way from Paoning to the coast. Sir Montague has been on a visit to some of the stations of the C. I. M. and the C. M. S. and is now returning to England. While in Nan Chung he was the guest of the Rev. C. H. Parsons who, although in his seventy-fifth year, is still holding the fort on the Kialing River.

Rev. H. A. C. Allen, C. I. M., Yunnanfu, has been called home to England because of the serious illness of his wife. Mr. Allen came to West China in 1889.

Dr. E. H. Hume, Secretary of the Commission of Christian Medicine, came by plane to Chengtu late in February to study the medical situation in Szechuan. Dr. Hume wishes to secure such a knowledge of the hospitals in this province, together with that of the Medical College of the West China Union University, so that he may be ready to make recommendations regarding them. To this end, Dr. Hume has already made a thorough study of the medical institutions in Chengtu, Mienchuh and Tzechow.

Dr. T. C. Bau of the Chekiang-Shanghai Baptist Convention, is at present acting as Honorary Executive Secretary of the Commission on Life and Work of the Churches. Has given much time to the study of Theological Schools in China.

The Shanghai Christian Broadcasting Association has recently raised the power of its station to one kilowatt. The station is daily broadcasting a seven hour program from its studio in the Christian Literature Society Building, 128 Museum Road Shanghai. The station call in XHHA. This in on K. C. 840.

After preaching and giving addresses to crowded houses in Vancouver, and other cities in North America, Rev. Andrew

Gih, who visited Szechwan last year, is now conducting a series of meetings in the Grand Opera House, Chicago. A wonderful reception is being accorded Mr. Gih in Canada and the States.

On his way on furlough, Dr. G. S. Sparling is visiting some of the stations in the area of the United Church of Canada Mission. It is hoped that at the termination of his furlough, Dr. Sparling will return to Chengtu to become the head of the new Theological College.

Rev. Frank Dickinson is preparing to leave for furlough early in March. One of the most recent accomplishments of Mr. Dickinson is the sending of several improved cattle to the Hwa and the Chwan Miao, together with many bundles of young apple trees.

Plans are already on foot for the holding of an enlarged meeting of the International Missionary Council in China in 1938. Keep this meeting in your mind and prayers. The theme of the gathering is the upbuilding and maintenance of the so-called younger churches. Surely this topic comes very near to us all in West China.

During her recent furlough, Miss Ovidia Hansing a member of the Faculty Inter Alia of the West China Union University, did postgraduate work at Northwestern University, Evanston, Ill. Word has reached Chengtu that Miss Hansing has been awarded the degree of Doctor of Philosophy by Northwestern.

Dr. Joseph Beech, Chancellor of the West China Union University is leaving this month (March) for a visit to the United States. On his way home, Dr Beech will stop off at Nanking to consult the educational authorities regarding the development of the university.

Mr. H. D. Robertson has been elected as Vice-Chancellor of the West China Union University to take the place of Dr. G. W. Sparling who has gone on furlough to Canada. Mr. Robertson has been on the staff of the university since it was opened in 1910.

Speaking at a meeting of the Directorate-General of Opium Suppression, of which he is Chairman, Generalissimo Chiang Kai Shek said: "the poppy plantation areas in the Yangtze Valley have been greatly reduced during the past few years. Even in Szechuan, General Chiang reported, the area for poppy growing has now been reduced from more than forty hsien to only ten." Is there any poppy cultivation in the hsien in which you live? If so, will you report it to this paper for publication? Thank you.

Miss Emma L. Brodbeck and Miss Frances Therolf returned to Yachow on March 7th. They were obliged to leave their station because of the proximity of Reds and have been living in Kiating. Rev. F. N. Smith had returned to Yachow earlier and found the city and district in great confusion and distress. Especially was this true in Lushan and Tienchuan where the Communists had carried carnage and destruction to the limit. We are glad to give this record of the return of our fellow-workers to Yachow.

Miss Carrie Shurtleff who had been working in Yachow up to the time of the evacuation has left for Shanghai on her way to America. She was fortunate to get the escort of Dr. E. T. Hume and Dr. D. C. Graham who were going down river as far as Suifu.

Miss Marie Brethorst, who is engaged in City Evangelistic Work of the M. E. M in Nanking, sends greetings to her friends in Szechuan and would be glad to see any of them who may be passing through Nanking.

A letter from Rev. Donald Fay tells of his being manager of the Tsingtao Trading Company, 46, Huan Road, Tsingtao. While he is engaged in business, he gives a good share of his time to distinctly religious work. A College Religious Fellowship and a Community Choir are developing into a Community Church with about one hundred people attending service each Sunday. Mr. Fay pays special attention to returned students of whom there are many in Tsingtao.

Scholarships: Chengtu Canadian School Boys—Stanley and Douglas Best won scholarships of \$100 each last year on graduation from High School and Entrance to College. As well as these they won the Second and Third Carter Scholarships for the County of Ontario. News of this last has just come to hand. The news extend congratulations.

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## BOOK CLUB.

MAR. 13, 1936

*The accession list of University Book Club for Feb. 15 to Mar. 13 is as follows:*

Brown, A. A.	A Dryad in Nanaimo
Oppenheim, E. P.	Shudders and Thrills
Bagnold, E.	"National Velvet"
Goodchild, G.	The Road to Marrakesh

Huxley, J. S.	The Stream of Life
Lawrence, T. E.	Seven Pillars of Wisdom
Day, C.	God and My Father
Day, C.	Life with Father
Bridge, A.	Illyrian Spring
Browne, L.	All Things Are Possible
Cole, G.D.H. & M.	Dr. Tancred Begins
Cameron, I.	The Adventures of Elizabeth Gray
Coward, N.	Cavalcade
Dark, S.	Newmann
Galvez, M.	Holy Wednesday
Konody, P. G.	Sir William Orpen
Macaulay, R.	They Were Defeated
Wreden, N.	The Unmaking of a Russian
Patmore, D.	Modern Furnishing and Decora- tion
Niebuhr, R.	An Interpretation of Christian Ethics
Sforza, C. C.	European Dictatorships
translated by Adlington, W.	The Golden Asse of Lucius Ap- uleius
Compiled	Capajon
Anonymous	Patriotism, Ltd.
Anonymous	The Secret International Arma- ment Firms at Work
Lefebure, V.	Scientific Disarmament
Warner, L.	The Long Old Road in China
Dyson, V.	Forgotten Tales of Ancient China
Megroz, R. L.	Ronald Ross
Haldane, J. S.	Materialism
Jones, R. M.	The Faith and Practice of the Quakers
Shaw, B.	The Complete Plays of Bernard Shaw
Laski, H. J.	Communism
Murray, G.	The Ordeal of This Generation
Burns, C. D.	Modern Civilization on Trial
Inge, W. R.	God and the Astronomers
Krüger, K.	Kemalist Turkey and the Middle East
Kim Man-choong	The Cloud Dream of the Nine
Marriott, J. W.	Great Modern British Plays
translated by Lightfoot, J.B.	Excluded Books of the New Tes- tament
Couchoud, P.	Japanese Impressions



translated by Kimura, S.      Sword and Blossom  
 Forbes, R.                      Eight Republics in Search of a  
    Future

KATHLEEN, F. SPOONER  
*Secretary*

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“ASHRAM”

“Ashram” is a kind of retreat with the sharing of the spiritual and intellectual life as well as physical. It gives an opportunity to cultivate a deep and genuine close fellowship in finding out new solutions for human troubles. We Christians have our principles by which, with a deliberated thought and actual practice, we are trying to make an experiment of the Kingdom of God starting in a small group. We believe the sharing life can be obtained in this group—“Ashram”.

Dr. P. C. Hsü, of the Lichuan Christian Rural Reconstruction work, Kiangsi, a former professor in the School of Religion, Yenching University, is coming to Chengtu next June. As matter of fact he is one of the strong leaders of this movement in China. He will be glad to be with us in our Ashram at Da O Si, Mt. Omei, from the 15th of July to the 3rd of August. There will be about ten members in this group and most of them are students. We expect that Mr. Wesley Shen, professor in sociology of the West China Union University, and few well experienced and learned leaders will be in this group. The sharing of religious experience and study of social problems will be engaged in the daily schedule. We will work together as far as the house-keeping is concerned. From this kind of ordinary manual work we will realize more the value of the labor. It gives plenty of time to meditate, to read, to discuss and to play. We will make it free as if it were in the ‘garden of Eden.’

This “Ashram” is also open to some of the church workers who feel the great need of rest and spiritual fellowship but their stay will not be for longer than 10 days. For the benefit and uniqueness of the “Ashram” we have to keep a steady membership throughout the meeting. The visitors are welcome to discuss personal and social problems with the group. They may not necessarily join all of the meetings but they are free to make engagements with any member whom they like to. Every one has to pay his own share. If any of our church leaders would like to come to this group for a period they are asked to write to Mr. Wallace Wang, West China Union University, before hand.

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