

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

---

OCTOBER, 1934

---

## EDITORIAL.

---

### RURAL RECONSTRUCTION.

As one reads the newspapers and other literature he comes across much writing about rural construction. It depends on the authors of these articles just how fervid are the exhortations set forth for the readers. It has to be acknowledged that there is no stint of information set forth in these productions. This is all to the good. For much of the indifference of the public to this new effort to rebuild the waste places in this land is due to ignorance of present conditions. Yet the blame for this lack of definite knowledge as to conditions in the countryside cannot justly be laid at the doors of these apostles of reconstruction. Most of it is to be imputed to the natural laziness of the bulk of the public. If anyone is in dead earnest about this most important matter, he can learn much by simply reading the daily and weekly press. For reconstruction is news these days. The exhortations of some writers are sometimes wide of the mark. They seem to think that the whole matter can be cleaned up in a short time if people will start to "do something about it." The difficulty is to know what that "something" should be. The old adage, "Be sure you are right, then go ahead," needs to be pondered afresh. What is it that needs to be done? How can it be done? Who should do it? Let us consider these questions.

And perhaps we might begin by asking a further question: Can any reconstruction be permanent that is based on

the present provincial organization? This query is applied to the province of Szechuan. For some years now we have had a number of rival candidates for the premier office in the province. We have seen that office occupied by several men, all of them members of military organizations—all of them "Generals" or Marshals. During all these years, the conditions in the rural areas of the province have gone from bad to worse until at present a goodly numbers of the farmers are bankrupt. Brigandage has increased on all sides, in spite of the fact that there are tens of thousands of soldiers that might be used to hunt out these marauders and bring peace and security to the population. Perhaps the one great benefit that has come to the province from this military rule is the extension of roads through the land. Even here, there is much to be desired in the *maintenance* of these roads. While considerable zeal has been manifested in the building of them, there seems to be a lack of perseverance in keeping them in good condition. So that the question asked at the beginning of this paragraph is at least pertinent. One is driven to answer it in the negative. There can be no permanent solution to the problem of reconstruction in Szechuan so long as the militarists hold the supreme power. There must be a return to a civil government that has such control over provincial affairs that they will be able to use the army in the maintenance of order and security for the people.

What is necessary in order to rebuild Chinese rural society? For, be it remarked, it is the society that needs to be reconstructed if we are to hope that the countryside is to be made over. In other words, the first part of the problem is psychological. The first and greatest need of the people is a new mind. They have gradually slipped into a condition bordering on despair. They see one regime followed by another but nothing is done for the people. They work hard and produce crops and other raw materials; but they don't get adequate returns for their labor. So slowly they sink into a state of apathy. How are they to be rescued from that slough of despond? Who can help them to secure a new inrush of courage? Of course the provincial government could do much at this point. It could take off a part of the heavy taxation that bears so heavily on one and all. They could open co-operative societies by devoting some of the governmental funds to these organizations. They could either put some of their troops to work to help in further road building and the proper maintenance of those already existing; or they could

dismiss a goodly number of these practically idle men and thus lessen their military budgets. Then much could be done by cutting down the number of parasites that swarm in every yamen in the province. It is perhaps too much to expect that they make grants to those village communities which have suffered from the devastations of the recent summer's floods. But there is no question about what the provincial government might do were it so minded. One thing should be guarded against—that is, the pouring in of outside funds for reconstruction. For it is too plain that much of such largesse never finds its way to those who most need it.

What the country people need is an assurance that if they will set to and improve things in their own neighborhood they will not be taxed for the improvements they have made. If this could be assured all over the province, we venture the statement that within a year of this writing many small industries would spring up in the rural areas. And this without outside help. This is what is meant when we state that the primary need in the rural parts of this province is a new mind.

Our last question is: How can the church help in this new venture? It is not easily answered. Something has already been done to bring new life and hope to some few communities. Yet the great bulk of the work waits to be done. Perhaps the best help that can be given by the church is one of example. That is, we must decide, and not take too long in our decision, that this task calls for an united effort. We need to get together for the sake of the rural population in this province. This is but a suggestion that is put forth like an arrow shot at a venture. Put briefly, it may be stated as follows: There is a service to be rendered; the need is great and pressing; no one church can tackle this task alone. *Union for service* is demanded by the task before us. From an experience of three decades of Christian service in West China, we are bold to declare that *union for service* is the safest and most effective basis of union that has yet been discovered.

---

## A RURAL EVANGELIST AT WORK ON THE FOWCHOW DISTRICT.

*Continued from September News*

- HAN GI HSIEN—25 years old, is a Catechumen, has some education, is in good circumstances, owns his farm, sells cloth in addition to farming. His younger brother of 20 is a Learner, a graduate of the Normal School.
- DJEO BEH CHEN—24 years of age, a Learner, lives on rented farm, good character.
- HAN DEH SEN—30 years old, a Catechumen, lives on rented place, a good man.
- LUAN CHANG LUH—about 20, is a tailor by trade, graduated from Mr. Gin's Night School, but he is not much interested in the church.
- DJANG SUI TIN—63 years of age, an old member, one of our Colporteurs, a man of fine character. His son Paul is a Catechumen, is attending school. His wife is a member. His brother a man of 60 lives in the same compound, is a member, is a poor manager and is in poor circumstances. Another man by the same name—Djang—lives in that compound too. He is a Catechumen but not a very reliable man, he drinks wine, lives on rented place. We had dinner with Djang Sui Tin.
- YANG SONG BEH—is about 40, a Catechumen, a man of good character, is in good circumstances, owns his place, conducts a private school in his home. Mr. Yang's compound is a large one in which several families live. The school children and neighbors gathered together for a meeting—from fifty to sixty persons.
- HO GI CHEN—is a young man in his twenties. He is a member, is a cook in the city.
- HAN SHIN FAH—a man 50, a Learner, is wealthy, owns his own place, has a good reputation in the community. The man himself was away from home but we had a warm welcome from his sons and wife. Had about 40 at the meeting, mostly women.
- HAN SHI DJANG—is in his forties, is a member and a good man, is a Colporteur. His wife is also a member, his son is a Catechumen, is a pupil in our school. A man by name of Lo lives in same compound, a Catechumen

but not very earnest. Pen Jo Fuh, a member lives near at hand. He is poor. We sat together in the front yard of this large compound chatting about things of interest to these farmers. Before leaving we bowed together in the quiet of the evening in family prayers. This was our last call.

Mr. Gin reports that in addition to the 33 families visited these three days he has 9 other families living at a greater distance from the town. Of these 9 families 3 are Members, 3 Catechumens, and 3 Learners. This makes 42 families in all out in the country. In the town he has 3 members, 7 Catechumens, and 3 Learners. During the two years Mr. Gin has been working in this place about 100 have been introduced as desirous of connecting themselves with the Church. The new believers are usually introduced by those who are already members or adherents of the Church. The pastor gets acquainted with them, visits their homes, helps them if help is needed and seek to get them into classes for Scripture study. Some he finds have little idea of what the Church stands for, some are not willing to give much time to Bible study, some are not of a desirable character. He works among these trying to encourage those who are sincere and to protect the Church from those not desirable. He goes very slowly in the matter of having these new believers baptized. He wants to keep the Church clean he says. Out of the 100 recently introduced he hopes to get 30 or 40 good members. Some of them are very promising. We hope to have some 6 to 10 of these come to Fowchow this fall for special instruction with a view to preparing them to become local Lay Leaders.

In connection with this Rural work Mr. Gin has the following organizations:

*New believers divided into 6 groups, each with a Leader who keeps in touch with the members of his group.*

*2 Night Schools, one in the country and one in the town.*

*2 Reading Rooms—out in the country.*

*3 Sunday Schools—out in the country.*

*2 Home Improvement Societies—out in the country.*

*2 Agriculture Improvement Meetings—out in the country.*

*2 Places for Religious Services—out in the country, and in addition to the regular chapel service in town.*

*Saturday, June 2nd, was market day at Shwang Lung Chang. Early in the forenoon we visited members and adherents on the street. Here too we were given a warm*

welcome. As the streets were filling up the pastor suggested that it might be well for us not to appear on the street as rumors of bandits operating not far away were abroad. About 11 o'clock the chapel doors were thrown open and soon the room was full for a street-chapel meeting. In the afternoon a Parents' Meeting was held to which all the parents of the school children were invited. The pastor, the teacher, and the two missionaries all spoke. This is a way of getting in touch with the parents of the school children.

*Sunday, June 3rd.* In the forenoon one Sunday School for children and a second for adults were held. Then followed the regular church service at which only adults were present—15 women and 35 men, a total of 50. The missionaries were the speakers at these services. The congregation all had dinner together in the chapel sharing the expense among them. Just as we sat down to the meal the pastor standing at the door separating the two rooms where the tables were set, announced that one of the women who had been a Vegetarian for many years had decided to *break her vow* at this meal. As this practice has a religious significance she was somewhat fearful of the results. The pastor asked the people all to stand up while he prayed for her. This was a beautiful act and met with warm response from the whole group. In the afternoon we had a period of Bible Study. Towards evening the Church leaders met to discuss matters relating to their local work. One subject that received a good deal of attention was how to best deal with delinquent members. A second was should husbands be admitted into full membership in the Church without their wives. The general opinion was that they should not, though exception might be made under certain circumstances. Here was a group at grips with the practical problems of Church life. The meeting was intensely interesting.

The following are some impressions gained from our survey of the work Mr. Gin is attempting.

1. Mr. Gin is widely known in the town and throughout the surrounding district and was warmly welcomed in the many homes we visited. "Mr. Gin!" called out a voice from a grove of trees at the side of a house we were approaching. "Where are you going?" "Why, I am going to your place", was his reply. "Come on then," and away ran the little girl to report our coming. It was quite evident that Mr. Gin had been there before. This was typical of the welcome he got everywhere. And it tells its story of some

service rendered. Again and again we heard the Pastor ask after some member of the family away from home, or about the crops, or mention some family difficulty that had been discussed with him before. Like a real Shepherd he seemed to know all about these people.

2. The new group of believers were for the most part introduced by some one already connected with the Church. This is what happened when a Pastor gets his people really interested in the work of the Church. It is the natural way—the way of bearing witness before ones neighbors and friends. This reminds us that more attention should be paid to the selection and training of local Lay leaders. Mr. Gin makes careful inquiries about persons so introduced before accepting them as Learners.

3. The majority of the persons introduced as desirous of entering this group of believers are people of worthy character. Many of them are in comfortable circumstances, very few are really poor. Their ages run from about 20 to 40—some over 40 and a few under 20. A fair proportion can read, a few have a good education, quite a number are men of standing in the community—teachers, doctors, country gentry. Here is good material for Church membership, for Lay leadership, and for Self-support.

4. There are few women among these new believers. This is not because women do not respond to the appeal of the Church. It emphasizes the urgent need for trained Bible Women for our rural districts.

5. The impression was deepened that the country people are ready for the message and the help the Church has to give. Many of them are sincere honest people. But they have little protection from the various ills of life and are burdened with taxes. Belief in the power of their gods to help them is passing away and they are perplexed. They would welcome the fellowship the Church offers and would respond to any effort made to meet their needs. "You need not be afraid of those people" said some one to the group of people standing about after one of our meetings on another field just as our Band was leaving. "They did not come to *get anything* from you, they came *to help*." Hearing these words I turned round and looked back. The look on their faces was one of wonderment and confidence.

6. This work must be done by their own people. The missionary is made most welcome and every kindness is shown him. But it is their own Pastor who can get into their home difficulties and their heart troubles.

7. The Movement is not without its difficulties and its dangers. There is the great danger of regarding the Church as a philanthropic institution only instead of as primarily a life changing institution, of thinking that this first splendid step has almost, if not quite, brought them to the goal, of giving a disproportionately small amount of time to strictly religious instruction. Mr. Gin sees these dangers and is doing his best to emphasize religious education. But he says the work is getting ahead of him, that he cannot attend to it all. He needs help.

8. But in spite of these difficulties and dangers this work Mr. Gin is attempting is the most interesting and hopeful piece of work I have yet seen on our rural fields. I am more convinced than ever that Rural Evangelism is the road over which the Christian Church will reach its goal in China. We must keep this in mind in the training of our Preachers and Bible Women.

E. W. Morgan,

Fowehow, Sze.  
June 30, 1934.

---

#### NOTES AND COMMENTS.

---

##### *On An Evangelizing Tour Among the N. W. Tribes*

T. TORRANCE.

“Lo children are an heritage of the Lord,” exclaimed the Psalmist. “Happy is the man that hath his quiver full of them”. The truth of these words came home to us many a time this summer when preaching to the tribes people in the mountains. Before we left Chengtu letters came from them that they would be constantly praying for me on this journey. They wanted me to see a big ingathering of souls as a return of the labours of the past 14 years. These notes will show how fully their prayers with those of friends at home were answered.



Our first objective was the city of Songpan. To this place we were favoured by the genial company of Prof. H. Robertson of the Union University, Chengtu. Right good it to was have a companion over the wild roads we had to travel. Last year's earthquake and flood had made havoc with river side bundings and builtup highways. In many places, especially in the T'ieh-ch'i region, the going was not merely difficult but positively dangerous. To the North of the destroyed town a frowning forbidding mountain side had to be traversed. The gradient of the makeshift path up along its face was alarming. Once the ascent was made, the traveller had to negotiate a stiff slope of sliding debris where falling rocks and soil continued to claim an inexorable toll of human life. Release from anxiety only came when one landed from the boat at Tai-ping-chang near the upper end of the larger lake.

But the sight of Songpan rewarded us for our ten days of heavy travelling. We remained a week here until the Professor went east to Longan, or Pingwu, and I returned south to the Chiang country.

Mr. Ong, our evangelist in Songpan, we found, had been doing a faithful work. All classes spoke well of him. Clad in summer dress, his trim figure, and deep earnestness made the eyes glad. He was constantly on the alert to bring men of every class and race to us to hear the gospel. Such spiritual earnestness is hard to find.

Chinese, Hsifan, Tibetans, Bolotsze, Mohammedans all came to call. The most of the day we were talking to one or another. And talking meant preaching. Our time was too limited to speak of generalities. We dare not disappoint those anxious to hear more of the truth. Often we had to use an interpreter. Yet even when we did the gospel went straight to men's hearts. We had many proofs of this. When the old gospel is given a chance it is marvellous what it can do.

On the streets we distributed literature. The Hsifan got their Tibetan gospels to tuck away smilingly in the capacious fold of their gowns; the Mohammedans got tracts specially issued for them, the Lamas received New Testaments, the Chinese showered with leaflets of many titles.

In between times people called for medicine, for eye lotion or to have teeth extracted. We stood at everybody's service.

The evenings after dusk we devoted to preaching to the Bolotsze farm-labourers. Poor, illiterate and uncouth in ap-

pearance, bare footed and bare headed these much despised people listened with unmistakable earnestness. The story of redeeming love melted them to tears. Never had they heard such news. *And it was for them* on whom the chinese spat and threw stones. It was wonderful beyond all comprehension. God cared for them. All men were equal before Him. In Christ all were brethren.

On this visit they told how those who heard the gospel two years before from us took it home with them. In last year's earthquake none of the houses of these believers fell nor were any of them injured, whereas all through their country many were killed by falling houses.

Before we left Songpan 2 Chinese and 15 Bolotsze were received into the church by baptism. The wife of a third Chinese who sought baptism came and took her husband out of church before the ceremony! The *Yao-ch'i-chiao* is so strong in the city that few dare risk its organized displeasure. This hen-pecked husband is what the chinese term a 'p'a ri-to,' or soft eared fellow.

The Bolotsze who were received into the church all belonged to the "mixedbones" or the serf class of their race as distinguished from the "blackbones" or ruling class.

On the way south, circumstances ordered that we should not recross the terrifying mountain side above T'ieh-ch'i. The day before our arriving four men had been killed on its face. The authorities, therefore, sent a small boat up to the head of the lower lake to take us down to T'ieh-ch'i. While at T'ieh-ch'i a short sharp earthquake occurred that shook the house we were in.

We met numerous Chiang people between Chin-ih-p'u and Maochou and preached to them. How sad that in all this wide area no one is methodically giving them the gospel!

Back at our familiar stamping grounds in the Weichou-Lifan region the Christians gave us a great welcome. There was a fine expectancy in the air. After the rousing time we had last year in the villages they were looking for another this year. The first Sundays' service in the church at Tongminwai put this beyond all doubt. There was a big rally of people from all directions. On the Monday morning accordingly we set out. "Set up" would be a better term, for mountain climbing is the imperative demand of successful work among the Chiang. Leather lungs, iron sinews and sandalled feet are required. Withall, courage is needed to face many of their wildgoat tracks. It is no country for dainty ladies or flabby muscled gents.

The Chiang are all bilingual. If the preacher knows Chinese and speaks it fluently he can make himself understood. That is, if he adapts his preaching to the requirements of his audience. A man has to know intimately their old religious customs for they have a religious language entirely different to the Chinese. For this reason most Chinese preachers flounder hopelessly when addressing them. They do not even know the Chiang religious alphabet. Reared themselves in heathenism the last their thought is that these neighbours of theirs are monotheists and that their door gods and heaven and earth tablets are mere smoke-screen appliances to offset hostile criticism. The missionary, consequently, has the pull. He can make use of their olden time conceptions as vehicles to take to them the better things of the New.

In the first village, 80 people packed themselves into the central room of a Christian's house to hear us. Twenty of these enrolled their names afterwards. "Our church here is now firmly established," cried a church member. He was a converted priest himself. The accession of so many to the faith gave him keen satisfaction for, did it not justify the stand he took before his neighbours the former year?

They refused to let me leave next day. I must hold another meeting before we left.

Further along the mountain side the same thing happened. The "fort" caught fire. The one difference was that over 30 names were given in here. There was no holding the enthusiasm of the local christians that came with us. Another factor that told well we found to be the staunchness of four men that had become enquirers on our former visit. Their influence had made for good.

Wherever we went an outburst of enthusiasm took place. The door gods disappeared. The heaven and earth tablets were torn down. Men turned to the Lord Jesus Christ. "There was no power in their ancient sacrifices to save," we announced. They believed in blood to cancel sin. So did we but it was the blood of Jesus Christ. Trust in Him gave men *Power* to become the Sons of God. The Holy Spirit was given to all who believed in His Name.

Their long expected Sin-Bearer from Heaven they called Je-Dsu "sometimes Ni-Dsu" sometimes "Ri-Dsu." He had come long ago but they had not heard it. He was Jesus, the Saviour of men, theirs and ours. Prayer to the Father Spirit through Him gave us peace of heart and deliverance from fear. It was a tenet of their creed that no man dare ap-

proach God without the celebration of sacrifice; we offered our prayers through the merit of Christ's sacrifice, for grace and truth came entirely by Him.

On the following Sunday over 30 were baptized; on the third Sunday nearly as many more and before we left for Wenchuan 43 had been received. Their ages ran from 12 to 84.

The lad of 12 was a shepherd like David. Prayer had become a habit of his life. If his sheep wandered he prayed about it. That they might not be lost, he also prayed. When he was recommended for baptism we were told, "if any person has faith he is one that has."

The old lady of 84 was the mother of the Chiang preacher. Her baptism made the whole household members of the 'Church Visible.'

Another old lady that was baptized was 77 years old. Her late daughter stayed with us in our house at Chengtu for a time. Her grandson last year brought out a carved idol that was in his house for us to burn for him. During the winter he had taken sick and died. It brought comfort to remember that he had made his stand ere death claimed him.

In the district no one suffered injury in the earthquake. There were close escapes of course. The only loss we heard of us was that of a Bible in a fallen house and it rather pleased us that the owner did *regard it* as a loss. The Bible Society can easily give him another.

Seven outposts for holding meetings have been established around Tcngmenwai. No churches or buildings will be erected. Worship is to be held in private homes that have a room large enough for the purpose. The wisdom of the plan will commend itself to all familiar with conditions existing at present. The church will support itself. If the leaders have their way the gospel will be carried into other Chiang fields where as yet no preacher has gone.

At Wenchuan an unforeseen difficulty confronted us on arrival. The suspension bridge over the river had collapsed. How were we to get across to the villages where the work lay? There was a cable further down on which men crossed, but to the uninitiated it is a back-racking, fearsome, business: the sliding and the hauling deters the majority. A way unexpectedly opened. The Chinese tightened the remaining cables of the bridge. Two were drawn together and fastened to one side. On these, bold "spirits" ventured over. Might

we venture? Yes and no. A Chinese christian said "no." A young Wasze christian said nothing but agreed to help me. That meant "yes." He tied his girdle round my waist, held one end of it and went before. The way was to tread transversely on the double cable and clutch on to the side cables as we went. The eyes had to be kept up off the rushing torrent below to prevent giddiness. He took a firm hold of my arm to steady me. So we succeeded in crossing.

We found our reward in the fine meetings that followed. The people could not hear enough. They could not see enough. All day long they kept thronging us. We had scarce time to eat. It had been told them this was my farewell visit, they could not do enough to show their good-will. A few still hesitated to make the great decision yet even they seemed loathe to let us out of their sight. At night when all had returned from the fields came the big squeeze of folks to listen. Then we set the gospel loose and let it do its own work. One by one it gradually subdued the listeners and drew them under its spell, or made them so uncomfortable they "get the fidgets."

A tragic thing happened. One of the priests in a village attended one night. The next night only his wife came. He went gambling with a few others like-minded. They gambled all night and half the next day. On retiring to bed he had a seizure and died after a few hours. What a warning to the wilfully impenitent. While others were pressing into the Kingdom including his wife he set the message of eternal life at naught.

The place set for the Sunday service found general approval. It was central yet secluded. The broken precarious bridge kept away traitors. A swollen stream due to the heavy rains still further guarded the rendezvous. No profane eyes came within the Sanctuary. The Chiang jealously guard the approaches to their high place at the time of sacrifice. All non-worshippers are rigorously excluded. This Sunday High Heaven wrought for our strict seclusion. And it proved the best Sunday yet. Fifty-eight men and women crowded into the church by the gate of baptism. Some of the women that morning had to be carried through the swollen stream in order to be present. What rejoicing there was! Chinese, Wasze and Chiang joined as one in the worship of God. Even a leper who was baptized was allowed to sit down and join in a common meal which the old christians provided for their new brethren.

We delayed a couple of days in Wenchwan before starting back for Kwanhsien. The interval brought us one of the four unique sights of the journey. Which of the four surprised us most would be hard to say. The first was a half sized parson crow near Songpan, the second a brace of ducks without web feet at Motszekou, the third a stream of stones flowing down a mountain side like water in a brook, the fourth a friendly magistrate in the mountains.

We met the magistrate by chance. We spoke to him, unaware of his identity. He neither scratched nor bit. It turned out that he, after all, was really human. Before he was aware of it his interest was caught. He was then led along easier than by a 'string in his nose.' The surprise to him was that the ill-used foreigner could still be affable and gracious. Not a word of complaint escaped him; he had a soothing moral suasion which could not be denied. One could meet him with freedom and without suspicion if he only had an open mind.

The following afternoon he called. A cup of coffee well made found a soft spot. We sauntered up and back down the main street together. What was this the citizens saw? The head of the Yamen that for years had opposed us at every turn now walking in our company and chatting pleasantly as he went. We made the discovery that he needed our help. It was not a thorn to be taken from a lion's foot but a dressing given to a sore on his neck. Cleansing and iodine and ointment worked the necessary miracle. There now, I said to myself as he left, he won't be likely after that to persecute the new Chiang christians as his wicked predecessor did.

In the first evening meeting the subject was the love of God for man; in the second it was the wrath of God against sin. Both meetings were characterised by a quiet solemnity that evidenced the thoughtful earnestness of those present. After the close of the second meeting the christians remained to a baptismal ceremony when three men and two women, all chinese, were received into the church. Even the town of Wenchwan was giving its quota to Christ!

These two meetings practically brought our long preaching tour to a close. If any comment above another be called for on it, it is that right through I was conscious of being continually reforecd by divine power in answer to the prayers of friends and the children at home. Their ministry of intercession brought blessing at every turn. The other

necessary comment is that the old-time gospel had still its old time power. Our journey was one continued demonstration of this fact.

A number of years ago a well placed missionary assured the writer that the evangelistic methods of our fathers had no longer any power to move people. The assertion coming from such a man indicated that he himself believed that men could only be educated into the church. Evangelical preaching was foolishness. Since then others have taken a similar stand. Had any of these men witnessed the work of our band this summer they would have seen that their theory did not at all correspond to reality. The foolishness of preaching was still the divine method of bringing men into the Kingdom of God.

A Chiang christian wondering at all he saw done this summer remarked that the converts gathered in were not done so by any human power. No man by himself could have persuaded them to believe. Had not the Spirit of God called them, all our efforts should have been in vain. And he was right.

The secret is that God honours His Word when it is proclaimed. Are we willing as mere messengers or a mere slaves of Christ to proclaim the evangel which the risen Christ ordained should be proclaimed? If so, then the power of God accompanies the message of God.

The difficulty is that men either tamper with the gospel or substitute for it one of their own. Then naturally the old-time results are not seen. The writer pretends to no superior sanctity or earnestness over others. This is not the point at issue. It is that a preacher should deliver the message given him and not alter it to suit the whim or fancy of any school of human thought. What is required in him is faithfulness. He needs to stand up for the faith once delivered to the saints and pass it on unadulterated. Then the divine power will be manifested in spite of the weakness and frailty of the preacher because God is ever jealous of His own Word and His own honour.

All we did this summer, or tried to do, was to give the gospel its chance, because it still is the "power of God into salvation to every one that believeth."

### SUMMER EVANGELIST NEAR BEHLUDIN.

---

The rains and floods were so heavy and continuous in this district this summer that one had to watch his chance to make an excursion of any kind. After waiting several weeks and changing the date several times a group of eight students and leaders came up to a Taoist temple in the Si Wen Chang valley for a week or more of work among the farming people.

I had gone down the hill in another direction to a flood area a few days earlier and by the time I received the word and got down to them, they had already been at work several days.

I found they had organized very well indeed. The temple was an ideal place to work from. We got permission to use these quarters thru the good offices of one of our church members who was a good friend of the head man of the district.

The temple was right out in the country on the bank of one of the fan rib streams of the Kwan Keo irrigation system. The water had overflowed its banks and had flooded some of the temple court yard, and left its deposit of silt, but the buildings were high and well made so no serious damage was suffered.

The temple was built on the regular hollow square plan. On one side was a large high stage or platform, which they had decorated with flags, and furnished with table, chairs, black-board, and rack for song sheets. In fine weather the public lectures were given from this platform.

Facing the platform across the open square was the large room in which the most important idols stood. This too we used for lecture purposes, and during the mornings practical talks, with the use of colored charts, were given on public and personal hygiene, diseases of cattle and pigs, and on crop improvement. A rather nice exhibit had been prepared of fruits, vegetables, and flowers, by using the colored pictures of the seed catalogues. Tables covered with farming magazines, Mass education, and other literature also formed part of the exhibit. On my days there I had the privilege of giving the religious talks. There seemed nothing incongruous in speaking of God's love and the salvation promised in Christ standing here in this temple before the great, gilded idols. Many there



I dare say had never heard anything of the Christian message, and one could not have desired a more attentive audience. It was a rare opportunity.

I had secured permission for our Chinese medical student to go down with me. He gave valuable services at a mere nominal cost.

On the right of the platform before another row of idols we held daily classes for the young in the 1000 character study of the Mass Education Movement. 25-30 children were initiated, or helped forward, in the mysteries of the Chinese written language. It is to be hoped the start here made will be followed up.

Chinese love for play acting was utilized to give variety and interest to the program; and one afternoon was largely given over to amateur theatricals. As many as 150 farming people had gathered from this open hill country, and one hopes they were able to forget for the time being the strain of the struggle for existence, and join in a hearty laugh at the antics of the players on the stage.

The musical side of the program was well prepared, and added greatly to the success of the gathering. A portable organ had been brought along, and most of the boys had come with a wooden flute or fife. I took my cornet along and we had quite an orchestra to introduce and popularize many of the new hymns and songs we tried to teach them.

One other phase was needed to round out the program, and I was surprised to see that they had not failed to bring a volley ball and net, also a ping-pong set. It afforded great amusement to these farm folks to watch us pushing the volley ball back and forth over this net. I suppose they had never seen a group of people work so hard for such scant returns and it must have seemed foolish to them. It did amuse them though. Some of the younger ones joined in the game and soon found that it was not as easy as it looked to keep the ball on the other side of the net. I suppose we shall never know how much was accomplished by this Summer School. Personally I'm very hopeful of good results, and in several directions.

First, it was good for our teachers and preachers to plan and organize and give themselves for a week or more in an organized effort to enrich the whole life of their fellow countrymen in this rural and backward area. We were permitted to contribute financially to this work, but the boys were independent, and as far as I know their time and living were freely offered for the work.

Second, there is no doubt that the New Life Movement really means new life to many of these folks. The possibility of a fuller and richer life must have been evident to them all. The meaning and purpose of the christian church for them, and for China, must also have been more evident. Not that the church has anything to boast of along this line; for she has too long neglected, or been unable to do much for, these people. The start we have made here shows what might be done, and I hope the church councils will make more of the se summer schools possible.

Third, I wondered what the priest thought of his temple being used for propagating the Christian religion. When I stepped out of the room one day where I had been preaching Christ as plainly and earnestly as I knew how, I noticed the old priest sitting alone in the next section where he might have heard all I said, had he cared to.

That he was friendly disposed toward us was shown in the way he shared his grapes that were growing in one corner of the court yard. Perhaps he realized that the use we were making of the premises was as worthy as those to which most temples these days are put; namely, for primary school purposes and for quartering soldiers. In any case the idols are given scant attention; and it seems only a matter of time when they will cease to be either feared or revered. It seems only fair that the great buildings that were built from public funds should be used for public purposes.

The dangers of providing less than the best in our programs were also seen. In discussing the matter of going into a near by town for a few days, I questioned the wisdom of going into that particular place because it was a strong Roman Catholic center. The reply I got from one of the teachers is characteristic I think. He said, "Oh, we won't say much about religion." Is that partly the reason the foreign worker was asked to give the religious talks? If so here is our opportunity, and perhaps our contribution can best be made here. We feel strongly that unless the whole of life can be Christianized these various efforts cannot properly succeed. I made it my business to relate these activities; healing, teaching, happy and better living, all to the Christian message.

I'm exceedingly pleased and hopeful, as we take up our residence again in Penghsien, that we have such a group of young fellows, who are willing to come out and attempt this new work. I look forward to spending a longer period with them next summer. I'm convinced that if some such plan

could be made general, Christianity will be indigenous to China before many years. That is not to belittle the splendid work being done by the Educational institutions in the way of training leaders and by furnishing ideas and high ideals.

BEHLUDIN, AUG. 28/34.

THOUSAND CHARACTER ESSAY.

31. 資父事君，曰嚴與敬

As you serve your father, you must so serve the Emperor.  
As is said, this is severity with respect (Comp. Analects, Bk. I, Ch. 7).

32. 孝當竭力，忠則盡命

We should put forth our greatest efforts to be filial;  
We should exert ourselves, all our life, to be loyal.

33. 臨深履薄，夙興溫清

(Be prudent) Standing on a precipice. (Brink) treading on thin ice. Conf An. Bk. 8. Ch. 3.  
Early rise and make warm the cold (bed of parents-old)  
Make bed warm in.  
(Filial piety of Huang Hsiang mentioned in San Tze Chin Winter and cool in Summer. 香九齡，能溫習)

34. 似蘭斯馨，如松之盛

(This is) Like the fragrance of the orchids, and the flourishing of the cedars.

35. 川流不息，淵澄取映

The stream flows on and does not stay;  
The pool is clear and makes reflection.

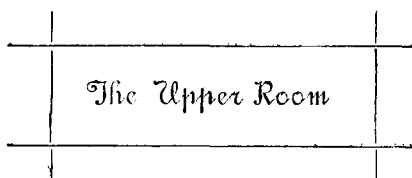
36. 容止若思，言辭安定

Deportment (should be) meditative,  
Speech (should be) quiet and decisive.

37. 篤初誠美，慎終宜令  
Honest beginnings are really beautiful;  
Being careful to the end is very excellent.
38. 榮業所基，籍甚無竟  
For a foundation of glorious deeds, there is nothing  
better than this.
39. 學優登仕，攝職從政  
Learning is excellent, (then you may) register as an  
official, assume rank, and take part in government.
40. 存以甘棠，去而益詠  
Keep your heart like the sweet crab apple tree,  
Then after you are gone people will sing your praises.  
(In memory of Dsao Kong 召公 a good ruler of the  
Cheo Dynasty; 詩經 the people planted these trees  
in memory of his just rule.)
41. 樂殊貴賤，禮別尊卑  
The music used by high officers (Royalty nobles) is  
quite different to that used by the common people;  
Ceremonies distinguish between the superior and the  
inferior.
42. 上和下睦，夫唱婦隨  
Above is harmony, below is peace; (When the ruler is  
benevolent, the people prosper.)  
The husband sings, the wife accompanies.  
(In household, when masters are agreeable, servants  
live in peace.)
43. 外受傳訓，入奉母儀  
Away from home we receive the instruction of teachers;  
At home we obey our mother's injunctions.
44. 諸姑伯叔，猶子比兒  
(All) aunts, (all) uncles.  
Nieces and nephews (just) like sons (Children).
45. 孔懷兄弟，同氣連枝  
Always think of your brothers with great regard,  
Because (all are) of the same breath, and (like) joined  
branches.

46. 交友投分，切磨箴規  
When you have a friend (you) must fulfil your duty;  
Together improve your minds, and exchange good  
advice.
47. 仁慈隱惻，造次弗離  
(Always have) Kindness and mercy,  
Even in haste never lose them.
48. 節義廉退，顛沛匪虧  
(Always have) Righteousness and humility.  
Even in danger never lose them. (Confucian Analects,  
Book 4, chapter 5, section 3.)
49. 性靜情逸，心動神疲  
Keep your nature quiet and disposition restful,  
For if your heart is restless, your spirit will be weary.
50. 守真志滿，逐物意移  
Accept the truth and your mind is satisfied;  
Pursuing (worldly) things, your thinking is unsettled.  
(Compare "Where your treasure is there is heart also."  
Mencius, Book 6, chapter 15, section 2.)
51. 堅持雅操，好爵自縻  
Firmly maintain virtuous principles,  
Then high rank itself will come to you.
52. 都邑華夏，東西二京  
Chinese capitals are two, one eastern, one Western.  
(Eastern capital was Lo Yang in Honan 河南洛陽).  
(Western capital was Chang Ngan in Shan Shi 陝西長  
安).
53. 背邙面洛，浮渭據涇  
(Eastern capital) At its back mountains, in front the  
river (Lo).  
(Western capital) Its boundaries are Wei River and Chin  
River. 詩經，涇以渭濁
54. 宮殿盤鬱，樓觀飛鶩  
Everywhere there are many palaces and temples,  
With very high turrets and towers.
55. 圖寫禽獸，畫綵仙靈  
(The capital's) Pictures reveal birds and animals  
The drawings are painted fairies and spirits.

56. 丙舍傍啓，甲帳對楹  
Their residences have side entrances,  
With curtains on opposite posts.
57. 肆筵設席，鼓琴吹笙。  
(They) Spread feasts and arranged delicacies,  
Played guitars and blew the pipes.
58. 陞階紉陛，弁轉疑星  
(They) Mount steps, approach the throne,  
Hats are turned to exhibit the glittering jewels.  
(Gems of rank-usually pearls).
59. 既集墳典，亦聚羣英  
Already are gathered the Books 三墳五典 of ancient  
emperors;  
(Three Huang, Five Di 三皇五帝).  
And also are gathered the statesmen and heroes.
60. 右通廣內，左達承明  
On the right you may enter the palace, (Kuanglue)  
On the left you may enter the Imperial Halls. (Chen  
Min)



THE KINGDOM OF RIGHTEOUSNESS.

Reading: Psalm 72.

J. TAYLOR.

A poet is one who can express great thoughts in a beautiful form. If this be true, it is safe to say that the writer of the seventy-second psalm was a poet. It is possible that Solomon wrote this poem; and it is also possible that some true patriot of Israel penned it. Whoever wrote it, it must be accepted as one of the great national poems of the ages.

The subject matter is that of the righteous kingdom; so naturally it opens with a prayer for the king. The king stood for the government of the land. Folks were therefore keenly interested in the one set for rule over them. If the king was filled with the spirit of righteousness then all would be well for the kingdom. The people would prosper, the land would produce in plenty and other nations would seek alliance with the king. This is in brief the outcome of a righteous government. If we have the patience to follow this thought in other parts of scripture, we shall find it cropping out all through the prophets and the poets. Living illustrations of it will be found in the narrative parts of the Bible; the "Wisdom Literature" will give expression to it; the Beatitudes will back it up and all history will add strength to it.

But a righteous king is not alone in need. The monarch must be upheld and sustained by a righteous people. Not only monarchy but democracy must be founded on righteousness. Perhaps it is the lack of this great element in national life that is causing some of the countries of Europe to fail in popular government and turn in despair to dictatorships. True it is, that a democratic form of government cannot hope permanently to succeed if righteousness has ceased to be its foundation.

Now why is righteousness so necessary in the life of a nation? Why not try to get by with brilliant diplomacy that may succeed in deceiving not only the people of the country but the governments of other lands? Why not rely on a specious philosophy that on the surface seems to embody truth? Why not trust to economics? Will not a popular form of government; or a dictator be sufficient to rescue the world from the bog into which it has fallen? Well, current history seems to answer NO! Well, then, what is it about righteousness that makes it so reliable? Simply this; *There is no corruptible element in righteousness.* Righteousness is pure. Therefore it is able to stand the test of all time and of all eternity. No matter what may be the matter in hand, if righteousness has the right of way the matter can and will be settled rightly. And when that has come to pass there will be permanent peace; for justice will prevail. And it is to be further said that righteousness will bring about the universal era of peace and plenty. Read the poem once more at this point.

Much is being said and written about international peace. Many are living in fear of another world war. People talk as if peace would be assured if we had fewer guns and fewer

war vessels. We are rubbing sweet scented ointment on sores that root down into the vitals of our civilization. To what purpose? In most cases, if we would but dig down to the roots of our present fears and half-hearted attempts to settle our differences, we should find that some injustice has been perpetrated and those suffering under that wrong will never be appeased until that wrong has been righted. Which is but another way of saying until righteousness has prevailed.

Just how long will it take the nations of the earth—and especially their governments, those who sit in the seats of the mighty—to learn this elemental lesson? Yea, how long will Christians be before they discern this first letter of their spiritual alphabet? May we hope that the several Peace Societies in the world will pause long enough to see the utter futility of their crying out for peace so long as they do nothing towards the redressing of great international wrongs. For there is no hope of lasting peace until something has been done to set righteousness on the throne of the world. Listen to this poet of other times:

“Inspire the king, O God, with thine own justice,  
Endow him with thine own equity,  
That he may rule thy folk aright,  
And deal out justice for the poor.”

Once more read the whole psalm.

---

## THE SUMMER RELIGIOUS EDUCATION INSTITUTE.

---

L. E. WILLMOTT.

‘This conference has been so different from regular summer schools. It has been so interesting; so flexible in organization: changes continually made to meet needs as they arose; everyone could find just what he wanted; and there was such a fine esprit de corps.’

‘One reason this conference has been so valuable is that it was run on the principle of ‘learning by doing’.’

‘I have been kept thinking every day about my work in my church. I see now so many things that can be done.’



"It had seemed to me that Christianity was really rather empty with its ineffective continual exhorting to goodness. Now I see it in a new light—as a force and a means for reconstructing society. And I have learned in some degree how I can be a real Christian myself."

"I have got a new hope for the future of Christianity. I can see so many things that it can do. I go home with new ideas, new methods and an enthusiasm I did not have before."

"I used to think that keeping the commandments would bring man to God. But that was a dead religion. I have a new idea of a practical, dynamic religion. I certainly am grateful to this conference."

"I have seen so clearly how scientific, rational religion will cause the Church to move forward. It must discard some of the old and accept much that is new."

"I have a new experience of God—a firmer religious faith."

"I hope the Religious Education Fellowship can organize some means to keep us informed and up-to-date on new ideas and methods in religious education and the social reconstruction work of the Church."

"I think we should have such a conference every year, and for a longer time, if possible."

These represent the most often repeated impressions of the Religious Education Institute by its members as they one by one on the second last night told the group what the conference had meant to them. And they probably give a clearer and more interesting picture of the conference and its results than any long description. So I shall just mention a few interesting things which may explain how these results were attained.

This Religious Education Institute was initiated and planned for by the West Szechuen Branch of the Religious Education Fellowship: an eighteen day conference for church workers particularly interested in the rural church or in children. Over twenty women and about forty men attended the conference from as far west as Yachow, as far east as Suining, and from Kiating in the south.

The conference was held from July 9th to 27th in the Middle School dormitories of the Union Middle School, Chengtu. Mrs. Hwang Mien acted as hostess to the women in the C.M.S. dormitory, and Mr. Djeo Si-I host to the men in the Canadian dormitory, where the whole group had their meals. This situation proved to be quite ideal, not only was

everybody fairly comfortable and the commissariat facilities good, but we were immediately adjacent to a large rural community—a community which, although within close proximity to the University and the Middle School, had heard nothing, apparently, about the Christian religion, and practically nothing of better agriculture and better living.

Mr. Hwang Mien was chairman of the conference, and made a splendid contribution to its success, both by his tireless efforts to keep everything running smoothly and his talks on practical agriculture. Six general topics he presented to the whole conference, and then in the afternoons of the second half of the eighteen-day period, he kept a group of twenty or more intensely interested, even during the heat of the long days from 1.30 to 3.30, in definite things that farmers can do to improve their produce and living.

For three successive afternoons near the beginning of the conference, all the members went out in groups of about twelve to the farms round about within a radius of about three li. Some in each group talked to the group of farmers that would gather in the courtyard; some played games with the children and taught them songs; others chatted with one or two to find out their real living conditions; two or three women gathered the women into a group and talked with them.

At Wu Gwei Bei (Turtle Monument), about two li south-east of the campus, was found a particularly responsive community. Here a group was gathered and several from the conference, led by Mr. Maxwell of Mienchow, who has been so successful in conducting farmers' Bible Schools, went out daily for a number of days and had close contact with them. Later a group of twelve or fifteen of the farmers from this hamlet were interested enough to come every night from 7.30 to 9.30 to the dormitory, where they were taught to read a few characters, to sing hymns—it was really remarkable how easily they learned and how excellently they sung these "Hymns for the People"—and to listen to stories and to the "good news." Mr. Wilson Chen, a fourth year University student was almost entirely responsible for interesting this group to come and for looking after their evening programs. We have made some good friends here; perhaps it will be the beginning of a Christian Rural Community.

On two successive mornings Mrs. Hwang Mien demonstrated the first two lessons in the first year book of the N.C.C.R.E. Sunday School series, "The Heavenly Father's

World", with a group of fifteen children who were collected by Miss Allen and Mrs. Hwang from nearby farms. The excellent quality of this material for work with children and its practical usability were clearly shown in these demonstrations before the whole conference, and in Mrs. Hwang's preceding and subsequent talks on religious education work with children. One thing that makes this first year of the series especially attractive and valuable is the set of pictures drawn by Mrs. Kitchen to illustrate the lessons. This group of children came the first morning rather timidly and reluctantly. But they seemed delighted to return the following morning. After that they came in the afternoons and the group grew to seventy!

We had hoped that a number of foreign missionaries would attend the conference, but only four came for all the time: Miss Mabel Allen, Dr. Manly, Mr. Tomkinson, and myself. Mr. Maxwell was with us for a few days. Mr. Tomkinson brought to the conference, through lectures and stimulating ideas introduced into discussions, the results of a rich experience in Anhwei of what the Church can do in transforming the lives and the life of farmers. Dr. Manly made a most valuable contribution by presenting the results of careful thought and long study on some of the basic conceptions of Christianity. Also his long experience in itinerating among rural churches enabled him to offer many very worth while ideas during the discussion periods. Miss Allen was largely responsible for the esprit de corps that was developed: by her enthusiastic and spirited leading of hymns and choruses, by her inspiring the women to go out among the farming women and children round about and give them the gospel message, and by her initiating of a prayer group of some of the women in their dormitory.

The music of conference was largely T. C. Chao's "Hymns for the People", which T. T. Lew has mentioned as being the greatest single contribution to the Christian work in China during the last five years, as well as some gospel choruses and a number of children's songs. The Hymns for People are enjoyed by farmer and student alike. They are all Chinese tunes, easy to learn, delightful to sing. How often I was ready to swoon when after playing the cornet through the six or eight verses of a hymn, with perspiration dripping from my elbows, they would call out, "Again! Let's have it again!" "Sing it through once more!" The members of the conference were so anxious to take home with them the

words and music of the best of these that we had printed in a little booklet, the music in numerical tonic sol-fa, the thirty odd songs that received the greatest number of votes from the conference.

The key-note of the conference might be said to be, "rational religion working to transform individuals and society." This emphasis on *rational* religion was entirely unpremeditated. But during the conference there was something of divine guidance behind the extraordinary agreement between speaker after speaker, and between speakers and the Bible study discussions. Whether it was Wu Hsien-Yiu in his series of eight lectures on "Christianity and Modern Thought" which so greatly interested all the members, or Bishop Song, who gave six delightful and most valuable lectures on "The Minister's Personal, Family and Social Life in Relation to His Preaching Message", or Wu Sheo Chin, leading the periods of discussion on "Children's Worship", or the evening special speakers: Dr. Beech, Mr. D. S. Lo, Mr. M. C. Chang, Dr. Best and others—they all brought the message of a dynamic, re-vitalizing, rational, scientific religion.

---

\*Thinking that probably there would be others who would like copies of this excellent selection of hymns, choruses and children's songs, we had a lot of extra copies printed. Any number desired may be obtained at six cents a copy, postage extra, from L. E. Willmott, Chengtu.

---

## THE WEST CHINA UNION UNIVERSITY (VII).

---

### THE NEW SESSION.

Despite inauspicious political rumours the new session started well. During the first two or three days 340 students registered compared with a total registration of 350 in September 1933. A complete analysis of the numbers is not yet possible but it is certain that there will be a good freshman year, 73, including those taking a special course for religious leaders, having already registered.

The opening assembly was presided over by Mr. Tang Bo-chen, a graduate of the University, who has joined the

staff as Dean of Discipline and Secretary to the President. It was a great relief to many to have the silence before the portrait of Sun Yet Sen broken by Mr. Tang's rich and dignified voice as he led the gathering in prayer. This simple act, omitted of late years, gave a sense of unity and of a term well begun.

The staff were introduced one by one and then after the mutual ceremonial bows between the student body and the united staff the President gave his address. Dr. Dsang stressed the responsibility which rested on all, especially upon students during this time of trial in China, when perplexity, despair and real distress are the lot of so many of the people.

The President quoted some figures which are most illuminating. 150 Chinese acres of good land should yield 300 tan of rice. This the landowner and tenant divide between them. The 150 tan which each would own will sell at the present price for \$675. Each year taxes and duty for ten "years" have to be paid at the rate of \$30 for each "year", so each man would pay away \$300 leaving him a balance of \$375. Thus, even from good land, the owner or tenant would be able to support only one student, costing between \$250 and \$300 per annum, at the University, and even so he would have insufficient over for the rest of the family to live on.

During the afternoon of the opening day a special devotional meeting for fellowship was held for members of the Faculty. Over fifty were present. President Dsang, Dr. Taylor and Mr. Loh opened a discussion on "The real aim of the University." Many interesting points were presented both in the papers and during the discussion. These points, however, were so diverse that it is impossible to sum up the proceedings in a few words. Suffice it to say that encouragement was given by the success of the occasion for similar meetings to be held in the future.

#### DR. ENDICOTT AND MR. FONG AT OXFORD.

During the series of meetings held in Oxford, when members of the Boards of Governors of Cheeloo and West China Union Universities met for conference with others interested in Christian Higher Education in China, a successful Public Meeting was held at Rhodes House. The chairman was Professor W.G.S. Adams, who recently visited China on behalf of the Universities China Committee, and the principal speakers were Rev. Ronald Rees, Secretary of the N.C.C., Dr.

James Endicott, Mr. S. H. Fong, and Sir Michael Sadler who it was hoped would become the first president of the West China Union University.

Dr. Endicott gave his testimony to the work and place of the University. Picturing China as it was forty-one years ago when he first came to this country he described how conditions had changed and how eventually the idea of the Union University arose. "Before I came home for my first furlough," he said, "there was not a single missionary of any mission giving his whole time to education. A teacher would teach the youngsters certain passages of Scripture, and then during the rest of the day do something quite different. Gradually Sunday Schools grew up, and relationships were established with the children and later with the parents.

"One day news arrived that there were several thousand dollars available for the building of a college. A group of men talked over the situation. Is the best thing we can do to establish and maintain a Methodist College or a Friends College? We felt we ought not to do that. We had 60,000,000 people in our province—it was a virgin field. We ought to do something better to represent our Christianity. We ought not to build that kind of college and eventually have five colleges in competition.

"Something happened to that body of missionaries. We could not have done it in America, or in Canada, but we determined to do it in West China. We bought some farms and began to plan pooling resources of money, men and everything we had got. Of course we were suspicious a little bit that we should get into difficulties with the powers that be—especially the secretaries of the Mission Boards. But there has never been a day when we have had any trouble of a theological nature. We discovered our real unity."

Mr. S. H. Fong described how West China and the other Christian the universities have succeeded in such a remarkable way in turning out people who are now leaders in Government, in industry and social work all over China. "You cannot think of missionary work in China," he told the audience, "apart from Christian Universities and Colleges. They render a service to China that is unique."

R. S.

## THE SCHOOL FOR THE BLIND AND DEAF.

Chengtu, Sze., China.

Sept. 14, 1934.

*Dear Friends:—*

Many have read with interest the annual report of this school sent out the last dozen years by its founder Dr. Openshaw, and have responded to the appeal for support of this work. Dr. Openshaw left in May to retire in the home-land after forty years of strenuous service in China, but this school must go on, and it is hoped that, more than ever before, the appeal of this work, so dear to his heart and which fills so great a need, may reach your hearts and purses.

Dr. Openshaw's last year's budget for the school was \$4000.00. By certain economies the amount used for the year ending Aug. 31st came to \$3780.89, of which tuition and board fees paid \$854.00. Interest on investments amounted to \$180.00 and the balance had to be sought from voluntary subscriptions. The latter have not been sufficient to meet the needs and the school closes the year with a deficit of \$319.11. Last year some large special gifts came toward the end of the year which left the deficit somewhat over two hundred dollars which Dr. Openshaw contributed. He is not here to make up deficits now and has already given liberally during the year and has promised to try to raise one fourth of the next year's budget, and we cannot expect him to make up the deficit also. Therefore this appeal, authorized by the Executive Committee of the Board of Directors, goes to you. May we count on your gifts to meet this deficit and the usual amounts contributed toward the running expenses of the year just begun.

The school now has an endowment of \$6000.00 of which \$5000.00 are in Fixed Deposits bringing in \$600.00 per year, and \$1000.00 in another safe investment bringing \$180.00. Only the latter was available for the past year but for the coming year the school should receive \$780.00. It is hoped the endowment fund may grow so as to bring in annually a larger proportion of the annual budget. At present the interest and fees received do not provide for one half of the expenses.

The United Church of Canada continues to contribute annually the amount of the rental for the land on which the school is built and for this we are grateful.

The new term has opened with thirty-seven pupils already at work. About half the number are deaf and this department is making an increasingly large demand on the staff. One of our fine teachers in this department died very suddenly at the close of the spring term and we mourn her loss. She had planned to go to Chefoo for a further study of methods in teaching the deaf.

Two of the graduates of this school graduated from the the Bible Training School at Yachow this year and are hospital evangelists at Yachow and Suifu. Two others are now studying there.

The School for the Blind and Deaf is under the control of the Board of Directors composed of both Chinese and Missionaries. It is in their name I am requested to make this appeal to the friends of this work. The treasurer has received but \$57.00 since Dr. Openshaw's departure, and many may not know that the school is still in need of support and that funds should be sent to me.

Yours sincerely,

ANNA M. SALQUIST.

Honorary Treasurer.

---

MISS LELA LYBARGER.

---

The Women's Foreign Missionary of the West China Conference are grieved to report the passing away of Miss Lela Lybarger on July 29th at the German-American Hospital, Tientsin. The funeral service was conducted by Bishop Wang and the body was interred in the British Cemetery.

Miss Lybarger was born Sept. 4th, 1870, on a farm in southern Ohio, she was a graduate of Ada College, and of the Methodist Deaconess Hospital in Cincinnati. After serving a number of years in the home field she came to China in 1909. She served two terms in Tzechow—one term as Evangelistic



worker on the district and one as Principal of the Fidelia De Witt Bible Training school. During her third term she served in Chengtu as City worker. She then requested and was granted the privilege of spending her last furlough in China but outside of Szechuen, She went to north China and was taken ill there. At the Hospital the nurses, doctors and friends gave her every care to make her last weeks as comfortable and happy as possible.

Unselfishness was Miss Lybargers outstanding characteristic, and she was greatly beloved by her co-workers both Chinese and missionaries. She suffered with ill health for a number of years but continued to carry on her work efficiently, patiently and courageously. She took a special interest in newly arrived missionaries and did much to make their year of language study a pleasant and happy one. In fact all who ever lived with her will remember gratefully her sympathetic and thoughtful ministry in the Home. Her influence will live after her in the lives of all who came in contact with her consecrated personality and especially in the Bible women whom she trained.

D. J.

---

Friends Service Council,  
Chengtu.

13/9/34.

The Editor,

The West China Missionary News.

Sir:

Quite a little has been written lately in the pages of "The West China Missionary News" on the subject of the undertaking of rural service by the churches in Szechuan. Many have been impressed with the progress shown by this type of work in other parts of China, and have studied the various reports and accounts available of this work. But though the points of similarity between Szechuan and other parts of the country are much greater than the differences, these latter are nevertheless not insignificant. A correspondent remarked in a recent letter to me: "I should like

(to know) how to put into action all these new schemes which are floating about for rural work. One gets so much advice from various periodicals nowadays, that I feel quite bewildered, and after I have read it all I still do not know how to make a start." I fear there are many in a like position.

On the other hand it would appear from information picked up at the Religious Education Institute in July that there is a number of valuable pieces of work and experiment in rural service being carried out in various parts of this province. It would seem that these might well be in a position to help not only each other, but also scattered individuals and groups like the correspondent just quoted, if there were some organisation for the interchange of the results of experiments, and also the interchange of the guidance of those with special training or experience.

The Szechuan Christian Council has a number of Committees dealing with rural affairs and these are doing what they can. (I am myself a member of several.) But after all these are groups of city people working in and from the midst of a large city, so cannot hope adequately to fill the need. The situation seems to me to call for the formation of a Szechuan Christian Rural Service Union on the part of those actually engaged in such work in rural areas. All this letter can hope to do is to bring this suggestion to their notice.

Yours sincerely,

L. TOMKINSON.

---

#### BETHEL BAND NOTICE.

---

Chengtú,

September 22nd, 1934.

*Dear Friends:—*

A representative gathering of workers was held at Chengtu recently to discuss a possibly itinerary for the members of the Bethel 'World' Band soon to visit this province. Among the personnel of the 'World' Band are Rev. & Mrs. Andrew Gih and Rev. Frank Ling. The fourth member of the Band

has not yet been decided upon. At present the 'World' Band is itinerating throughout Hupeh, closing their campaign with meetings at Ichang from November 18th to 24th. Following the campaign in Hupeh we expect them in Szechwan. The difficulty of deciding dates and places for Szechwan soon became apparent but the spirit of mutual self-sacrifice, and bearing in mind the needs of the province as a whole, these were at last tentatively fixed. The centres to be visited include Liangshan, Wanhsien, Fowchow, Chungking, Luchow, Tzechow, Chungking-chow, Yachow, Kiating, Chengtu, Mienchow, Paoning, Shuenking, Suining and Tungliang.

It was resolved that a letter be sent to Chinese and foreign friends calling forth their earnest co-operation in, and prayerful support for, the many meetings that the Bethel Band will conduct.

Many of us gladly acknowledge the great spiritual uplift—through a clearer vision of the Redeeming Christ, and the endowment of His Spirit—experienced by ourselves and our Chinese constituency through the consecrated ministry of the Band a year ago. And we are persuaded that greater things may be confidently looked for during the present visit of these His servants. Much of the success of their ministry, however, will be dependent upon the preparatory and followup work that we undertake ourselves. The formation of prayer groups now, and the encouragement of Christians to come from distant places to the centres where the meetings are to be held, will help to create that spirit of expectancy in which the Holy Spirit most readily works.

Considerable expense will of course be entailed in connection with the visit. Our friends make no conditions regarding finance: their trust is in God. Undoubtedly the spirit of faith and self-sacrifice in which these workers live will evoke a similar spirit in those who profit by their message.

"According to your faith be it unto you". Let us expect great things from God and He will visit us in redemption and glory and we shall gain the power we need to be worthy of our high calling in Christ Jesus.

#### THE COMMITTEE.

P.S.—Please address correspondence to, or in care of, the Secretary, Rev. John Kitchen, Chengtu.

## DR. SHERWOOD EDDY IN SZECHUAN.

---

A. J. BRACE.

Dr. Sherwood Eddy, Evangelist and Lecturer of world-wide reputation has arrived in China on a four months speaking tour under the auspices of the National Committee of the Y.M.C.A. After many years of attempting to secure the services of this experienced and able speaker to students, the West China Associations have been able to secure him due to the advent of the Postal Air Travel route. He is flying from Hankow on October 26, reaching Chengtu the same day, and will remain here a week for an intensive campaign in the city and on the Union University campus. He will fly to Chungking on November 2nd for three days lectures.

The Y.M.C.A. Board of Directors appointed three of their number on a preparation committee, and requested the Szechuan Christian Council, representing all the churches, to appoint a similar number. This committee of six has coopted student workers and have been at work for nearly three months preparing for the campaign. One of the important pieces of preparation work is a survey of the educational forces of Chengtu, the reading and needs of students. Two of the secretaries have just returned from an Eddy Preparation Conference of four weeks at Kuling: they are Wallace Wang B.D. who has returned to take up his old position as General Secretary of the S.C.M. at the University, and Ren Tze Li, Y.M.C.A. Boy's Secretary who has spent a year in training at the Yenching University in the special Y.M.C.A. course. Both men are alive to the importance of the coming of Dr. Eddy and of what his visit may mean to the students of this city if adequate preparation is made and practical follow-up methods are used. Prayer groups are under way in the Y.M.C.A. the S.C.C. and the Churches. A special Week of Prayer will be held the week prior to the Campaign, the prayer meetings beginning Sunday, Oct. 21 in Alexander Sutherland Memorial Church, Shu Wha Kai, and continuing each day at 4.40 p.m. when all are invited.

The Special Committee at work now are as follows;—  
Survey of City Schools—Wallace Wang, Ren Tze Li, Stephen

Tang. Program—Dr. Lincoln Dsang, Dr. J. Beech, Wallace Wang, A. J. Brace. Personal work & Follow-up—Bishop Song, S. C. Yang, Mrs. Feng, W. Wang. Business and Publicity—Wang Ho Chin, S. F. Kan, W. R. Hsiao. Wellington Meng, Wu Keh Chai, Yeh Deh Ngan, Ren Tze Li. Secretaries—Donald Fay, W. Wang, T. L. Ren, A. J. Brace. Sunday, September 30 a United Service will be held of all Church Members. Christian Schools and friends, at Shu Wa Kai Church, 3 p.m. when Rev. Wallace Wang, B. D. will preach, and explain Dr. Eddy's Campaign Methods with students.

The program as at present outlined is a very full one. Dr. Eddy's doctor only allows him to have two large meetings per day, but in addition he may lead two round-table conferences or smaller groups each day. Accordingly four afternoons are given up to large student meetings, two each afternoon, the first one each day for non-Christian Government School students in the Y.M.C.A. gymnasium, and later in the day a large meeting in Shu Wa Kai Church for prepared Students, about 1000, who have been in the English Bible classes of Bishop Song and the Y.M.C.A. and other places. This group will be more or less constant in attendance, and the last meeting will be in the form of a Dedication Service when it is hoped many students will definitely begin the Christian life. All admissions are by ticket.

The morning meetings will be held in the Shu Wa Kai Church, and the first hour at 9 will consist of Round Table Conferences for Christian leaders, teachers and church members. The second period will be from 11 a.m. on for personal interviews. Dr. Eddy is expert in personal interviews and these periods have proved very fruitful elsewhere. On Sunday he will address a Union Service of Church Members and Christian Schools. He will also meet the Christian School students on his last day here. He will speak at the University Sunday p.m. and Assembly Wednesday morning, and it is hoped he will speak to the missionaries on Wednesday evening. On the day of his arrival, Friday, Oct. 26, he will meet a group of Church Leaders and Christian Workers and conduct a Round Table discussion on "Religion and Educated Youth". Then on Saturday he will spend most of the day on the Union University campus, addressing students, and later the faculty.

Government school principals and teachers are being interviewed by the secretaries in an endeavor to get students

in attendance who will pay attention and get the most from Eddy's messages. Newspaper men are being interviewed as to the best methods of publicity and avoid a repetition of over-publicity such as Dr. David Yui received here some years ago that played into the hands of the anti-Christian forces and largely spoiled the influence of his meetings by causing the people desired to absent themselves, and opening the way to noisy demonstrations of the anti-Christians.

These campaigns of Dr. Eddy's at this time in China are part of a Two-year Campaign on "Youth and Religion" organized by the Y.M.C.A. all over China, to press upon students and the youth of China the claims of Jesus Christ, and the necessity of studying the Scriptures and accepting Him as the Lord of life for both personal and national salvation. Carefully prepared literature has been coming along in English and Chinese now for two months. Prayer groups are being everywhere organized, and leaders being trained in the art of conversing with young men in a vital way about the needs of their own lives and how Jesus Christ can fulfil those needs and transform character.

We have a great hope and expectation that much will come from Dr. Eddy's visit and the Youth and Religion campaign because we have felt for a long time that there is great longing and intense desire among the students for real power in their lives. The national political muddle has driven them to desperation and great numbers feel that the Christian way is perhaps the only way. They do not come to our classes only for English; there is a deep need, and many times recently has it been openly expressed. Let us pray and plan wisely with a lively faith in God and determination to help these young men know Jesus Christ in a really intimate and vital way.

---

#### BIRTH.

---

Born to Mr. and Mrs. Carman S. Brace, on Sunday, Sept. 2, 1934, in the W.M.S. Hospital, Chengtu, Szechwan, a daughter, Georgina Margaret.

## HOSPITAL EQUIPMENT.

A complete line is now being manufactured in Shanghai on a strict policy of "Up to a standard and not down to a price." Each item is produced under supervision of a German superintendent with years of experience in one of the leading factories in Germany.

While it is impossible for us to issue a complete illustrated catalogue we are glad to send actual photographs, blue prints and specifications to any Hospital on request.

Prices are all in Mexican dollars. On account of lower labor costs and not being compelled to pay high import duty, ocean freight and handling charges, the price of each item is only about one third of imported equipment.

---

ANTOCLAVES  
INCUBATORS  
PARAFFINE BATHS  
STEAM KETTLES  
STERILIZERS  
DISTILLATION APPARATUS  
GAS FURNACES  
WATER BOTTLES (THERMOSTAT)  
DRYING OVENS  
STERILIZATION PLANTS  
DISINFECTING APPARATUS  
COMPLETE HOSPITAL UNITS

All apparatus can be fitted to gas, charcoal or electricity.

*We solicit your enquiries.*

ASSOCIATED DRUG COMPANY

Federal Inc., U.S.A.

SHANGHAI.

---

When writing to advertisers please mention the News.

*Retail, Wholesale and Manufacturing  
Druggists and Chemists since 1922.*

Two Wholesale Depots  
HANKOW—SHANGHAI  
Serving every province in China

---

“A D C O”

PHARMACEUTICALS

(GALENICALS—TABLETS—PILLS—AMPOULES—ETC.)

AND

PURITAN BRAND PRODUCTS.

(ESSENCES, BAKING POWDER & OTHER HOUSEHOLD REQUISITES).

---

*Stocks Carried in Hankow and Shanghai of*

DRUGS, CHEMICALS, PHARMACEUTICALS.

ABSORBENT COTTON AND GAUZES.

SURGICAL INSTRUMENTS.

HOSPITAL AND FURNITURE EQUIPMENT.

AMERICAN AND EUROPEAN PROPRIETARIES AND SPECIALTIES.

RUBBER GOODS, GLASS WARE & SCIENTIFIC APPARATUS,

ETC., ETC.

*Products of Quality. Prompt Service.*

ON ACCOUNT OF LOW OVERHEAD OUR PRICES ARE LOW.

QUOTATIONS AND SAMPLES SUBMITTED

PROMPTLY UPON REQUEST.

ASSOCIATED DRUG COMPANY

Federal Inc., U.S.A.

SHANGHAI.

---

When writing to advertisers please mention the News.



## WEST CHINA BORDER RESEARCH SOCIETY

## PROGRAM OF OPEN MEETINGS

1934-1935

- Sept. 29. Reports of Expeditions during the summer of 1934 by members of the Society,  
 H. D. Robertson.  
 W. R. Morse.  
 R. Orlando Jolliffe.  
 David C. Graham.
- Oct. 20. Through Unexplored Regions of Hsiang Cheng in 1907—(A Visit to the Ogre's Den).  
 J. Huston Edgar.
- Nov. 17. Botanical Specimens From the Hsi Kang Mountains.  
 Dr. Harold Smith.  
 University of Upsala,  
 Sweden.
- Dec. 15. The Golden Age and the Dark Age in Hanchow, Szechuan—Nestorianism in the T'ang Dynasty, and Chang Hsien Chong. V. H. Donnithorne.
- Jan. 10. Tu Fu, the Bard of Ts'ao T'ang Ssu.  
 A. J. Brace.
- Feb. 16. Chinese Boxing—a Lecture and an Exhibition,  
 Clarence Vichert.
- Mar. 16. Animal Symbolism in Chinese Art.  
 S. H. Liljestrand.
- Apr. 20. The Natural History of Szechuan Province.  
 Ho Wen Chuin.
- May 18. Land Settlement and Taxation in China.  
 Gerald S. Bell.
- June 1. Annual Business Meeting.  
 President's Address.  
 Lecture by Dr. Lucius Porter.  
 Business Session.

Unless otherwise announced, the meetings will be held in the Educational Building, and will begin promptly at three o'clock in the afternoon.

## EXECUTIVE COMMITTEE:

- |                              |                             |
|------------------------------|-----------------------------|
| J. H. Edgar, Hon. President. | Leslie G. Kilborn and       |
| A. J. Brace, President.      | W. G. Sewell, Editors.      |
| S. C. Yang, Vice-president.  | W. B. Albertson, Treasurer. |
| S. H. Liljestrand,           | D. C. Graham, Secretary.    |

## "TURBID WATERS."

BY

WILLIAM G. SEWELL.

This little book is one of the "Sixpenny Stories" and is number two in the series. It is published by the Edinburgh House Press, 2 Eaton Gate, S. W. 1, London, and is dated 1934. It is the third book about China by Mr. Sewell; the other two being "The Land and Life of China," and "Deny or Die." Mr. Sewell's first book was most sympathetically reviewed in more than one periodical and was commended for its modesty and faithfulness to the subject dealt with. "Deny or Die" was a vivid picture of a country family living in the province of Szechuan. The plot while slight, afforded the author to draw pictures of country life in West China.

"Turbid Waters" has its scenes laid on the banks of the Yangtze somewhere west of Ichang. The story is well told and the events move forward with no lag. Indeed, one rather wishes that they did not run so rapidly and that some of them had been developed more fully. But Mr. Sewell probably had his eye fixed on that sixpence—a sixpenny-bit does not cover much space. And the author knew that he had not much space allowed him. For our own part we should have been well content if eighteen pence worth of space had been used; for the story suggests real possibilities of interest. And, furthermore, we are still wishing to know what become of Shiung-di. In one place little Jay-Jay asks her brothers and father; "Where's Shiung-di? . . . hasn't he come back yet?" and we are left asking the same question.

But Mr. Sewell has made good use of his space and gives pictures of a farming family on the banks of the Yangtze that goes thru trying experiences as it meets soldiers, a cloud-burst and some communists. The Christian Rural School stands the family of Deng in good stead and is in nowise overdrawn. It is just such schools that the Christian Church can help the farmers to start.

We suggest that this story book be bought by the fathers and mothers of children who need to learn about everyday life in China. It would make a charming Christmas gift.

J. T.

## LUCHOW.

---

Our foreign community has been farther reduced by the home going of Dr. Revelle on July 16. He travels by the Siberian Route and his last letter was written from Tientsin.

Our local Chinese indicated their appreciation of his services in various ways and are hoping that on his return, he may be appointed here.

Since widening and paving the streets some years ago, the city has had none of its previous BAD record of fires.

However, during the last few weeks, a score or more of homes were burned, in one section. The fire is said to have originated through a smudge, in the early hours after midnight and thus gained considerable headway.

For almost two months, this district, has suffered much through the lack of rain, although both rivers maintained a rather high level, indicating that heavy rains had fallen farther up stream.

The rice has been above average yield this season, but fall crops are poor.

Again, this city is having a change of military. The former occupants, are said to be called away into North Szechuan, to help exterminate remaining communists.

People are given to understand that opium, is to be curtailed, but apparently no definite action has yet been taken.

The new tennis and volley ball courts in the big city park, have witnessed many valiant games during recent months. Sometimes boys and girls play together. Truly a new and better day has come.

At last, most of the river motor boats, have gotten down to a much improved schedule. Every second night, one anchors on its way upriver, while in between, one is on its way down river.

Our boys of the Senior Primary are patting themselves on the back, because eleven out of twelve of them, passed with honours, in the government exams this summer.

The Authorities that be ———— or is it those that BE NOT ———— anyway they seem bound to educate the public in financial arithmetic!

On the various bill boards, the large silver dollar dominates, but it dominates mostly, by its absence. It professes to run in value from \$1.15 to, well, anywhere between \$1.20

and \$1.30, of the small coins, depending on how urgently you long to possess the actual big silver dollar.

Some taxes, **MUST** be paid in the large silver dollars and simply **CAN'T** be paid in the various sizes and varying values of the copper coins.

Of course the "er hao" and the Northern Provinces small coins, are farther discounted.

Our people are looking forward to the time when the Bethel Band will be with us again.

A.C.H.

---

### TZELIUTSING.

---

September 3rd, 1934.

The last group of missionaries returning from Omei summer resort have all arrived home. The party consisted of Misses Rouse, Virgo, Darby and Miss M. MacLeod also Miss Ricker a new missinary to this station. They all arrived home safely but the first group consisting of Misses Rouse, Darby and Reker arrived after dark and some of their loads did not get in with them and arrived very late. Their baskets were left on the veranda outside for the night and robbers decided to rip them open and examine the contents, making certain to take all the silver dollars they found in them and several other things including jewelry. The writer does not know the full extent of the missing articles. The local police are not putting forth any real effort to find the thieves, yet we are told by certain individuals that China has just as efficient police protection as any other nation!

The three families consisting of Reeds, Edmonds and Smiths all arrived home earlier having summered on Gao Sh T'i—Douglas Heights and they all report having had a lovely holiday. There were seven central stations of the U.C.C. Mission and one station of the M. E. Mission represented this year on the Heights, and they had lovely fellowship together. They held meetings and each station told of the problems of their work and how they were endea-

vouring to meet them. Thus by interchange of experiences all were helped and I am certain returned to their respective stations encouraged and with a renewed determination to carry on with Him. Most of the stations lamented the fact of the weakness of the National pastors to win the people for Christ and build up an indigenous church. Mr. Morgan of Fuchow, reported that pastor Rev. Gin is really doing pioneer work winning whole families of farmers for Christ. We shall be delighted to hear if there are other pastors in West China going into the homes of the people and leading them to a knowledge of the Saviour.

The boarding schools here are being filled with merry happy pupils and great excitement as the old students meet each other and greet the new ones. The students who wrote on the final examinations in June are anything but happy because of having failed to make the grade. We are wondering if the government examinations all over the province have been as difficult as in this centre for a very small percentage of the students have passed this year.

The Morgans, the Veals and the Sheridans all passed through this station last week on their way to Chungking from Douglas Heights and report having had a very pleasant summer but the transportation facilities were not good.

Two German teachers—Drs. Rheinwald and Lackenmann of Shanghai and Hankow respectively have been touring the province and made a visit here to examine the Salt Wells. They were greatly interested in the primitive methods where the steam engines are not used,

Our friend of missions, commissioner Y. Y. Li has gone on holidays and his successor has arrived, but we have not met him yet.

Mr. Mathiesen, Commissioner, is keeping batch at present. Lady Mathiesen has gone to Chengtu with their three children, for the Canadian School.

There is very great unrest with the gentry and feverish activity with the military, apparently war clouds are gathering. Two very excited important men called on us today to inquire into the political situation and expressed the hope that we might do something to keep the military from fighting. We carefully explained that the Christian church was China's best friend and that all missionaries are working and praying for peace.

W. E. SMITH.

## BOOK CLUB

---

Sept. 14, 1934.

The accession list for June 14 to September 14 is as follows:

Cronyn, G.	The Fool of Venus
Yeats-brown, F.	Golden Horn
Hunter, A.	The How and Why Radio
Biggers, E. D.	The Black Camel
Legendre, A. F.	Modern Chinese Civilization

KATHLEEN F. SPOONER

*Secretary*

---

## MANGE.

---

Has your dog got mange? if so, secure the following prescription at the University, Dispensary, or any other reputable drug store.

Creosote	drachms	2
Linseed oil	ounces	7
Solution of Potash mix.	ounces	1

Apply to the affected parts.

This has been found to be the best remedy for this skin disease which affects many dogs, especially during the late Spring and Summer.

**HEALTH.**

## INTER ALIA.

Among the August visitors to the campus of the West China Union University were Otto Rheinwold, Ph. D. who is on the staff of the Kaiser Wilhelm School, Shanghai, and Walter Lachenmann of a German school in Hankow. These two gentlemen spent their summer vacation travelling via Hongkong, Yunnanfu, and joined up with Dr. W. R. Morse and Dr. Leslie Kilborn on their return trip from Chaotung to Suifu. Leaving Suifu, they travelled to Mount Omei and the Golden Summit. Then to Chengtu, Tzechow, Tzeliutsing, Luchow, and embarked at Chungking for their respective cities, Shanghai and Hankow.

"Happy is he who can search out the causes of things,  
for thereby the masters all fear and is throned above fate."

Man with his burning soul  
Has but an hour of breath  
To build a ship of truth  
In which his soul may sail,  
Sail on the sea of death.  
For death takes toll  
Of beauty, courage, youth,  
Of all but truth.

The first Sage West China Expedition under the leadership of Dean Sage, Jr., of New York City, accompanied by T. Donald Carter, Assistant Curator of Old World Mammals of the American Museum of Natural History, William G. Sheldon and Mrs. Dean Sage, Jr. arrived in Chengtu on the night of September 10th by automobile.

The purpose of the expedition is to make a general collection of mammals and birds of West China. The trip will take about three months and cover as much territory as is possible during that time. During their stay in Chengtu these friends were the guests of Rev. and Mrs. Frank Dickinson at the West China Union University.

Mrs. Minnie A. Ogden who has spent over twenty years in mission work on the Tibetan Border is returning to Batang this autumn.

Read the Bethel Band notice on another page of this issue of the NEWS.

Please don't forget that Miss A. Harrison is the *Business Manager* of the NEWS. She is ever ready to receive your subscription, either for your own copy of the paper or for one to be sent to a friend.

“All crimes shall cease, and ancient fraud shall fail,  
Returning Justice lift aloft her scale,  
Peace o'er the world her olive wand extend,  
And white-robed Innocence from heaven descend.”

From what poem is this verse taken?

---

### RED MENACE IN NORTH-EASTERN SZECHWAN.

---

In north-eastern Szechwan the Reds are making a drive south-west ward. They are said to have already taken Tung-chang, Pachow and Ilung. This will explain the need for the evacuation of a number of Mission stations as shown by the following news bulletin.

NANCHUNG (SHUNGKING).

19th Sept. 1934.

There are no refugees here yet but we expect them any time. Mr. Parsons, Miss Gough and Miss Wilson have left Paoning by boat with Bishop Ku and family and other Chinese on board. Their boat left Nanpu at noon yesterday, and is coming here.

Bishop Holden arrived here from Chengtu on the 14th by car to see if he could help, and went on next day walking to Nanpu. He wrote from Nanpu on the 16th saying he was intending to stay there for the present with Dr. Gray.

There is no news of the four ladies from Sin Tien Tsi.

Miss Gowar and Miss White left Tanishan on the 13th with some of the orphans and reached Hsin Chen Pa next day. They were expecting Mr. and Mrs. P'u to follow with the rest of the family on the 14th unless the situation improved. These will probably all come on by boat to Nanchung.

Mrs. Carpenter is here. Mr. Carpenter went back to Yingshan at the end of last week and helped Miss Allen and Miss Warren to get away to Chowkow. These and the Chowkow friends had a boat all prepared for leaving on the 17th so they may arrive here at any time. The military are said to be building two or three bridges of boats between here and Chowkow. These will delay boats coming down river.

The news here today is still a little conflicting. The military say that Pachow is retaken, but that Ilung is an



empty city between the opposing forces. General Iang Sen is said to be at Yingshan. Vast crowds of refugees are reported to be reaching Nanpu and Hsin Chen Pa and Chow-kow and moving on this side of the river.

This city is at present quiet and unperturbed. Mr. Funnell has left this morning by boat for Chungking and Shanghai, taking Mr. Aldis, with him. Mr. Rudd and the Bishop's car are still here. I came back yesterday from Sichung where we have had a special evangelistic effort. It is once again a problem to know where to put all the refugees who may soon arrive. Please pray for us.

A. M. STIBBS.

---

*Dear Mr. Editor;—*

We have advocated through the pages of the "NEWS" the improvement of poultry through the use of purebred cockerels. The experiment carried on at the University has demonstrated, that, with one purebred cockerel and a small flock of local Chinese hens excellent results can be achieved. More eggs, bigger eggs. More meat per bird.

At the University, we have been following the plan of breeding only in the spring months, January to April. In order that the benefits of this experiment in poultry improvement may be extended into as many parts of the country as possible, we have decided to extend the breeding season by starting hatching in October and carry on through until March or April. It has become clearly demonstrated that chicks hatched late in the spring have to encounter many difficulties—heat, rain, mosquitoes, etc.,

We therefore wish to announce to readers of the 'News', First that we have a number of excellently bred pedigree Rhode Island Red cockerels which we are offering for sale for breeding purposes—AVAILABLE NOW.

*Secondly.*

During the fall months, from late October to December we hope to be able to offer settings of purebred Rhode Island Red baby chicks together with a Chinese mother hen as brooder, and thus enable interested friends to secure pullets as well as cockerals from the imported stock.

We shall be glad to hear from interested parties.

F. DICKINSON.

# KOFA AMERICAN DRUG COMPANY

Federal Inc., U.S.A.  
SHANGHAI 120 NANKING ROAD



Manufacturing Chemists and Dealers in  
Drugs, Chemicals, Pharmaceuticals,  
Hospital and Laboratory Supplies

ANALYTICAL REAGENTS

manufactured by Schering-Kahlbaum, A.-G. Berlin

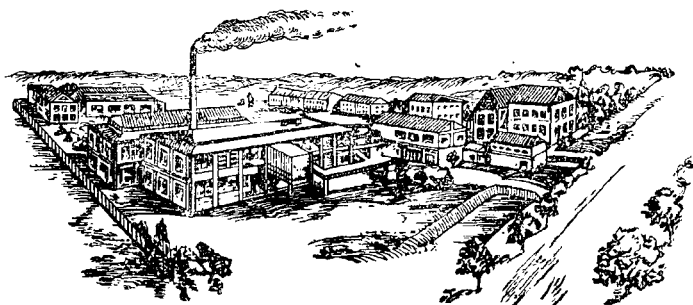
MICROSCOPIC STAINS, INDICATORS  
AND ANILIN DYES

manufactured by Dr. K. Hollborn and Soehne, Leipzig  
(Original-Gruebler-Hollborn and Giemsa Preparations)

OUR LABORATORY SUPPLY DEPARTMENT  
CARRIES IN STOCK:

“Jena” Laboratory Glassware, “Berlin”  
Porcelain Ware, Reichert’s Microscopes, Laboratory  
“Schleicher & Schull” Filter Paper, Analytical Balances,  
Scales and Weights, etc.

*Please write for our Price Lists.*



KOFA LABORATORIES, SHANGHAI