

The West China Missionary News

NOVEMBER 1932

EDITORIAL

The True Glory of the Christian Life.

No reader of these pages is likely to dispute the fact that Christianity is a practical religion. The danger is that in our excess of zeal for the practical side of it we may forget that it is a religion. Christianity is first and essentially faith in a Person, Jesus Christ. But faith is not an end in itself. It leads to a living union of the life with Christ, a mutual abiding or indwelling which may be expressed in the word "rapt". The life of the Christian should be "rapt" in Christ, absorbed in Him. A Christian has literally "fallen in love with" Jesus Christ and is engrossed in his passion. The love is awakened by the character of Jesus and is returned in a loyal devotion expressed in worship, prayer and service and in a desire to be always in the presence of the Beloved Lord, a state often called Communion of Spirit. Life on the highest plane is a life that is never separated from the thought of Union with Christ, which means Union with God.

For every missionary in China there is need for constant reminder for this essential phase of Christianity for there are many things in our surroundings and activities which tend to obscure it. Besides the continual round of details of administration, meetings and accounts that fall to everybody's lot there are other dangers which must be guarded against.

Much of the time of every missionary is taken up with Christian Apologetics. He must concern himself

with the evidences which prove the reasonableness of our faith, the philosophical arguments which support it and how science confirms rather than opposes the teachings of Christianity. All this is unavoidable when we are surrounded by unbelief and scepticism and we must be on the defensive against those who oppose. But at the same time these things do not edify the devotional life and a builder will never get his house completed if he is always digging up the ground to show how deep and strong its foundations are.

A still more insidious danger is the large place that organized philanthropy must take in the time and thought of every missionary. There is a distinct danger of substituting enthusiasm for work in place of enthusiasm for Christ. In fact it is not uncommon to meet people who entirely depreciate Christian Doctrine in the supposed interests of practical service. The danger is that the impetus of this service will not last if the original source of inspiration is departed from. The origin of Christian service is the Person, Character and Work of Christ. In union with Him the worker will have constant fresh streams of incentive and zeal, but apart from Him social service becomes more and more the carrying out of the worker's own pet schemes and will be in danger of fizzling out when the first rush of enthusiasm is over. That Social Service is not in any way incompatible with the deepest theological insight and personal religion is proved by the lives of such men as Frederick Denison Maurice, Charles Kingsley and Charles Gore. The writer must be excused for choosing examples from a branch of the church with which he is most familiar. Equally cogent instances could be cited from any other branch of the church. These men have been pioneers in Christian Social Service not in spite of, but as an expression of their deep personal piety and theological learning. If the Christian Church in China becomes merely a philanthropic institution or an organization living entirely on a diet of slogans of social service it will endure for a time and it will make a stir for a generation or two, but it will not last. The permanent vitality of Christianity as a force in the lives of men and nations is inseparable from a deep and close communion with the Living Lord Jesus Christ. A life hidden with Christ in God is not inert or unpractical.

It is adjusted, balanced, harmonious and therefore capable of the most persistent service in love to humanity.

Along the side-tracks of Christianity, inevitable as they are, there lurk dangers to the missionary's own spiritual development. While he is busy here and there with thoughts and time occupied with these things there is little time left to "press on unto perfection" in the deeper knowledge and experience of Christ. In our sermons we must perforce preach the first principles and bare elements of Christianity for people of little education and with no back-ground of general knowledge who have heard little and understood less of the doctrine. Or we must spend much time in encouraging the weak and immature Christians to stand firm in their new faith while surrounded by an unsympathetic environment. This being so it is all the more important that we should spend much time alone with God, drawing deeper and deeper from the wells of His infinite Holiness and Love. Without this regular spiritual tonic the obsession of littleness or a fussy restlessness will be unavoidable.

There is an even greater danger to the Church in China as a whole. It seems in danger of becoming a busy system of whirling wheels of organization, pre-occupied with methods of work and propaganda. Again these things have to be. I am not pleading for less activity nor for neglect of propaganda. A Church cannot grow without them but there does seem to be need for a prophet to arise and remind us that there must not be an overgrowth of the branches without a corresponding deepening and enriching of the root. The fruit will be more luscious and abundant if the roots are constantly nourished and strengthened. The Church as a whole, which means every individual Christian, must be rooted and grounded in Christ.

These considerations are rendered more important by the fact that the people of China are an intensely practical-minded folk. The Church seems more and more tending towards a cold, matter-of-fact pragmatism entirely cut off from the life of communion with God and less and less dependent on prayer. If this diagnosis is in any degree correct the Church in China is in serious danger. The remedy is not a sterile mysticism or an

introverted subjectivism but a strong and steady maintenance of the life of faith and prayer and waiting upon God in the fellowship of the Holy Spirit. Without these no church can thrive and no activities maintain their momentum.

It may be that the Chinese Church will have a great contribution to bring into the Catholic Church in the way of practical application of Christianity in social life. But this can never be if it loses hold of the spiritual realities which are the very essence of Christianity. It is a significant fact that in the course of one hundred and thirty years of its history the Protestant Church of China has not produced a single theologian, nor, as far we know, any writer who has thrown any new light on the theological interpretation of Christian Truth. There have been and are Christian Politicians, Christian Educationalists and Christian Organizers in the Chinese Church, but how few are the Christian Philosophers who, from the rich mines of Chinese Thought and literature bring forth new treasures to enrich the interpretation of God to their fellow-countrymen. May the day soon come when a Chinese Clement, or a Chinese Augustine shall arise who will interpret Christ in Chinese thought as they did in the Greek and Latin philosophy of their day.

AN OLD PRAYER, NOT OUT-OF-DATE.

- “Give me a good digestion, Lord, and also something to digest”
 “Give me a healthy body, Lord, with sense to keep it at its best.
 “Give me a healthy mind, Good Lord, to keep the good and pure in sight,
 “Which, seeing sin, is not appalled, but finds a way to set it right.
 “Give me a mind that is not bound, that does not whimper, whine or sigh
 “Don't let me worry overmuch about the fussy thing called “I”.
 “Give me a sense of humour, Lord; give me the grace to see a joke,
 “To get some happiness out of life and pass it on to other folk”.

THE NEW ROAD TO TA CHIEN LU

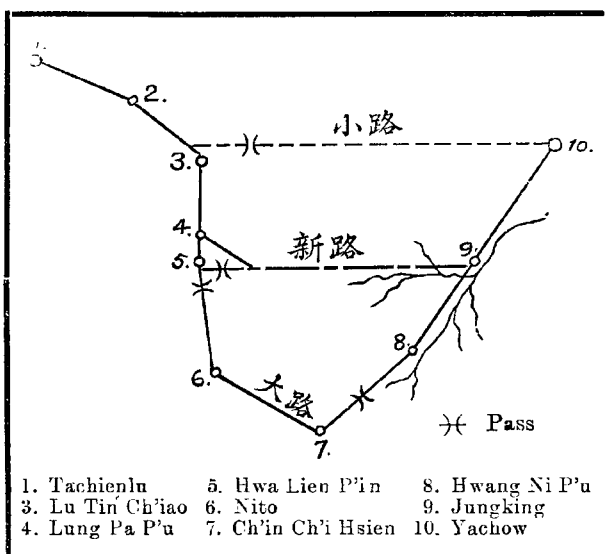
JOHN E. LENOX, M. D.

The traveller from Ya chow to Ta Chien lu can follow any one of three roads, the Big Road (大路) the New Road (新路) or the Small Road (小路). On our trip last Summer we went in by the Big Road and returned by the New Road. After a rather limited enquiry I have not found one person who knows anyone who has travelled this New Road, so I am taking the liberty of writing a short account of it for the News.

When seeking information about this road in Ta Chien Lu, we soon learned that everyone knew about it, but that no two people knew the same thing. Answers to our questions regarding innaccommodation, food, "travelability", etc. varied greatly according to the individual's imagination. Our carriers did not wish to travel the New Road though they preferred it to the Small Road, so we had to take the initiative and "feel our way along" pulling them after us.

In speaking of the New Road I shall treat it as if coming from Ta Chien Lu to Ya Chow, because that is the way we experienced it. From Ta Chien Lu to Hwa Lien P'in, three stages, this road corresponds with the Big Road. At the latter village the New Road branches off to the East, forming a short cut to Yun Chin (Jungking on the map). Its general direction is East-West, hence it eliminates that southern detour via Nito, Ch'in Ch'i Hsien and Hwang Ni P'u, thus saving the traveller one day on the road and one nine thousand feet pass. From Hwa Lien P'in the road ascends rapidly to cross the range which divides the T'ong and Ya River systems and once over the pass it follows the West branch of the Yun Chin River to a point just south of Yun Chin where it joins the South branch. Here one finds himself once again on the Big Road, one day from Ya Chow. Thus the New Road, strictly speaking is only three stages or about 250 li in length and is useful in that it saves a day in time and furnishes a change of scenery.

The first stage from Hwa Lien P'in crosses a pass about eight thousand feet high and is a very lonely road with very few houses and very little traffic. The road is of yellow clay,



narrow, and in places overgrown with weeds and raspberries. Crossing the pass the road was literally lined with black and yellow raspberries apparently untouched by human hands. We ate as many as the law (of capacity) allowed, for they were indeed quite tasty. The view from the top of the pass I must leave for someone else to describe who is fortunate enough to have clear weather. An occasional break in the fog gave us a fleeting glimpse of steep, heavily-wooded cliffs with no signs of habitation. From the top of the pass the road to Yun Chin is all downgrade, thus eliminating the Ta Hsien Lin of the Big Road. Just over the pass one finds another road which goes to Lung Pa P'u. This road is really a part of the New Road, passing around Hwa Lien P'in instead of through it. It is said to be steeper, muddier and more susceptible to washouts than the Hwa Lien P'in detour but is more travelled because it is a few li shorter. All afternoon one goes down, down, down, following, crossing and re-crossing the picturesque mountain stream as it splashes its way down the steep ravine to Ta Ch'iao where we spent the night.

The second day takes one on down the stream through beautiful mountain scenery and then leads one through a pretty a gorge as he could ever hope to see. It is about two miles long. The walls are sheer, steep and rugged with numerous

waterfalls trickling down their sides, supplying a free shower to one as he passed on the narrow path beneath. The gorge itself is quite narrow and the river bed is a mass of huge boulders, some actually as large as a house. The stream, now swollen with the recent rains, splashed and dashed over these rocks with the fury of a raging maniac. The resulting roar reverberated from the cliffs and caves till one was convinced it must be thunder and scanned the sky for the expected rain. We could actually hear small boulders being rolled by the force of the stream and hurled against their larger, more stable fellows. In places, as if its force were spent, the water rested in clear, deep, quiet pools, only to take up its mad rush again at the next opportunity. This gorge was indeed picturesque, a view of it alone being worth the trip. Once through this gorge we found ourselves in civilization once more, for only a smattering of it had filtered through the gorge to the mountain regions above. The remainder of the road to Yuin Chin is typical of the average road in hilly country, i. e. land-slides, iron-cable bridges, mud-puddies, rice and corn fields, small villages and isolated farm houses. On the whole however, it is much more picturesque than the corresponding section of the Big Road.

A special characteristic of this road should be mentioned. The carriers expressed it thus “路長” and meant by this that the miles are longer than usual. And it is true, for ten li on this road is equivalent to 14 or 15 li on the Big road, a fact which must be considered when deciding on meal time, stages and the like. We also learned by experience that the travellers' word regarding distance from town to town was not dependable and in one case received replies varying from 10 to 25 li.

A summary of the “travelability” of the three roads might be of interest to future travellers. The Big Road is eight stages and is suitable for all modes of travel in all kinds of weather. The majority of traffic goes over this road so that inn accommodation and food selection are fairly good. There are two passes about nine thousand feet high.

The New Road is seven stages and unsuitable for horses or pack animals because of many slippery, one-pole bridges. Chair and hwa-kan can be managed fairly well. In wet weather travelling is more difficult but is possible, provided that bridges are not washed away by swollen streams. We were held up for almost a day for this reason. For two days of the seven, inns are rather poor and food almost nil, though corn-meal and potatoes can be bought, but the other five days compare well

with the big road. There is only one pass of about eight thousand feet.

The Small Road is five to eight stages, depending on men, loads and weather. Travelling is more difficult. Horses and chairs must be left behind, for even with a hwa-kan one must walk about half the time. It is mostly all mountain road with one pass near the Ta Chien Lu end. Inns are small and dirty. Food is scarce and of poor quality. Loads should be light (fifty to fifty-five catties) and arranged for carrying on the back if one wishes the carrier to keep up and make the stages. The carriers use this road.

The scenery on all three roads is very pretty, well worth the trip. In all cases the loads should be not more than sixty-five catties and the lighter the better, for with heavy loads the carriers come straggling in at all hours of the night. All three roads are free from bandits if you are lucky. If not, you may be relieved of all your baggage while going over the passes. Such was the case with a Ya-chow hospital nurse who was robbed both going to and coming from Fulin. Our luck was good. All three roads meet at Lu Tin Ch'iao and follow through to Ta Chien Lu, so regardless of which one you choose, you will eventually arrive in the "Border City" where China and Tibet meet and the sun really shines.

THE Y.W.C.A., CHENGTU.

Up to the time of the upheaval in 1927 the Y. W. C. A in Chengtu was a popular and flourishing institution, with a strong Chinese staff, three foreign secretaries, an extensive programme, and sound finances, working in an atmosphere of appreciation, and more or less welcomed throughout the city. But with that outburst of anti-Christian feeling and hot nationalism the whole outlook changed. The foreign staff all left Chengtu, money became very hard to raise, Government schools turned suspicious, homes which had formerly welcomed the visits of secretaries began to close their doors, and the activities formerly so popular

became gradually impossible. The Chinese staff carried on with admirable devotion and self-sacrifice for two years against very heavy odds, until they were reinforced by the arrival of another foreign secretary; but the membership kept falling away, and the Board members began to feel discouraged at the difficulty of interesting people in the Association. The influence of the military group in affecting the social ideals of upper class women has been a potent factor in the decline. A proposal to draw in, rent smaller premises, attempt a minimum programme on a small budget, and begin building again from the bottom up, seemed at first like lack of faith and loss of face. But gradually it has become clear that this was the only thing to be done, and, so in June the Board decided to appoint a small committee of experienced people to consider the whole situation and act as it saw fit.

The National Committee sent a gift of money to back the new venture. The Shen Kong Hwei proved good and helpful neighbours. One of the Chinese staff undertook very gallantly to carry on alone. A minimum Budget was made out and guaranteed by local friends, backed by the National Committee's gift. This was all done before the summer, so that everything was ready for the students who began to flock into the Hostel, and to prove the necessity for the existence of a Y.W.C.A. in this city. Over 60 girls were in residence during the holiday months. The secretary Mrs. Kao had for assistants two University students, who were very helpful in keeping a happy spirit among the girls, and in providing recreation. The summer ended with a credit balance after paying all expenses, and without needing to draw on the National Committee's gift.

Classes in "Knitting on Boards" are proving immensely popular. Over 100 women have taken the two weeks' course, and others are still coming. Other classes are being applied for, in foreign and Chinese cooking, in cutting and making children's clothes, and this winter the Y.W.C.A. will be as it is everywhere, a place where volunteer service is given by women to women. A club for Government school teachers, with opportunities for English conversation and for recreation is also being planned. There is evidently scope for varied activities, and with the help of many friends the Committee expects to see the Y.W.C.A. firmly established again as a useful friend to women, and a demonstration of Christian neighbourliness.

THE UNIVERSITY SUMMER SCHOOL

The Educational Building took on somewhat the appearance of a beehive this Summer. Over one hundred and fifty students were buzzing about in search for something more important than honey.

A new and long-hoped-for development took place this year. Two of the secretaries of the National Christian Council, outstanding leaders in the Christian movement in China assisted the staff of the school. Mr Chang Fu Liang, the Rural Secretary of the Council is a forwardlooking, highly trained Christian gentleman. His pamphlet, "The Christian Country Life Movement" is worthy of the closest study by church and mission workers. Mr Sen Ngen San, the Literacy Movement Secretary, made a splendid impression upon all who attended the conference, last January. He well sustained his reputation as an attractive, energetic and effective Christian worker. The churches of West China are greatly indebted to the National Christian Council which though feeling the arctic chill of the financial depression, sent these able representatives to help us.

Forty of the students present were bent on improving their abilities as teachers in our day schools. Thirty were pastors or Sunday School teachers, and were keen on finding solutions for their difficult tasks during these days of decreasing financial support. Twenty were young folk with an ambition to use the Summer to improve their English and Mathematics so that they might feel more like masters of the situation in their classwork in the University during the year. Forty were young Primary School students who gladly submitted themselves to experimental teaching by the Normal group, and to observation by such groups or individuals as cared to see their classes in action. Perhaps the most interesting group was the thirty illiterates who came to night school. They constituted an experimental group, and gave an opportunity for the observation and the trying out of methods in teaching adults.

The Religious Education group took work as outlined in the syllabus published by the University Extension Committee some short time ago. Copies of this course may be had on application to the committee. For the Normal course there is a syllabus requiring two years of attendance at the school. In

accordance with the practice down river, it is suggested that to this work be added reading and tests to be taken through the year.

All the teachers should be mentioned in such a report as this, but doubtless their time for publicity will come in time if they continue to work as they did this summer. Mention must be made however of the work of Mr Liu Tzi Chiaï of the University and Mr Liu Tze Min of the M.E.M. It was they who made the school a possibility.

The management are grateful for the support given the school by the Churches, missions and by a number of individuals by sending students.

Are we to have a school next Summer? The University has money for the overhead expenses. We have the prospect of having one of the most successful workers in the Literacy Movement under the Christian Church down-river to help. The expenses to be provided from outside per student will be—tuition, \$2.00. books, \$2.00, board, \$5.00 (approximately). In addition there will be such assistance in travel as the churches or missions may deem wise. THE COMMITTEE WOULD GREATLY APPRECIATE SOME EXPRESSION OF OPINION ON THIS SUBJECT. WE SHOULD LIKE TO KNOW WHETHER OR NOT TO GO FORWARD WITH PLANS FOR HELP FROM DOWN-RIVER.

H.G.B.

HOME MISSION TOUR IN WEST CHINA

REV. A. J. BRACE F.R.G.S.

In the early days of the Chinese Republic at a meeting of Conference of Canadian Methodist preachers held in Jung Hsien, "the Town of Glory", enthusiasm ran high as reports of progress came in from districts. The speaker of the hour was persuasive and inspiring as he spoke of the victories of the glorious Gospel of Jesus Christ and its dynamic power to change men's lives. In the discussion that followed, one Chinese pastor said, this Gospel is too good to keep to ourselves; we must pass it on to others who have not heard it". Then a committee of invest

gation reported on the needy spiritual condition of the Tribes people of the Chinese-Tibetan Border land, and the "Home Missionary Society" of the Canadian Methodist Mission in West China (now United Church of Canada) was born. a volunteer for the strenuous task of pioneering in this difficult area came forward in the person of Pastor Mao Su-sen, then a middleaged probationer known for his amiable disposition, tact, and for being an effective preacher of the Gospel. Early years in the army had notably conduced to his knowledge of human nature, and being a past-master in the art of Chinese boxing he was welcomed to all circles and quickly made himself many friends. This bit of skill was destined to contribute in an effective way to his success as a frontier missionary.

In the 6th. Year of the Republic(1918), after having taken a special short course in the use of simple medicines, Mao Su-sen, a widower, went alone into the mountains seven days travel, and established himself in the Border town of Lifan, where the "chei tzes" or "fortresses" of the Tribes people dotted the mountain sides and peaks, rendered conspicuous by their "watch-towers", tall and forbidding, commanding all avenues of approach. The military strength of most of these Tribes had been ruthlessly broken by superior Chinese forces many years before because they feared the fighting ability and independent spirit of these highland folk. Many "chei tzes" had been destroyed, or partially so, and numerous "watch towers" with broken walls and ramparts testify to the severe wars of subjugation to which these brave people were subjected by the Chinese. For many years now the Tribes people have submitted to Chinese overlordship after a fashion. The "Sheo-Bi" or "Head-man" is a Chinese official in name, whose privilege it is to marry a Tibetan lady of rank, who brings her Tibetan Ladies-in-waiting, their Lama worship, paraphernalia and even Lamapriests to live in the "chei tze". This compromise has helped solve the difficult problem of Chinese control, but at the present time the resultant cross-breeding means that the "Head-men" are often as much Tibetan as Chinese, at least real Tribes country products. For the most part the Tribes are tractable and kindly, ready for reasonable cooperative enterprises, although they look suspiciously on the Chinese military forces who compel them to grow opium to meet heavy taxation. A few tribes like the Heofan, Hsi Fan and Kolochs are thoroughly independent and intractable, have remained wild and warlike and successfully repel every Chinese invasion and usually get the better in action by skilfully contrived ambush and real military tactics of high order.

In the Revolution Year, 1911-12, agents of the Bible societies, and other missionaries, notably Revs. T. Torrance, J. Neave and W. N. Ferguson, sowed these Tribes country valleys thick with Scripture portions and Gospel literature. One of these "Head-men" Ren Kwang-ting by name, secured a Gospel of John, read and re-read it with avidity and delight, exclaiming, "I always knew there ought to be a Gospel like this!" He was so zealous in his new found faith, teaching his family and preaching to his friends that he incurred the enmity of the powerful Tibetan Lamas who threatened to throw him into the wild rushing mountain torrent unless he stopped preaching. For a time he remained a silent believer but training his family and relatives in the Christian faith and prayer until Mr. Mao came along to his valley. Then he became courageous and unafraid with Mr. Mao to pray with him and encourage him. He gave his testimony far and near, and greatly helped Mao Su-Sen in laying the foundations of the new Christian cause. Mr. Mao disarmed the suspicions of the Tibetan Lamas and Tribes-men by giving freely of his medicines and healing them of many diseases. Some, in fact, declared to me that he "worked miracles of healing". He won the friendship of Chinese officials by preaching in the prison and opening a school for children of Chinese families where he taught his Chinese boxing to old and young alike. Even adults came to take lessons in Mr. Mao's skilful teaching of these fine Chinese exercises.

Then suddenly Ren Kwang Ting was stricken with illness. He was old and knew his time had come. His passing was a triumphant home going and will long be remembered in this dark valley of Lama superstitions and magical incantations. He called his family and friends into his bedroom and boldly and clearly declared his faith in Jesus Christ and urged them to follow the Savior of the world who died for them. Taking his purse from under his pillow he handed his last ten dollars to Mr. Mao for a subscription to help buy the new church building that had been proposed. Friends flocked to his help and soon the old flat-roofed building was purchased in the heart of the town that became chapel, school and dispensary. Two years after the beginning of the work, the writer, with Mr. T. E. Plewman, made the journey to visit the new Home Mission station, and were amazed at the strong spiritual foundations and encouraging beginnings. "You are the first ordained missionary to come into the valley since this work started and we want you to baptize our first five converts", was the startling announcement of Mr. Mao on our arrival. We examined them and

marvelled at their knowledge of Scripture and their clear understanding of Jesus and His Gospel. They had found Jesus the Christ the Son of God, and their faith was radiant. They gladly told the large congregation that gathered on Sunday to see them baptized and received into the Church. Six really were to be baptized, but one was baptized later owing to his inability to attend because of official duties; two were "Head-men", two were officials, one a merchant who has since brought his entire family into the church, and the last was Ren Sueh San the son of old Ren Kwang Ting. The son has been an acceptable teacher and evangelist in that Lama stronghold of Tsa-Kae-Lao for the past ten years and has worn down the opposition by his friendliness and the splendid school where he has now twenty boys preparing for baptism.

After visiting many of the "Chei-tzes" we returned to the Lifan Church for the next Sabbath because the new members had asked for a Communion Service. It was a heart-searching time and real spiritual experiences came as a result of that first Holy Communion service in the Lifan Valley. The members and adherents were drawn closely together for fellowship and study, and to prepare for the expected opposition. It was not long in coming. One of the Christian "Head-men" and his two sons were killed because of trouble with the military and their unwillingness to meet the opium exactions. But the little church grew in spite of opposition and now numbers eighteen members.

The next year Mr. Mao was ordained at the Conference and became Mao "Mu-Si" or "Pastor". We visited him again that year, and had the privilege of marrying him to a Tribes widow who came to help him with a little property and a seven year old son. We baptized both mother and son, "Ya Ko" (James). J.H. Edgar, F.R.G.S, the noted missionary traveller of the Tibetan Marches accompanied me on this occasion. I learned many things from this experienced Tibetan expert.

Mrs. Mao was a great help in working among the women until the W.M.S. sent in two fine young lady teachers for a year. The W.M.S. are now planning for a forward movement in women's work there, and hope to send in shortly a Bible woman and Kindergarten teacher. The young lady teachers of the W.M.S. are keenly interested in this work and have subscribed largely from their meager salaries to support the Home Missionary work.

Two years ago at the Annual Conference held in Chungking Pastor Mao made an extended report of his work and made an

impassioned appeal for help to remodel and enlarge the church. A subscription list was started at once and before the meeting adjourned all of the sum required, Five Hundred dollars, was subscribed, and mostly by boys and girls schools. Moreover it has all been paid, quite a different record from some campaigns of pledged subscriptions we have known.

This summer we went again to Lifan, and arrived in time to share in the opening of the New Church. And what a church for \$530! new pitch roof, tiled, wooden floors, doors with hinges and locks, windows with glass, and all nicely stained, with space in the gallery for visitors' rooms nicely arranged. We couldn't reproduce the same in Chengtu for \$2000. Pastor Mao bought the timber standing on the hillsides, had it cut and dried. He also taught men how to make tiles from clay he found on his own property. His careful buying and expert supervision is everywhere evident. Beside the figure mentioned, the pulpit, platform and communion rail were donated by Dr. Hartwell, and the church pews, made after the pattern of Chungking church, were the gift of Rev. R. B. McAmmond. Now Pastor Mao is looking for additional \$150 to repair the back premises and make a home for evangelist and family.

The first Magistrate of the district came with his officers to assist in the opening ceremonies. He officially unlocked the door and opened the new church, then Pastor Mao bid all welcome. The building was soon crowded. The new scrolls—gifts from many friends looked well. Firecrackers resounded and drew the whole town to see the new church opened. Pastor Mao read Solomon's "Dedication of the Temple"; the Magistrate spoke warm words of greeting and congratulation. Ren Sueh-Sen of Tsa-Kao-Lao church led the Dedicatory prayer, and the writer preached the opening sermon. The next day the church members, officials and friends to the number of sixty attended the opening feast which was a wonderful spread to get in a mountainous country away from civilization. The following Sunday we returned for a Communion Service taken part in by most of the members of the party. Rev. E. R. Stanway distributed the sacred elements. Mrs. Stanway sang most beautifully "The Old Rugged Cross", the message of which was interpreted to the company. Mr. Liu Hsiang Shi who travelled with the party, and is the son of Pastor Liu, led the prayers. Both Sunday evenings Dr. Marian Manly gave addresses on "Christianity and Health" to very large crowds. Almost every evening Dr. Manly assisted by Mrs. Stanway, nurse, conducted overflowing clinics, and dispensed altogether some fifteen pounds of medicines.

Pastor Mao still faces many problems, and needs our sympathy, prayers and practical assistance. An incoming military major with several wives put up his notice on the door of the new church that he would occupy on a certain date. The church was not yet officially opened, still he intended occupancy without even asking. Pastor Mao by dint of much persuasion succeeded in preventing the desecration of the new church but only through the humiliating device of inviting the major to his own house which offer was promptly accepted. We didn't find this out while in Lifan but wondered why we were not invited to Pastor Mao's home this time. The good Pastor is wise and keeps his troubles to himself.

At Weichow, where the Home Missionary Society purchased the C.I.M. property some ten years ago to commence mission work there, presents us with a very difficult problem. During the last revolution and evacuation of missionaries the whole mission property at Weichow was overrun with successive bands of soldiery who burned seats, furniture and destroyed parts of the buildings and stabled their horses in the chapel. Now it is occupied by the officials of the "Yamen" who promise to relinquish when we are ready to open our medical work there. At present the chapel is still a stable and under a gold engraved wall board inscribed with a Scripture text are piles of manure. It makes one's heart sick and is a very depressing sight. Surely great patience and much faith is required to carry on amidst such conditions. The Home Missionary Society have plans under way for diplomatic interviews with the superior officers of the army concerned seeking their cooperation to remedy this most serious condition.

CANON OF THE SUN AND THE MOON.

TRANSLATED BY EUGENE K. TARN.

The readers of the News are requested to bear in mind that this is not the principal literature in Chinese Buddhism. This is only chanted and read over by the country women. It may not be very valuable in study. The religious Psychology of the common folks, however, may be seen in this.

The book tells that the red sun is the god of fire, that is located at the extreme point of the east of the globe. It manages the day and night which it divides and carries on. It brightens the whole universe and darkens the other constellation. It is holy and merciful. It produces and rears all the things on the earth. It is always with the supreme god in the palace. And it is the heaven's left eye.

As to the moon, it is said that it is the goddess of the light, the queen of the sun. And it is the heaven's right eye.

The following are the canons translated from the original Chinese.

太 陽 經

CANON OF THE SUN. (Translated)

The canon of the sun. The canon of the sun. While he appears, all the universe is red (bright). He walks without rest in the day and night. When he walks quickly, he hurries the people to an old age. If he walks slowly, the truth will be impure. He passes over every gate of both the rich and the poor. But many a man does not honor him. If, having been offended, he withdraws to his hermitage; all the poor creatures will be starved to death.

"Without me in the sky, there is no day and night." said he. "Without me on the earth," he added, "There is no crop at all. It is funny, every god is honored and worshiped, but not I! The birthday of the sun is on the 19th day of the 11th month of the year. Every family ought to have a service and

hang up a bright lantern in front of the house. If anybody spread my canon, his whole family will escape from misfortune; otherwise the hell is at his feet. Na-mo! ¹. The Pearl-light-Buddha (南無珠光佛) preaches this to the good males and faithful females ². (善男信女) If you chant this canon seven times a day, you will never get into the door of hell. All your family folks will be happy and longlived. All your dead ancestors will come earlier into life ³. Na-mo! The Buddha hangs down his golden hands, emits his shining beams, and keeps on towards the west ⁴. (西天) at his good will."

日 光 經

CANON OF THE SUN-LIGHT GOD. (Translated)

As soon as the Sun-light god comes to the east, the sky and the earth, the sun and the moon, thousands of pagodas, and all the gods are waiting on him. When he wearing numerous pagodas on his head, ⁵. and a golden robe over his body, steps upon the dark clouds, the lotus flowers ⁶. (蓮花) bloom everywhere. He is looking at the whole world and hearing the Buddhas preaching.

If there is any good man or faithful woman chanting the sun-light god canon once a day in the morning, it equals to ten times of the Diamond Sutra, ⁷. and he will never go to the hell. On the one hand he may repay the heaven and the earth, on the other his parents. By the way, gods of the heavenly nets and the earthly nets ⁸. (天羅地網) will not come upon him. He will get far away from the disaster which will get away from him too. All the calamity will turn into ashes before him.

太 陰 經

CANON OF THE MOON. (Translated)

Na-mo, Buddha! Goddess of the moon appears in the east. In the evening, through the darkness, after the sun-set, the goddess of the moon shines with her brightness. The worshippers ought to bow to her three times with incense. If you go over the canon seven times a day, your whole family will be free from miseries. Slander or lawsuit will be avoided. Peace and happiness be with you as in paradise. After your death,

surely you are led to the west by fairy boys and girls ⁹. (仙童玉女) The sun, the moon, and the stars will guard and turn your earthly environment into happy land. Only the wicked are put in hell.

Anybody who worships the goddess will be longlived and prosperous: all his life is happy with a numerous progeny.

O, the goddess of the moon! Admirable!

NOTES.

1. Na-mo!—A Buddhist word of salutation. When this word is repeated, the speaker is folding his or her two hands together and kneeling down with the head bowing to the ground.

2. Good males and faithful females.—A Buddhist term for their believers.

3. Come into life—The Buddhists believe in transmigration. After a certain period following the person's death, the soul will come to another life again. A virtuous person will come to life of a happier man of higher and better condition; while a wicked to a poorer, a woman, or an animal's life.

4. West—The Buddhists believe the paradise is in west heaven.

5. Pagodas on his head.—The beams of the sun.

6. Lotus flowers.—Represents the seats of the Buddhas. This sentence means that as soon as the sun-light-god presents, the seats are shown everywhere.

7. Diamond Sutra.—A famous Buddhist classic.

8. Gods of nets.—Gods intend to make trouble with people.

9. Fairy boys and girls.—Buddhists believe that when a virtuous person is dead, the fairy boys and girls come to meet and lead him up to the west heaven. When a wicked person is dead demons come to take him to hell with iron chains, etc.

PROPAGATION OF CITRUS TREES.

The genus citrus is now divided by horticulturists into seven groups or species ;—

Sweet orange (Szechuan tight skin), Mandarin or Kid Glove orange, Sour or Seville orange, Pomelo or Grapefruit, Lemon, Lime and the Citron. The Kumquat is also related to the above group.

STOCK and SCION as used in this article are defined as ;—

STOCK is the plant or part of a plant upon which or into which the bud or scion is inserted.

SCION is that portion cut from a plant to be inserted upon another (or the same plant) with the intention that it shall grow.

Nursery trees even when grown from selected seed, collected from selected, healthy, vigorous trees, differ greatly in size when they reach the transplanting age.

After many experiments in growing nursery stock of citrus trees in comparative tests, it is clearly shown, that, in the orchard the large trees remain large, the intermediate remain intermediate, and the small remain small. This evidence indicates that, this condition is inherent in the trees and that in planting orchards only the large nursery trees should be used.

This discovery means, that, in growing citrus nursery stock, the following four principles should be adhered to ;—

- (1) Seeds for growing nursery stock should be taken from carefully selected healthy trees of the kind desired.
- (2) When transplanting the young trees from the seed bed to the nursery, all small seedlings, probably 50% of the total number, should be discarded.
- (3) Nursery stock should be inspected before budding, and all small and inferior plants pulled up and thrown away.
- (4) When budded trees reach the age of transplanting into the orchard, only the good, vigorous-growing trees should be used.

The writer is impressed with the vigor of the Szechuan pomelo and its adaptability to being used as a stock for budding all other citrus fruits included under the 'Genus Citrus' in the opening paragraph.

Seed of pomelo should be selected and collected from pomelos which have grown on healthy and vigorous growing trees. The seed can be sown in the spring in rows eighteen inches apart. Seed should be sown one to two inches apart in the row and one and a half inches deep. As soon as the young seedlings come through the surface of the ground cultivation should begin. Frequent hoeings to keep down weeds and 5 or 6 treatments of fertilizer a year, should keep the young trees growing vigorously. When the stock is $\frac{1}{2}$ inch in diameter it can be budded. It is of primary importance to secure scion buds for grafting that will give good and uniform results. Buds should be taken from bearing trees on which records of yield and type of fruits produced have been kept through a period of five years, and trees which are known in every case to be high yielders and of the standard type of each variety.

BUDDING. There is nothing complicated about budding, but the following precautions should be observed ;

- (1) **STOCK** must be in active growth—so that the bark separates readily from the wood.
- (2) The knife should be razor sharp and clean, and the wood tissues must be clear cut and not torn.
- (3) **SCION** budwood must not be allowed to dry out. Buds must be inserted immediately after cutting. No foreign matter or water should be allowed to enter the incision.
- (4) **SCION** budwood should come from matured wood, not of the current flush, nor from old hardwood. Angled wood should not be used. Too much care cannot be taken in selecting the best buds.
- (5) **SCION** budwood should be taken from bearing trees, true to type of the variety desired. It should be as nearly thornless as possible.
- (6) When taken from the tree, the **SCION** budwood must be wrapped in moist cloth or paper.

Budding procedure

Trim all the nursery stock just previous to budding, removing all branches, spines and leaves from the lower 8 inches of the the **STOCK**, before starting to bud. Make a vertical incision about $1\frac{1}{4}$ to $1\frac{1}{2}$ inches in the **STOCK**, making a horizontal incision at the base of the vertical cut, making an inverted "T". Loosen the edges of the incision with the blade of the budding knife. Next cut a bud from the selected tree about $1\frac{1}{4}$ or $1\frac{1}{2}$ inches long, holding budding knife at angle with budwood so

that the back of the bud will be exactly in one plane, with no tear or split of the wood. Be sure that the bud inserted is not too thin or too thick. It should, however, have plenty of wood beneath. It is better to hold the upper part of budwood away from you and to cut the bud off towards you. Now insert the bud into the horizontal incision from below upwards until it is perfectly tight. Then wrap with budding tape, starting to wrap from below. Hemp can also be used for wrapping. For those who only do a few buds on their home trees, discarded type-writer ribbon can be used. Ten to fourteen days later, examine, and if the buds have taken, the stocks should be cut off about 3 inches above the bud. All sprouts from the stock above and below the bud should be removed every week, and the bud should be staked when four inches high with a straight four foot stake. When the bud is about one foot high and the wood hardened, all of the stock above the bud sprout should be removed. In our experiments at the West China Union University we have found the best time for budding citrus fruits is during the first three weeks of April. We have had some successes with budding at other times even in the fall months, but budding can only be done when the bark separates readily from the wood.

Budding Tape.

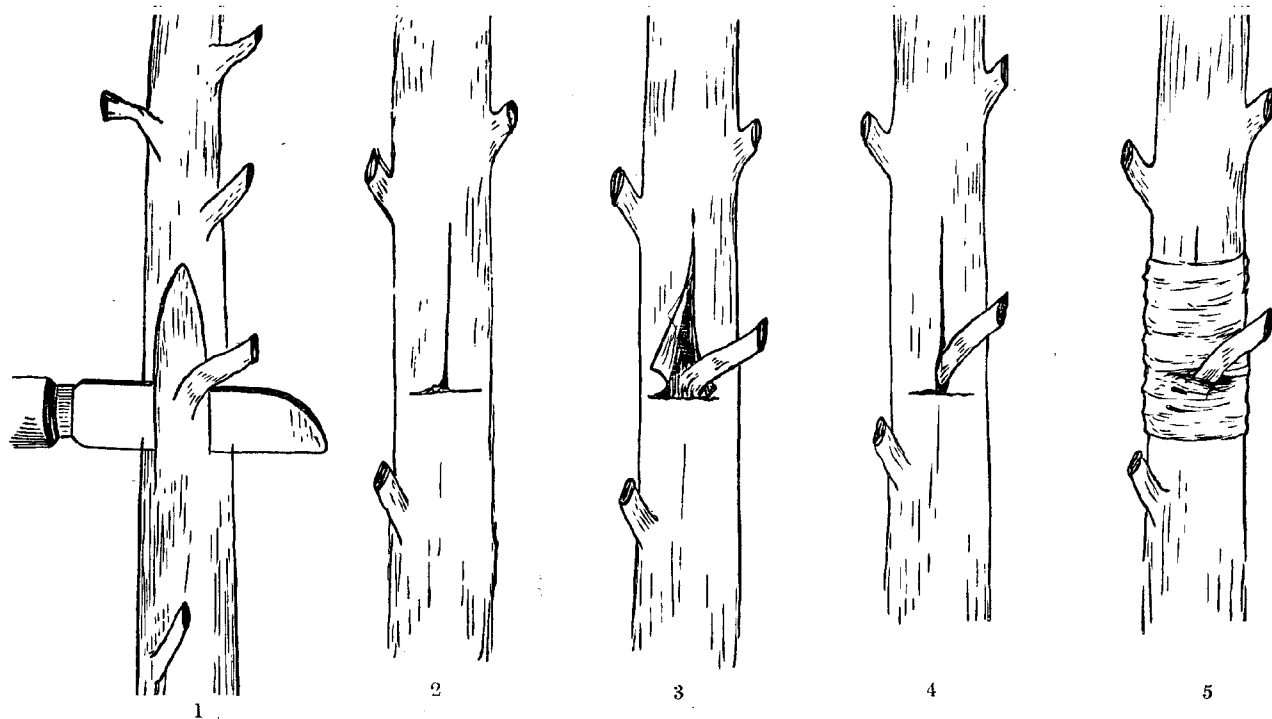
Budding tape can be made by having $\frac{3}{4}$ inch strips of muslin or thin cotton rolled tightly on wooden rods and put into melted wax. Using one part of beeswax to one part of resin (by weight) together with a little vegetable oil (菜油). Melt all three together over a slow fire. Put roll of cloth into the melted wax, keep moving it around until thoroughly soaked and keep from burning. Remove and cool, when the tape will be ready for use. Unroll only as wanted.

NOTES

Upon the payment of 20 cents to cover postage and cost of printing, we will send a photograph showing the growth of lemon and grapefruit Scion buds grafted on Chinese pomelo Stock, April 1932. Photo was taken in September 1932.

This article will appear in "Christian Hope" in Chinese, and also be included in the agricultural series of tracts issued by the United Church of Canada Press.

F. DICKINSON



STEPS IN BUDDING CITRUS NURSERY TREES

1. Cutting bud from above to beneath.
2. "T" shaped incision in stock.
3. Inserting bud beneath bark in stock

4. Bud in Place.
5. Bud tied with hemp, waxed cloth or typewriter ribbon.

THE WEST CHINA BORDER RESEARCH SOCIETY.

This Society has just published its fourth *Journal* covering the years 1930-1931 and thus provides a most interesting volume of reading matter packed with valuable and unusual information. The Border Research Society is certainly rendering a valuable service in surveying conditions along the tribal and Tibetan border and no-one interested in that region can afford to overlook this store of information.

The name J.H. Edgar figures prominently in the list of contributors, bearing eloquent testimony to the richness of his knowledge of that romantic borderland. As an alluring appetizer he opens his series with "Advice to travellers on the way to Lhasa"! But as one reads through the closely printed pages full of interesting facts not met with elsewhere one is convinced that the would-be traveller in those unfrequented ways needs more than advice for his equipment. He needs an iron frame, an enduring constitution, a calm courage and sense of humour to carry him through that inhospitable territory.

We have all indulged from time to time in a debate on the cause of river flooding in the Yangtse Valley. To what extent is this flooding caused by melting snows on the Tibetan Hills? Mr Edgar deals fully with this question in another very interesting article and leads us with no uncertain step to the conclusion that snow has little if anything to do with these floods. In fact "the snows of Tiber" are a very small quantity and exist, it seems more in romance than in experience.

Mr Dye contributes a very carefully compiled survey entitled "Chinese Lattice". Some interesting reflections on architecture in general lead on to a more detailed study of the art of lattice work. It will astonish some to read of over five hundred different examples of lattice work and indeed some of the intricate designs shown in the photographic illustrations are such as few ordinary travellers are likely to have noticed. But further than that; who but Mr Dye could have found such profound philosophy in the fretted interlacings of window designs? But there it is for all to see—if they have eyes!

One of the most interesting articles is that on Cave Tombs and burial mounds by Mr T. Torrance. Every traveller in Western China must have seen many of these cave mouths,

generally near a great river bed. They are usually called Mantze-tong or aboriginals' caves. But we learn that they are really Chinese in origin and mostly of the Han or Ts'in Dynasty. The description and classification together with the splendid illustrations of utensils and pottery collected from caves and tombs in West Szechuan make a most fascinating study.

The Journal is well arranged and attractively prepared. It is not as free from printers' errors as fastidious readers in home-lands may desire. Only editors and publishers in Chengtu can fully sympathize with that weakness.

Two reflections spring to one's mind on reading through this Journal. The first is what a great amount of research has been done by the enthusiastic and industrious contributors in this wide field. And the second is what a vast amount of research could still be done. Especially we would suggest along the line of the every day life of the people. The geological, geographical, anthropological and archaeological branches are well looked after. For those who are interested in man as man why not indulge in some research into the social condition of the people along this border, the family life, industries, recreations, crime and its punishment, housing conditions, population, taxation, land ownership and tenure and a host of other things of vital importance to the life of the people which would awaken a wider interest in their livelihood and welfare.

We close this brief review with an expression of warm appreciation and gratitude to all who have helped in its compilation, not least to Dr Leslie Kilborn, the enthusiastic and indefatigable editor.

The following is an important note which appears at the end of the Journal:

"The Journal of the West China Border Research Society has been published since 1922 as a bi-annual publication. It prints articles on any phase of West China culture, in its broadest both Chinese and non-Chinese. The results of any research dealing specifically with West China problems are welcomed. Fifteen copies of re-prints are furnished to authors free and more may be obtained at cost if requested at the time the manuscript is submitted.

Each member of the Society receives two copies of each Journal. The price to non-members is \$3 per copy, of Vol. IV. Copies of Vols. I and III are still available at \$1 and \$1.50 per copy respectively. Vol. II is out of print. If any person possesses one or more copies of this volume that he is willing to dispose of will he kindly communicate with the Editor.

All correspondence relating to the Journal should be addressed to

Dr Leslie G. Kilborn

Editor, Journal of the West China Border
Research Society,

West China Union University

Chengt'u, Szechuan, China.

EXTRACTS FROM "THE PRESENT-DAY SUMMONS"

BY JOHN R. MOTT.

(S.C.M. PRESS. 1932. PRICE 7/6).

Throughout the vast areas of Asia, Africa, and Latin America there is overwhelming need that Christianity in its world-wide outreach place far stronger emphasis than hitherto on serving the rural communities. It has been asserted in a recent conference that, whereas nine-tenths of the population of Asia and Africa are living in villages and the countryside, the missionary forces are devoting only one-tenth of their personnel and of their financial expenditure to work on behalf of these nine-tenths."

"Personally I would not counsel devoting less attention to the claims of the cities and to the institutional work so largely centred in the cities, but would urge that the time has come, in fact is long overdue, when a much larger number of the ablest missionaries, and a marked increase in the amount of mission funds, should be assigned to the all-too-neglected rural communities."

"With the rapid growth of democracy on all continents the political importance of the rural population is of growing significance. How true it is that the country population is one of the conserving, stabilizing, anchoring factors in the life of nations It is interesting to observe how in our

day all over the world governments are paying more and more attention to problems of rural welfare The Russian communistic forces in their policies and propoganda both inside Russia and in other lands are concerning themselves very particularly with peasant populations."

"The Christian Church, above all other bodies and forces, should be aflame with interest and burdened with concern for the rural populations of the entire non Christian world. Though it has undoubtedly been in line with Providential leading or purpose that we should in all these lands have begun our work in the cities and large towns, there can be no shadow of doubt that the present world-wide agrarian awakening, as well as all the other considerations mentioned above, challenge the Churches and their auxiliary agencies to address themselves as never before to this vast area of human need and neglect.

This is Christianity's opportunity. The doors are open on every hand. Wherever they have been entered, and adequate forces have given themselves to the task of cultivation, the results have been highly encouraging. For example, Bishop Azariah of India points out that of the Christians in India, numbering more than 4,500,000, 93 per cent, are in the villages. He significantly adds that in the rural church is found the evidence of greatest dynamic for self-support, self-propagation, and self-government."

"The objectives before the Christian movement as it confronts the rural field might be summarized as follows:—

1. To bring the members of the community under the influence of Christ: to develop in them symmetrical Christian character: to draw them together in Christian fellowship: and to enlist them in Chistian service.

2. To help them secure healthful living conditions.

3. To see that guidance is afforded for the proper cultivation of their material resources so as to insure necessary food supply and a sound economic development of the community.

4. To advance the educational and recreational life of young and old.

5. To foster the improvement of home or family life.

6. To promote right social relations, community spirit, and co-operative effort.

This conception of rural uplift is genuinely Christian. Its sanction is found in Jesus Christ Himself, for it is implicit in His Gospel and commands".

"READER."

ENGLAND REVISITED.

"Do you know of anyone wanting a little house cheap—a mother and her daughter in reduced circumstances, or *even a returned missionary?*" So read one of the first notices I saw at the Mission Headquarters, and such, I suppose, is the deflated condition in which we are supposed to return home. Other notices concluded with the words "No children or animals!" or "No dogs or children". Such is the category of our children!

Fortunately most of the parks do discriminate between the children and animals, requiring the former to be on a chain and the latter to "Keep off the grass", leaving the use of the chain in the latter case to the discretion of the parents. However, I have heard of the child of a West China Missionary painting a green dragon on the wall and building a fire and a robbers' den on the grass, so we must resign ourselves to these little restrictions on our own perfect prodigies.

The road from Folkestone to London was wonderfully smooth, and the hills and glades which would have made good hiding places for robber bands sheltered contented flocks and herds. But it is not so very long since the contemporaries of Dick Turpin held up travellers on roads that were not so smooth, and the corpses of robbers creaked their chains on gibbets by the side of the road.

Much has been written about the ungracious behaviour of motorists and others on the road, but we saw the opposite. The drivers of buses and trams (trolley cars) stopped their vehicles so that we might cross the road with the children. A man rushing to catch a tram saw us on a street-island with the children and with luggage in our hands. He stopped in his hurried attempt to catch his tram and said "Can I help you to cross the road?" In Farringdon Road a man saw us surreptitiously looking at a map of the "Underground" (A Londoner doesn't like to be caught looking at a map of London) "Can I help you?", said he, and he not only told us the number of the bus we wanted and the fare, but accompanied us a good part of the way to put us on the right road.

When travelling in the Midlands, I went to get on a train. A man and his wife stood at the door of an otherwise empty compartment—a performance which looked like an obvious

attempt to keep others out. But both said "Come along in here; there is plenty of room; you needn't dash down the train looking for a compartment". During the journey the man said to a small boy "Here, sonny, I know you don't like sitting in the middle but would like to sit at a window. Take my seat. I was a small boy once myself." So he continued to radiate friendliness and to demonstrate unselfishness. I was not wearing a clerical collar and so felt free to ask questions without the man feeling embarrassed or feeling that he was being catechised by a parson, and so after a short time I said "Are you a Church member? I would like to know where you get your philosophy of life." "O, I go sometimes" he said, "but my philosophy of life is to help other people".

The conversation continued for sometime. He did not seem to be conscious of the fact that his philosophy came from Christianity, but I felt that he was drinking of a fountain the Source of which he did not acknowledge, or of which he was perhaps unaware. These incidents, which could be multiplied, are amongst the blessings which Christianity has brought to our land, and they indicate the fact that there is a lot of Christianity outside our Churches.

The Wireless is still a source of wonder, and particularly the portable sets which can be put down anywhere and turned on at will. No longer are parts of the world unknown—even the barber who cut my hair was able to discourse on the latest events in Tibet, Mongolia and Manchuria. Numbers of people listen in to Missionary Talks, and from the houses of people who never go to church I have heard the sounds of the Daily Service which has been turned on regularly each morning. The worship and the short messages are an inspiration. The same applies to the conclusion of the Sunday programme with the Epilogue which lifts the thoughts of those who have been listening in to the Throne of God.

Is it so far from the thought of this small box of valves picking up the human voice from hundreds of miles away, to the thought of a smaller and more delicate instrument in our own make-up listening in to the Divine Voice in the way that the Oxford Groups advocate?

F. A. Smalley.

16, Norham Gardens,
Oxford. 26-8-32

CORRESPONDENCE

New Matamoras, Ohio, Aug. 16, 1932

Dear Friends,

Now that our long journey has come to an end we feel that there are a number of you who might like to hear of our adventures, and with whom we would like to share some of our experiences. How to begin to tell of what we have seen within the limits of a letter of reasonable length is a real problem. But I am going to make the attempt. The maps will show you that our route was slightly different from the conventional one.

The first lap of our journey, in small boat from Chengtu to Chungking, was satisfactory and uneventful. Altho we had good visits both at Kiating and Suifu, we nevertheless reached Chungking in ten days, sooner than Mr. Jones (who was making our next arrangements for us) had considered possible. So when he greeted us at the boat he said 'There is a steamer leaving tomorrow (Tuesday), but it is full, and the next one is due to leave on Saturday at the earliest.' Those of you who have made this trip to Shanghai realize what that meant to us. We had left about eleven days lee-way for possible delays and necessary preparations in Shanghai, and had hoped to have time to get to Canton as well. However, as there seemed no help for it, we settled down to write letters, see our friends, and take our disappointment as philosophically as possible. At about 9:45 Tuesday morn, Dan was just starting out the door to mail letters and do other errands when he was called back to the telephone. 'A. passenger has had to give up his place on the Gintang. Would you like the place? We are leaving at 12:00 noon! All of our stuff was still on the small boat in the middle of the river, so you may imagine the scramble. But five minutes before she sailed we were on board, bag and baggage, and were giving last messages to our cook to take back to our friends. No time for any such details as settling bills,—but we left a signed check with Mrs. Jones (Mr. Jones was out and had no idea we were going), and when we reached Ichang we found our receipted bill awaiting us. So much for airplane service and Jones efficiency!

Both at Ichang and at Hankow we made good connections. But between those two ports we had two experiences which were new for us. In one place where the channel is very narrow, and the usual small boat was not on hand to help us find our way, owing to communist difficulties, we stranded on a sand bar, and were there for 20 hours. Another boat had a real job getting us loose. We finally were pulled off backwards and had to go up-river for a mile and a half or more before we got to a place where the channel was broad enough for us to attempt to turn around. As this section of the river was supposed to be infested by a group of "reds", we had a double guard on board. Twice they fired, once in reply to a shot from the shore. Whether there was actual danger or not it is hard to say. A little further down-river we got into quite a wind storm, and were driven back up-river several miles to a sheltered cove. Our boat was an old one, and the captain did not dare push her in the teeth of the gale. The following morn we made Hankow without difficulty.

We reached Shanghai on April 9th, and had six days there at Beamans. Besides our shopping we were able to see a little of the ruins of Chapei and Woosong. It was the picture of desolation, though here and there, in the midst of it all, a house still stood intact. We were glad to read in the papers not long after this that the Japanese troops were being withdrawn from Shanghai, and that this part of the difficulty between the two countries was being settled.

As matters finally eventuated, we *did* have time for the hoped for visit to Canton, and had a very pleasant four days there in the home of our cousins, the Cadburys. It is a real satisfaction to have at last seen something of the plant and work at Lingnan University. A well-arranged museum, under the charge of a capable and intelligent Chinese lady, was of much interest to Dan, and made us both long for the time when ours may be thus arranged and displayed. The dairy-herd, with its water-buffalo in use as well as cows, was of interest. The work they are doing in science,—planning meetings to which scientists from other universities are invited and in which they take part, and the printing of the proceeds of said meetings in a Science Journal, is deserving of our careful attention. And in the matter of Chinese leaders and leadership they are undoubtedly ahead of us. But in this connection a question arose in our minds:—Are not our Chinese leaders in West China really nearer to the mass of the people than these more highly trained leaders in Canton? Can we develop more and

better-trained leaders, as they have done, and at the same time continue to hold our present position of nearness to, and sympathy with, the masses of the people?

At Singapore we were most cordially entertained for luncheon in the home of Mr. Green, a friend of Bishop Mowll's, and his friend Mr. Kirkwood, who was born in Chungking, and baptised by Bishop Cassels! Then we went to the Peats, with whom we spent a delightful twenty-four hours. Another real treat there was that of being entertained in the home of Grace Liu Iao and her capable husband. Their small daughter was only a few weeks old, and was suffering with the heat. But I think it would not be long before she would be expressing her appreciation, in one way or another, of the pretty things sent to her by her "aunties" in West China. In looking over an account of Kew gardens the other day, I discovered that rubber was introduced from there into the Malay States in 1875. One's chief impression of Singapore is that of splendid roads leading through acre after acre of cocoanut and rubber plantation, and it seems surprising that the history of the rubber industry there is only a little more than fifty years old.

From Singapore we went up to Penang, Rangoon, and Calcutta by a British India boat. On this we had a chance to see something of all sorts of people. At Penang we made the round of the island with a pleasant couple, the de 'Souzas;—he a dark Punjabi Indian from Bombay, who has been for years in British employ; she a near-white daughter of a British father and a Burmese mother. They have three sons all studying in England. These folk of mixed races we kept meeting all along. They constitute a large and an interesting part of the life of several of the countries we passed through.

At Rangoon we had a stay of four days, including one day (and two nights on the train) on a side trip to Moulmein. It gave us a real thrill to be thus in a place where mission work was started 119 years ago by that great Baptist pioneer, Adoniram Judson. The room in which his first copy of the Bible was printed was shown us, though much of the material equipment of his life and labors have disappeared. We reached there in the midst of their very hottest season, so that what we were able to see was chiefly vacated buildings and parched gardens. Messrs. Journey and Money were still at their posts in the bookstore, and Miss Hastings was carrying on the treasurer's duties. All of them were most kind in the hospitality they extended to us. They were pressing on under a handicap of heat such as we know nothing about in West China. At

Moulmein it was a few degrees cooler, and more of the workers were at their posts. Hospital work was being carried on in full swing. School buildings were being cleaned and repaired ready for the reopening of school on May 24th. During our last evening in Rangoon there was a terrific wind-storm and a few drops of rain. The storm seemed a bit terrifying to us, but we were impressed by the fact that for the folk there there seemed to be only one thought, that of thankfulness that perhaps the end of the intense heat was at hand. (It proved to be a false alarm, and the next day was as hot as ever. We kept just ahead of the monsoons all the way across India.)

I cannot pass on from Burma without mentioning the Shwe Dagon pagoda, and all the other pagodas which send their spires upward from every eminence. One is not allowed to forget that man is indeed a religious animal. To go into the Shwe Dagon one has to remove not only shoes but also stockings as well! Dangerous, I fear me; but it was so hot that the paving stones almost burnt our feet, and I think it would take a pretty healthy germ to survive it all! For some time after we had left the harbor, and every other trace of Rangoon had vanished, there was the gilded spire of Shwe Dagon still pointing skyward.

I must also mention the Chinese pastor at Moulmein who asked after Dr. Openshaw as soon as he heard that we were from West China. In 1900, when "Uncle Harry" and Mr. Upcraft made their escape from W. China via Bhamo, they were entertained in this home. Mr. Wang (?) and his wife both spoke excellent English, but no Chinese. All through the Malay peninsula we found many Chinese. In Singapore they make up more than half of the population, and practically all shop-signs are in their language. In Rangoon it is the Indians who are more in evidence, and of whom the natives are more afraid.

Elephants working in the lumber mills, bullock-carts just as one sees them in pictures, houses of the natives built on stilts out in the water, probably to avoid ants (which are an awful pest, even on the steamers), wonderful fruits—pineapple, mangoes, mangosteens, daurians (with unpleasant odor),—and many other topics, must be passed over for lack of space and time.

In India we had just eleven days all told. It was far too little to do justice to the many phases of life there, but from the standpoint of heat endured it was quite enough. In the places we passed through daytime temperatures ranged

approximately from 97 to 110 degrees. We had to plan our sights seeing for early morning and late afternoon. During the middle of the day one stays inside, shuts all the windows and doors, and turns on the fans. Except for the electrically run variety, fans are not used. It is so dry that evaporation takes place plenty fast enough without any assistance. And when the air around one is hotter than body temperature fanning becomes a process of sending hotter air against ones face than that which is already there. Of course if there is no circulation the air about one becomes humid due to the evaporation from the body, and that is not pleasant; so one usually keeps the electric fans going at a medium rate. In traveling from Delhi to Bombay, a 24 hour journey by a good mail train, we bought a large piece of ice and placed it under the fan in the middle of our compartment. This is a method which the railway recommends, and Dan estimated that it probably kept us several degrees cooler. I must add that on account of the compensating dryness and fairly cool nights the heat did not seem harder to bear than it frequently does on our own Chengtu plain. At Bombay there was more humidity in the air, and altho the thermometer did not reach 100 degrees while we were there, the heat was harder to endure than in any of the other places at which we touched.

In most of our stops in India we were most kindly entertained by members of the C.M.S. Mission to whom Bishop Mowll had given us introductions. We were especially grateful to Mrs. Pierce, in Calcutta, who fixed up for us a "serai", or porous water bottle, which gave us a sufficient supply of really cool water on all our train journeys. The water oozes continuously through the porous bottle and evaporates on the outside, the temperature inside being thus reduced by several degrees. Altho an unstable sort of affair, this is a necessary part of ones luggage in making a trip across India in the summer.

In Darjeeling we had just one day, and did not see Everest, as it was too cloudy. We did, however, see some of the snow peaks; and the life of the town itself interested us much. The tribes folk from Nepal, Bhutan, and Tibet were really not so strange to us as to some of the missionaries from India itself. The life of the resort is very different from what we are accustomed to at Omei and Beh Lu Ding. There are a great many more people, and they are more crowded together, living mostly in hotels, boarding houses, etc. Then there are shops on every side with inducements to buy, as well as tailors, barbers, and

every other kind of tradesman. There are advantages in living so far out of the world that one can get ones summers rest without so much interruption!

At Benares we were too late in the day to see much of the bathing in the sacred river. But of the maze of temples and worshippers and sacred cows wandering around in the narrow, dirty streets we did get a very vivid impression. Late in the day we also went out to Sarnath, the place where Buddha is supposed to have made his first disciples, and where, during the last ten years, some very interesting excavations have been made. In India today one does not find much of Buddhists or Buddhism (there is a good deal in Burma); but it is interesting that this city, which one remembers chiefly on account of its religious significance, has been closely associated with Buddhism too in its early history.

Agra we reached in the evening, and so had a chance to get our first glimpse of the Taj Mahal by moonlight. It was indeed an entrancing sight. And then the next morn we had two hours there before breakfast, in which we leisurely wandered around and drank in the beauty of it all to our heart's content. In spite of all I have heard of it, it quite surpassed my dreams, and I believe Dan feels the same. With only one day at our command, we did not try to see the Fort, but some people since have told us that they consider that even more wonderful than the Taj.

I do not wish to include Dan in my ignorance, but certainly I was quite unprepared for all the richness and magnificence and faded glory of Delhi. I had not realized that the Taj Mahal is only one among many, and that there were, in former days, a great number of these marble palaces, so richly inlaid with gold, and precious and semi-precious stones of every description, that, even as one walks around amongst them, one can hardly comprehend the richness and exquisiteness of it all. At Delhi there was a great deal of the decorations done in gold, which was not used at all at the Taj. But the palaces at Delhi have all been sadly rifled, and much of their magnificence has to be supplied from the imagination.

We reached Bombay on May 19th, just after the riots between the Mohammedans and Hindus had passed their worst. Street cleaners had not dared go about their business for several days, so that the city looked far less inviting than Calcutta, though I believe it is in reality considered the finest British city in India. Its appearance improved a great deal during the one day and a half that we were there. The riots had been

precipitated by some very insignificant incidents which merely fanned into a flame the inter-communal hatred which is a constant factor there to be reckoned with. Among all whom we met (mostly British) there seemed to be a general feeling of discouragement over the whole situation. The British population of Bombay is only a fraction of what it was a few years ago.

Burial, or lack of burial customs demand a word of notice. In Benares, and at some other places, we saw the Hindu burning ghats in operation. One Pyre by the side of the sacred Ganges was just burning to a finish, and another was about ready to be ignited, the body being completely wrapped in white cloth. One spot was pointed out to us where the bodies of the wealthier families are incinerated. Those who take care of this ghat, altho belonging to the very lowest caste, are nevertheless some of the wealthiest folk in Benares. In Delhi we went to the Towers of Silence, where the bodies of Parsees are exposed to the vultures. It seemed gruesome enough to see these huge black creatures waiting around in the trees; but as the guide explained to us from a small model (one is not allowed to see the interior of the Towers themselves) how even the bones are quickly disposed of on account of the intense heat, one realized that to them it seems a really better way than either the burial of the Mohammedans or the burning of the Hindus.

The wild life of India was most interesting. Our West China "Brain Fever" bird we met at Darjeeling, as well as a similar bird which they call the Koel. There was a greater variety of large birds than I have met with elsewhere. Magnificent peafowl strutted around wild near the railway in many places. Several kinds of monkeys and their young disported themselves for our entertainment. Jaekals were seen in some numbers. Considering the heat it was a real surprise to us that there was so much wild life in evidence.

Leaving India, we took another B.I. boat through the Persian Gulf. Six days from Bombay brought us to Basrah, a small town in the midst of date-palm country. Here we took a sleeper (using our own bedding, as we had done in India) and wore up the next morning in the midst of sands and desert, interspersed with vegetation in spots where the railway ran near enough to the Tigris or Euphrates river. We had purchased tickets clear to Bagdad, but left the train 60 miles short of that place, at Hillah, and went the rest of the way by auto, taking in the excavations of Babylon on route. Had we been wise we should have stopped some 100 miles earlier and taken in Ur-of-

the-Chaldees as well. We did see from the train where the excavations are going on (no one is here during the hot season), but could have seen far more than at Babylon if we had gone closer. In Babylon we did see the great lion, the site of the "Hanging Gardens", and walls dating back to the time of Nebuchadnezzar. But no excavating has been done there since the war.

A Bagdad we had two full days, and were very comfortably accomodated at the Y.M.C.A. The thing we will remember longest about that place was our nights on the roof. Everyone sleeps right out under the stars there, and such stars! I am sure I have never seen so many, or seen them sparkle so brightly. It is no wonder that that is the country from which the astrologers came to look for Jesus. One needed a blanket at night, though the day time was just as hot as it had been in India. There was a splendid museum, containing most of the priceless treasures which they have been unearthing at Ur. The little country of Iraq is very proud of its treasures, and is guarding them jealously.

Then from Bagdad to Damascus came the most unusual, the hardest, but in some ways the most interesting, part of our whole trip. It consisted of twenty six hours travel by motor bus right across the desert. This "road" (just a series of sign-posts at regular intervals) has been open for motor traffic since the war. Convoys make the trip twice a week, and individual cars are not allowed to attempt the passage except in company with the regular busses. This desert is not covered with dunes, as is the Sahara, and there is very little sand, but the whole is level enough so that the cars seem to run almost anywhere just so they come in sight of the sign-posts at suitable intervals. I think the drivers must travel by compass as ships do at sea. We started at six o'clock Monday morn, and for two hours followed at intervals first the Tigris and then the Euphrates river. A short stop for customs formalities at the real desert frontier, and then we headed right into the trackless waste. Almost immediately there was such a real appearance of water both in front and to the right of us that Dan and I both thought that surely the river had turned up again, but it proved to be only mirage. From 9:30 A.M. till 4:30 P.M. we saw not a single living creature. I suspect that the temperature was not higher than we had experienced it in India, but the absolute monotony of the view made it seem so. Most of the sixteen passengers were pretty drowsy most of the day, though two small kiddies who were not much disturbed by the heat kept us partially awake.

At noon we ate the lunches we had brought with us, which by that time were pretty well dried out in spite of oiled paper. One dozen oranges, before we started, seemed to be an ample supply of fruit for the two of us, but before the day was over we would have been glad to have had twice that number. Our own bottle of drinking water was just too warm to be palatable (the nice serai had been discarded when we left India), but the car had a good tank of water which was cooled, and though we were not sure how safe it was, we drank it and were thankful. At about 8:00 P.M. we stopped at a small mid-way station consisting of a few Arab tents and a rest house fitted up by these companies which run the busses. One paid the equivalent of \$.15 G. just for the privilege of washing ones hands. Those who felt they could afford it reported a fairly good meal served. We took the remnants of our lunch, including some Basrah dates (certainly excellent food for that part of the world), and squatted on the then-cooling desert floor a little way off from the Arab tents. After a rest of an hour and a half we piled back into the car and started on into the night. We had expected the heat of the day, but were not prepared for the cold of the night. A steamer rug and sweater did not begin to be enough, and we were very glad to see the sun again the next morn. Then at about 7:00 A.M. the snow-clad peak of Mt. Hermon began to appear before us. We rubbed our eyes hard, and wondered whether this could be some new kind of mirage, for we were as yet hardly off the desert. When we reached Damascus at about 9:00 A.M. we got some breakfast and a bath, and went to bed until lunch time.

And now I come to that part of our trip which has been more often travelled by furlough folk and others. Every bit of Palestine, Egypt, and Europe is so intermixed with the history, literature, and art which form part of ones own background that our days there were filled to overflowing with much of a new and different kind of interest. But I am going to pass it over with just a reference here and there, as my letter is already too long.

Between Damascus and Beirut we went to see the imposing ruins of Baalbeck. The French are carrying on reconstruction work there. At Beirut the Davidsons met us, and we had four days of rest and refreshment in their home, overlooking the blue Mediterranean. We also had one delightful half-day in the home of the Olivers at Ras el-Metn. The account of a trip which Daniel Oliver had just recently made in the interests of reconciliation between Arab and Jew was most interesting. At

Nazareth we had one afternoon and evening, and had a small boy, such as Jesus himself might have been, take us up to the hilltop overlooking the town. Jerusalem was a disappointing place in many ways, but we would not have missed it. A two-days stop in Cairo gave us a chance for a glimpse of the sphinx and pyramids, and the wonderful museum.

Then we took a Lloyd Trestino steamer from Port Said, and cruised around the eastern end of the Mediterranean. Longer or shorter stops were made at the following places:—Jaffa (we *should* have stopped there, but failed to do so owing to rough water); Haifa; Beirut; Tripoli (in Syria, north of Beirut, not the African town of same name); Rhodes; Smyrna; Istamboul (Constantinople); Athens; Brindisi; and Venice. We had decided that we could not take in Rome and Naples this time, as Dan had been there, otherwise we should have disembarked at Brindisi. This was a very interesting and beautiful part of the trip, and the Lloyd Trestino boats afford a very satisfactory method of accomplishing it. We travelled second class, and had really more elaborate fare than was necessary. On the same boat a number of fine folk were travelling tourist, and reported the accommodations and food quite satisfactory there. Mrs. Barlow and children, formerly of East China, were among those whom we met on this boat. They, too, wished us to pass the word along that their home in Cairo is always open to their friends from China.

Through Europe we travelled by day (third class), and stopped overnight or longer at the following places:—Venice (two days), Florence (three days), Milan, Lucerne, Mainz, Cologne (two days), Amsterdam (three days), Brussels, and London. We made the day time trip down the Rhine from Mainz to Cologne; although the scenery is rather tame in comparison with the Yangtse gorges, nevertheless the fine old castles, and all the connections with literature, make it a trip rich in interest.

Holland we enjoyed very much. One day was spent at the Peace Palace of the Hague; another in a trip to see the reclamation project on the Zuider Zee. We went from Amsterdam to Medemblick by train, and there embarked with others on a small, sight-seeing boat. At first we followed a ten-mile dyke which cuts off approximately 70 square miles of land, where, six feet lower than the level of the water outside, wheat was just about ready to harvest. We got out and inspected one of the locks through the dyke, and had the works all explained to us. Then we followed along a seventeen mile dyke

which has just been closed this summer, and which cuts off the entire Zuider Zee from the ocean. Here there is not the difference in level, although outside of the dyke there is the regular ocean tide of six feet or so, while inside the water level remains practically the same. The purpose of this construction is to change the whole of the Zuider Zee into a fresh-water lake, which then may be gradually reclaimed, piece by piece. The Hollanders are very proud of this "New Holland", which is being won 'not by war, but by peaceful industry'. And certainly it is one of the most remarkable engineering feats of the present day.

Our trip was brought to a close by two very interesting weeks in England, spent mostly in London. I had a good visit with Mira Cumber in Birmingham, one night with the Rodwells at Derby, and another with Margaret Stubbs at Saffron Walden. Then we both had a good visit with the Sewells, and they were most acceptable guides in a trip around Kew Gardens. I am sure I am correct in saying that they are still hoping to get back to China, and it does seem as though it might be more possible to take Erica back than when she was smaller. At least the feeding is not quite such a problem as it used to be. At Oxford, too, we had a very full and very interesting four hours with the Smalleys as our guides. They are nicely located, right near to the university. Mr. Smalley was to be one, and the Head-master of Balliol the other, speaker at the Swanick Conference the next week after our visit.

And now we are at home again, and very, very thankful to be here. We reached New York on July 31st, and found members of both families there to greet us. The next morn we made the trip to my home in Maryland in my sister's car, and two weeks later a brother brought us out here to the Dyes. So we have not yet been in a train, although we have travelled some 500 miles in this country.

We think often of our friends in West China, and are so hungry for news from there. We know how busy you all are, but hope you may find time for a line once in a while. *Colora, Maryland* will always find us.

With very best wishes from both of us

Sincerely,

JANE B. DYE.

C. I. M., ICHANG

Oct 4. 1932

Dear West China Friends,

I thought I was going to write you a p.p.c. letter but have repented.

For some time last fall my wife and I were so unwell and beginning to feel the weight of Anno Domini, that at the doctor's advice we asked our Director to relieve us of this work and send a younger couple to take our place.

On July first we left Ichang and spent seven weeks in Shanghai. But by then the "Yin" to be back in Ichang took hold of us. We thought of the many smiling faces we had seen pass up and down the Yangtze since we first came here in 1899, and the thought of forsaking our old West China friends was too much for us.

We therefore asked to be allowed to withdraw our resignation and return to the old spot, so here we are still.

The river has been fierce this summer, September being the worst time. Numbers of sampans were overturned, but I do not think the loss of life has been as bad as some years. Three ships' anchors were lost through the strength of the current. Just now our streets are filled with soldiers (Szechwanese). Three or four ship loads have already gone up river, many more are waiting ready to go and you are welcome to the whole lot of them. Cholera has been rather bad but seems to be over now but there is an epidemic of dysentery at the present time.

Splendid accommodation is now provided by Jardines and Butterfields at intermediate rates viz., \$25 Ichang to Shanghai.

Trusting our Western friends are all enjoying good health

SQUIRE OF ICHANG.

P.S. We hope (God Willing) to be able to hold on here until next June.

(West China Friends will all be pleased to hear that we are not to lose the Squire of Ichang yet.—Editor.)

Tzeliutsing. Sze. China.
October 29th. 1932.

Dear Editor :—

The October News just to hand and it reminds me, that the Tzeliutsing correspondent has forgotten his duty. We hope these notes reach you in time for the November issue for I am very much in favour of seeing notes in the News from the different mission stations.—

Since returning from Douglas Heights in August we have only seen the sun a very few times. It has been so wet, that we feel like saying "Rain, rain go to Spain and never come back again" A farmer from the country called on me to-day and he is weeping because the land is so wet he cannot plant the fall crop and the mud walls of his house tumbled down with the flood in August and they cannot build them. The sweet potato vines are running riot. It was reported to me vines more than twenty feet long and the tuber only the size and length of a finger. A fine shewing on the surface but no fruit, just like some professed followers of Jesus—not fishers of men but feeding on the loaves and fishes.

We have to report all mission schools overcrowded and there does not seem to be any opposition to religion in this centre or in the whole presbytery.

Mr. E. W. Edmonds and a group of workers were out for a couple of weeks selling books and distributing tracts and report having a glorious time being heartily received everywhere and glad to hear the message. Their large supply of books were all sold and they could have disposed of more. The young people are seeking education but not seeking salvation from sin. There is a decided lack in the spiritual attitude of mind, very much to be regretted for men cannot live by bread alone to nourish the physical body, there is a soul of greater importance.

We are glad to report that the war clouds have lifted and the civil war in our immediate vicinity is averted for the time being without the use of guns. We are hoping that the military get the habit of using only tongues in place of guns in their quarrels.

Miss Wang the principal of the W.M.S. boarding school is very sick with Bronchial Pneumonia, but good hopes at present of her recovery. There is only one case of Cholera at present in the Canadian hospital and it is reported in the city that cholera has gone for another year.

Your correspondent.

W.E. SMITH

THE READING OF THE BIBLE LESSONS IN CHURCH

In Dr. J. H. Jowett's Yale Lectures on "The Preacher, His Life and Work" he says some very striking things about the public reading of scripture. I came across the following quite recently and it set me thinking about our Chinese Church Services.

"Too frequently the Scripture Lesson is just something to be 'got through'. No careful and diligent work is given to its choice. No fine honour is assigned to it in the service. And the consequence is this: the 'lesson' is one of the dead spots in the service, and its deadening influence chills the entire worship. The momentous message is delivered without momentousness and it is devoid of even the ordinary impressiveness which belongs to common literature. How few of us remember services where the Scripture lesson gripped the congregation and held it in awed and intelligent wonder! They tell us that Newman's reading of the Scriptures at Oxford was as great a season as his preaching. I know one man who always lights up the Burial Service by the wonderful way in which he reads the resurrection chapter in Paul's letter to the Corinthians. While he reads you can see and feel the morn dawning, even though you are in the home of the dead! You should have heard Spurgeon read the 103rd psalm! It is a mighty experience when the lesson is so read that it becomes the sermon, and the living word grips without an exposition.

"What we need is to exalt the ministry of the lesson in public worship, to set ourselves in reverent relationship to it, and then to give all needful diligence to understanding it and transferring our understanding to the people. Let us magnify the reading of the word. Let us defend it with suitable conditions. Let us deliver it from all distractions. Let us keep the doors closed. Let no late-comers be loitering about the aisles while its message is being given. Let it be received in quietness, and it shall be come manifest that God's word is still a lamp unto men's feet and a light unto their paths."

Would that every pastor and evangelist could have these words burnt into his soul. Has the art of public reading for public edification yet found its place in our churches?

THE GOOD WORK OF FRUIT GROWING PROCEEDS APACE.

The Liu Pei Uin fruit improvement nursery and orchard which was started in 1924 in co-operation with members of the West China Union University faculty, has just been sold to three prominent members of the 24th army. We understand that some trees from the old nursery are to be used by the recent purchasers for starting up another nursery-orchard project on land adjacent to Shao Tien Dju (小天竺) temple on the Dung Hang Tsi.

Mr. Liu himself, has three other projects with greater acreages—so the good work of co-operation with Mr. Liu in pushing 'IMPROVED FRUIT TREES' through the province will still go on under our guidance.

People in other parts of the West can still secure young fruits from Mr. Liu during the winter and early spring.

THE NAME OF GOD SHEN OR SHANG-TI.

This age-old controversy is raised again by the Revd. G. T. Denham of the C.I.M., Shunking, Sze. in a little pamphlet published by the Christian Book Room, Shanghai, price 10 cents.

Mr. Denham brings much thought and deep sincerity into the debate and argues strongly for the abolition of the term *Shang Ti* 上帝 in favour of *Shen* 神. He certainly brings great weight to his side of the question.

This controversy has waged in China for about 300 years. The Roman Church in China nearly foundered on this very

question; in the seventeenth century. It has been said that if it had not been for the bitter controversy which nearly wrecked that church China might well, ere this, have become a Roman Catholic Country.

Frankly we feel that it will never be solved by foreign missionaries. There are those who feel strongly on either side of the question and have never been able to agree. When the British and Foreign Bible Society issued its copies of the scriptures it was found necessary to publish editions of both "Shang Ti" and "Shen" Scriptures. Strongly as Mr. Denham argues for "Shen" there are others equally convinced of the advantages of the term "Shang-ti". It will be the Chinese Christians of another generation who will finally settle this question, for it is not so much a question of language or translation of book terms as the interpretation of the sense of the people as a whole which a foreigner can scarcely ever probe.

What has happened in other places in the course of history may take place in China. The term, dangerous at first, may be converted by the influence of Christian teaching. In time to come Shang Ti may be quite divested of its heathen associations and come to mean nothing but the name for The Only True God. "Deus" the Latin Christian title for God had at first most disreputable family associations. It came from Zeus and was closely connected etymologically with Jove, the supreme god among many. In early Christianity in the Roman Empire there was even more confusion of thought over Divine nomenclature than there is in China. But as Christianity prevailed it uplifted the Name out of the mire of its former connotations and set it up on high above every other name.

Whatever name is used in China for a long time much explanation will be necessary and in the end the Chinese Church must settle this question for posterity.

In the meantime, speaking for ourselves, we think there is nothing better than to use the title "Heavenly Father" (天父) as much as possible in preaching and conversation.

To all who wish to study this question we commend Mr. Denham's little book as a clear statement of the case from one definite point of view.

(EDITOR)

CHUNGKING NEWS.

The Double Tenth Festival was observed quietly in Chungking. Following the desires of the Nanking Government, the usual reception held by Marshal Liu Hsiang at this time was not given this year.

Messrs Bell and Longley and Dr. Crawford recently passed through Chungking en route for Chungchow and Fowchow. In their tour of the lower regions they were joined by Mr. Howard Veals of Chungking and Mr. Morgan from Fowchow. The whole party is expected to be present in Fowchow for the opening of the new church there on October 16th.

Among the Chungking missionaries going to Fowchow for the opening of the new church were Mr. and Mrs. G. R. Jones and master Stephen, Dr. and Mrs. Sheridan, Dr. and Mrs. Anderson and Mrs Endicott.

Under the auspices of Messrs Irish and McCurdy the children of the Canadian School were treated to an outing on October 8th, when they visited the flour mill, the glass works and the silk filature factory located near Dzen Gia Ngai.

Chungking's new waterworks, a source of great pride on our part, have proved a disappointment. Something has gone wrong with the pumps and no water is forthcoming; The price for carrying water has risen as a result.

Countess Luttichau, Miss Spengler and Miss Lorch all of the C.I.M., stationed at Hochow, are in Chungking at present. Miss Lorch has made a satisfactory recovery from her recent operation.

Mr. Sinton and Mr. Marvin reached Chungking on October 5th, having travelled by small boat from Chengtu. They were able to go straight on board the Wantung. Mr. Marvin appeared to be standing the journey quite well. The good wishes of the Chungking community go with him.

Mr. Jackson and Mr. Parsons reached Chungking from Eastern Szechuan on September 21st. After a short visit here Mr. Jackson returned to his post. Mr. Clements escorted Mr. Parsons to Shanghai where Mr. Parsons is in hospital now.

Word has been received from Shanghai that Mr. and Mrs. Robinson of Kueichow are on their way up-river, having left Shanghai on October 12th. They are expected to visit in Chungking en route.

The members of the Chungking community were invited to a reception on October 1st to meet Admiral Montgomery M. Taylor, Pacific Division, United States Navy. Admiral Taylor with two staff officers, flew up from Hankow, returning a few days later by the U.S.S. Tuitula.

The construction of motor roads in the city is going on at a slow pace. Tsang Pin Gai is just about finished. The Friends' Mission buildings in that street have had several feet chopped off the front. The new road is at least six feet above the level of the Friends' Compound and it is necessary to go down from the street to get inside. If Dah T'ieh Gai is widened, the W. M.S. School there will have a vastly different story to tell. It will take a ladder inclined almost at the perpendicular to enable one to climb from street to the compound.

Miss Florence Jack has reached Shanghai on her return from a summer spent in Canada. Miss Jack will be a welcome visitor in Chungking from where she returns to Chengtu to resume her literary work.

Miss Irene Harris is recuperating most speedily and successfully from a major operation which she underwent late in September.

Dr. F. F. reports a gradual, steady improvement following an illness at his home, (We take this to mean Dr. Allan.—Ed.)

Mr. Stoop, of the Pittsburg Evangelical Mission flew from Wanh sien to Chungking early in October for medical attention. While in town he was a guest at the home of Dr. & Mrs. Sheridan.

Mr. George Rackham, accompanied by the Misses Coon and Coutts made a short business trip to Muh Dong.

Word has been received that Mr. Rape is not returning this year.

NOTICE.

The Librarian of the Book Club asks us to give the following notice and request. At Mount Omei this summer the book "Historical Development of Religion in China" was borrowed and not returned. Unfortunately there is no record of the borrower's name. Will the friend who had this book out please communicate with the Librarian so that the necessary record may be made.

CHRISTIAN STUDENT MOVEMENT.

It is thought a statement of the work and budget of the Christian Student Movement for this school year would be appreciated by readers of the News. Mr. Y. W. Dseo is giving considerable time to the work of the Movement, but without salary so the budget is smaller than in former years. This year the work is divided into three departments, with a committee composed of two students and a faculty adviser assuming general responsibility for the work of each department. These departments and committees are as follows: *Student Work*, Mr. Tang Jia Yu, Miss Yoh Bao Chi and Mr. Willmott; *Rural Work*, Mr. Wu Tsong Fu, Miss Cheng Yu Ru and Mr. Hwang Mien; *Servants and Laborers* Mr. Ngai Hsiu Sen, Miss Dseo Chin Lan and Mr. Liu Dse Siai.

Phases of Student Work will be vocational guidance, Bible classes, morning prayers, retreats, the publication of a magazine and a summer conference, the bulk of its budget going into publication and the summer conference. Six nearby trips, to four centers, are planned by the committee on rural work, the budget including some help on travel, simple medicines, vaccination for small pox, and chemicals for treating plant diseases. The third group is carrying on a night school, as in former years, providing for instruction in morals and health, as well as recreation for men and women servants and some work among children.

BUDGET FOR 1932-1933.

<i>Estimated Expenses :</i>		<i>Estimated Receipts :</i>	
Student		University	
Work	\$290.00	Contribution	\$200.00
Rural Work	80.00	Y.M.C.A.	100.00
Laborers	155.00	Sunday Services (if granted as before)	50.00
Office and Miscella- neous	75.00	Individual Contributions	250.00
	<hr/>		<hr/>
	\$600.00		\$600.00

A detailed budget has been carefully considered by the Finance Committee, composed of Mr. Y. W. Dseo, Mr. S. H. Fong, Mr. Tang Jia Yu, Dr. L. Kilborn and Miss Fosnot (Treasurer). Mr. Tang is to solicit contributions among students, Mr. Fong among Chinese teachers and friends, and Miss Fosnot among foreigners. Miss Fosnot will appreciate it if contributions are sent her without further notification.

UNIVERSITY BOOK CLUB

OCTOBER-1932

The List of recent accessions :

AUTHOR	TITLE
Morgan	The Fountain
Christopher	Ellen Terry and Bernard Shaw
Thompson	Summers Night
Golding	Magnolia Street
Christie	The Big Four
Dane	Broome Stages
Hamilton	To Be Hanged
Fielding	The Wedding Chest Mystery
Myers	Murder Yet to Come
Allingham	Police at the Funeral
Davenport	Mozart
Crofts	The Starvel Tragedy
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THE THREE CROSSES IN THE PURPLE MISTS,
AN ADVENTURE IN MEDICAL EDUCATION

under

THE EAVES OF THE ROOF OF THE WORLD.

W. R. MORSE, M.D., LL.D., F.A.C.S., F.R.G.S.

This book of 306 pages represents an attempt to record with sympathetic insight a local drama of no inconsiderable amount of effort by a small group of sincere men and women, who actuated by the Spirit of the Great Physician, have given the best of their lives to originate and more or less perfect the work of the College of Medicine and Dentistry of Union University

It is a simple story indicating that Christianity is meeting the needs of common men and women, and thereby effectually demonstrating Christ's value to a sick and extremely needy nation without ulterior motives.

The writer has an acute knowledge of his limitations in craftsmanship and ability but his honesty of purpose cannot reasonably be doubted.

A Medical School is always a significant and noteworthy institution because of its farreaching influence on the community it serves.

The "Three Crosses" are the Golden Cross of Christianity, the Red Cross of Geneva and the Green Cross or sign manual of the medical profession.

The "Purple Mists" allude to the beautiful and alluring atmospheric conditions which characterise the magnificent scenery of Szechwan province.

Three watercolour paintings, reproduced in all colours, by Mrs. Morse, enrich the book. Two of these are pictures of the Yangtse Gorges.

The book, pp 1-172, contains a description of the Province of Szechwan and its conditions; the writer's conception of medical missions; the historical background of medical missions in China; a chapter on Chinese medicine with an attempt to explain the psychology of these procedures and a description of Union University. pp 173-306 contains the specific and technical drama of the medical school.

Many gratifying reviews by magazines and papers and from private individuals have been received. Gifts in money have been received from its influence, from Canada, United States of America and Australia and only partly for medical missions.

A limited number of copies are for sale by the author at the University. The price to missionaries is 4.50 per single copy, 4.25 per two copies and 4.00 for more than that number. Postage paid anywhere in the province, outside of this province and anywhere in China please add twenty cents and for anywhere in the world the mailing charge is fifty cents.

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