The West China Missionary News

February, 1934

EDITORIAL

THE CHRISTIAN MINISTRY AGAIN.

In the January issue of the News we promised to return to the subject of the Chinese Christian Ministry in a later number of the paper. Here we are, back with this very important topic. We know that there are readers of this paper who are not very much interested in this matter; and we know that others are not only interested in it, but are worried about it. So we preface what we have further to say about this subject by saying that those who are interested in it will be helped by reading what is here written, and those who are not interested will find matter to their liking in other parts of the journal.

Soon after our arrival in China, when we had gotten enough of the language to be able to notice things in an intelligent manner, we began to look about us for the equivalent of the Christian preacher in Chinese life. At first we were so bewildered that there did not appear to be any such person. But experience sharpened our eyes and we found two parallels, rather than equivalents, to the messenger of Truth. One day we stopped before a tea-shop and found the customers listening to a man who was telling a story. He seemed to be able to hold the attention of his audience. This was no easy thing to do, for there was the usual amount of confusion in the shop and the traffic outside was as noisy as
ever. But the story-teller held his own against all and sundry noises. Why? Because he had a story to tell. Well, we began to see possibilities, and, as we had meantime been elected pastor of the Yachow Baptist Church, we decided to copy the story teller. Of course, we had a whole library of stories to draw on—the Old and New Testaments. So we spent time preparing these wonderful narratives for our Sunday morning audiences. We even carried it into the class of boys for which we were responsible in the Sunday School. We have preached more or less ever since we listened to that story-teller, but we have never had better attention than when we were telling those stories. It is possible that there was a certain lack of exposition, but the audience never seemed to notice it. So much for narration.

It was later that we came upon another preacher. It was one evening in the autumn when it darkens down by half-past five. We were returning home and had turned into a quiet street. Near the gate of a good-sized dwelling, we saw a high table with an oblong piece of wood on it before which burned a light. Near the table, seated on a high chair, was a scholar speaking to a handful of women and children. On enquiring as to what this meant we were informed that the speaker was expounding the Sacred Edict to the group seated on benches at the foot of the table. It must be confessed that the women and children did not seem to show much interest in what was being said. The speaker himself seemed to be getting through a rather perfunctory proceeding. We were told that he would be given a small sum of money by the owner of the house before which he was speaking. And we had already learned that the exposition of the Sacred Edict was required by imperial edict. So much for exposition. It did not seem a success. Neither the storyteller nor the expounder of ethics seemed to stand high in the esteem of the people. But they were the nearest parallels that we have been able to find to the Christian Preacher in China. We wonder if any of our readers have discovered other "preachers"; if so, we should be very grateful to them if they would kindly send us an account of it.

This little bit of homiletical research work set us to thinking about the question of the Christian Ministry in China. It has to be confessed that our first thoughts were far from encouraging. It was then, and is now, quite evident that the preacher of Truth has no noble tradition behind him in China. The priest in the temple cannot be said to preach
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truth—he worships for those who come to the temple. The old-time teacher does not seem to have expounded the books which his pupils read—he heard them recite and rewarded or punished them according to their performance. Well, then, the first thing to be remembered is that at present the Christian preacher has "his way to make." That is, he must create a worthy tradition in this country for the Christian minister. It is not easy to do this. In the first place, the people are not accustomed to sit quietly in a church for thirty or forty minutes and listen to a person talk about something of which they are ignorant and in which they are not interested. It is extremely difficult for the majority of an audience to keep their attention focussed on what is being said. This can partly be overcome if the speaker will apply himself briefly to the matter in hand, then stop. Said a tired little girl to her mother, as the preacher continued in a desultory manner, after he had got to the end of what he had to say: "Mama, he can't find his Amen." We all might listen to that little critic.

Furthermore, the preacher must study his audience as his subject. This calls for some degree of training on the part of the speaker. And here we seem to have boxed the compass and come round to the editorial of last month. This whole question really needs canvassing in a thorough and careful manner by those in our company whose chief concern is the training of men for the ministry. But it should occupy the thought of others who are engaged in other forms of Christian work. It may be worth returning to in some future issue of the News; at any rate we cannot promise not to take it up again.

Apropos of what has been said regarding the Christian preacher, may we commend to our readers the article in another part of this issue, "In the Beginning was the Word." It will be all the better appreciated if the introduction is carefully read. Here is a Chinese approach to a most recondite subject—one that has engaged the greatest minds in the philosophical world—one that still calls for the very best thinking both inside and outside of Christianity. And here is a Chinese pastor who has faced it in its relation to the philosophical thought of his own people. If the Christian church can produce such ministers in larger numbers, she need not fear for her future.
IN THE BEGINNING WAS THE WORD

Written by Liu Ching-Shun
Translated by Evan Morgan

INTRODUCTION.

The following article is taken from the 'New Chinese Speaker,' a book recently issued for students of the Chinese language. It is published by Kelly and Walsh, and edited by Dr. Evan Morgan, who some years ago issued a book called 'The Chinese Speaker.'

One of the articles chosen for the 'New Chinese Speaker' has a local interest, in that it is taken from Christian Hope, and was an article written by one of the ministers in the Mei Tao Weh, Rev. Liu Chong Shan, now in attendance at the Union University. It was first preached as a sermon in Shuh Wa Kai church, and contains much that is of more than ordinary interest to the student of Chinese religions and the Chinese language, particularly as containing the approach of the Chinese Christian thinker to the ancient Chinese moral teachings.

The translation is in Dr. Morgan's delightful style, though he adds a warning in the preface to the effect that 'The piece, 'In the Beginning was the Word,' had better be left to the last by beginners. There are many obscure terms in it and they will always remain obscure; but it is well to become acquainted with them, as they have a large place in Chinese philosophy, though they are not easily translatable.'

R.O.J.

1. ELUCIDATION OF THE THEME. The several words in the text are elucidated as follows.

(a) What is t'ai (太)? T'ai (太) and t'ai (大) are the same and (mean) great and also thorough: All Chinese histories have-ta (太), great; as, for example, the great ultimate; great beginning; great extreme; great abstruse. All are read in the 4th tone. The original text has no dot inside. Later men
added the dot to differentiate it from the ta of great and small: ta, again, may be explained as the word ch'u (初), beginning.

(b) What is ch'u (初) (beginning)? ch'u means beginning. It is made of cloth and knife, the first thing in the cutting of garments and called ch'u beginning. When ch'u is joined to la'i it froms a name or noun. Just as Lieh Tzu says "The beginning, the start of ch'i (氣) (substance)." Chuang Tzu says "In the beginning was Wu (無), not nothing, (something)." John says "In the beginning was the tao (道)."

(c) What is yu (有)? Not nothing. yu is the opposite of wu nothing. The I (易), Book of Changes, states "Fire Heaven enlarges the existent." Able to enlarge that which is (existent; hence yu forms the opposite of wu. Again, referring to tao: tao is the first thing (essence) of all things. When there is the first thing, there is the ch'i, tao (至道) the first tao. Chuang Tzu says: "There is yu cho (有者), the existing one". The top yu may be looked on as a subsidiary word, the opposite of wu, is not. The bottom yu refers to first thing, that is, the is before the beginning. The meaning is, the tao before the beginning. Hence yu is joined to the tao in composition, yu tao, that is, there is existence. These two meanings of the word yu may not be covered in explanation by the is, is not, yu.

(d) What is Tao? The Shou Wen (說文) says "The Tao that is walked on." Erh Ya (爾雅) says "The tao is roadway." The Nuang Yin (廣韻): "Reason, all mysteries," are all tao. The way that is common to heaven, earth, men, things. The I (易) states: The yin (陰) and yang (陽) are tao. The tao that established Heaven is the yin and yang. The Sung philosophers speak thus: "As to yin and yang, these are the movement and quiescence of tao: the tao in itself, before it has moved, is in quiescence, that is yin: in movement it is yang. Movement, quiescence are states, yin and yang are aura. It is not that they are two things in mutual action (relativity)." For "Tao" there are also these names, "Governor, Host of Spirits, God, Heavenly Father, Great Origin, Great Incorporate, Great Immaterial, Law of Heaven, Spirits, Perfect Sincerity, Truth, Perfect Goodness, Glorious Virtue, Life, Reason, Spirit, The True One, True Prince, First Cause, Great Unit, True Principle." all refer to the first tao, but not the same as the tao spoken of commonly. Hence, "In the beginning was the tao." These four words being joined in a phrase, each of the characters
bears the meaning of shen tao (神道), spiritual tao, or cosmic spirit. "Tao" originally "immaterial," transcends "Above All Things," Hence this is what is called "Metaphysics."

All who investigate this tao, not only the religious school, but the metaphysical philosophers also, like the Chinese Confucius, Lao Tzu, Chuang Tzu, Lieh Tzu, Huai Nan, Wang Ch'ung, up to the Sung philosophers, Shao, Chou, Ch'eng, Chu, Chang and others: and the others such as Sakamuni, Jesus Christ, are the great religious philosophers. People now do not appreciate things and bundle all religious ritual into one and appraise all religion as superstition. This (stupidity) is like (the adage) "You cannot speak to the well frog of the sea: you can't tell the summer insect about ice."


(A) The Theories of Philosophers.

(a) Monistic theory is the most ancient of the mystic views of Western philosophy and, seemingly, akin to the Chinese Taoists. Like Anaximander who took the universal and Anaxagoras who took the air as the original matter of all existence. Plato looked on goodness and beauty as the absolute unit. Yet these theories are not very clear They have not penetrated to the point of perspicacity.

(b) Pluralism. The philosophy of this school is fundamentally unlike the monistic. As Empedocles who looked on the four elements, earth, water, fire, wind and the two attributes love and hate as the original frame of all the created universe, (Nature).

They over-emphasised the monad, the original element, not knowing that Sakamuni had already discussed the four chief elements, earth, water, fire and wind; maintaining that the hypothetical combination of these formed the body of man. Not that they begat heaven and earth. So pluralism as a phenomenon of the universe is relegated to the Hinayana.

(c) Materialism. This school wholly advocates materialism and we may class it as a primary school of philosophical investigation and its standard is far and away below that of the philosophy investigating, "In the beginning was the Word."

(d) Idealism. The doctrine of this school, whilst it carries on investigation from the spiritual side, yet it has not
found the source of "In the beginning." Hence its statements are not yet very intelligible. As to practical realists and theoretic idealists, both parties are crude and vague: the later expounders of idealism, also, have reverted to the materialist party.

(c) Dualism divides mind and matter into two divisions: though this has some pith, yet it is not very complete: it is so far not equal to the Sung philosophers in their theory of reason and substance (ether).

(f) Monism: though it is somewhat profound, yet there is the monism of matter and the monism of spirit. These two aspects, in their mutual signification with dualism, play into one another; and the defect in the exposition has not been supplied so far by any one.

The foregoing views of philosophy are only the threshold of philosophy. How can one compare them to the philosophy of "In the beginning was the Tao" and of "God."

(B) The Error of the Magicians.

Those cultivating alchemy (tan 丹) and refining the elixir of life say that the essence of the sap of the kidneys is the sap of the water of the Prior Heaven. If K' an (坎) is left empty and Li (離) is filled in, we have the community of yin and yang. Given the water of Prior Heaven forming the primordial substance (ch'i 素) and when the cultivator of the tao gets this and cultivates it and refines it, the process may be called "the cultivating of the Great Tao of Prior Heaven. Ching (精) is a substance and not tao. Cultivating the tao means the refining of the elixir of life (alchemy.) But the cultivating of such tao must not be taken to imply the "Tao of the Beginning." To do so would mean an aberration from the truth wider than ever. No more need be said of the flow and the guarding of the orifices of the body, etc.

3. "The Evidence That the Confucianist and Taoist Schools Speak of In the Beginning was the Tao."

(A) Lao Tzu speaks of the Tao in this way, "The Tao that can be defined is not the sublime Tao. The Name that can be covered by a word is not the sublime Name. The nameless was the beginning of Heaven and Earth. That which is named is the mother of all things." The saying is that Heaven and Earth arose from the Tao, because Heaven and Earth have names, and the Tao, as yet, is nameless; hence
the saying nameless. From that known under the name of Tao, Heaven and Earth are begotten: from Heaven and Earth are begotten all things; hence the name comes.

Thus the conception of the universe held by Lao-tzu is absolutely monistic. All creation spring from the Tao. So he says again, "Heaven was organised (became serene) when it got the unity (Tao): Earth was stable when it got the unity (Tao): All things got life when they got the unity (Tao)."
The unity is the Tao, which is Wu, the absolute unconditioned. Within the unconditioned there is Yu, the existent (Yu), and this Yu is the Tao. So these two words Yu, Wu, both refer to the Tao.

Again there is the saying: "Both (yu, wu) are said to be abstruse; abstruse and again more abstruse is the gate of all mysteries (spirituality). Abstruse on abstruse is the great void, or the great immateriality. Mystery is Shen, the divine. Shen begat all things. All things issued from the gate of Shen, Spirit. Hence the saying "The gate of all mysteries". . . . "Within it there is essence, and the essence is perfect: it is defiled by contact with matter.

Heaven and Earth and all things come from Yu, the existing, and Yu from Wu, (the unconditioned). The Tao begat One; One begat Two; Two begat Three and Three begat creation. Tao is Wu Wei (無為), spirit operation, (inperose operation) and "there was nothing not operated." Begotten of the Tao, nourished in operosity (virtue), creation does not fail to esteem the Tao highly and honour Te (徳) (operosity), virtue.

Judging from the foregoing consideration all are begotten of the Tao, the foundation of Heaven, Earth and Creation. I see that this view is like what John says "In the beginning was the Tao".

(B) Confucius, speaking of the Tao (says), "The doctrine of the Great Learning consists in making known the illustrious truth, and attaining to the perfect goodness." Cheng Ming Tao, in exposition says, "Perfect goodness is the immaterial, and the immaterial is the ancestor of Heaven and Earth: Heaven and Earth came from the bosom of the immaterial." In reality they came from the bosom of the Tao. He says again: "Tao is the Ts'ai Hsü (大虛), primum mobile, supernatural: to speak of it in terms of body, it is Heaven: as governor, it is Ti (帝), ruler; spoken of in terms of the Chih Miao (至妙), the complete secret, it is called lǐ (理), law, or principle or reason: spoken of in terms of Hsing Ch'ing
nature, it is called Ch‘ien (乾), Heaven. “As a matter of fact, it is all one.”

Confucius says again: ‘The ordinance of Heaven is nature, Hsing. Following the course of Nature is termed the Tao. it cannot be cast off for a single moment. If it can be cast off, then it is not the Tao. The Tao is not far from a person; it is man that is far from the Tao. (and the tao they profess to have) cannot be the Tao. Truthfulness is the tao of Heaven.”

(C) The scholars of the Chou I say: ‘Great is the First Cause. The intrinsic beginning: the Treasure (capital) of all things. When the Ch‘ien Tao, First Cause, transmutes and transforms, each thing gets its proper life.” Ch‘ien Yuan, First Cause, is the real body of the Tao. Before matter was, it is. Once this Tao moves, then things are begotten. Within matter is life; so it is said: “each organises its own life.”

This is also wholly similar to John, 1st chapter. Confucius wrote a preface to the Book of Changes on what the ancient Taoist Fu-Hsi described (drew) under the Kua (卦) periods: The first is One, and One is the Great Ultimate, that is the Great Beginning. The Great Beginning is the Supernatural Tao.

Heaven and Earth are born from the transmutation of the Tao of the Great Beginning. Later men only knew that the Beginning begat Heaven and Earth. So the learning on the Tao fundamentally went wrong from this, (initial error). Expounders (now) preach the Tao of Heaven and Earth and not the Tao of the Beginning. So they could not help falling into the Yin and Yang of the primum mobile and go after the five elements. This again is similar to the dualism of the Western philosophers.

(D) Chuan Tzu in the Identity of Contraries says, "There are those who hold there was matter before the beginning (which is Wu Chi 無極) the finality and nothing beyond. To this nothing may be added. Next there is matter (t’ai chi 太極) and this is the beginning, (this points to matter). Before the beginning there was a beginning (t’ai chi chih Tao), the tao of the beginning. There was "before the beginning” and again “before the beginning” of “before the beinning” there was "a beginning,” (wu wu not nothing—something—the absolute).

This paragraph may be divided into three parts for treatment. The first part, “Yu Shih Ch o(有始者),” “In the
beginning, or, there was a beginning.” The germs had not appeared. “Yu”, “is”, “exists’s “about to be born but has not as yet assumed a physical body. The scientists of the day say this is a simple compound constituent of the compound called “Element.”

The second step is “Yu Wei Shih (有未始),” and this means before the commencement of the element, there was “Yu I Ko Yu Shih Cho.” There was one with beginning that desired contact with the “Yuen So,” element. This is John’s “Tao” of “In the beginning was the Tao,” by name “Shang Ti,” God.

The third step is, “Before the beginning of the element” and “Before the beginning of the Great Beginning,” there was “yu yu shih.” “There was the beginning of existence.” What this says is, before the movement of Tao of the Great Beginning, and the element had not raised itself, there was an Original Being, who was “lisū wu mo,” “immaterial and profound,” which included the “Tao of the beginning and the element.”

The majority of men do not handle clearly these three steps.

The text following states: “Yu yu cho, yu wu cho” there is “is” and there is “Not”. The element and the Tao, each relies on one end. The second yu and second wu in the first and second sentences mean first Yu in the above sentence and the first yu in the next sentence are both auxiliaries. The is, there is matter: Wu, not, there is no form that can be seen.

The text following also says, “Yu fu shih yu yu wu cho” says that there was a “yu” and a “wu” existing before the beginning of Heaven and Earth and creation. Again, speaking of the tao there are words stating “yu fu wei shih yu ‘yu wu’ cho.” There is the absolute existence “before the beginning.” These three sentences speak of form, meaning that before the opening of Heaven Earth and partition of Yin and Yang and the division of four seasons and when there was no phenomena, there was a profound quietude without a visible sight of any form that could be seen.

Further, in the treatise, The World, he explicitly says, “T'ai ch'u yu wu wu. yu wu ming” (wan yu chūwu; yuch wu wu; chiw wu, yu hò ming ni?)”: In the beginning there was “not nothing”—something—the nameless. (When creation was non-existent is called wu wu not nothing (tao). Given not nothing how could there be a name). What one raises (?)
there is the one but without form, (there is Tao, God, Ruler). All things get the One by birth and it is called Teh (德), Virtue.

I see from Chuang tzu's "In the beginning is wu wu, not nothing the nameless." Tai chu is the Tao, therefore. He does not say in the beginning was the Tao. Why? Because Tao has no form and no name. The Tao was in the t'ai wu, the great nothing (something?) The form of the formless is termed t'ai ch'u, The Beginning and the name of the Nameless is Tao. Chuang tzu and John then have this saying. It was not said before them.

From the time of the Sung dynasty up till now, scholars of China name it (First Cause), Li Hsih Chih Shih (理學持世), or, "Preserving the World Metaphysic." Just so, just so. We are separated by long distances of time from the Tao of Confucius, Chuang Tzu and Lao Tzu, so the majority of people today only realize that China merely has Metaphysics, ignorant of the fact that China has the learning of the Tao and theology. This really is the mistake of the Sung scholars.

I take the Two Testaments for witness (of the Tao), as follows.

The Two Testaments speak of the Tao. Though the Old and New Testaments are not books of philosophy specially, yet in part they deal with the philosophy of religion and may be considered in the same manner as the works of Confucius, Lao Tzu, Chuang Tzu, Huai Nan Tzu, Chao and Chou. Since metaphysics have a very close relation with religious philosophy, hence in speaking of religious philosophy the latter is given a separate name, that it may not be confused with other philosophies. Were all the ideas on the sources of heaven and earth, on men and things, entertained by all Chinese and foreign philosophers of all ages, bundled together they would form a large collection of volumes. In a word, we could learn the value of Christianity and the possibility of deciding whether it should remain or not in China, by a comparison of the Old and New Testaments with the Book of Changes of Confucius and the Doctrine of the Mean and the books of Lao, Chuang, Huai Nan, Shao and Chou. This is a most important question, at present. I hope that no Chinese or foreign bias will prejudice our minds, but that by a sincere study a solution may be found.

In Genesis it is said: God created what is from what is not: first light; second, water; third, marine and land plants;
fourth, sun moon and stars; fifth, fowls and fishes; things flying every kind of aquatic life: sixth men and animals." This is the same order as that of the Taoists: "The Tao begat One; One begat Two; Two begat Three and three begat Creation. The Tao is God, the natural Self-existing One. There was natural unity.

In the incarnation of Jesus there was the personification of God to the world, which may be compared with the preaching on behalf of Heaven by Lao Tzu and Confucius. So the coming of Jesus to the world was the coming of Tao to the world: to see Jesus is to see the Tao and to see God. Jesus said, "To see me is to see the Father." Abraham is the ancestor of the Jews. Jesus said, "Before Abraham was, I was." This means that before the Tao came into the world and became man, it was with God.

It is the same with us. Before we were born our souls were always with God and with the Beginning; which is with God.

Jesus added "I am David's Lord. Behold! a greater than Solomon is here,..... He that came down from heaven, even the Son of Man which is in heaven." The Jews thought the sabbath was established by God, and Jesus said "The Son of Man is Lord of the sabbath also." Again he taught his disciples saying: "I am the bread that came down from heaven: I am not only the bread of life but also the Lord of men's lives. I am the living water: I am the truth: I am the way of life." Again he says, "Heaven and earth shall be destroyed, but my words shall not pass away."

Looking at what is said in the foregoing, Jesus called himself God and Tao: he did not use the words yin and yang: he did not say reason and substance, the five elements. It was wholly spiritual monism. Further, it is not possible to speak of the void (nihil) above the Tao nor wu, something; but only God. This is the philosophy of Christ as He opens out the beginnings of the philosophy of the Jewish religion.

John understood this reason, so he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John I 1-3. Solomon also said in Proverbs: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no
fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth.”

In Acts, Paul said: “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth.”

In this respect we know that there was no change at all in the sect itself from the ancient Jewish religion to the time of Christ. The western philosophers, irrespective of the schools such as monism, dualism, polytheism, materialism and idealism, in their studies up to the present, have not yet reached a satisfactory goal. On the contrary, we can find a solution in Christianity only, which, in every respect, recognizes that God is the Ruler of the universe and nature. The monad of all is created matter. The Greek philosophy, therefore, had been deeply affected by religion, with the result that a religious philosophy was produced. This was really originated by Paul who preached Christianity in Greece. This is the God of “In the beginning,” the indestructible Spirit.

(Copied from the New Chinese Speaker, P. 41—55.)

MY WORK AMONG THE TRIBES.

T. Torrance.

Has any part of Szechuan been more neglected as a whole than its Western border-lands? It was the impulsion of the great need here that set the writer at first to try and do something for the North-western tribes people. With his discovery that the Ch’iang Min followed a Old-Testament type of religion the desire to give this worthy people the gospel story became irresistible. Thus our tribal work began.

A man, strangely prepared to assist us in it was straightway at-hand. No one could say he was intellectually brilli-
ant, or had any outstanding gift save his simple faith in Jesus Christ long tested out in hard experience and an earnest desire to win souls. And he was exactly the kind of man needed. He excited no undue attention, bred no suspicion, created no fuss. gave no offence but went quietly and earnestly about his work. He was, therefore, left alone to pursue it.

He was told that his energies were to be devoted first of all to preaching to the Ch'iang. Their racial peculiarities and religious customs were carefully explained to him so that he might intelligently adapt his preaching to their needs. That gave him the necessary start. Moreover it aroused his admiration for them which enabled him to approach them with a convincing sympathetic interest which was invaluable. The Ch'iang soon sensed that he came among them not as the ordinary cynical Chinese did. He had nothing of that reprehensible attitude which regarded them as "Man-Tszu" or barbarians but looked on all as worthy of respect and friendship. Within a year, by the blessing of the Lord, he had won several influential men and this gave the entree to many a home and village.

Our own itinerations, though by necessity confined to the time of our Summer vacation, assisted largely in gaining the confidence of these mountain farmers. The Ch'iang, Scotch-like, never forget a kindness. Get in within their reserve and they are the most generous of folks. A friendly chat on the house-top, a word fitly-spoken by the wayside, the expression of sympathy in difficulty or trouble, the giving of a simple remedy or the extraction of a painful tooth make them friends for ever. As they see your disinterested readiness to serve others they begin to look upon you as their own kith and kin. Until you came they, outside their own folks, had not met those wanting to give something to somebody for the mere sake of it.

Moreover, in mannerism they note we come intimately near to themselves. We can relax in their midst. We are not on guard as elsewhere against those on the look out to exploit our Christian kindness and do not feel there is any one who will call a man a simpleton because he is strictly honest. The sight of this abandonment of suspicion and feeling of freedom in meeting their race—in a word the feeling at home with one and all—carries the castle of their hearts.

They are ready then to listen with attention to your proclamation of the gospel. And when, with an intimate
knowledge of their sacrificial customs, you can tell them that Christ came as the true Lamb of God to bear away men's sin, their attention is caught for you are talking a religious language they readily understand.

That God is holy, every White Stone on the roof and every sheet of white paper used in His worship openly implies. That He can only be approached in prayer when sin has been expiated, every grove, every altar, every sacrifice, public and private, declares. Interpreted in the Atonement and the free grace of God in Jesus Christ, these time immemorial customs of theirs doubly convince the thoughtful that the preacher is of the same 'lineage' as their own fathers. If not, from whence comes the similarity of belief. He has the key to the elucidation of their ritual. The message he gives is the counterpart to their cherished faith. That cannot be accidental. The exactness whereby the old and the new fit into each other negatives any assertion of coincidence. Jesus Christ is indeed their own long expected Interpreter of their sacrifices and the One who gives them reality.

It will be understood, therefore, how our own yearly visits have made the work take lasting shape. To deepen the knowledge of the Scriptures of those who showed their belief, we early adopted the plan of bringing down a number each year to Chengtu for Bible study. They lived for 6 weeks or 2 months in our own "Compound" and we provided all with their food. Never will we forget the joy of reading the Scriptures with these apt pupils and expounding their meaning to their thirsty souls. Their daily surprise and delight were marvellous to watch. On one thing they were unanimous: their ancient sacrifices and those of the Hebrews had a common origin. And at the end one conviction held all: their old religious customs were long out-of-date, their light dimmed in the dawning of the glory of Jesus Christ.

At one of these classes in 1926 a remarkable thing happened. We were then daily going through the Book of Acts and this morning we were giving the students an exposition of the 22nd. chapter. When we came to the 22nd. verse where Paul's hostile audience gave wild vent to their fury in shouting, "Away with such a fellow from the earth, etc." a fearful commotion aroused on the street opposite the house. It was Christmas morning and a band of wild Reds came to the door denouncing the missionaries and cursing and blaspheming Christ. To save a raid on the premises we went and stood in the doorway. One after another mounted a stool to yell
out his imprecations. If they only dared, these fellows would have murdered us where we stood. So threatening was their attitude. After they had gone we came in and remarked to the Ch’iang students: ‘there, you have had a very real exposition of the verse in question.’ ‘Indeed we have’, all replied.

The preacher began his work first from the Weichou centre but soon we rented a place in Wenchuan, and work was prosecuted from both these centres. A Ch’iang preacher joined him in his labours, adding considerably to the influence exerted. Naturally doors were opened to a local man that to an outsider would have remained long closed. And a Ch’iang could talk to a Ch’iang as no other could. The partnership did well. Slowly mountain top after mountain top heard the old old story. Their labours extended from T’ao Kuan to Lifan and from Weichou to Maochou and West to Hehmurchai and Sanchichai. Their marching orders were to reach the Ch’iang people wherever they were to be found.

At Wenchuan they did more; they also went preaching among the Wasze tribesmen. The Wasze are Chia-rong people. Being Lamaists they were hard to reach yet now we have four Christian families among them, so that they have the distinction and honour of winning the first Ch’iang and the first Wasze for Christ.

When the house at Weichou was rented to the military, the Ch’iang christians rented one at Tungminwai, a good centre at the confluence of the Tungmin stream and the T’o river. Here a small church after the style of a Ch’iang house has been erected. There is a room on the roof for the missionary visitor. At his coming the christians descend from all their mountain sides in a fine united rally for worship. Though there is very much yet to be done a beginning has been made. The door is now wide open for any missionary to go with his message of eternal life. The lament of the writer has been that by force of circumstances he could only give a mere fraction of his time yearly to the work, and it was the greater because of the many primitive races in our Western highlands the Ch’iang deserve the gospel first.

But the satisfaction has come that he tried to do something for them. With the baptism of believers at Wenchuan and Tungminwai the work became organized. A number of Chinese at both places have joined the church. No distinction of any kind was made in receiving them. All were made equally welcome. We who believed that in Christ there is
neither Jew or Greek bond or free drew all together as brethren in Him.

Yet the Chinese in the mountains as a whole have not taken kindly to our work. Old prejudices of superiority to the tribesmen could not be laid aside. Obstructions, official and otherwise, have been put in the way of the Ch’iang coming to church. Threats, more than once, were made and where these could not work, jeering at them became a favourite resort. An intimation was once given that any who yielded to the persuasions of the writer would be dealt with after he returned to Chengtu and if the foreigner persisted in propagating his religion among them ways and means would be found of dealing with him too! The Wenchuan Magistrate forcibly closed a Christian school that was opened in a village and said that those who adopted the foreign doctrine should be chased out of the country.

In addition the christians had to bear opposition from certain false brethren who were envious of the success of our work. Evil reports were circulated to blacken the church and the preachers contemptuously referred to as mere colporteurs. A serious attempt was also made by one or two men to prevent us bringing the Ch’iang to Chengtu for Bible study. Letters were written requesting answers in the hope that in any lapse of diction an occasion might be found to bring in an accusation against us.

But by the good hand of the Lord upon us we have continued until to-day. Our one counsel to the christians has been to bear such contradiction of sinners patiently for Christ’s sake. And with it has gone the advice never to get mixed up in political factions or any anti-government strife. Let who will engage in agitation they must remain neutral and at all times show themselves loyal citizens of their Country.

Once we had it in mind to send a preacher to the independent Chiarong States. To this end we brought down a Chiarong speaking man for Bible study. He did so well that when his Chief saw the improvement in him he imagined he could not spare him and recalled him for his own service—to our disappointment.

A Songpan venture succeeded better. An ex-A.B.S. colporteur, who happened to be at a loose end when he was needed, accepted an appointment to live in this important trading centre as a witness for Christ. The city controlled such a wide area, and first and last had been so sadly neglected, that the institution of constant christian work here was
imperative. And as there was no immediate prospect of any one doing it he was sent. Now he has determined, whatever happens, to round out his life's work in the district.

The Chinese and Mohammedans roughly halve the City between them. The Hsifan people live on all sides of it, while Tibetans, Bolotsze and Hehshui men visit it in goodly numbers. Chiarong from Somo come also in the summer time and Ch’iang from the South. As with the preacher sent to the Ch’iang our preacher's entrance into the place excited, at first, no suspicious comment. Later, when a few converts had been gained and it was seen he was indefatigable in distributing Christian literature alarm began to be expressed. In the City the Yao-Ch’Y-Chiao sect of Buddhists are numerous and the preacher's presence was felt to be a rebuke to their belief. Once too, word was sent him verbally from the Yamen that he was to cease preaching but the interdict soon ceased with the changing of this dark-minded official. If pro-tem he could do less in the City it meant simply he did more in the country around. With a Christian interpreter he visits the outlying villages and towns, where he disposes of gospels, catechisms and tracts in Tibetan script.

His presence in Songpan necessitated a visit from the missionary. But for some years the officials had successfully kept any one from going there by concocted stories of the unsafeness of the road from Bolotsze robbers. At Chengtu we intimated our intention of going there and as no embargo was put on our going we essayed to make the trial. At T’iehch’i, the beautiful little walled town which perished recently in the earthquake, we were rudely turned back. Our boxes were searched and when we asked why this was done the insulting answer from the petty official was that he had to protect his people against the transport of arms and opium. We found irrefutable evidence that he acted under the orders of the Colonel at Maochou. On our production of this evidence later, the Colonel it was seen had injured the face of his superiors; which fact led to no opposition being made the following year to our going. A special passport was then given us. We extended our stay, met many of all classes there, made friends even among the military, and preached through interpreters to those who could not understand Chinese. Several Chinese were baptized ere we left and the first Bolotsze. This last was indeed an occasion of great joy.

Had we wished, we could have gone to Ngaba, to Maoerkeh, to the Bolotsze Country and even to the Hehshui
proper where only Russians have been so far. From what we saw and heard all these parts were open to a discreet missionary.

Another region that lay on our hearts was that West of Maochou. Once we had natives from Sanchichai and Hehmurchai down to Chengtu for Bible study. These men on their return gave such a good report of the missionaries that a very friendly feeling towards the church was created. But we were never able to take advantage of it. This past year at last we had a Chinese, who knew the Heofan region well, down for training and now he has gone there to preach the everlasting gospel to its various peoples.

It will be noted that we have four preachers at work. We rather have five. The Ch'iang preacher now works at his own charges, and takes care of the church at Tungminwai. No one can, therefore, say he is the servant of the foreigner. But with him labours a converted Chinese school-master and this man makes it his special work to visit all the mountain-top villages in this region.

One's yearly Summer excursions among these tribesmen has invariably brought the keenest delight. Seated on the back of the faithful black mule; travelling from place to place amid such magnificent scenery; meeting such warm hearted folks; sleeping on their house tops in altitudes from 6,000 to 9,000 feet, with the stars in all their fascinating beauty watching over you at night, and with the thought that the undying message of a Saviour's love had been given to needy hearts never failed to make us feel we were having joys far above the angels.

Billy's feet I could trust like my own. Not once in any of these journeys did he throw me or let me down. Moving picture men would have been glad to have taken pictures of many of the places we negotiated together. His satin coat, his fineness of build elicited surprise everywhere. Frequently he served as an introduction to strangers. When they stopped to look at him or his appearance called forth a remark from them we had the opportunity of turning the conversation where we wanted it.

In a certain village a man came to tell me how he had not forgotten the words I spoke to him the year before, they were so good. He wanted to hear more. A bystander interrupted him by saying, "he was mistaken perhaps"; "was it not such and such a foreigner he had met before." "No", he said, "I am not." Then turning to me he enquired,
"are you not the pastor who rides the black mule?" We were known by the company we kept!

Tribes work requires the foreign missionary. He is indispensable here. When a beginning has been made local preachers are necessary. To do all the necessary mountain climbing is beyond the strength of any one. He must have help. To deny him that help would be exceedingly foolish. A cook and a directing evangelist are essential to every worker. Even the apostle Paul had his Timothy. This is altogether different from handing over foreign mission funds to settled pastors to use or not use as they choose. That policy leads to many a scandal where no foreign veto is exercised. These men we have used have been indispensable—as indispensable as the tools in the hands of a mechanic—and proven the legitimacy of their employment.

We confess only to have made a beginning. No mass movement as yet has come. We pray it may soon. The way to hasten it, we are convinced, is by gathering in selected persons in the winter time when farming operations are at a stand-still for Bible classes when afterwards those taught can return to evangelize their friends and neighbours.

The majority of the Ch’iang are illiterate. Through sheer grind of hardship and toil they have lost their own letters and failed as a race to acquire the Chinese. A number, however, can read Chinese. Hope turns to them to become the Christian leaders among their brethren. Some among the Chiarong and the Hsifan can read Tibetan. To these we can supply Scriptures and tracts, but until the Bible is translated into their own language or dialect a handicap will lie on every preacher. In the meantime evangelization is in the main oral. It is a matter of great rejoicing that the China Inland Mission have now set apart three of their new men for Chiarong work. Hope, at last, is dawning on the borderland.

Some day the Chinese will wake up to the value of their border races and feel proud of them. Well, indeed, might they boast that such a race as the Ch’iang lives within their borders and pay them the highest honour for maintaining so long the monotheistic faith of a hoary antiquity. When this time comes shall it not be that they will remember with thankfulness whatever little we missionaries now seek to do for them? Whether they will or not, the evangelization of this unique people presses for China’s own sake. Were the Ch’iang with their Old Testament like background truly
converted what eminent preachers and expositors of New Testament truth, they could send to lead the Chinese themselves to a better understanding of the glories in Jesus Christ. May the Father of all mercies hasten the day.

To prevent misapprehension, it remains to be said, that the men engaged by us in the evangelization of the Tribes have never been paid from Bible Society funds. Each was sent privately as the need arose and the door opened. It is our hope that they will continue in the work. For them in their arduous task we would bespeak the prayers of all interested in our romantic border lands.

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BEDS.

Not Chinese ones. They would make an interesting subject on which someone else might profitably write. No, English ones, beds on which I have slept during my last furlough. Beds of all sizes and as many as eleven different ones in twelve consecutive nights.

"Deputation" beds are of unfailing interest. It is Saturday night. You are shown upstairs, a door is opened, and then, "This is your bedroom, I hope you will be comfortable," and you are left to trace the connection between the nature of the bed and the kind of work you will have to do. For instance, a luxuriously upholstered bed may be very comfortable to the body but disturbing to the mind. "I hope" said the vicar next morning, "that you slept well at Mr. So-and-So's. We have a well-to-do congregation here and I only preach fifteen minutes. I should start off by telling them something of the material advantages that come from missionary work?" The fifteen minutes that morning and evening are employed in making known some of the triumphs of grace that have been gained in the lives of Chinese and then pressing home the implication that what Christ has done in the East He can do there and then in that very church. The vicar, a churchwarden and I, are alone in the vestry afterwards. "On behalf of the congregation" said the churchwarden, "may I thank you for your
messages to-day. They were much appreciated". Whatever
the vicar thought of this turn of events one cannot say. I
know that I solemnly vowed that however wide or comfortable
my bed was in future, I would not broaden my appeal or
soften my message. God should make my bed and I would
rest in Him.

Hard, narrow beds were very few and far between.
Where they existed, they created the martyr spirit, and
seldom had room for two. To an almost empty church the
vicar gave notice that "The collection this morning will be
for such-and-such a Society. Those who do not wish to give
to this may put (cough) their money in a box at the back
of the church". I don't know where the congregation put
its money that day, but I know I asked them to put their
faith in the Christ of Calvary and the Empty Tomb, and to
go out and witness for Him. We had an after-service that
night and things happened. The churchwarden who believed
in the box at the back of the church, told me that the services
that day had reminded him of those held there thirty years
ago when the church was packed from end to end, and that
God had been speaking very clearly to them. Spiritually, I
felt less cramped in bed that night, and it seemed very much
softer to me. And now after a year's deputation work I am
thankful to be able to say that the spirit of co-operation is
in the ascendancy, and that such a spirit is being formed
without the sacrifice of sacred beliefs. That a new evangelistic
"urgency" is largely responsible for this, there can be little
doubt. Two hundred parishes in and around Liverpool, for
example, have united in a great Crusade to reach the masses,
and the Bishop of that Diocese has given an inspiring lead
by speaking at one of the local football matches where some
forty thousand people were present, and by entering a noted
boxing ring and addressing the spectators in the interval
between two bouts. When Christian go out to the people in
hot-hearted earnestness like that, cool critical attitudes among
them are soon burned up.

"Springy" beds were ever a delight. They were re-
sponsive, and because of that one always felt there was a lot
to be learnt from them. The examination of the libraries in
such houses was a profitable occupation. Here are some of
the books that were usually to be seen. Canon Barry's
"Relevance of Christianity". In an age when Materialism,
Communism and Humanism are claiming the attention of
thinking people the writer makes a strong case for a virile
type of Christianity that has thought out its attitudes to the problems of society, the home and the individual. "For Sinners Only" and "One Thing I Know", by Mr. A. J. Russell. Whatever we may think of these books (and some of us are put off by the style of the first book) the fact cannot be gainsaid that they have done an immense amount of good. All types of people from Church dignitaries and University dons to the humblest man in the street, have by their means been brought into newness of life. For this we praise God.

Of missionary books, one of the most widely read would seem to be "God's Candlelights" by Miss Mabel Shaw, of the London Missionary Society. The writer describes her attempts at building up an African Church on African lines, by means of her educational work. I heard an honoured West China missionary say that if such a book had come into his hands forty years ago, his work in China would have been done in a different spirit and along other lines than those which he pursued.

In vain did I look for "Re-Thinking Missions". It was to be found on the shelves of the secretaries of Missions, of course, but seldom elsewhere. Perhaps at a time when Barthianism is reminding us of God's power to "break through" into the lives of men and women, and the Oxford Groups are recalling us to direct evangelism, this is hardly to be wondered at. Dr. Russell, chairman of the Quadrennial Students' Conference at Edinburgh this last January, told me that he did not wish to go to China merely as a doctor, he wanted to be an evangelist as well. And the leader of the Student Volunteers at Cambridge echoed similar sentiments when he said he wanted to do evangelistic as well as educational work. Nor are these isolated illustrations wrenched from their context. They are indicative of the modern attitude to missions which sees medical, educational, and evangelistic work as a trinity in unity, and the evangelistic spirit possessing the whole. And they are in keeping with the latest method of making people at home missionary-hearted—by leading them through evangelistic "Missions of Witness" into such an experimental knowledge of Christ that they will want to share Him with others. When the broad-minded, great-hearted Kagawa of Japan, says that he fails to find the true evangelistic spirit in "Re-Thinking Missions", we who have come to the East do well to bear this in mind.

A Theological College bed can be very refreshing. I enjoyed every day of my seven weeks at Cambridge Univer-
sity. I chose my own subjects and the lectures I wished to attend, and enjoyed a delightful fellowship with the other students. Among other things, I was asked to lead a Common-Room discussion on "Conversion." An academic treatment of the subject would have been beside the point. We wanted to learn, not to argue. We pooled our experiences of how we came to Christ and of how others might be led to know Him, and then with clearer vision came to see that nothing short of "life-changing" as well as "life influencing" was God's call to us in the ministry. That such a call is coming to Christians everywhere, is one of the signs of the times. It is a bigger thing than the Oxford Group Movement. It is a Movement of the Spirit of God. And it is finding expression in a rich variety of "meetings of witness" and of personal work. People are feeling after God to-day in a way that they have not done for some time. "There is much other evidence" writes a contributor to "Christianity and the Crisis," "of a new stirring of the religious sense. It comes from publishers, who assure us that the demand for religious literature is second only to that for novels, and from the universities, where students are taking serious advantage of religious opportunities to an extent as yet unknown. They are not strongly moved in this direction by authority, nor by any appeal to be Christians for their own benefit. But the flippant disregard for "piety" once supposed to be characteristic of them is rapidly disappearing. When they are invited to join in the search for that which all men seek, they respond, and will readily listen to those who affirm their own assurances."

The italics are mine. They express my own experience. For these are days of unrivalled opportunity for those who will talk of their own assurances in a frank, natural way, and expect others to do the same. In a return journey of little more than a hundred miles, one was able to have talks with four people about the Christ and His claims. These talks were conversations, not preachments, and they were with two business men, a plate-layer, and one who would no doubt like to be considered by her own set a "gay young thing." In every case there was a yearning for something (Someone, we believe) which they did not possess, and there was a freedom about our conversation which would have been conspicuous by its absence ten years ago.

With some of the Chinese students at Cambridge I found an equal readiness to discuss the things that matter. "I do
not believe in God, I have no faith," said one of them, a young man who had distinguished himself in his military course at Sandhurst and was now doing well in engineering at the University. A wistful tone in his voice however seemed to suggest that he wished he had a faith, and further conversations with him made this abundantly clear. The last time we met in Cambridge was for a two-and-a-half hours' Bible study, and at the end of that time he wanted more. He was not "through" yet however. Further talks in London, and much prayer on his behalf were needed before he trusted in the Christ of God. The Rev. Uh Shuen Hsi, of Mienchow, was present for our farewell meeting of prayer and Bible study and these two hope to do some useful spiritual work among the other Chinese students at Cambridge this term.

It seemed most appropriate that at the Oxford Group House Party to which I went, many of those present, including myself, shared bedrooms with total strangers, and a few with people of other lands. There was a "togetherness" about the Party which among other things made Bishop Linton of Persia say at its close, "this is the most Christian thing in all my Christian experience." The importance of the team spirit was repeatedly emphasized. Provided that the individual members of the group are fully yielded to Christ, then, "the more they get together, the more effective they will be."

One saw that truth in action and thought of work in China. How could these new-old methods be adopted there? Would it be possible to get Christians to invite their non-Christian friends home, to hear what Christ means to a number of local church members? A "sharing with" rather than a "preaching at" would be the order of the meeting, and a carefully directed discussion in which questions would be welcomed, might prove a fitting close. With appetites whetted for that experimental knowledge of Christ to which the Christians have witnessed, some of the hearers might be encouraged to come again and have their longings satisfied by a study of the New Testament. In this way Christianity would be presented as a Life to be received rather than a creed to be adopted, and evangelism would assume the form of winning others to a Fellowship of that Life by witnessing to the Giver of it. Such a witness of a number of Christians would be invaluable. Their diverse experiences would meet various needs, and yet point to the One All-Sufficient Christ. And the Christians themselves would be repeatedly confronted
with the implicit, if not the stated, challenge of the guests, to make clear the superiority of their own religion and life, over the non-Christian ones. Here at least is a method of evangelistic approach that the Spirit of God is powerfully using at present in the West, and it may be will increasingly use in the East also.

H. A. Maxwell.

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Among the Churches

Annual Meeting of S.C.C.

A. J. Brace, Secretary.


The meeting opened at 9.30 a.m. with a Devotional Halfhour led by the Chairman, Mr. Donald Fay, M.A. The Officers elected for the Meeting were Donald Fay, Chairman, Bishop Song, Vice-Chairman, Pastor Hsu Yao Kwang, Secretary, A. J. Brace, Eng. Seety.

Bishop Gowdy delivered the opening address on the “Present Challenge to the Church,” ably interpreted by Dr. Lincoln Chang. Among the present hindrances the Bishop noted as outstanding, Communism, because of absorbing very fine unemployed young people; present economic conditions growing worse in China due to Communist advances; 73% of the rural population now unable to make a living;— this all means Secularism, because it is hard to be a Christian
when hungry. Then, too, the breaking down of old and respected Chinese moral standards is a real obstacle; with the very slow adjustment of the Church to many problems. We have made a fatal mistake in not earlier seeing the importance of rural work; we have crowded too much into great centers. The training of workers has been very unsatisfactory. However, we have seen one church in N. China, in spite of the setback due to Japanese war, full of aggressive activity, and that, too, when the pastor had received a cut of quarter of his salary. Medical and Educational work seems to progress very well, but our distinctive weakness is our Evangelistic work and lack of definite program. We need a Re-Thinking of our real goal, and practical adjustments made to arrive at that goal. Fundamentally we need a great revival of the Spirit of God.

Lincoln Chang followed with a spirited address on the “Present Challenge before the S.C.C.” Dr. Beech, as Secretary of the Szechuan Division of the N.C.C. Commission on Program and Co-operation, made his report, which was interpreted item by item by Mr. Fay and thoroughly discussed. This forward-looking program was passed and sent to all the Annual Meetings for action. Below is the text of the Program. In the afternoon the following gave splendid reports:—Earl Willmott on Religious Education, Wang Ho Chin on Health Education, Dr. R. O. Jolliffe on Evangelism and Literature, Tsao Shao Chin on Rural and Mass Education, and Fu Chin Bah on Agricultural Education. A resolution was passed urging the U.C.C.M. to grant the valuable services again of Dr. Crawford. The second morning was occupied with the Secretaries’ reports, Treasurer’s statement, and Budget for 1904, as well as election of new Executive, and preparing the following resolutions to be forwarded to the coming annual meetings of the Churches:

1. Report of the Szechuan Division of the N.C.C. Commission on Program and Co-operation to S.C.C. Annual Meeting, corrected and affirmed by the Annual Meeting and sent forward to the Church Annual Meetings for discussion and action.

The Szechuan Division of the National Commission of Program and Co-operation, as at present constituted, consists of three members, appointed by the National Commission on Program and Co-operation, a link between the Szechuan Division and the National Commission. These appointees:
Bishop C. T. Song, Joseph Beech and L. E. Willmott, were later designated for membership on the Szechuan Division by the S.C.C. Executive together with the addition of Donald Fay and Miss M. E. Streeter. At its first meeting S. C. Yang and A. J. Bruce were co-opted as members.

Resolutions:—1—That we request all the Missions to co-operate with the S.C.C. and its Szechuan Divisional Commission on Program and Co-operation, in selecting experimental and model stations of rural churches for parish activities. This experimentation should be carried on by selected groups and individuals in co-operation with the personnel of the parishes in the following manner; adult education, farm projects and methods, prevention and cure of disease, creative amusement, religious education, evangelism, worship and such other activities as the Church could continue aided by occasional visits of leaders, and a supply of suitable literature prepared for their aim and guidance.

2. That we request the University authorities, faculty and students, and Church Schools, to co-operate with the S.C.C. and its Szechuan Commission on Program and Co-operation in a survey of suitable communities adjacent to Chengtu. That we also seek to enlist churches and schools in other areas to carry on work of this nature, especially in vacations, in cooperation with our ‘‘Survey Group’’, and in accordance with their program and methods. This survey should be repeated from time to time in order that we may know the conditions, needs, and manner of approach to the people. That the Szechuan Commission on behalf of S.C.C. appoint a ‘‘Survey Group’’ to direct and secure these surveys. The Survey Group appointed by the S.C.C. Annual Meetings were, Bishop C. T. Song, Donald Fay, Dr. J. Beech, Dr. G.W. Sparling, F. Dickinson, with power to co-opt other members.

3. That the S.C.C. and its Commission, in cooperation with the Churches and Missions seek to discover officials or leading gentry who are endeavoring to introduce benefits similar to those we are endeavoring to introduce, and that where possible we cooperate with them in this larger program, supplementing it with Religious Education and Evangelism.

4. That the S.C.C. and its Commission cooperate with the Churches, the U.C.C.M. Library and the Y.M.C.A. in
making a study of, and planning for more effective use of various types of literature in furthering our rural programs and other work of the Church. And that a Literature Committee be formed consisting of W. R. Hsiao, R. O. Jolliffe, Hsu Yao Kwang, S. C. Yang, J. Kitchen, L. Tomkinson, and with power to add.

5. That a canvas be made to discover available workers and leaders, equipped by training and experience, desire and spirit to do this rural parish work; to make a study of the training of workers that is now being done by the Missions, and to recommend how our present agencies should be changed or added to, to provide the training needed to carry forward rural parish work, and that we take advantage of the coming from America of Dr. Weigle, an expert in this line, and keep in touch with the Committee planning his visit and program. That the S.C.C. appoint Bishop Song, Donald Fay, Dr. Beech, G. W. Sparling, F. Dickinson and L. Tomkinson with power to add, as the Training of Workers Group.

6. That the S.C.C. and its Commission seek to cooperate with the Medical, Dental and Health agencies, in making our rural churches centers of health education, and medical aid. This could be carried forward to a considerable degree by a program of Ambulance visitation to towns and villages along improved roads, to give help to the people, by treatments where possible, lectures and health talks, and demonstrating by means of moving pictures and loud speakers. A "Health Group" consisting of Drs. W. Crawford, R. A. Peterson, A. E. Best Lu Dsung-li and Hwang Tien-chi, with power to co-opt should be formed to further this object.

7. That we seek to formulate a program of aid to the farmers by means of farm projects, prevention of diseases in animals, grains, silkworms and fruits, seed selection and introduction of new varieties of grains and fruit trees. To aim to do this by means of Institutes in vacations, and periods between planting and reaping, especially prepared tracts, and by training of first-aid workers for this sort of aid in our parishes. Agricultural Group recommended: F. Dickinson, Li Ming-liang, Hwang Mien, A. P. Quentin of Kiating, with power to co-opt, and negotiate with officials and gentry with the aim of assisting and securing assistance. Dr. Love's visit in March should be utilized to the largest possible degree in this way.
8. Although a beginning of some of these projects can be undertaken and a degree of success be registered, a program worthy of the Church of Christ and the ringing challenge that comes from the needs of the people demand consecrated and able leadership and financial assistance.

Therefore it is recommended, (1) That we petition the U.C.C.M. and through them their Board of Missions that they allocate a missionary to give part or full time to organizing and pushing forward such a program of co-operative work in rural areas as the foregoing recommendations envisage; (2) That the S.C.C. pledge their united support in securing funds to appoint a Chinese associate to such a specialist; (3) That we inform the M. E. Board of Missions and the Nanking Theological Trustees of our aims, and petition to organize the seminary foundation as a national institution with a real divisions, one of which shall be West China, and comprehensive enough to include some of the essential parts of our program, such as the training of workers, the conduct of surveys, the creation and dissemination of literature and other means for the religious education of the people.

In recommending the organization of "Groups" it is provided that the chairman of each group is ex-officio a member of the Szechuan Division of the Commission on Program and Co-operation.

1. Passed by the Annual Meeting S.C.C. Respectfully submitted for your prayerful consideration and action please.

2. Religious Education Recommendations passed on to Annual Meetings after adoption by Annual Meeting of S.C.C.: —

A. That the objectives of the R. E. formulated for the Five Year Movement and re-affirmed at the Annual Meeting of the N.C.C. R. E., be adopted, and efforts be made to attain them.

B. That the Churches co-operate with the West Szechuan R. E. Fellowship in the Summer School of R. E. which it is planning to have in July—(1) urging every local church to have at least two workers present, and (2) making it financially possible for them to attend.

C. That the Churches cooperate with the West Szechuan R.E.F. in the Conference of R. E. leaders which it plans to hold in the Fall, at which two N.C.C.R.E. Secretaries will be present and act as leaders, by—(1) urging their leaders in R. E. to be present, and (2)
making it possible for them to be released from their work for ten days.

3. Resolution re Dr. Reichelt's proposed visit to Szechuan. Recommended that Dr. Reichelt be invited to spend a year or more in Szechuan if his Board will grant leave and pay salary; we to help with travelling expenses. Passed to Annual Meetings for expression of opinion.

4. Resolution on Literature passed to all Annual Meetings: That we urge all Missions and Churches to secure a supply of the splendid literature prepared down river, samples of which were shown by Dr. R.O. Jolliffe during his address on "Literature and Evangelism", and also stock up with the excellent variety of literature produced by the Canadian Press in Chengtu.

5. Finance Report for 1933

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There are two stories connected with the birth of Jesus Christ: one of them is the story of the Shepherds; the other is the story of the Wise Men. The story of the Shepherds is the story of some simple minded people who were doing their duty out on the hills near the town of Bethlehem. They were making preparation for the care of their flocks during the night time. At that time, in the land of Palestine, there were quite a number of wild beasts. The sheep had to be protected from these wild beasts, and so these men were lighting their fires for the night and setting a guard over the sheep.

They would take turns watching for the coming of any wild animal. Then the other party would wake up from their sleep and take their turn also. It was a hum-drum, gray kind of an existence. It didn't have much in it to rouse the thought or imagination. The nights were cold and the shepherds were not any too warmly clad.

One night they had set the guard and the fires had been lighted and were beginning to burn well. The flames were gleaming up in the air—but there was a light that came from somewhere else than from the fire and it increased in splendour and area. The shepherds began to wonder what was the cause of the light, the increasing light that was filled with a glory that could never come from a fire that was built on earth. And bye and bye they began to be alarmed because of the light, and then right out of the light there came a voice, and that voice said, "Fear not I bring you good tidings of great joy which shall be to you and to all people." "Over the Hill in the City of Bethlehem a baby is born. Go and worship
Then in addition to that voice a great chorus of praise began, and they sang: this song "Glory to God in the Highest and on earth peace to men of good-will". And when the chorus was ended some of the shepherds went over the hill and got into the town of Bethlehem and into the inn and there they found a young woman and her husband and the cattle in the stall. And in the midst of it all they found the little baby, and these shepherds knelt down and worshipped that little child.

They were caught—they were caught by the wonder of the thing. It took hold of their emotions. Their life did not afford opportunity for the development of their intellect. So it was no use to try to reach them through the intellect. But you could get them through their emotions and their imagination—and it did get them, and they responded in so far as they could.

The other story of the Wise Men. For years they had been studying in different parts of Asia, perhaps also in Egypt, and the main subject in which they were interested was that of Astrology. That is, they tried to understand the stars, and their movements and their significance. They fully believed that the stars in the sky could influence the life of people on the earth. They had got that far in connecting the two worlds together. And one night, as they were studying the stars, they noticed a new star. It was brilliant. It caught their attention, and they began to discuss it, and finally they found that it had a great significance—that it told them that it came to be present at the birth of a wonderful Being—a Being that was to rule over a kingdom in the West—the Kingdom of the Jews. And so they left their own places and met together, and then on camels they travelled across the desert, and down through the valleys and over the hills, and of course, they went to Jerusalem, because they wanted to ask the governor of the country about the king. And when they arrived at Jerusalem they asked about one that was to be born King of the Jews. And the king and his government could not tell them, so they called in some scholars—some Hebrew scholars—and they said that the prophecy was that the child was to be born in Bethlehem of Judea. So the Wise Men mounted their camels and once more set out for Bethlehem.

When I was in Palestine a short time ago out guide pointed out a certain well on the road between Jerusalem and Bethlehem. He said, "That is the Well of the Magi." And the story is that when the Magi arrived at that place, they were very thirsty so they dismounted from their camels and
went over to the well to get a drink of water. Now, wells in
Palestine are necessarily very deep. This was a very deep
well, and when they leaned over to draw the water from the
well they could see their star which they had lost—they could
see their star down in the well, and when they saw the star
they were glad. They knew they were on the right road.
And so they hastened down from the well to the village of
Bethlehem, and they saw what the shepherds saw. They saw
the Lord Jesus with his mother and his father. And they
worshipped, and they not only worshipped but they gave
gifts. They were wealthy men and they could bring gifts as
well as themselves, and then they went back to their own
country rejoicing. Now, these are the two stories, and they
tell of two groups of men.

I want to suggest to you this afternoon that these two
groups of men represent two extremes in society. There is
the worker, the laborer, the man with few opportunities, the
man whose intellect God has never touched because of the ne-
cessity of his earning enough money for himself and his fami-
ly, the man whose life is hum drum and commonplace and set
far from the other walks of life. That is the shepherd.

There are millions and millions of him in China and
other millions in other countries—the men with few oppor-
tunities,—men whom if God is to reach them He will have to
reach them through their emotions or through their imagina-
tions. Because it is no use knocking at the door of their
intellect. They have never had the opportunity for intel-
lectual culture. But they are men with emotion and with
emotion and with imagination and though they have been de-
nied other things in life, God can reach them and they can
reach God. That is the message from the shepherds. God
comes to us through our occupations. God comes to us
through our interests. God comes to us through our work.
God comes to the kitchen and He comes to the parlor. God
comes to the straw hut and He comes to the palace. That is
what we want to leave with you to-day. The shepherds found
Jesus and Jesus found the shepherds, and God finds every
man, whether he be at one extreme of society or the other.

The story is just as true of the Magi,—immersed in study
and learning. Men whose nights and days were spent in
study. Whose chief interest was the work of the intellect.
Their intelligence was wide awake because of what they were
doing. And into their intellect there steps that star. And
that star leads them to the same place as the angels' song led
the shepherds.
Brethren, let us learn in our work for God that God can come to a man through the intellect if He cannot reach him through the emotion or if the imagination is cloudy and that way is blocked up. God can come to the man whose intellect is all his life. He can reach him through another gateway—the gateway of the emotions, the gateway of the imagination, the gateway of the intellect. And so the whole personality of man can be permeated by God and the man will surrender and will come and kneel at the feet of Jesus Christ, the Son of God, the Babe of Bethlehem.

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SCIENCE AND HEALTH.

"HEALTH—O—GRAMS"

Mushrooms are not wholly digestible. Experiments have proved that more than 25% is indigestible.

Digestion is more rapid when our mood is good than when it is not. Worry will actually retard digestion.

Diphtheria, which is essentially a disease of children under the age of fifteen, can now be warded off by inoculation, one treatment lasting for years.

Boys continue to grow at least until they are twenty-one, sometimes until they are twenty-four or five. Girls usually stop growing when they reach the age of sixteen.

The best method of taking castor oil is to put a tablespoonful of strained orange juice into a wine glass, then your the oil into the centre of the juice, and squeeze a few drops of lemon juice on top.

It is advisable to dip the wineglass rim downwards into some water, so that the interior is wetted.

Cod-liver oil if taken in coffee, new milk, or orange wine leaves no unpleasant taste.

The lemon is of great medicinal value. Its rich stores of vitamins are preventive of scurvy and certain other infective processes. Vitamins are, in general destroyed at boiling point; therefore it is a mistake to make a hot lemon drink in the way usually recommended—by pouring boiling water
over the fresh juice. First the boiling water and sugar should be put in the glass, then the lemon-juice added when the water is just off the boil.

The lemon owes its special dietetic value to its citric acid and potash salts, which are remedial for feverish catarrhal infections, acidity and heartburn, and all diseases due to an excess of uric acid.

One of the best gargles for a relaxed throat is plain lemon-juice, sweetened. A little of the juice of a ripe lemon sniffed up the nostrils two or three times a day of benefit for chronic nasal catarrh.

Among normal children the dinner should amount to not less than two-thirds of the total daily requirements.

An elderly person should never jump out of bed the moment he wakes. Since the heart's action is so greatly diminished he should give it at least a minute or two to read just its action.

For building up the nerve celery, spinach, asparagus, parsnips, cucumbers and string beans rank high.

When fruit is eaten for its laxative properties it should be taken half-an-hour before breakfast, between meals or late at night.

When a man loses his temper without just cause he ought to see his doctor.

In most cases it is the liver which is at fault. And usually the form of liver trouble which is present is failure to digest the fat in our food.

A sluggish liver, which no longer performs its function of breaking-up the fats in the food, gives rise to an excess of acid in the system.

It is this "acidosis", as it is called, which is the basis of the bilious attack.

Brain and nerves are irritated, and every trifle becomes exaggerated into serious matter.

It is now known that the giving of cane sugar greatly helps this trouble, for the sugar eases the strain on the liver by supplying means for using up the fat.

Irritable children can often be cured of their irritability and made good tempered by giving them a stick of good barley sugar each day.

The same treatment is very helpful for adults.
SELLING PEARS.

(Translated from Liao Chia)

Once upon a time there was a foolish man from the country who took a wheelbarrow full of pears to a market town to sell. When he came to the town he met a poor Taoist priest who asked him for a pear. The pear-seller refused to give him any but a man in a tea-shop came out and bought a pear for the priest.

The priest received it and ate it immediately. As he did so, he turned to those around him and said, "I have some good pears of my own. Just wait a moment. I will plant one of the seeds and I will give you many fine, lovely and ripe pears." Then he took a seed and planted it in a hole and called for water. The man who gave the pear to the priest brought a bowl of hot water to him. The priest poured the hot water on the seed and told the people to watch it grow.

At that time there was a large group of people around the priest to see what would happen. After a while, a small shoot came up and gradually grew big and had some flowers. Then some pears came on it. The priest began to pick the pears one by one and gave them to the bystanders. When the pears were all picked the priest took one and ate it, and cut down the tree and carried it away.

When the priest first began to plant the seeds, the foolish man also came and stood beside him and watched what happened. But he did not take care of his own pears. After the priest went away the pear-seller turned to his wheelbarrow and found it empty. Moreover, the wheelbarrow only had one handle.

Then the pear-seller knew at once that his pears were eaten by the people. Then he ran after the priest but could not find him. Just around a corner he found the broken handle of his wheelbarrow.

Tsao Yu Lien.
Was it malice of forethought that we were invited to speak on "Atmosphere" at the January meeting of the Chengtu Parent-Teachers Association? Home atmosphere is that intangible steam generated largely by adults. It is the result of attitudes, ways of living, rather than of professed beliefs. The conscious creation of a desired atmosphere is a matter of conscious, mature insight and direction: the responsibility chiefly of the adults. In this children have little handicraft. This discussion is therefore to benefit adults. If they behave wisely, how many of our child-management problems will evaporate!

We marveled on furlough at the adroitness of a certain woman in handling children. After months of scrutiny we discovered that she treated them as individuals, not as children' en bloc. 'Adults' and 'children' are NOT two different kinds of commodities. Each and all are persons with varying experience, interests, abilities.

If this is true then much the same things are true and of and for children as they are of and for adults. And the old ways of thinking: Education during childhood a preparation for life as an adult, first learn then live, are all wrong. No. A better way is being shown unto us these days: learning IS living from milk teeth to hoary hairs. A child while learning must be living as a person, not merely preparing. Isn't living experience the best 'preparation'? We must live all our lives, and learn all our lives! This is the art of life. Joy is God's seal on the life, young or old, that it is doing effectively what it was made for. Experimentation with good things (not with evil things) is the essence of learning; universes removed from dull rote acceptance or workaday existence. Learning is growth, learning is understanding, learning is adaptation to our worlds little and big, seen and unseen.
If one believes all this, then the wholesome home atmosphere, like a proper greenhouse, should favour the growth of special plants—qualities of mind and heart, the ingredients of personality. Perhaps the chief intellectual traits might be named Observation, Memory, Imagination, Concentration, Conclusive Thinking. The major emotional qualities: Sympathy, Receptivity, Appreciation of Values.

Improvement of the senses fosters these abilities. Dr. Legge, of the University of California Infirmary, remarks: "Exercise the senses. Learn to see more, hear more, taste more, smell more, and touch more accurately. Exercise the senses deliberately every day." Every household can invent all sorts of ingenious games and stunts at the table or any time to accomplish these ends. And the fun of it! Some wise person must have started Jane and Dan Dye at this. What things they notice on a walk, the architecture of the trees fortressed against the winds, and every bird's wing.

The senses are aqueducts, and good ones for they flow both ways to and from the mountain tarn of the spirit. "Intellectual pleasures are the most exciting," observed a true student of human nature. "Happiness makes even bad men good," said Dumas. The two remarks interlock, and who will deny they apply to small folks as well as to grown-ups? Home atmosphere, normally, derives from the comedies and tragedies in full swing behind the hearts' drop-curtains. The mental and emotional milieu, not the carpets and pictures, create the tone of lives lived closely together. Suppose we were all to begin acting on the belief that "intellectual pleasures are the most exciting"? Believing it is seeing it and it must be done by conscious manipulation.

Here are some items which have to do with wholesome home atmosphere:

**MARKING**

**Blame:** "the measuring another by our professed standards to his disparagement."

**Hurry**

**Impatience**

**MAKING**

Understanding guidance instead of either blaming or condoning.

Enough dependable routine. Ways of training to be tested by results. If they fail, try another way.
Lack of sympathetic interest in others.

Nothing interesting for each person to do.

Failure to cooperate.

Interruptions.

Indifference.

Harshness.

Rudeness.

Sarcasm, irony, criticism.

Excursions; workshop; playroom; own garden; shared sports.

Freewill sharing of things and experiences.

Courteous parents.

Dependability.

Consistency.

Every reader can add to these lists from the storehouse of his experience. We have been thinking about what a home is for. It is for a living, joyous growth in everybody's individual personality—diversity with unity.
customs and psychology of the uplands and the "great corrosion." It is well to have these facts and ideas in print. Thank you!

Torrance presents an article that gives an intimate knowledge of peoples and tribes and contacts and understanding and interpretative reading of first-hand sources. He correlates his materials in a careful and studied way. This is another one of those articles that aid in understanding of the present and the past of this province, and so again makes us his debtor.

Graham's collecting of natural history objects as well as pictures and notes on the religious festivals and dances on the "Border" are worth reading. F. T. Smith's natural history notes on Szechwan's unique animals is well done. The inclusion of a senior thesis on lizards of the province is worthy of comment. The fact that this student is in the Woman's College does not detract from the value of the contribution.

Brace has written on spirits and magic in Chinese religion. In these days of sophistication this land of subconsciousness all about us is sometimes lost sight of but it is there and we need to be reminded of it.

Miss Bassett has drawn on Chinese literature for her mythology study that most of us do not make in this workaday world. We are grateful that she has done this for us.

Phelps gives choice translation and discriminating commentary on Omei Temple History.

Morse presents an extended dissertation on Chinese acupuncture theory and practice and philosophy.

By and large the "Border" group of contributions presents the environment and the externals of the people of those regions of interest, but hints and suggestions of the "internal life" of these peoples can be obtained in these articles. The "West China" section might be summarized as "a partial picture of the psychology and philosophy of the Sons of Han in West China." It may be better to refer to the volume as a source book of data and some conclusions by Chinese and Western students of Szechwan and its peoples.

Some readers may say, "This is great guns", "This is invaluable", "This is a book" and leave the hearer to draw his own conclusions from ambiguous if enthusiastic speech. But this reviewer believes the volume is quite worth-while and should not be ignored. The average missionary reader of this Journal may not be interested in the scientific name of the particular gekko that surprises him by dropping from the
wall before him and leaving his tail, but he should be interested, and he should be a better missionary to know and to understand the human material that has been and is being produced in this melting pot of Szechuan, and to realize the thoughts and hopes and fears of the people among whom he lives—In fact, the humble "wall tiger" may take on new interest when it is known what a Chinese girl student has done with him and his mates. The general atmosphere as revealed in this volume may be changing, but it still prevails in many places. The peoples may still be changing in their interrelations and social and intellectual contacts, and the psychology and philosophy may be passing but we are still in the midst of the processes. The old and the new comer will be more conscious of the problems that are before all of us, if he avails himself of the information and some of the conclusions obtained by the vicarious study on the part of the contributors to the W.C.B.R.S. Journal, Volume V, L.G. Kilborn, Editor, will mail you a copy for $3.00 Szechwan Currency.
—By one who is interested-in-you and a well-wisher of the W.C.B.R.S.

GERMAN GEOLOGISTS VISIT SZECHUAN.

On the invitation of the Provincial Government, a party of Geologists have come from Germany to Szechuan to explore the province in the interests of the Mining Industry and to estimate for the government the amount of the Salt Deposits of the province. The party consists of three persons, the leader of the group being Dr. Hans Salfeld, A Professor of Geology and Paleontology at the University of Gottingen. With him are associated Dr. Wirth a graduate of Gottingen University and Mr. Otto Brinkmann, Engineer. They arrived in Szechuan in October and spent over a month in Chungking where they made explorations in the Lan Chuan and other districts. They came to Chengtu in December, visited Kiating, Wu Tong Chiao and Tzeiutsing and returned to Chengtu at Christmas time. While in Chengtu they are making their headquarters on the University Campus. Recently Dr. Wirth
made a journey to Peh Shui Ho, near Pehluding, and has brought back his report on the Copper Mines of that district. Their next journey was to Tung Chuan and later they will proceed to Suiling and thence return to Chungking.

Dr. Salfeld has expressed himself as much impressed with our university and the work that we are doing. Certain Geological specimens have been secured during their explorations and he is offering them to our Museum. On January 30th, Saturday morning, a special Student Assembly was held to hear a lecture by Dr. Salfeld on "The Geology of Salt Deposits". He told us of the location of the world's largest salt deposits and in what way they had been formed. The lecture was very instructive and the students manifested a keen interest and when given an opportunity of presenting questions showed an intelligent interest in the subject. Dr. Saffeld has agreed to address the students again after his return from Tong Chuan.

CORRESPONDENCE.

January, 7th, 1934.

The Editor,
The West China Missionary News.

Dear Mr. Editor,

The Sandalwood Door has seemingly been closed so as to exclude those who, like members of the Society of Friends, have found from their experience that "interest" and "reality" may also be found in spontaneous worship. Surely Mr. Phelps does not mean to do this; yet the questions he asks quietly assume the necessity for prearranged plan and ritual and imply that there must be leaders and led in any congregation. I am filled with anxiety lest the quest should end without his having discovered that there is also great blessing to be found in silent worship: a consecrated living silence that binds the worshippers together, and brings them as one—though seemingly so different—before God's throne.
Mr. Phelps invites individual replies to his questions. Let me try to answer them very briefly from my own limited experience. Let me try to answer the questions very briefly:

1. Public worship: A gathering together of individuals as a group before God, to give Him praise and to seek His guidance. The minimum essential is that one or two should meet together with this idea in their minds.

2. For me the best order of worship is undoubtedly silent waiting upon God. There is then no "order", no "religious drama", no outside elements to mar the unity which the worshippers may achieve with God and with each other.

3. The best Invocations are those which come naturally in the silence into the hearts of the worshippers, not those injected artificially from outside.

4. Very rarely have I found a hymn which does not contain some note of disharmony, either in itself or due to the time when it is sung.

5. Careful preparation, except a disciplining of heart and mind, tends, I believe, to kill the spontaneous reality of worship.

6. Surely there are no musical prayer-responses so elastic that they may be adjusted any moment to the changing atmosphere as the divine breath blows.

7. Christ does not let you get away with giving money only. It is something much bigger he wants. So why have as symbol that which is not the greatest?

8. There is no special music that will serve best, I fear, save the music of the spirit.

9. Out of a living silence no matter that is important will be neglected. But by using a prepared list of sermon titles how few important subjects can be included.

10. The finest benediction is the touch of the divine spirit in the silence.

11. No arrangement can be more beautiful and helpful than to have both pulpit and platform abolished so that all can meet on a basis of equality during worship. In silence men of all nationalities and ways of life can achieve unity of spirit.

12. The chief defect that mars a service is lack of preparation of heart and mind on the part of all who gather together. No silence can be living unless entered into in a spirit of dedication.
The finest procedure in relation to the sacraments—but how one wishes one could live up to it!—is to realise that the whole of life is a sacrament. When we break bread we should remember Him, just as when we walk along the roads or work in our own homes we should realise his presence.

No mode of worship that springs spontaneously from within and from contact with the Divine can fail to be interesting, nor can it lack reality.

Yours sincerely,

Wm. G. Sewell.

ICHANG.

Dear West China Folk,

The old couple in Ichang wish you all a very Happy New Year.

We congratulate the W. C. News in getting back its former bright breezy Editor, but even he cannot make bricks without straw. Savey?

I wrote some time ago about the China Travel Service opening a branch here. Its office is "The Shanghai Commercial & Savings Bank, Eri Ma Lu, Ichang." Their charges are reasonable & it is worth while writing them when coming down river if baggage is plentiful. The Manager told me that of all their branches throughout China, Ichang is the Limit for difficult coolies. They transfer all baggage & save irksome examination.

To have the advantage of their help, Steamer Tickets must be purchased from their office, as they need the commission to enable them to meet costs. The steamer fares are just the same as if purchased from the shipping companies. Men in C.T.S. uniform meet steamers when requested. We are back to the difficult time of the year for travelling on the
Yangtze,—rocks peeping into the holds of steamers; steamers trying to toboggan over sand banks, etc. Butterfield & 'Squire' (as some people erroneously say for Swire* & Jardines Matheson & Co. only run one steamer each per week. Nothing is gained by booking right through to the coast unless the Chungking steamer is going straight down.

With best wishes to all our old friends.

SQUIRE OF ICHANG.

*P. S.—H.G.S. has not even one share in the Co.!

WEST CHINA PHOTOGRAPHIC CLUB.

“A group met recently and organized the West China Photographic Club. Since the aims and objects of the Club are very broad, it was decided to make the membership open to any persons in this part of China who are interested in any phase of photography. The aims and objects of the Club are roughly artistic, technical and investigational. The activities of the Club will include the following. Occasional meetings with papers and discussions. Subscription to photographic magazines. Arrangements will be made for out-of-town members to borrow the magazines. Technical advice on photographic problems and mutual assistance with difficulties. Annual exhibit of photographic art. Photographic library of publications and prints.

A studio and laboratory which is privately owned by several members of the Club will be placed at the disposal of other members. A purchasing agency will be maintained, whereby members of the Club may obtain films and any kind of photographic supplies. It is hoped that special discounts may be obtained; members are reminded that cash must accompany orders.

Please forward membership fees, Sze. $2.00 for 1934, and other communications to—

L. C. WALM-LEY, President.
H. B. COLLIER, Secretary-Treasurer.

West China Union University, Chengtu.
Mr. and Mrs. W. G. Sewell, with their two daughters, have arrived in Chengtu and are ready to begin their work at the West China Union University at the opening of the Spring term.

Miss Irene Hutchinson is leaving for England on furlough after a term of service part of which was spent in Singapore. William, the elder son of Mr. and Mrs. Walter Small goes with Miss Hutchinson as far as England on his way to school in Canada.

At the time of the dedication of the new Baptist Church in Kiating twenty-nine candidates were baptized into the fellowship of the church. This makes 101 for the year, 1933.

During the Annual Meeting of the Yachow Baptist Church in December of last year, thirty-nine new members were received into the church, two of whom were Lolos. Seventy-one new members were received into that church during 1933.

Rev. Fuh Gin Geh and Dr. H. J. Openshaw spent part of the month of December on evangelistic tours in the Kiating and Yachow areas.

Have you paid your annual subscription to the NEWS? If so, you will know that you are helping this messenger of United Service to pay its way. If not, you are relying on other people paying their subscriptions so that you may get your copy.

Mr. R. J. Davidson is Secretary to the Henry T. Hodgkin Memorial and his address is: 2 Eaton Gate, London, S.W. 1. The Memorial to Dr. Hodgkin takes the form of a Fund of £5,000, to be solicited from the public and to be granted to the West China Union University.

Since its foundation in 1804, the British and Foreign Bible Society has issued more than 442,000,000 volumes of the Scriptures.

Mr. and Mrs. Leonard Tomkinson of the Friends Mission have reached Chengtu and are soon to take up work in connection with the Chin Lung Gai Meeting.

During late December and early January Bishop and Mrs. John Gowdy, of Fuchow, Fu., were in Chengtu attending the Annual Conference of the Chengtu District of the Szechuan
Methodist Church. The Bishop was given the “freedom of the city” in the shape of many opportunities to preach and deliver addresses. This Dr. Gowdy did with a freshness of thought which was at once the delight and despair of the ordinary preacher.

Betty and Molly Dickinson were the guests of Professor and Mrs. Parker Bayne, Acadia University, Wolfville, Nova Scotia, on their way to take studies at Mount Allison University. The Bayne family are reported as enjoying the life at the Baptist College.

Murray Bayne is playing Basketball on the Acadia team. He took a trip with the team to Halifax to play against Dalhousie University.

Dr. Harold Brown, formerly on the staff of the West China Union University, now with the Canadian Dominion Sugar Company, Chatham, Ontario, has been asked to initiate, breeding and selection of sugar beet seed experiments.

Dr. Brown, along recreational lines, succeeded in winning the tennis championship for the city of Chatham, Ontario. Congratulations are extended to Dr. and Mrs. Harold Brown on the arrival of Robert Franklin Brown, August 1933.

From Kiensi, Kweichow, Mrs. D. W. Crofts sends words of cheer (and a subscription for the News). Mrs. Crofts was alone in the station when she wrote, as all the other workers had gone two days journey to hold a Bible School. “Opium is being planted as extensively as ever, and all practically smoke. A little girl of about six was in the Guest Hall the other day and informed me she loved eating ‘Opium Ash’—do you wonder they grow up to smoke it?” Flour is scarce because the people ate the wheat when it ripened.

“In the course of a long life Dr. Lewis is having his first 80th birthday on Jan. 10.” These words were the preface to a cordial invitation by the ladies of the M.E.M. at the Union University to the community to come and take tea and meet Dr. Lewis. Mrs. Lewis passes another milestone on Jan 17th. Which one? None of your business.

Bishop Holden who was appointed to succeed Bishop H. K. Mowll in the Western China diocese, arrived in Chengtu on January ninth.
SUIFU NOTES.

Christmas in Suifu this year was a very enjoyable occasion for all concerned. On Sunday afternoon there was held a special foreign Christmas Service arranged by Dr. Marion Criswell. The speaker was Rev. F. Olsen of the China Inland Mission.

Christmas day itself was a very full one. There was the regular entertainment at the church in the morning followed by a feast, after which was held a football game at Monroe Academy. The foreign Christmas party was held at the home of Mr. and Mrs. Clarence G. Vichert and took the form of an Old English Christmas dinner followed by a short program and the distribution of gifts from a heavily laden tree.

The Board of Education of Suifu organized a three day athletic meet to be held in the public park during the New Year vacation, December 31, January 1 and 2. Several of the foreigners were asked to assist and the rest showed their interest and approval by frequent attendance. Mr. Clarence Vichert and the principal of one of the Government Middle Schools were head referees. Miss Astrid Peterson and Miss Lettie Archer acted as referees and scorekeepers for several of the volley ball and tennis games. The games were open to any who cared to enter and there were about two hundred and sixty contestants. The majority were students but there were also business men, store clerks and a volley ball team of Girl Guides. We hope that this athletic Meet will become an annual event.

Some of the fruits of the labor of our pastoral department was obvious Sunday morning, January 7, when thirty joined the church by baptism. This number included several second generation Christians and a good representation from the student body.

Miss Geraldine Hartwell and Miss Haddock arrived in Suifu after dark Christmas Eve. As there was a steamer leaving for Chungking early next morning they could not be persuaded to join our Christmas festivities.

A number of the members of the Suifu Community plan to leave their homes for a while in the near future. Miss Astrid Peterson is going to Chengtu for dental work. Miss Archer, Dr. Criswell, Mr. Wood, Mr. Vichert, and Dr. Tompkins are all leaving for the annual Conference at Yachow.
WHAT HAPPENED TO A LOAD OF TRACTS THAT WENT TO JUNGHSIEN.

It was specially privileged load for it spread the dear Christmas message—and much that is not particularly connected with Christmas also—to the people of Junghsien—took it through the hands of all the teachers and pupils of the various W.M.S. schools of the United Church of Canada Mission in that city. These schools—Junior Middle, Primary and Kindergarten—staged a big parade on Christmas Day, and distributed, in the course of two hours, over three thousand packages of tracts. Neatly rolled up—four tracts to a package, decorated with the time-honoured red paper that always carries the "gong ho" of the Chinese gift, the packages looked attractive indeed. The were arranged.

For women—a Woman's tract, a Baby tract, a Gospel Message a special Christmas tract; for men—the last two named with two others—a social message and one on Opium or Gambling; for soldiers—also the Gospel and Christmas tracts with the addition of one specially written for soldiers and also one on either gambling or opium.

The long procession of school girls, women and teachers was headed by two beautiful banners on which were inscribed in the style of the Chinese "'dwei dzi" the message of Christmas—"Glory to God in the highest and on earth peace and good-will to men.'" Next followed the little pupils of the Kindergarten being led by their infant orchestra! Each pupil carried an orange in each hand to "small people" on the way. Then went the East Gate school girls with the packages made up for soldiers; after them the North Gate girls with packages for men; lastly the Higher Primary and Junior Middle pupils with packages for women, each school having its own teachers along with the group.

The parade was highly successful—most orderly—and the people seemed very pleased to receive the packages.

(Note. The above information reached the writer in a letter from Junghsien and seemed so interesting that it ought to be made known to the readers of the West China Missionary News. Hence the signature—fearing the good workers of Junghsien may not publish their good deeds.)

F. F. Jack.
WEST CHINA MISSIONARY NEWS

IN ACCOUNT WITH

ADVISORY BOARD

For year ending Dec. 31 - 1933.  Dr.  Cr.

| Jan. 1 | To Bank Balance | 81.40 |
|        | " Cash " | 116.02 |
|        | " Press " | 342.20 |
|        | " Capital Account | 698.61 |
| Dec. 31 | " Advertisements " | 146.10 |
|        | " Extra Copies etc " | 8.25 |
|        | " Subscriptions " | 694.21 |
|        | " Interest " | 55.54 |
|        | " Gain on exchange " | 26.48 |
|        | By Office help | 22.00 |
|        | " Postage " | 188.50 |
|        | " Stationery " | 51.70 |
|        | " C. M. Press " | 865.57 |
|        | " Capital Account " | 748.81 |
|        | " Bank Balance " | 255.27 |
|        | " Cash " | 33.46 |
|        | " C. M. Press Balance " | 3.50 |

2168.81 2168.8

Audited and found correct.  (Signed) A. Harrison.
Signed—T. Torrance.
2nd Jan., 1934.

Note:
The Committee thanks Mrs. Harrison for carrying on during the year.
Will subscribers please try and make her work easier by sending in promptly subscriptions for the new year.

H. J. Openshaw, Secy
BOOK CLUB.

Jan. 15, 1934.

The accession list for Dec. 15, 1933, to Jan. 15, 1934, is as follows:

Wells, H. G. After Democracy
Fisher, D. C. Mothers and Children
Gibbs, P. The Hidden City
Compiled Great Stories of Real Life
Aldington, R. All Men Are Enemies
Bell, A. The Cherry Tree
Beith, J. No Second Spring
de la Roche, M. The Master of Jalna
Grayson, E. K. Apples of the Moon
O’Brien, E. J. The Best Short Stories: 1933
ed. by Leftwich, J. Yisroel, the First Jewish Omnibus
Waddell, H. Peter Abelard
Walpole, H. Vanessa
Angell, N. From Chaos to Control
Churchill, W. S. Thoughts and Adventures
ed. by Dearmer, P. Christianity and the Crisis
ed. by Stead, W. F. Sermons of the Year 1932
Starkie, W. Raggle-taggle
Zweig, S. Marie Antoinette
Galsworthy, J. Over the River

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LIBRARIAN