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## "CHANG HSIEN-CHONG and the DARK AGE"

*(Extracts from Lecture before the W. C. Border Research Society)*

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A few years ago I read to this Society a first paper on "THE GOLDEN AND THE DARK AGE IN SZECHWAN". The title of that paper was: "Duke Fang and the Golden Age".

The opening sentence read:

"The title of our subject is given to us by two ancient stones which have recently come to light at Hanchow, and at the present time are standing almost side by side in the Public Park there. These two stones are full of history, and if they could speak would have a most interesting story to tell, for they serve to bring together in picturesque apposition the extremest contrasts in the history of Hanchow, and indeed of all Szechwan, or of China. They stand in close connection, respectively, with the best man and the worst, with the brightest days and the darkest days, in the life of this city."

In that lecture, also, I mentioned my search for the missing Nestorian stone, and went on to say:

"During this search for the missing stone I found, in a little thatched cottage outside the town, where nobody knew of its existence, another old stone of great historic interest, which is to be the subject of my second lecture."

Our subject, therefore, is now

"CHANG HSIEN-CHONG, AND THE DARK AGE IN SZECHWAN."

Where is the "Seven-Kill-Tablet"?

As soon as I first arrived in Szechwan I began to hear about the "ogre" Chang Hsien-chong, and the "Ch'i-shah-peï" ("seven-kill-tablet") which he was supposed to have set up in Chengtu. Where is this "Ch'i-shah-peï"! If you go into the museum of the Hsiao-ch'en public park in Chengtu they will show you a small stone slab about four feet high, which used to be called the "ch'i-shah-peï". The officials admit now that it is not that stone, which, they say, because of the superstitious fears prevalent about it, has been buried in the earth, nobody now knows where. A notice now affixed above the stone states that it is *not* the "seven-kill-stone", but that it is Chang Hsien-chong's "Liu Yen Pei" and that originally the following words were inscribed upon it:—(then follow the words which are upon the stone discovered at Hanchow but with one or two errors). Now, however, not a single word can be deciphered upon

that so-called Chang Hsien-chong in the Chengtu museum. It has since come out that when Yang Sen wished to see the famous "seven-kill stone", the authorities conveniently produced this small piece of stone, with no characters legible, and told him it was the one in question. Ever since then it has done duty for that purpose in the museum. It is now known that that stone is neither the "seven-kill-stone", nor is it Chang Hsien-chong's "Liu Yen Yü" (six-word-edict).

Recent expert investigation of this Hanchow stone which we are now discussing has made it clear beyond doubt that this is the original of that famous so-called "Ch'i-shah-pei", or "Shuh Bi" calls it Chang Hsien-chong's "Sheng-Yü Liu-wen pei" (six word sacred edict). There is not in existence, and never has been, any Chang Hsien-chong's "seven-kill-stone", or "six word sacred edict", except this one, which has so strangely come to light in Hanchow. When I first discovered it, I thought it must be a copy of the robber's "Six character stone". I now know that it is no copy but the original.

In searching for the lost Fang Kung stone I paid much attention to the district outside the W. gate for that is a district closely associated with Duke Fang, and a little way outside the gate still stands, but in very sorry condition, the old "ch'i hsien-ts'i temple" which was a favourite pleasure resort of his, and is said to have contained several memorials of him.

As I went about that district prosecuting these researches and enquiring about ancient stone monuments, somebody remembered that in a small thatched house near the gate there was a very large ancient stone. He said it formed part of the outside wall of the cottage. I went to the cottage which was one of six or seven in a group, and found it locked, so I could not get in. But I found the stone, which was the one I thought my informant referred to, forming, as he said, part of the outside wall. It was a very dark corner and the characters were difficult to read. But I read the two big characters in the centre: "WAN REN . . .", and said to myself, "this is nothing but the memorial of an old plague-pit!". However I came back next day to see if the owner was at home, and as the door was again locked and nobody at home, I spent a little longer time, waiting to see if he would come, and meantime looked again at the words on the old stone. This time my eye was caught by the words: 戮數十萬. I thought, Who is this who massacred many tens of tens of thousands of people? I began to think it was something else than the mere headstone of a plague-pit. The next day I found the tenant and induced him to open the door and let me in. It was very dark and the stone inside was covered with dust and cobwebs, but when I flashed

my electric torch on it I saw enough to give me a surprise. My so-called plague-pit stone had the large heading: SHENG-YU: "IMPERIAL EDICT", of the Emperors' official proclamations, and it was elaborately engraved with the imperial dragon. I could with difficulty make out some of the characters, and for some reason they seemed familiar to me, I thought I had heard them before. I made out

天有萬物與人，人無一……

and: 鬼神明明自思……

The two obliterated characters on the extreme left, giving the dynastic title, I read as 大明二年. That day I asked a Chinese friend of some scholarship to write out the words which appeared upon Chang Hsien-chong's "Ch'i-shah-pei", and he wrote out the words which have been recorded by tradition:

天生萬物以養人。人無一物以報天。

殺殺殺殺殺殺殺殺

The next day I invited one of the city officials and Mr. Den the reporter of the local newspaper, and two others, to come with me and inspect a stone set up by Chang Hsien-chong. This time we took material with us with which to make a rubbing of the inscription, and several torches which enabled us to make out the half-obliterated characters more easily. When we turned our attention to the two characters of the dynastic title my friends were able to read them as 大順 and not 大明. "Ta Hsuen" 大順 (Great Harmoniousness) was the dynastic style arrogated to himself by the great robber when he was reigning in Chengtu as "Emperor of the Great West Kingdom." After he was overthrown, these two characters were obliterated from the stone by some indignant hand.

#### THE INSCRIPTIONS:

Let us now consider the inscriptions on the two sides of this stone. The date is given as the second year of the TA HSUEN 大順 dynasty, which in the western reckoning is the year 1646.

The previous year the great brigand had invaded Szechwan for the third time. This time he was completely successful; he became absolute ruler of practically the whole of Szechwan. At that time the Ming dynasty had already fallen, the Manchus had entered the imperial city of Peking. Li Tzu-ch'en, Chang's great counterpart, having forced the last Ming sovereign to commit suicide, and having for a time set himself up as emperor in the Forbidden City, had been defeated and forced to flee. The brigand Chang had the coast clear to himself in Szechwan; and he had himself proclaimed emperor in Chengtu. He ordered his state to be

called "The Great West Kingdom," 大西國 and the title of his dynasty to be "Great Harmoniousness" 大順. The large characters "Sacred Edict" 聖諭 reveal the presumptuous arrogance of the robber, who looked upon himself as the successor of the Ming emperors. If he had been able to maintain his position he would not have been the first robber in Chinese history to have seized the imperial power and started a line of emperors; though he would certainly have been the worst.

The main inscription next holds our attention:

天有萬物與人 人無一物與天  
鬼神明明 自思自量

These sentences may be translated: "Heaven gives everything to men; men give nothing back to heaven. The gods are not without intelligence; examine yourselves and repent!"

These sentences give the clue to the character of Chang. He was a religious maniac who conceived himself as inspired by an outraged heaven to execute its vengeance by destroying the people. No doubt the words on this tablet were often heard from his lips, accompanied by the exhortation to his followers, "Kill, kill, kill!" Hence in the common tradition it became supposed that these words "kill . . .", were actually inscribed on the stone; which procured for it its common name of "Seven-kill-stone." As the stone has been hidden ever since that time, this tradition remained uncorrected.

If we now turn to the inscription upon the other side of the stone we find the following words. One half of this inscription is obliterated by time and weather, but by reference to the Hanchow Record, the original inscription can be recovered:—

[See Chinese inscription on opposite page]

This inscription was carved upon Chang's stone afterwards by the general appointed to suppress the rebel and restore the province. This was the great general YANG CHAN, one of the great characters of Szechwan history. After defeating the robber in a great battle at Kiang-k'ao, near P'en-shan, he pursued him northwards and in so doing passed through Hanchow. Whilst at Hanchow he was distressed to see the bones of the many thousands of people recently massacred there by the tyrant, and collected them into a great burial heap. This done, he used this same stone, the robber's own "Imperial Edict", to commemorate the robber's victims, and having carved this inscription upon it, set it up in position in front of the mound. This done he returned to his home in Kiating. Meanwhile Chang Hsien-chong con-

tinued his northward flight, and was destroyed at Kuang-yuan by Wu san-kuei,

萬人墳記

崇禎拾柒年逆賊張獻忠亂蜀將漢州人殺戮數

拾萬予奉

命平寇恢省提兵過此痛彼白骨覆以黃壤爰題  
曰

萬人墳

凡我士民春秋霜露傷父兄之慘難者一以勸先  
靈一以讎寇厲拜掃依依忠孝之思豎髮難昧  
寧不勃然而興乎是用立石。

隆武貳年仲冬月吉

欽命掛平寇將軍印左都督 楊展題

Gen. Yang Chan's Inscription on the reverse side of Chang Hsien-chong's "Imperial Edict." (Characters which cannot now be deciphered on the stone, but have been recovered from the Hanchow Record")

The right-hand side of this inscription reads:

"Ten-Thousand-Men-Grave.

In the 17th year of Ts'ong Chen the brigand Chang Hsien-chong ravaged Szechwan and massacred tens of ten-thousands of the people of Hanchow. I (Yang Chan) having received the Imperial command to suppress the robber and restore the province, led my troops to this place; where, being distressed at seeing the bones of the massacred lying about, I collected them in a heap and covered them with earth; and now put above this heading: TEN-THOUSAND-MEN-GRAVE."

The date of the cutting of this inscription is given on the left hand side as "the second year of Lung-Wu;" which is the year 1646. This statement is of interest as it reveals

Yang Chan as the persistently loyal servant of the Mings even after that dynasty had irretrievably fallen, and the Manchu Ts'ing dynasty had been established for several years. One may look in vain in the list of Chinese emperors for the Emperor Lung-Wu. This was the title assumed by T'ang-wang, 唐王, a descendant of the Ming emperors, who for barely two brief years set up a shadow court at Foochow (1645-1646). "The second year of Lung-Wu" is properly the third year of Hsuen Chih 順治 (1644-1661).

We now come to Chang's third invasion of the province, which took place in the 1st month of the 17th year of Ts'ung-chen, which is the year stated on the reverse side of this tablet, (the year 1645). He thought at first to turn eastwards and attack Kiangsu and Chekiang but as that way was blocked by a formidable opponent in Tso Liang-yu who was protecting Wuch'ang, Chang turned westwards again, and from Yohchow entered Szechwan and occupied K'ueifu and Wanhsien, where he encamped his troops for three months. Going through Chongchow and Fuchow he attacked and captured Chungking and killed the governor and viceroy there. At length, in the eighth month, he attacked and took Chengtu. At this time, as we have said, practically the whole province fell into his hands, and he ruled all Szechwan, as far south as Suifu and Luchow, as far west as Yachow, and as far north as Paoning. He now took upon himself all the titles and pomp of a reigning monarch. He ordered his state to be entitled "The Great West Kingdom", and the dynastic title to be "Great Harmoniousness". He appointed governing officials over five prefectures 府 and over six districts 部 all as if he were the genuine emperor of an imperial court. Chang's methods of governing the districts he occupied were cruel beyond precedent. The business of these high officials whom he appointed was to seize the wretched inhabitants and slaughter them as they pleased.

Eventually, in the second year, (1646), the militia and the population rose in protest against an oppression which had become unendurable, and in all parts of the province banded themselves together with weapons in their hands to slaughter these robbers. At that time many of Chang's officials perished at the hands of the infuriated people. Chang had reckoned on the fact that the Szechwanese people were easily intimidated, and at this unexpected slaughter of his officials his rage knew no bounds. From this time onwards he gave himself up to what he considered to be his heaven-given mission of destroying the inhabitants of the province in as great numbers as possible. He now divided his forces into five armies under four divisional commanders, with the fifth under his own command. To his adopted son 孫可望 Sen Ko-wang, he gave the title, "General, Subjugator of the

# 聖諭

天有萬物與人人無一物與天

鬼神明明自思自量

大順二年二月十三日

“Heaven gives everything to men; men give nothing back to heaven. The gods are not without intelligence; examine yourselves and repent!”

East," 平東將軍; to Liu Wen-su he gave the title, "General, Subduer of the South," 撫南將軍; to Li Ting-kueh he gave the title, "General, Pacifier of the West," 安西將軍; and to Ch'a Len-ch'i he gave the title, "General, Controller of the North," 定北將軍.

These four men led their armies, each out in his appointed direction from Chengtu and slew all the people they met. The poorest hamlet and the most secluded village, the farms on the highest hilltops or in the deepest valleys were all called upon to yield their victims. Those soldiers who brought in one hundred pairs of hands of men were promoted at once to the rank of Pa Tsung 把總 or sergeant. Double this number of women's hands were required, and a great many more of children's. Before long the robbers army was crowded with "nobles" who had obtained their patent of nobility by the massacre of the inhabitants of the province.

Besides these four armies there was the army which Chang commanded in person and led about, which was named, "The original Regiment of the Imperial Capital." 御府老營. The number of persons killed by this force was only known to Chang himself. The other commanders had to render a written monthly record of the numbers killed by them.

#### *Chang Hsien-chong and the Scholars :*

Believing that it was the influence of the scholars which was causing the whole country to turn against him, Chang's rage was particularly directed against this class, and he came to the conclusion that it would be necessary to destroy all the intelligentsia of the province. Accordingly, giving out that he was going to institute a public examination of literati with a view to selection of officials he ordered all scholars and gentry to Chengtu; those who absented themselves to be punished with the death penalty. These orders were transmitted to the country scholars through his military officers and the scholars were assembled at Chengtu. He caused them to be led in through the east gate and led out through the west gate, where every one of them was put to death.

On another occasion he instituted an "examination" of prospective officials at the "Hall of Tribute". On this occasion he stretched a rope four feet above the ground. All who were taller than this and could not pass under the rope were taken out to the Ch'in Yang Kung 青羊宮 and killed. In this way 22,300 scholars were put to death, and their pens and ink-slabs were piled into a large mound. Only two person escaped this massacre because being still youths they were small enough in stature to pass under the stretched line. One of these Chang made his own private



secretary. Chang laughed and said, "I fear nobody will wish to become an official!"

*Defeat and Death of Chang :*

The Hanchow City Record relates that after Chang had taken Chengtu in the 17th year of Ts'ung-chen and called his kingdom by the name of the Great West Kingdom, he ordered his generals to kill the people of all the cities around, and that in the next year he came in person and massacred the people of Hanchow. The survivors at Hanchow, the Record goes on, joined themselves to the force led by General Yang Chan (the man who cut the inscription on the reverse of this stone), which defeated the robber.

This general Yang Chan was a native of Kiating. He first defeated Chang's subordinates in several engagements, and when the robber heard that Yang was approaching Chengtu he decided to make his escape and left Chengtu with many hundreds of bags of gold and silver treasure. But Yang Chan encountered him at Kiang k'eo near P'enshan where a great battle was fought. Yang Chan burned and sunk the robbers' boats. Chang then fled northwards, losing all his treasure, of which a portion was recovered by Yang Chan. The latter pursued the robber as far as Hanchow, where, as both the Hanchow and Kiating Records observe, moved with distress at seeing the bones of the massacred people still lying about, he collected them into a great heap and covered it with earth. This was the time when he removed the stone with Chang's "Six Word Edict" and made it do duty as the headstone of the grave.

Meanwhile the robber Chang was forced to continue his flight northwards until he reached Si-T'ong 西充 i.e. Kwang Yuan where he encountered a strong Manchu force under Prince Su and Wu San-kuei; and in the resulting battle the robber was killed by an arrow in the throat.

*Local Traditions about Chang Hsien-chong :*

Most accounts of Chang Hsien-chong dwell with much particularity upon the many forms of torture in which he delighted. I am not going to harrass your feeling with such accounts. Suffice it to say that as torturer he excelled, and probably has never been surpassed in any country. Our chief authority for his actions is the "SHUH BR", 蜀碧 (which may perhaps be best translated, "Bloody Szechwan"). This book, which makes its record in a curiously objective and detached style with a total absence of appeal to morbid sensationalism, describes in detail the various tortures he practiced.

These barbarities were no doubt due to his natural sadism, but must also have been influenced by a strain of religious mania. He looked upon himself as divinely com-

missioned to take vengeance upon a people whose ingratitude provoked the gods to wrath, as is clearly evidenced by the inscription on this stone. It is recorded that while on a pilgrimage to a mountain temple he was favoured with a vision of the god. The god told him, "I ought to kill you; but I spare you because you are selected to be the instrument of vengeance upon the people!" From that time he considered himself divinely commissioned to kill all the people he could.

*Desolation of Szechwan after Chang Hsien-chong :*

During the years of his misrule the "ogre" inflicted the most appalling suffering and desolation upon the province. According to the figures given by the Chinese chroniclers, before he arrived on the scene the province contained a population of three and three - quarter millions. At the time of his death he had reduced this population to a total of a little over seven thousand people, exclusive of troops sent in to restore order. The neighbourhood of Chengtu was a complete desolation. From the Wei Feng Shan 威鳳山 outside the north gate, as far as the Tong Tzi Yuan 桐子園 outside the south gate, for more than seventy li, bodies and bones were piled up in heaps, and the stench polluted the air for more than a hundred li.

For seventy years Szechwan lay a deserted wilderness; jungle grew up and covered the roads. From Chengtu northwards as far as Paoning there was to be seen "no human smoke". The chroniclers record that, with no hunters to keep the numbers down, herds of savage tigers began to appear and infested the jungle-covered roads, and in the desperation of hunger these tigers would attack the villages in packs, and would burst their way through closed doors. Hordes of fierce, famished wild dogs added to the miseries of those who had to travel along the roads; and according to these histories a new race of men began to appear, the so-called "tree-jumpers". To avoid the attacks of these fierce dogs on the ground, these men would make their way from place to place by leaping from one tree to another, through the forests which still covered a large part of Szechwan.

*The Province Repeopled by Forced Immigration :*

The deplorable condition of Szechwan as left by Chang-Hsien-chong caused much anxiety in the new Manchu court, which could hardly be content to see one of its richest provinces left a permanent wilderness. Edict after edict was issued dealing with the repopulation of the province and the viceroys of all the provinces were commanded in repeated orders to encourage, and to enforce emigration to the deserted province. The fear inspired by the happenings in Szechwan, however, had reached every part of the country and

few if any were found willing to brave the dangers and start life afresh in the distant west, in spite of the fact that free lands and money bonuses were freely offered by the government. It was only by incessant forcible emigration of the lowest and poorest of the population from the other provinces that Szechwan was eventually provided with a new population. But for seventy years or more the province had remained a wilderness; and when eventually life started up again there was a complete break between the old traditions and the new. The character of the province was permanently changed.

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### A WORD FOR TO-DAY

"There are great problems before the American people. There are problems which need purity of spirit and integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would bid you go from this place, if I may, inspired once more with the feeling that the Providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this providence of God from the sources where it is authentically interpreted. A soul that has been refreshed and made happy early in the morning meets the service of the day with a power, how different from that of one who has had no such spiritual preparation. —Woodrow Wilson.

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### A LECTIONARY

of 103 selections from the Old Testament, excluding Psalms, from which 47 other readings have been chosen.

#### FOREWARD

The length of these selections for public reading assumes (1) that all places are found and clearly marked by the reader beforehand, and that verse and chapter numbers are not mentioned as the reading proceeds continuously, (2) that Moffatt's translation is used (incidentally the following selections and order of verses are sometimes dependent on Moffatt's order and not then discontinuous in the text), (3) that the average speed of reading is about 8 verses per minute, (4) that any accompanying introduction or explanation is very short and almost entirely expository. Points (1) and (2) are quite essential.

The selection is suitable for Christian gatherings or institutions rather than for non-Christians, who may retain the dangerous misconception that it is the more primitive in religion that is the more authoritative, in direct contrast to the prophetic and Christian ideal of advance in knowledge of God. The particular passages are selected for a variety of reasons besides this main Hebrew conception. 7-9 just outline a charming classical story; 17-19 & 25 show the variety

of the material used and the honest naivete of its use; 22 and 91 must be read rapidly with a sense of humour; 36 is a vivid narrative of barbarous vigour and its value depends on the skill with which it is read; of course 37-39, 41-50, and most of 54-82 are the most valuable selections. All require careful preparation on the part of the reader, which is unfortunately unusual for leading this part of Christian worship, a lack partly responsible for the modern neglect of the Bible and especially of the Old Testament.

The first column gives the number of the reading in the series and the next the number of verses it contains.

B. B. Chapman, Canadian School, Chengtu; May 1938.

- 1 21 Genesis 12:1-7; 13:2-15; Abraham comes to Canaan, Lot's choice
- 2 18 Gen. 18:1, 2, 20-26, 32, 33; 19:1, 15-17, 24-26; Sodom destroyed.
- 3 27 " 22:1-3, 7-13, Human sacrifice abandoned; 24:1-4, 10, 32, 33, -50-52, 57-59, 63-67, Isaac marries Rebekah.
- 4 21 Gen. 25:27-34; Hebrews 12:16; Gen. 26:34, 35; 27:1, 15-19, 30, 38, 41, 46; Jacob & Esau.
- 5 25 Gen. 28:1, 2, 10-13, 15-22; Jacob's flight, Bethel, then long years serving Laban, tricked by him & finally tricking him, then Gen. 31:1-3, 19, 20, 25, 41, 44, 55; 32:1, 2; the escape.
- 6 31 Gen. 32:6-13, 16, 21-30; 33:3-5, 8-17; Jacob meets Esau. 7 to 9 The story of Joseph.
- 7 21 Gen. 37 2b-4 :2-4, 12-14, 18, 26, 27, 31-33; 39:1-5; then a false accusation; then 29:20-23.
- 8 33 Gen. 41:1-4, 14, 25, 29, 30, 33, 34, 38, 40; 42:1, 2, 8, 9, 13, 18-20; 43:1-4, 11-13, 16, 27-31.
- 9 23 Gen. 44:3, 4, 12, 13, 18-22, 33, 34; 45:1-3, 5, 9, 14, 24, 25, 28; 46:29, 30; 47:11.
- 10 29 Exodus 1:6-12, 22; 2:1-8, 11-15; 3:1-3, 7-9, 11, 15; Israel in Egypt.
- 11 29 then the plagues, then Ex. 11:21-23, 29-33; 13:21, 22; 14:9-14, 21b, 24, 25, 27b, 30, 31; 15:1, 2, 5, 10-13; Deliverance.
- 12 22 Ex. 15:22-25; 16:2, 3, 10b-15; 19:1-3, 14, 17-21, 25; Marah, Manna, Sinai.
- 13 33 Ex. 20:1-17; Ten commandments; 22:21-27; 23:1-8, 19; other commands.
- 14 28 Ex. 32:1-7, 15, 16, 19, 20, 26-32; The golden calf; 39:32-41, the Tabernacle.
- 15 21 Ex. 33:7-23, 14-16; 34:29, 30, the Tabernacle & God's special revelation to Moses.
- 16 29 Numbers 13:17, 21, 25, 26, 32; 14:1a, 2, 5-7, 10, 26-30, 33, the spies & the years of wandering. Joshua 5:6; 1:1, 6-11; 3:14-17; 4:18, crossing Jordan.
- 17 29 Jos. 6:12-15, 20, 21, Jericho taken; 7:1, 4, 11, 18b, 24, 25, Achan; 10:12-14, primitive poetic imagery; Judges 2:10-23, the philosophy of history of the compiler of "Judges".
- 18 24 Joshua 10:30-32, 36-43; 11:12, 14, 19, 20; Judges 1:27-35 The contrast between the two collections ("Judges" being the more primitive & better attested by later history).
- 19 30 Jud. 4:1-9a, 15; 5:1, 2, 5-11, 16, 18, 20, 21, 24-31, Deborah's song & deeds.
- 20 22 Jud. 6:27, 28, 33, 34; 7:1-7, 16-22a; 8:22, 23, 27, 32, Gideon.
- 21 32 Jud. 14:1, 2, 3b, 5, 6a, 8, 9a, 10-14, 18; 15:13-15; 16: 3, 4, 16, 17, 21-31, Samson, (some verses need the addition or alteration of a few words to complete the part of the story covered).
- 22 43 Jud. 17 & 18, A highland raid, brutal & humourously told.

- 23 23 I Samuel 1:26-28; 22:11-14,26; 3:1-5,8-13,18-21, the youthful Samuel.
- 24 19 I S. 7:15-17; 9:1-3,8,10,19,20,24 end-27; 10:1,9,10,13,15,16, Samuel, the appointment of Saul as king.
- 25 22 I S. 16:14,21-26, also 17:17,18,23,24,34-45,49,55, two different types of story about David, David & Goliath.
- 26 28 I S. 18:28,29; 20:24-30a.32-34,42; 22:1,2; 24:2,4ab,8,9,16-18; 31:1-6, Saul & David, to Saul's death.
- 27 23 II Sam. 1:17-21,23-27; Lament for Saul; 5:6,7,9-12; 8:1; 9:3,6-9, 13, David.
- 28 20 II Sam. 12:1-7,9,10,13; Nathan & the typical function of a "prophet"; 18:5-7,9,15,16,21,31-33, Absalom.
- 29 32 I Kings 3:5-15, Solomon chooses wisdom; 8:12,13,20,22,23,27-34, 46-53, the Temple.
- 30 19 I Kings 10:1-7; 12:4,13-16,19,20,26-29, the Queen of Sheba, Rehoboam.
- 31 39 I Kings 16:29-32, Ahab; 17:1-4,7-16, Elijah; 18:20-30,33,36-46, Carmel.
- 32 28 I Kings 19:1-3,9-18, Elijah at Horeb; 21:1-4,7,8,11-19, Naboth.
- 33 19 I Kings 22:29-39, death of Ahab; II Kings 2:1,6,9-13,15, the passing of Elijah.
- 34 30 II Ki. 4:8-37, the Shunamite woman.
- 35 32 II Ki. 5:1-3,9-16,19-27, Naaman; 6:8,9,13-23, good treatment of enemies brings peace.
- 36 30 II Ki. 9:4-7,10b-13,15b-25a,30-36; 10:15-17,28,29, Jehu.
- 37 17 Amos 2:6,8; 3:2,12,15; 4:1,2a,12,13; 5:8,9,4,7,10-13.
- 38 22 Amos 5:21-25,15; 6:1,4-7; 7:10-17 (the Bethel incident); 8:11,12; 9:7.
- 39 29 Hosea 4:5,6; 7:8,9,11; 6:1-6; 11:1-4,8-11; 13:4,5; 14:1-8.
- 40 19 Isaiah 28:1-19, a third voice of warning to the northern kingdom, this against drunkenness.
- 41 19 II Kings 17:5-18,24,28,29,33,41, captivity of the northern kingdom, the Samaritans.
- 42 25 Isaiah 6:1-11, his call; 1:2-7,11-18, early sermons.
- 43 25 Isaiah 2:2-5; 4:2-6; 5:1-8,11,12,18-23, early sermons.
- 44 24 Isaiah 9:1-7; 11:1-9, visions of good government & peace; 25:6-8 26:13,14,16,18,19; the hope of immortality.
- 45 18 Isaiah 7:1-16, Ahaz 735 B.C.; 8:6,7.
- 46 17 Isaiah 10:1-3; 32:1-5; 19:19-25; 21:11-12 the ideal king, internationalism, etc.
- 47 26 Isaiah 20:1-6; 30:1,2,10-13,15,16; 39:1-6; 21:5-10, neglected warnings & the oncoming of disaster.
- 48 39 II Kings 18:13; Isaiah 22:1-14; II Kings 18:14-37. The great deliverance the crown of Isaiah's life.
- 49 22 II Ki. 19:1-9a,36,37; Isaiah 33:14-24.
- 50 21 Micah 2:1,2,6,7,11; 3:5,6,8-12; 4:1-4,6,7; 6:6-8; a contemporary of Isaiah with similar message, a great definition of true religion.
- 51 27 (a) II Kings 21:1-3,6,16,19a,20,23,24, Manasseh.  
(b) Zephaniah 1:1,12,14; 2:3; 3:12,13, an influential warning at the time of the Scythian invasions; Dies irae!  
(c) II Kings 22:1-8,11; 23:2,3; Josiah's reform.
- 52 28 Deuteronomy (which embodies Josiah's law book)  
(a) the basis of the whole law & religious education, 6:49; 26:17,18; 11:18-20.  
(b) Israel not "favoured" but held responsible; should be humble, 9:4-6; 8:3b.  
(c) reaffirming Hezekiah's centralization of worship at Jerusalem, 22:2,11,13,14.

- (d) Justice 19:21, a check on unlimited vengeance, but of course inferior to Matt. 5:38, etc.); 24:16; 16:18-19; 19:2,4, the distinction between murder & killing; 25:2,3,15.
- 53 24 (e) Kindness to man & beast 5:14b,15; 15:1,2,7-13; 22:4; 23:19; 24:6; 24:10-15, 19-22; 25:4.  
(or 51c & 52a could form reading 52 with 52b,c,d an additional reading.)
- 54 23 Jeremiah 1:13-19; 2:1-5,11-13; 4:4a; 5:1-5,30,31, early preaching under the threat of the Scythian invasion.
- 55 27 Jer. 11:1,2,6,18-23, advocacy of the Deuteronomic law (621 B.C.); II Kings 23:29; Jer. 19:1-15; 20:1,2, activity after Josiah's death at Megiddo (608).
- 56 24 Jer. 26:1-24, a warning of impending ruin brings the prophet in danger of his life.
- 57 22 Jer. 36:1-7,10,14-24,27,28,32, writing the roll (604).
- 58 23 II Kings 24:1,7,2-4,10-14,20; 25:1-12, the two captivities of Judah in 597 & 586.
- 59 23 Jer. 27:1,2,9-11; 28:10-14; 34:8,9,11,12,16,17; 37:9,11-16, his activity during the sieges.
- 60 19 Jer. 38:1a,2,6,11-14,24,28, ditto; 32:8-12,15, buying land.
- 61 28 Jer. 39:10-13; 40:1,2,4,5b,6; 41:1,2; 42:5,11-14,16; 43:5-10; 44:24-28, closing years, death in Egypt.
- 62 to 64 Jeremiah's personal religious experience:—
- 62 18 Jer. 1:4-10, his call; 4:19-22; 8:18-22; 9:1,2, his sensitive patriotism.
- 63 19 Jer. 12:1-3a,5,6, when threatened by kinsmen, 621; 15:10-12,15b, 16-21; 16:1,2,8,9, reluctance to prophesy, not to marry.
- 64 20 Jer. 17:9, 10a,14-16, the heart deep; 20:7-11a, when put in the stocks during the siege; 31:31-34, the New Covenant, cf. Luke 22:20, Heb. 10:14-18.
- 65 15 Lamentations (not by Jeremiah) 1:1,2,10a; 3:21-27,31-33,40,41.
- 66 20 Habakkuk & the puzzling prosperity of the cruel Chaldeans, 1:6,7,9-11, 2-4,12,13; 2:1-4,13,14; 3:17,18; Romans 1:16,17.
- 67 25 Ezekiel with the first exiles in Babylon; 3:17-21, his sense of responsibility; 12:1,3a, 7-10,21-23, there would be no speedy return, but Jerusalem would be destroyed; 20:42-44; 36:19-21,28-32, God's grace first & then repentance; sense of sin as guarantee of reform; no merit.
- 68 21 Ez. 18:1-5,9,10,13,14,17-20, Heredity; 18:21-25,30-32, Habit; both conquerable.
- 69 31 Ez. 34, "My sheep."
- 70 25 Activities of the exiles in Babylon; Psalm 137:1-6; Leviticus 19:2-4, 9-18,32-37, a new "Code of Holiness" adequate to their finer knowledge of God.
- Also mention the development & methods of the Synagogue, into which, & not into temple ritual from now on was poured all the purest religion of Israel.
- 71 to 82 the great prophet of the exile:—
- 71 13 Isaiah 41:2-7,23-25,28,29; 43:11,12a; Jehovah & his prophet alone could explain Cyrus (539 B.C.), for he was to fulfil God's purpose.
- 72 18 Isaiah 44:13,16-18,28; 45:1,5,12,13; 40:18-26, God's triumphant purpose, as contrasted with the futility of dumb idols.
- 73 35 Isaiah 40:26, Genesis 1:1-31; 2:1-3 (written about this time in Babylon), the greatness of the God of the whole universe.
- 74 18 Isaiah 14:3-20a, a taunt song against Babylon.
- 75 26 Isaiah 40:1-4,9-11; 35:1-10; 48:18-21; 49: 14-16,24,25; the call to return from exile.
- 76 17 The Servant of Jehovah:—(a) Is. 41:8-10,13,14,17; 43:10-13, the whole people of Israel; (b) 42:1-7 the loyal section of the people.
- 77 26 Isaiah 42:18-23; 49:1-9, the loyal part of the people; (c) 50:4-10, the prophet.

- 78 15 Isaiah (d) 52:13-15; 53:1-12, the ideally obedient Israelite, recollections of Jeremiah and a foreshadowing of the Son of God.
- 79 17 Isaiah 51:1,4-8,12-13,17,21,22; 52:7-12, doubts and encouragement on the way of return.
- 80 25 Isaiah 55:1,2,6-13; 56:6-8, on the eve of return; 58:1-8,13,14; 59:1,2, reviving the civic conscience after return.
- 81 15 Isaiah 60:1-3; 61:1,2a; 62:1-3,6,7, the vocation of the restored people; 63:1-5, the passion of God.
- 82 24 Isaiah 63:7-16; 64:1-12; 66:1,2, God's great salvation.
- 83 27 Rebuilding the city; Priests, rulers, and prophets. (Haggai and Zechariah, 519; 516 a small temple; 445,432, visits of Nehemiah, walls built; Malachi a little before this) Ezra 1:1-3,6,7, (then follows the long "roll of honour"), 3:2b,6b,8a; 4:4,6,21,24; 5:1,2,3; 6:1-3; Haggai 2:3,4,9; Zechariah 4:6b; 8:3-5,16,17, end of 19.
- 84 24 Nehemiah 1:1-4,11; 2:1-7,11-15,17,18; 4:1,12,16-18.
- 85 18 Nehemiah 6:10,11,15,16; 8:2,3,8; 3:23-27,30,31; Malachi 2:10; 3:1-3.
- 86 19 Jonah and internationalism, 1:1-17; 2:1,10.
- 87 21 Jonah 3 and 4 in Moffatt's order.
- 88 21 Job and the problem of suffering; 1:1-4,8,9,12, then disaster, then 2:3,4,6-11a,13; 19:23-27.
- 89 22 Job 25:4-6; 28:12-28 (Wisdom); 32:4,5.
- 90 22 Job 38:1-7,22-27; 40:3-5; 42:2-6,10.
- 91 30 Job 41:1-8,13-34, the crocodile!
- 92 17 Daniel, encouragement in cipher during the persecution of Antiochus; 1:1-8,12-20, keeping to "clean" foods.
- 93 24 Daniel 3:1,8-30, facing fire rather than bow to idols.
- 94 27 Daniel 5:1,2,4-11a,13a,16b-31, Belshazzar's feast.
- 95 30 Daniel 6:10-23, facing lions rather than cease prayer to God.  
Song of Songs 6:3-10; 8:7,11,12 Praise of monogamy in contrast with the traditional luxury of Solomon.
- 96 31 Esther and Jewish patriotism; 2:16-18,21-23; 3:1,2,5,6,8-11,13,15; 4:1,15,11,16; 5:1-3,7-14.
- 97 24 Esther 6:1-12,14; 7:1-7a,9,10; 8:16; 9:19.
- 98 25 A world-weary philosophy; Ecclesiastes 1:1,2,7-8,14; 4:1-3; 8:14,15; 9:13-16; 11:7-9a; 12:1b-8.
- 99 26 Proverbs 1:7,10; 3:5,6,13-20; 5:2b-5; 6:6-11,16-19.
- 100 22 Proverbs 8:1,2,32-36; 11:1,13-20,24,25,12:18,19; 13:1; 14:34; 15:1,10,17; 16:31-32.
- 101 25 Proverbs 17:22-24,27,28; 18:7; 19:1-3,17,18; 20:22,23,27-29; 21:2,19; 23:9-12,23; 24:26,25.
- 102 23 Proverbs 25:6,7,21,22,26-28; 26:10,12,18,19; 27:1,2,5,6,10; 29:11,20-22; 30:1a,7,8.
- 103 23 31:1,10-31.

"However familiar a man may be with the Scriptures, however able to command himself in an emergency, so as to read a few words or a short lesson, no conscientious minister who understands the nature of vocal expression will allow himself to neglect the thorough conscientious preparation of the lesson he is to read. He may have studied it thoroughly years before, but he knows that this is not enough. There must be present readiness, a freshness of thought and feeling".

—Vocal and Literary Interpretation of the Bible,  
Curry, Doran & Co.

"All that I have written, every greatness that there has been in any thought of mine, whatever has been done in my life, has been simply due to the fact that when I was a child, my mother daily read me a part of the Bible and daily made me learn a part of it by heart".

—John Ruskin.

## IN THE TRADITION OF CHINESE ART AND PHILOSOPHY.

DANIEL S. DYE

Note: Your editor asked the writer for an article on the 'evokement of an indigenous Christian art', and I make bold to present in lecture language a talk before the West China Union University seminar on May 13th, 1938. This implies all and more than the editor requested.

So far as I know I am saying nothing original. I mean by this that I have not heard in sound and I have not seen in print what I propose to say this afternoon. But in another sense I am saying nothing new, or at least I think I am not. I have read most of what I shall say, from "things Chinese" that I have seen up and down China. I am epitomizing somewhat less than 3500 years of philosophy and art, from out of Shang times up to today, and then I presume to project as to what may be tomorrow. Now when ideas are so expressed and in such a summary way, there is an added responsibility thrust upon the hearer that he be critical, and that he accept only after careful consideration. I ask these two things of you.

I propose to give a suggestive talk. I do not pretend to give a completed talk. I leave much for you to fill in from your own general knowledge. I suggest four things:—

- A. That Chinese characters reflect Chinese philosophy;
- B. That Chinese art and philosophy have been coordinated and integrated in a unique way;
- C. That Chinese art and Philosophy are disintegrating and losing their force: and
- D. That a world philosophy and art may reincarnate many traditional Chinese values and techniques.

It seems presumptuous for me to speak on such a subject, and I must not claim deep knowledge of Chinese philosophy and art. I merely present a summary of what I have seen about me in Chinese life and things these almost thirty years.

To those of you who remember the pre-Revolutionary days, what I have to say may seem self-evident, and not worth the saying; to those of you who had the misfortune to be born after 1911, what I say may seem strange, fantastic, and beside the point; but to those of you who are trying to visualize the past in its genetic relations, to understand the present in its causal factors, and to channel intelligently forces to the influencing of the future (insofar as we may)—to such, and I believe you are such, these things that I am saying will have challenging importance.

When I first reached Shanghai, by some happy chance I went to a small museum and there I saw oracle bones with strange and then unknown scratches upon them. Dating of



ancient things was at that time difficult. The classics were generally assumed to be as old as they were supposed to be, - which is an Irish way of saying that "What has been, has been, and that's that, why bother about being too exact?" But since that time many things have been learned and deciphered by Chinese scholars, and many ancient interments have been scientifically investigated. The oracle bones are being translated into modern Chinese. These throw light, indirect light, to be sure, upon the life and culture of those times. Any of you interested will do well to consult a loosely put together dictionary of oracle bone pictographs that can be obtained at the University library. The words for divining, for wild and domestic animals, for travel, etc., etc., show something of the life of the times, reveal primitive travel methods, inn accommodations (!) or their lack, the scarcity of people, and many other items of interest.

What I am going to do with the Chinese language you may do with English. In their roots they reveal the zigzag journeying physical, intellectual, and cultural of the people who have used the words we now term English. They tell the story of life and culture in several Englands, in France, in Germany, in Greece, in Egypt and in several Italian strata. And the story of the English language is not yet completed. (As an aside, how many languages have grown so amazingly as the English and the Chinese are growing today?)

The Chinese have selected 214 root characters that they term radicals. There really have been more, but this is the working number today. I have sorted out words of five or six general groups. (I list these by their ordinal numbers in lieu of the chart used in the lecture. I ask that you be not super-critical here, for I can write some of the radicals in other lists. You yourselves can suggest times when these came to their present forms. I merely ask that you give this talk a hearing and then go home and work out some such plan of your own. My own criticism is that I am using derived data instead of the primary data. I am using the standard radicals in their modern form, rather than using their predecessors from the Shang oracle bone pictographs—which stimulated this talk. You know the characters and I do not really know the Shang forms, so we shall compromise by talking about something that we all know something about!)

## A PARTIAL CLASSIFICATION OF THE CHINESE RADICALS.

### A. THE ANIMAL GROUP.

a. Wild: 30 口; 44 尸; 58 彡; 60 犛; 61 心; 82 毛; 87 爪; 92 牙; 100 生; 104 疒; 107 皮; 109 目; 114 内; 125

老; 128 耳; 130 肉; 135 舌; 141 虎; 142 虫; 144 行; 148 角; 153 豸; 156 走; 157 足; 158 身; 162 彘; 177 革; 181 頁; 178 章; 184 食; 185 首; 188 骨; 190 豸; 198 鹿; 208 鼠; 209 鼻; 211 齒; 212 龍.

b. Domesticated: 93 牛; 94 犬; 123 羊; 152 豕; 187 馬.

c. Birds: 124 羽; 172 隹; 183 飛; 196 鳥.

d. Weapons: 18 刀; 21 匕; 51 干; 56 戈; 57 弓; 62 戈; 79 矢; 110 矛; 111 矢.

e. Fishing: 122 网; 137 舟; 154 貝; 195 魚; 205 鼈; 213 龜.

#### B. THE PLANT GROUP.

a. Wild: 75 木; 118 竹; 140 艸; 179 韭.

b. Domesticated: 97 瓜; 115 禾; 119 米; 151 豆; 199 麥; 200 麻; 202 黍.

c. Cultivated: 13 口; 32 土; 45 艸; 102 田; 127 耒; 159 車; 168 長.

#### C. THE HUMAN GROUP.

a. Relations: 9 人; 10 几; 28 人; 38 女; 39 子; 49 己; 80 母; 88 父; 131 臣; 132 自.

b. Civilization: 33 士; 55 廿; 73 日; 76 欠; 78 歹; 80 母; 83 氏; 96 王; 149 言; 163 邑; 166 里.

#### D. THE UNIVERSE GROUP.

a. Directions: 24 十; 70 方; 146 西.

b. Weather: 15 彗; 84 气; 85 水; 173 雨; 182 風; (212 龍.)

c. Astronomy: 36 夕; 72 日; 74 月.

d. Geological: 32 土; 46 山; 47 川; 96 玉; 112 石; 116 穴; 150 谷; 163 邑; 167 金; 170 阜; 197 鹵.

e. Stems and Branches: 5 乙; 39 子; 49 己; 160 辛; 161 辰; 164 酉.

f. The Five Elements: (32 土); (75 木); (85 水); 86 火; (167 金).

g. Colors: 95 玄; 106 白; 139 色; 155 赤; 174 青; 201 黃; 203 黑.

#### E. THE RELIGION GROUP.

a. Spirits: 67 文; 113 示; 194 鬼.

b. Divining: 25 卜; 89 爻; 192 嚮; 193 鬲; 206 鼎.

#### F. THE ARTS-AND-CRAFTS GROUP.

a. Building: 16 几; 22 口; 37 大; 40 山; 41 寸; 42 小; 48 工; 63 戶; 64 手; 69 斤; 81 比; 91 片; 98 瓦; 101 用; 108 皿; 121 缶; 129 聿; (167 金); (168 長); 169 門.

b. Weaving: 50 巾; 103 疋; 120 糸; 145 衣; (200 麻); 204 黼.

(A) contains 62 references to animals (mostly wild), hunting methods, tools.

(B) contains 18 references to wild and domesticated plants, cultivation.

(C) contains 21 references to man and human relations.

(D) contains 36 references to aspects of the universe.

(E) contains 8 references to religion.

(A-E) contain 145 references which equal two-thirds of them, or 67 + %.

(F) contains 23 references to building and weaving.

These tables reveal several very interesting items.

The Chinese language is a picture language that crystallized out at a time when this part of the world was in the picture stage, and these pictographs embalmed and preserve salient items and ideas of the times.

The Chinese language took on a written form when man was largely occupied with animal life, nomadic and hunting life. The life of the time of character crystallization was not a time of sea life, but of nomadic and grassland life. Domesticated animals were coming into the picture, but settled agricultural life did not wholly dominate the scene. Sea and sea life do not enter largely into this radical series, even if river and fish and nets do.

Another idea that comes from Kang Hsi's famous dictionary is that more characters come under the grass radical than under any other. This but reinforces the ideas just expressed but it must be remembered that these include characters that came into the language at later times as well.

Man and man's relations, family and social, were finding pictorial representation in the radical ideas of language presentation. Men were set in families, and rulers were recognized and social contacts were pictured in the expressive way of the times. It may be of interest that one of the earliest handshakes that I have seen is presented here in this Han figurine from the University Museum of a woman who gives a curtsey in the way that was common among women in this land until just yesterday—with two hands clasped and raised just a little above the waist and to the right. This general idea seems to be preserved in a radical of the culture group.

We see the recognition of cosmic facts, and phenomena like sun, moon phases, times, weather, colors and such. The rhythm of the seasons and their effects upon the plants and animals, upon the subsistence and the comfort, the philosophy and the world outlook of the inhabitants of long. 112° E. and lat. 35° N. of Old Loyang terrain—something of these come down unto this day. At least the radicals are very suggestive of these desiderata. A man's cosmology is very intimately related to a man's philosophy. Herein is the

secret of much of Chinese philosophy, of Chinese outlook, of Chinese art.

There is the spirit-and-divining group of radicals that suggests the spirit world that functioned in the human life of written language beginnings.

The fact that so many of the the early characters come down on oracle or divining bones is significant in itself.

A small group of twenty-three radicals make up the arts-and-crafts group of building and weaving. Some of the other radicals can do double duty here, but it is self-evident, I believe, that they served first in the other categories.

To summarize:—Animals and plants, man and man's relations, cosmology and spirits enter into the radix, the radical make up of the Chinese written character. Architecture and weaving, or arts and crafts were still below the foremost place of thought and influence when the Chinese written character was in the making. These are assumptions and there are places of weak argument in this outline, but the conclusions are supported by other evidence. The people believed in animals and in the spirits of animals. Men believed in some measure in ancestors and ancestor worship, when characters were finding their norms. Man had the basis for worship of cosmic forces, of High Heaven and Sovereign Earth in those formative days. Man had the setting for the rhythm of the seasons and of cosmic forces. Man recognized the world of spirits in those early days. I am talking of something less than thirty-five centuries ago, and not of five or six thousand years ago as I was taught. I am talking of Shang dynasty times. Animals and Spirits peopled the thought, the religion and the philosophy of Shang people. These items have varied in importance with the centuries and with the introduction of outside ideas—the introduction of Buddhism, for example—but these conceptions have persisted and determined the major art motive and themes down through the dynasties.

If you do not care for the argument from basic characters, I refer you to literary records and commentary and living practices even until today. Read the local histories, topographies, or gazetteers even in their late century revisions, the temple annals, and visit the ancestral temples in Canton, or the homesteads of Szechwan. Reread the classics with these items in mind. Study the symbols of China with insight as to their inner significance.

Man likes to represent his concepts wherever feasible. He desires to symbolize, and then oftimes he degrades the symbol into the reality. Heaven personalized, or impersonal heaven, is represented by a circle or circles in odd numbers: instance the Altar of Heaven of three platforms where the emperor besought High Heaven on behalf of his people.

Sovereign Earth is represented by the square, often in even numbers. Yellow connotes earth.

The five cardinal points are denoted today by colors: south by red, north by black, east by green, west by white, and center by yellow—the good earth.

The cycle of the seasons is represented by characteristic flowers. Qualities are represented by animals and birds.

Ancestral spirit shrines and tablets are housed under unceiled roofs in the largest and central room of the main building. Idols are housed correspondingly in temple buildings. Temples and main buildings most fittingly face southward, unless the "wind-and-water" indicate otherwise. (It is more than passing strange that the "wind-and-water" so often coincides with the finest aspect and the most attractive setting for a building.)

Characters themselves come to be almost sacrosanct as they embody the ideas, the philosophy, the garnered wisdom of the years.

Heaven, Earth and Man, Cosmic Forces and Spirits give philosophy and resulting themes and motifs for Chinese art. Man's insights and emphases have varied from dynasty to dynasty, but by and large, Chinese art has oscillated around these central ideas.

One of the outstanding phenomena in Chinese art is the coordination and the integration of these major items in Chinese philosophy. Chinese art and architecture is not a case of "Either-or", but a case of "Both-and". Heaven, earth, ancestors, and cosmic forces are recognized in building, and in art. In flower arrangement, heaven, earth, and man must be represented.

The presentation or enthronement of central ideas and objects of worship in Chinese art and architecture is peculiarly Chinese in its technique. Let us call attention to a few of these methods, which take cognizance of several of these main ideas.

(At this point I presented drawings of the ancient thunder scroll or cloud band in the sigmoid shape and in the U-shape. I added S-tails to emphasize dynamic balance where the eye follows, traces back and forth repeatedly, but comes back to the center. I called attention to the evolution of this form from dynasty to dynasty from out the Shang times. It or they supposedly represent fertilizing clouds and, or thunder. It is safer to say that they are of cosmic significance. Then the curved roof with every edge-line curved, no matter from what standpoint it is viewed, leads the eye back and forth in a pendular motion, but it brings the eye back to rest at the center and rests over the main room and the main idol or the main altar. The period determines the slope and curve and the tempo of that pendular motion which is peculiar to the

dynasty. Then the variation in the size of the tiles, from the flat crimped "English" tile of Han times to the great broad curved valley-hill tiles of the Ming and small bucket tile of the Manchu times affect the tempo of sliding down the broken line of tiles from ridge to eave. The upturned eaves also breaks this line into smaller spaces towards the eaves of the building. The numerous borders of the eaves line is surprising to one who has never noted the multiplied borders in Chinese architecture, art, and craft. Then I presented a drawing taken from the bottom of an old Chou sacrificial vessel which depicted a father appearing before the gate of the ancestral temple with the newborn son in swaddling clothes, pouring a libation of wine and beseeching the ancestor to vouchsafe his presence and blessing upon the later heir. I also illustrated the ogre head, animal frieze, cloud bands, and dragons from University Museum specimens. I also showed a diagram of a temple or an ancestral hall layout.)

Now let us go up—we always "go up" to the capital—to an ancestral temple or to a temple. As one approaches he finds the favored building or set of buildings in a favored situation as respect to the hill, or stream, or valley, and often facing south—in recognition of the cardinal direction. One approaches an eight-character gate with an attractive entrance. As one enters there is approach where one passes through opening doors until he comes to the main building. The side buildings but emphasize the approach, which is by units, through opening doors, and disclosing views. Finally one stands before the main building with its larger central bent with its unceiled main room of the ancestral tablets. The paired buildings on either side but emphasize the main feature. Then the main building is framed with rows of tiles, upturned and possibly in color. The rafter ends may be carved and painted and gilded. The roof-tree is arranged with the ends upturned and is ended by dragons or fish so that the eye is brought to rest at the center of the roof. Here is dynamic poise. Here are dragons in connection with fertilizing rains, and then there are the fish finials. The lines of the roof in typical Szechwan buildings are never straight from any point of view. Even the small tile break the line as one glances from ridge to eaves, by descending steps. The lower edge of the front, as it stands on the stone base is outlined with wainscotting. Then there is the lattice which is a subsidiary feature which gives longitudinally to the building but yet serves to lead the eye to the central section of the main building. The ensemble effects to bring the eye and center of attention back to the central ancestral hall room. Size, framing, pairing, dynamic line, all combine to magnify the central place of ancestral worship. Here is the central organizing feature of Chinese architecture. The window

vents with their seasonal flowers, the southward orientation of the building, the relation to the sun, the relation to the favoring earth, all come within the picture. So it is in temple worship. So it is in flower arrangement, with heaven-earth-man in view.

And now within the hall itself, there are paired scrolls, paired flower vases, paired candles, paired this and paired that, but there is the *single* incense urn and single board overhead which may read "As though present". The ancient bronze sacrificial sets were always with central feature and paired subsidiary, supporting vessels which subserve the main and central. There used to be the ogre heads, the cloud-bands, the thunderscrolls. It is out of this ancient past that much of today comes.

Let me call the roll of some of the technique and apparatus of Chinese art. I mention framing-out, framing-in, approach, approach by units, line, line ending, poise, dynamic poise, centrality, relative size, uplifted center, supportings pairs, relative sizes, relative emphases, black and white and color combinations that set forth in majors and minors. Yet all this apparatus, save in its travesty, but sets forth that which is of paramount importance, the cosmic and spiritual forces which environ man's life. I do not believe that I have overdrawn the picture—of yesterday and of yesteryear. (Try to check the above by most Chinese under thirty years old, or even beyond and you will probably be disappointed, but check against the life and the art and crafts and the architecture of the late century and you will be surprised at the common milieu that interpenetrated the whole life and was accepted and assumed as the natural thing.)

Much of this does not fit into our world framework today. It does not fit any more than does the cosmology of the Europe of 1600 A.D. fit the thinking of the so-called "Century of Progress." Old arts and practices are going with the gods and the cosmology and the philosophy of times past. We of the West must accept this as a fact, we of the East must realize that the mental framework of a century ago is going and has gone.

We must find a new philosophy before we can find a new art. We must have our central theme, our polar star in philosophy, before we can consistently use the subsidiary items of dynamic line, pairedness, etc., etc. We cannot whistle and expect a self-made philosophy to come to us, but we must earn one for ourselves. I rather dread the going of the old architecture, the old arts, the old crafts, but we can hardly do more than delay their going. But before we are to rebuild worthy homes and worthy houses in a way to challenge respect, confidence, and admiration, and imitation because of fitting and appropriate art, art motives, and art

in living, we must find a central commanding philosophy. It behooves us of the school tradition, of scientific training, of cultural desires, of philosophical attitudes, to think our way through to an art and an architecture and a life that are founded upon a philosophy that is as comprehensive as our new and expanding universe of cosmos and personality.

I would like to see the house that you will build, to thrill to the pictures that you would hang upon your walls, to read the scrolls that you would write for the home that would embody your philosophy in the years that are to be. The art of China tomorrow must take cognizance of the techniques of yesterday, and the success of the art of tomorrow will depend upon insight and the frank recognition of the real forces that foundation your universe. You cannot be a follower in these times, for you must earn and own in your own right a philosophy that is your own, if you are to have an art that is your own. I believe that Chinese art and philosophy have a real contribution to the philosophy and art of tomorrow, but it will not survive merely because it has been the accepted art and philosophy for so many centuries. It must be reincarnated in a new philosophy and its resultant art.

The problem of China is not unique: The problem of China, the problem of Asia, the problem of America, the problem of the world, is one. It is not a problem of art, it is not a problem of science, but it is a problem of philosophy that must take cognizance of cosmic forces, the significance of human life, the place of spiritual forces. When the problem of august and significant forces is answered anew in an integrated and an adequate way, art will spring forth and bud and blossom as the rose. I hope and believe that much of the technique and the apparatus of the art of China can and will be utilized in the art that must be if man is to persist and be in the potential world of tomorrow--an art that is universal, comprehensive, and integrated. I would challenge the Christian church in its individuals to bring the Christian attitude to life and truth and love and service and to God and express it when it can, where it can, and as it can, in an appropriate way in scrolls, in picture, in architecture, in church, in home. I insist that we cannot create art to order. We must have a vital philosophy before we can have a vital art that we can live with day in, day out, year in, year out,—I almost said, life in, life out, forgetful of the growing principle in life.

The verbalization of one's philosophy may be one's own or it may be verbalized by others, but to be honest it must be one's own philosophy. What is appropriate for the Dye Home is possibly not fitting and suitable for you, but we have had a board carved in a quasi-Chinese style, paired and



balanced, and colored in red, and black and gold. The upper and the lower are in Chinese characters and the center is in English.

You shall know the truth and the truth shall make you free—Jesus.

Truth: Witness of the past, councillor of the present, guide of the future—Cervantes.

The man who knows (the truth) is not equal to the man who loves (the truth) and the man who loves (the truth) is not comparable to the man who rejoices (in truth and its victory)—Confucius.

This board is over the fireplace of the guest hall, and on either side we keep a pair of candle-stick vases with the cosmic-five-petaled prunus, and on either side beyond these are oftentimes paired vases of flowers. In a humble way we are trying to adapt Chinese art technique and Chinese art to express something that is vital to us and we hope may be vital to those who contact us.

I would be very happy if as a result of this talk, you, Chinese and non-Chinese, would be stimulated to do something likewise or otherwise in orientation or in reorientation in philosophy and art in the tradition of Chinese art and philosophy. There are possibilities here.

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## Dr. &amp; Mrs. J. H. LECHLER.

H. A. MAXWELL

It is with great pleasure that I accede to the request of the Editor for a word of appreciation of Dr. and Mrs. Lechler and the work they have done in W. China.

When I first knew them twelve years ago, the doctor had already arrived in China eighteen years. Reaching Shanghai in December 1908 he came to Mienchu for language study and in 1910 built a small hospital upon the Church premises in the city. In October 1911 he married Miss E. Somerville in Chungking. In the Mienchu Station-Book, the following facts are recorded by the Rev. R. C. Taylor:

*"1913. Aug. 19th.* Last night at 12.30 was awakened by firing. The Yamen women came rushing up, but I got up and calmed them. Robbers from Shuang T'u Ti have arrived on the S. Street but the foolish people take no steps. I suppose everybody's afraid except those in league with the robbers. The doctor has determined to go off to-morrow to his wife who is at Maochow.

*August 20th.* Dr. Lechler was let down over the wall at 6.30 a.m. At 10.30 a.m. firing began.

*August 23rd.* Heard that Dr. Lechler had been beaten and robbed on his way to Maochow." This was the first Brigand "incident" in his career. From this time on, whether it was in Mienchu itself or in the new hospital outside the S. Gate, Dr. and Mrs. Lechler were to have many exciting experiences with Red Lantern Sects, soldiers who had revolted; and local banditry. When one knows that a large proportion of the surgical cases in the hospital were gun-shot wounds, it is not difficult to conjure up the unsettled state of the Mienchu district in those days. Some of those responsible for this murder and robbery found their way as patients into the hospital and more than one of them came under the gracious influence of the doctor and his wife, and were deeply impressed. Among the latter was a notorious robberchief who gave up his evil living and in course of time joined the Church. To-day he is doing a valuable piece of rural work thirty-five li away from this city.

From April 1916-April 1919 the doctor was a captain in the R.A.M.C. and saw active service in Egypt, Palestine and France. The last year he was Trachoma expert among the Chinese Labor Corps in the north of France. Owing to the illhealth of Mrs. Lechler, they were away from China on this occasion for six and half years.

1922 is the next important year in the doctor's missionary career, for it was then that he started to build the hospital that lies outside the S. Gate to-day. As it was in their home there that Dr. H. Anderson and I in 1926 did our first

seven months of language study together, this will be a suitable point at which to give some personal reminiscences that throw light on the doctor's life and work. One thinks immediately of his ward-services and the evangelistic fervour with which he conducted them. He had a fund of good stories, an abundance of apt illustration and an appropriate use of gesture, that never failed to grip the hearers and make them think of "health" in the full-orbed sense in which our Lord used the term. One gained the impression, and it was a happy one, that Dr. Lechler lived to introduce men to the Physician Who makes men "whole" in a way that no one else can do. And because he had that aim, and lived by it, and let the evangelistic spirit burn within him, men were really healed and became "health-givers" to the community in which they lived. Another impression that one had of the doctor in those days, and it has remained with one since, was the gift that he had for relaxing. He could come away from a serious operation and indulge in a playful banter that would set everyone in the best of spirits. Few people, Chinese officials included, could escape from a smack on the back and a hearty jest, if the doctor felt in this mood. Some may not have appreciated this friendly gesture, but it is surprising the number who did. Very very few maintained a distant attitude after they had been with the doctor for some time. One can think of some stiff, dignified officials coming to look over the hospital. While tea was being served the doctor put on a "laughing-song" record, and watched results. The guests were at a loss to know how to meet this situation with due propriety. Slowly they unbent. The "ought I to laugh" attitude, gave way to the "I think I can," and ended with the "I simply must." It was this gift for getting others to see the humorous side of things that averted an ugly incident in Chungking in 1927, when a missionary was threatened by some lightermen, and when the doctor interposed by an absurd remark that put the latter in a good spirit, and made them once more susceptible to reason. A visit to one of the top-rooms of Dr. and Mrs. Lechler's house, where boxes of curios, old coins, jade, silks, and a hundred and one other things were stored, would be quite sufficient testimony to the wideness of their interests. Probably few customers were to be seen so often visiting the stalls by the city wall, or were so welcome. And when the doctor made some special "find", he would make extensive enquiries as to its history and significance. Reference to the "upper-room" will bring back many happy memories to the members of the C.M.S. who read this. For several years the Lechlers generously threw open their house for Conference, and prepared a spacious room on the top floor for our meetings and Quiet Days. No one will forget the jolly times we spent in the din-

ing-room at meal time, or the sacred moments when we commemorated our Lord's Supper in that "upper room."

The impression that Mrs. Lechler made on one of the leading officials in Mienchu, is that which she has probably made on us all. It is that of great industry. This Christian official had been invited by Dr. and Mrs. Lechler to stay with them for a short time, as he was run-down. The first thing he wanted the Church to do when he had rested awhile, was to organize a "Home-Week" for non-Christian women of the official class. That Mrs. Lechler should be able to do so much in the house, and yet spend much time in the dispensary and doing countless things for the Hospital, filled him with admiration and turned him into a reformer. "We must get the t'ai-t'ais in Mienchu to learn their home duties". With these sentiments of course we heartily concurred, but tactfully suggested that perhaps their husbands might come within the scope of our programme as well. Thus was held a most successful three days' campaign which the official organized, and which he carried through under the inspiration of Mrs. Lechler's example.

In March 1937 Dr. Lechler became the Acting head of the Surgical Department of the Si Sheng Tsi Hospital in Chengtu, and the Acting Professor of Surgery to the W. China Union University, and these posts he held most acceptably until the call came for him to leave China fifteen months later, for important work in Edinburgh. As the doctor himself will be giving an account of the work he is about to undertake, it remains for me to say a closing word about the farewell meeting that was held at Mienchu on their behalf. It was full of significance. A large sprinkling of local officials, including the magistrate himself, were present. That indicates that the Hospital has approved itself to the Mienchu Government, and shown its readiness to co-operate with that Government wherever possible. Bishop Ward was on the platform; a symbol of co-operation with other Churches. Rev. F. Lin was the chairman; an expression of co-operation between Hospital and Church, an aim which the doctor kept before him. People drawn from all classes of the community sat in the body of the hall. Many of them had received healing at the hands of the doctor, and not a few had afterwards joined the Church. Dr. Wu, Dr. Billington, and Miss Jones represented the leaders to whom the doctor could hand over the work he had begun, and know that it would be carried on and developed on efficient lines. Typical of the doctor was the farewell message that he gave. After a few words of thanks to all those who had made the building up of the work possible, he took out his Bible, and made an earnest appeal to all present to yield themselves to the love of God. Out on the roadside the next day, just before he

said good-bye to his many friends, he suggested that we should have a word of prayer. Getting into Bishop Ward's car, he had one last word for an old Chinese doctor whom he had known for many years. "Don't forget" he said, "to believe in Jesus Christ". Then he was gone.

H. A. MAXWELL.

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"Disinterested love and self-denying service to our fellow creature are the most acceptable worship we can offer our creator. Genuine greatness is marked by simplicity, unostentatious self-forgetfulness, hearty interest in others, a feeling of brotherhood with the human family."

—William E. Channing.

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"Greet your brother in the street  
 With friendly smile and helping hand;  
 Give him his portion in the land;  
 Be good to him whene'er you meet.  
 It may be through your love that he  
 The Father's love and care will see,  
 Then win and keep him by your side  
 For whom Christ died."

Anonymous

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## THE LECHLERS "RETIRE"

RALPH A. WARD.

The Lechlery have gone---but they are still here. That is the lovely paradox of such lovely missionary lives. Dr. and Mrs. J. H. Lechler have "retired" from Szechwan province where they came as missionaries over twenty-five years ago. They are to undertake a unique piece of missionary service in Edinburgh where they will help to prepare younger people to go abroad as missionaries. And they are well qualified to do it.

"If any foreign man walked the streets of Mienchu he would continually be called 'Dr. Lechler'": said a Chinese friend at the final reception to the Lechlery at Mienchu in May. He has been smiling at people and healing people of their diseases for nearly 30 years in that region. I myself had the pleasant experience of being merrily called Dr. Lechler as I wandered about the city.

The vast mountain country towering beyond Mienchu is pretty well owned by bandits and tribes people, each having his own little kingdom. It is one of the most famous bandit regions of Szechwan. Seven times has Dr. Lechler been robbed by bandits, once beaten so that nearly every few square inches of his body was "black and blue" and nothing save a heavy pith hat saved from being fatal the blow which cut open his head. He was on his way to rescue Mrs. Lechler from danger in the mountains. Yet she loved those moun-

tains and got us up early for the best views of them. First, in front of us the range three thousand feet high, behind it the ranges six or seven thousand feet high and high behind them an occasional glimpse of those ten or twelve thousand feet. Her enthusiasm was boundless. Yet they were the mountains of danger beside the city and plain of the greatest efforts and sacrifices of twenty years.

But that is only part of the story. Dr. Lechler has travelled far among the bandits as their doctor and surgeon. In a time of rival fighting around Mienchu their leaders warned them not to touch the Lechlers' hospital, "because", said the bandits, "this is our hospital". And the best passport of recent years from band to band, tribe to tribe, is not a Government passport but the personal word of people from the village you leave to those of the village to which you are going that you are a friend of Dr. Lechler and introduced by him.

The hospital of the Church Missionary Society with which they have been so intimately connected is pretty much an expression of the Lechlers' ideas and standards of maintenance. It is a little colony of wards and service rooms, each in a separate small house. But the things which struck me most were the evidences of discipline and cleanness and thoughtful purpose, economy and spirit. However, I must not digress into those matters.

It was one of the happiest privileges of my first years in Szechwan, twenty-eight years after first coming to China, to be chauffeur to the Lechlers on their last visit to Mienchu, sixty miles north of Chengtu. I like to see what other missionaries and Churches are doing. The villages and temples and shrines and wide river beds were landmarks of thrilling experiences of earlier year. But more meaningful were those other living landmarks, tens of miles before we reached the city---former students, people whom they had healed and to whom they had brought the good news of the Gospel. It was another deep breath of that spirit of true missionaries who through centuries and in countless places have put their very lives into a living society a little more like unto the Kingdom of God.

Then came the "reception". Of course, it was inevitable. And the Lechlers seemed to dread it, because of the heart tug of it all, I noticed, because of their modesty. There were the scrolls and the pictures and the flowers and the speeches and the presence of the chief officials and public workers of the city. But, to me, these were only the decorations. The things that made my heart throb and the tears run down my cheeks were the thrill of a spirit which pervaded it all and the spirit of those departing two missionaries --- the spirit which they then had and, more important, the

spirit which they so evidently had radiated through the countless acts and messages and prayers and agonies of those twenty years.

The climax for me came the next morning. The hospital staff, doctors, nurses, coolies and ambulatory patients gathered for their daily prayer period. As if he, who had already been away at Chengtu for over a year, still were the hospital superintendent, Dr. Lechler took charge as doubtless he had done hundreds of times before. It was just the regular morning prayer-meeting. He was not introduced nor "made of" at all. He read one of the love passages of the New Testament and then said that all which Mrs. Lechler and he had been trying to say to the people of Mienchu through the years and all that he wanted to say to that little hospital group of fifty or more was that God loved them and those two missionaries had been trying as best they could to love them as Jesus would have them do.

The dust-gathering record will note "two more missionaries retired". But such missionaries do not "retire". They remain, though their residence address had been changed. This missionary business is a living thing of love and the giving of life for life. If we have planted the seeds of that love and life and watered them till, as in Mienchu, a measurably little Christian society has grown --- well, that is what missionarying is all about. And it is enough for any of us.

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*"Smart Clothes Are Best Assets."*

## HENG KONG- MY TAILOR

and

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## A SUNDAY IN YUMA.

FLORENCE B. MANLY.

The morning mail has come and *The West China News* is the first piece to be opened. A glance over the contents is taken before continuing the movements of the electric iron. "Sunday in Tatsienlu" made me turn to the suggestion that other places write about their Sundays. Since our Sunday is fresh in my mind and might give you a glimpse of the retired missionary's life in South West United States, I will stop and write briefly of yesterday.

Opened my eyes to bright sunshine pouring into the east window of the room where I was sleeping and on my ears fell the sound of the man's voice saying, "Aren't you well?" Asking the time the reply was "A quarter to eight." Still I felt glad that sleep had lasted to that late hour as the night before had been protracted almost into the wee small hours by the visit of a neighbor in want of intimate talk about her religious life that had been unsatisfactory and the difficulties that face her in her domestic relations. Not only in China are there troubles in the homes that are hard to adjust. Have seen them there and seen them here also. What knotty problems they are! We who have not had them can hardly know how to sympathize with those who are tied by bonds that make every day unhappy.

Getting meals is a simple affair. Sitting in our breakfast nook, waffles were baked on a waffle iron. We have been supplied with so many of the conveniences of housekeeping by members of the family and other friends.

Church begins at eleven and where shall we go? Son elects to stay with the baby who is not of age to attend public meetings. Daughter is an Episcopalian and we sometimes go there. But today she unselfishly decides that we go to the Methodist church. The pastor gave a good sermon on the subject "How to Know God". He answered the question mostly by quoting and enlarging on Biblical verses. We know God through nature, through study of the Bible, through prayer, through church services and worship. He closed with the appeal to every hungry heart to turn unto God and become acquainted with Him and be at peace.

In the afternoon all five Manlys went for a ride down through the irrigated valley where farmers raise alfalfa, lettuce by the acre, winter wheat, tomatoes and other vegetables. Pastured in luxuriant alfalfa fields are large flocks of sheep and herds of cattle. Baby calls them all "Bow-wow". (She has just one word for all four-footed animals.) Then on up to the mesa where are extensive groves of grape fruit and oranges. These hundreds of golden



balls on each tree present beautiful contrast to the shining dark green leaves. These trees bearing the best of grape fruit grow on what was once desert sand with only sage brush and cactus. Water and cultivation has wrought the change. It has made the desert abound in harvest and blossom like the rose.

At home again and a caller came - the supply pastor of the Episcopal church. He is a bachelor now retired but vigorous. His name, O'Malley, gives reason for his keen sense of humor. We had a most delightful visit from him before, so could just continue on the subject of China mainly, for he is wonderfully interested in the mission fields. In fact he says that if he could begin life again he would go out as a missionary. The West China Union University was of special interest to him, though he had never known about it before our talk. The idea of several denominations and several nationalities working together in pleasant harmony to run a large and useful institution was to him a sign of the Kingdom of Heaven. He was familiar with names and location of provinces and could even pronounce Szechwan quite correctly. Rarely do people have any clear knowledge of China's geography and history and present conditions. One generally has to start with kindergarten methods to secure attention and leave any definite impression.

In the evening Ward walked up to the Indian reservation on the hill, where he preached to the small gathering of Indians who come to the Methodist Mission church. Be thankful that you live and labor among a people who have a background of culture and search for truth. The aboriginal Indians have never risen from their low intellectual standard. They are huge physically but unawakened mentally. There are a few who have been educated but the average have no stimulus to rise to higher levels of living. The government supplies them with schools up through the grades and they may attend the city high school, if they desire but few take the opportunity. There is also a well equipped hospital with a doctor and nurses for Indians only.

Thus ended a Sunday of sunshine and genial warmth while other places are still enshrouded in snow or flooded with rains. There is no place better than Yuma for the winter months. We shall always yearn for Arizona when cold weather strikes us in other regions where we may be located.

In mind and heart we live with you daily. The severe trials of China bear heavily upon us. We grieve over the wounds of war that cause suffering to such multitudes.

## A TRAVELOGUE

Tachienlu, Feb. 38.

BY TIBETAN.

Dr. Peach drove me down in his car and saw me safely on board the B. & I. steamer Tairea. I was sorry to leave Penang and the kindly home of this very friendly doctor but I had still a long way to go so must get on. Dr. Peach introduced me to an American lady on board, the mother of a missionary I had met in Singapore, and the wife of the secretary of the American Bible Society in New York. She was 'in charge' of a gang of American tourists who were travelling round the world and were now on their way to Burma and India. She had her hands full. For years I have tried to look after a gang of hooligans up here on the Tibetan frontier, and at times have secured a measure of attention and response, but that gang of well-fed tourists demanded some manipulation and called for all the patience this kind-hearted lady possessed. What to do with a gang of tourists who merely lived to eat was some problem; and how to keep them reasonably occupied between meals was another. Unless the day was carefully mapped out, and numerous programmes introduced, the wife of the secretary of the American Bible Society not only had her hands full but experienced something of a dog's life. The tourists, when they were not in port, ate and drank and smoked and lolled and slept and grumbled. Naturally she was on the look-out for bright ideas and one day a brilliant one seized her: why not get hold of this Tibetan missionary to entertain the gang of tourists? Brilliant! We had frequently had chats together and she told me something of her troubles. Could I help her? Yes. So it was all arranged. How long could I entertain them? Hours! Splendid!

Fortunately I had a complete outfit of Tibetan curios, including a prayerwheel, a dzamba-bowl, numerous silver knuckledusters, ear-rings, and an assortment of trinkets. When the gang was lined up and had surrounded itself with an aroma of cigar smoke, Tibetan was called up on to the wide, spacious deck. I had no difficulty whatever in beginning, as tourist number one gave me a good start by asking if I had ever been to Tibet and what I knew about the place. Tourist number two introduced himself by asking what was inside that small barrel (the prayer-wheel). Tourist number three understood that Tibet was a closed country so how did I get in? Was I dealing in curios and what was my line of business? I started by introducing the subject of polyandry. These tourists may have looked stupid but they knew when to keep their mouths shut. The look on their

faces gave me the impression they were not quite sure whether polyandry was the name of a town or a young Tibetan lady. I was now on my own ground. However I had been wisely informed that wealthy tourists, especially those travelling round the world, spent a good part of their time asking and answering questions. I was more or less of a tourist myself so I sympathised with them. I knew they were far too wealthy to listen to a missionary, even one from the Land of the Lamas, so I frequently paused to give them time to ask questions.

The New York lady, when she saw someone looking bored and losing interest, very judiciously carried the wanderer back into the fold. Unfortunately these tourists were not roped in and the wide, open deck was all before them, and all they had to do when they felt like it was to rise and proceed in the direction of the bar. However I was determined to help this American lady all I could. Her husband was a friend of T. Torrance and T. Torrance was a friend of mine. The short introduction on polyandry gripped their attention and from that I went on to the dzamba-bowl. Tourist number four wanted to know the nature of the wood and if the lining was genuine silver. But the *pièce de résistance* was the manner in which the nomad cleaned his dzamba-bowl. With my long tongue I showed the wealthy tourists how a Tibetan cleaned his own dishes after every meal and where he stacked them when he was finished. The nomad's menu had its own appeal. A description of the rancid, hard-smelling yak butter 'yueh-chiu-yueh-hao' nearly gave me the floor all to myself. I told the tourists that the Tibetans had an idea that the older the butter the better it was; one of the greatest honours a lama could pay you was to bring out the oldest pat he could lay his hands on. A description of a Tibetan meal then followed: Dzamba and butter-tea, three times a day and 365 days a year; and the nomads were quite healthy. "I would like to ask our friend, can you drink that stuff?"

I started turning my little prayer-wheel, and repeating "Om-mani-pad-me-hum." "What language is that?" "That's Tibetan." "Did you learn the language at school before you came out here?" Before I had any time to answer any of these questions the tourists were making attempts to turn the prayer-wheel. Others were handling the dzamba bowl and some were trying on the knuckledusters. And it came to pass when these things were ended the lecturer continued his discourse. The New York lady in charge of the party began to wonder how long I could keep this up. Poor thing, she did not know how much I was enjoying myself. Man's chief study is himself, and this includes a gang of wealthy tourists. I took the prayer-wheel to pieces, showed the

audience the enclosed lama prayers, explained the idea of each revolution, stuck the wheel together again, and gave them a long story about "Om-mani-pad-me-hum." I told them about the nomads praying hard and fast and long and night and day and how they utilised the elements to help them in this work of prayer. They seemed quite interested in the prayer-wheels turned by water and those turned by wind and those turned by hot air. By this time they had become very much interested in the Land of the Lamas and were quite prepared to listen to all I had to say.

From the prayer-wheel I went on to the different names by which Lamaland was described, namely: The Roof of the World; The Forbidden Land; The Great Closed Land; and the Land of the Lamas. A description of one of the large lamaseries and the daily life of the lama brought forth numerous questions. The nomad's sheepskin garment forming his dress by day and his bedding by night was much appreciated and helped them to understand how he was under no necessity to change his clothes for ten or twenty years. With this wide, spacious sheepskin I showed them just how the nomad carried his belongings, packing all kinds of things inside his garment, and sometimes carrying therein the smaller members of his family. Tibet being a cold country the people seldom washed, and to keep the skin from cracking, I told the tourists they sometimes rubbed their bodies with this rancid, hard-smelling yak butter.

The life of a hermit stoned up in a solid building, with no means of exit, interested the travellers. The purpose of this, namely, that Nirvana might be made absolutely certain, was also explained. I had a handy little picture of the Wheel of Life with me and this with all its ramifications was slowly discussed. At this point the Wheel of Life was carefully examined by the tourists and further questions were asked. "How did the Tibetans bury their dead?" Exactly! Some bodies were buried; some were burned; some were cut up and fed to the birds; some were thrown in the rivers; and others were carried to the tops of the surrounding hills and left there. Among the bodies buried were those of high lamas and Incarnations. The great Litang lamasery with its 3000 lamas and its gold-covered dome reflecting the morning sun created some interest. Naturally!

A long but pleasant lecture was brought to a close by showing the tourists the Tibetan salutation. I gripped my right ear with my right hand and stuck out my tongue as far as I could get it. This, I explained, was how the Tibetans greeted each other. I carefully gathered up my belongings while the travellers lit more cigars. I was giving a lecture one night in San Diego and at the conclusion a gentleman and his wife slipped some notes into my astonished

hand: "Do you remember that day you gave the talk on the B. & I. steamer Tairea?" "Yes, quite distinctly." "Well we were there." "Good night." It's a big and a wide world, so we mustn't be too hard on the wealthy tourists!

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## JAPANESE RULES OF THE ROAD.

Japan has her rules of the road, not phrased as are our own, but very much to the point. The rules are issued in English also, for the use of British tourists.

The first rule reads: "At the rise of the hand of the policeman, stop rapidly; do not pass him by, or otherwise disrespect him."

The second: "When a passenger of the foot hove in sight, tootle the horn trumpet to him, melodiously at first. If he still obstacle your passage, tootle him with vigour and express by word of mouth the warning, Hi, Hi!"

The third is touching: "Beware of the wandering horse that he shall not take fright as you pass him by. Do not explode the exhaust box at him. Go soothingly by or stop by the roadside until he pass away."

The fourth also has its pathos: "Give big space to the festive dog that makes sport in the roadway. Avoid entanglement of the dog with your wheel spokes."

Here is an awful warning against skidding: "Go soothingly over the grease-mud; for there lurks the skid-demon. Press the brake of the foot as you roll around the corners to save the collapse."

(We are indebted to Frank Smalley)

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## THE ANSWER

Says Tom to Bill, "You see this shoe?

I'll say it needs repairing!

That's what my life was needing, too,

Before I started sharing!"

Says Bill to Tom, "D'you mean you share  
Everything, always, everywhere,

With everyone you meet?

Or do you publicly confess

Your sins in meetings, and the Press?

Why, Tom, I'd just as soon undress

In daylight, on the street!"

"No, Bill," says Tom, "I had to find  
A friend who cared, but wasn't blind,  
And tell him what was on my mind,

And tell the truth unvarnished.

Just how I failed - and bluffed so well,

And how I gave the neighbours hell,

Then crept into my little shell

With dignity untarnished.

## THE ANSWER

And when I'd got that off my chest,  
Then God came in and did the rest,  
I let Him mend the life I'd messed,  
And let Him run it for me—"

"And now," says Bill, "you sit and wait?  
Throw up the sponge and trust to fate?"  
*That sort of game would bore me!"*

Says Tom, "Why, it would bore me too  
To sit around all day and stew,  
But here's a life-size job to do—

*This programme rings a bell!*  
For since I've straightened out the past  
I find my mind is clear as last,  
I get my work done twice as fast  
And change my friends as well.

Just think, Bill, what it will be like  
In industry, where workers strike,

Or bosses force a lockout,  
When workers and their boss decide  
To build a new world side by side,  
And pocket all their injured pride,  
And take class-hatred for a ride,  
And give their fears a knock-out!

It only needs one fellow (who  
Might just as well be me - or you)  
To do the things God tells him to,  
Admit that there's a point or two  
On which he's wrong—and first a few,  
Then lots of folks will take his cue,  
You'll get a Deal that's really New  
As nations join in putting through  
God's plan of reconstruction,  
Instead of sending sniffy notes  
Or flying at each other's throats  
In crazy mad destruction."

Says Bill, "But what if folks won't share?"

Says Tom, "You find them everywhere,  
Pale with anxiety and care,  
In Cabinets and law-courts they're  
Still looking for an answer.

In padded cells they stamp and shout,  
On battlefields they fight it out,  
But still they find they can't cut out  
The hate that grows like cancer.

The schoolboy greed, the childish fears,  
Dislikes we've bottled up for years—

These things can wreck a nation.  
These are the things that lead to wars,  
But sharing heals the nation's sores,  
The nation's life-blood it restores  
To healthy circulation."

Says Bill, "Our country needs this now;  
And you and I, who care,  
Must jump in, boots and all—that's how  
We'll teach the rest to share!"

—From *Rising Tide*  
an Oxford Group Publication.

(We are indebted to Dr. Jessie Parfit.)

## WHITE DEER SUMMIT

(*A visit in Winter*)

DRYDEN LINSLEY PHELPS

White Deer Summit (白鹿頂 Pai Lu Ting) is a mountain six thousand feet high, which rises about fifty miles north of the city of Chengtu, on the mountainous edge of the Chengtu Plain. Three sides of this lonely peak are precipices of rock; the fourth side is a steep slope that leads down to the village of Ch'ing Kang Ling and the River of White Waters (白水河 Pai Shui Ho). Because of its unscalable walls and impregnable top, Pai Lu Ting was formerly a fortress, entered by three stone gates at the summit at the head of rocky steps. Whether it was occupied by frightened villagers in times of bandit ravages; or whether it was a robber fortress, is not clear. Probably the latter, for even today there still exists in the very middle of a terrible precipice on the north side a three-story robber den built into a cave. This retreat is now falling in ruins, but it is filled with the romantic past. The mountain is called White Deer Summit because, on the south precipice wall, in the configuration of rock and strata, stands the outline of a running deer: feet, head, and horns. On the mountain-top is a small temple; half-way up is the Old White Deer Monastery (老白鹿寺 Lao Pai Lu Ssu), and, at the foot of the mountain, on the valley floor just outside the village of Ssu Wen Ch'ang, stands the Pai Lu Ssu amid its waving bamboo groves.

Some fifteen or twenty years ago an American and a Canadian, roaming among the hills, discovered Pai Lu Ting and selected it as an ideal summer resort. During the years that followed, some twenty-two cottages have been erected on the top, to which a mountain trail has been built. A swimming pool and two tennis courts add to the pleasure of the summer residents. About ten years ago ten thousand little Yünnan Pai trees (*cryptomeria japonica* 榮楠栢樹) were planted along the paths and around the bungalows on the top. These straight trees have now grown skyward, with their red trunks and blue-green boughs, making of Pai Lu Ting a forested paradise. In the summer holidays, bungalow-owners and their guests look across many deep valley-chasms and blue distant ranges to the Tibetan mountains with their eternal snows eighteen to twenty thousand feet in elevation. The dramatic ragged sky-line of towering crags rises majestically behind eight-thousand foot Terrace of Heaven (天台 T'ien T'ai) over the valley. To the north stands Old Baldy (光光山 Kuang-kuang Shan) and the thirteen-thousand foot Nine Peaks Range (九峯 Chiu Feng) where an iron-tiled monastery clings to the precipice edge.

During the New Year holidays a friend and I decided to climb Pai Lu Ting, to see what it is like clad in the garments of winter snows. We sent our bedding-rolls and food-load a day ahead, and we rode our bicycles over a bumpy new automobile road to the village of Ocean-nest (海窩子 Hai O Tzu). This new road will connect the town of Pai Shui with Chengtu, for in that mountain village are extensive copper and coal mines. The new road is most picturesque, leading above the winding river through the foothills above Kuan K'eo. How our hearts thrilled, as we rode along from P'enghsien to Kuan K'eo, to see the misty mountains rising above the waving bamboos of the Chengtu Plain!

That first night we slept in the little chapel in Hai O Tzu, where the industrious pastors have planted a fine agricultural experiment station as an example to the farmers. The snow fell gently during the night. The next morning, leaving our bicycles in the chapel, we walked over cobble stones to the wretched little village of Ssu Wen Ch'ang, and thence began to climb the spiral paths of Pai Lu Ting, past the mountain huts and the coal mines. By the time we had entered the old stone archway of the Lao Pai Lu Ssu we had left all dark earth and greenery far below, and now we were walking on a silent carpet of ermine. Snow crystals hung in glistening magic from every twig and fern frond. Then up, up we toiled into another world - a world almost devoid of color and sound. For all was white, and all was stillness. Only a spot of intense color lay far below us now: the swimming pool, a rectangle of shining deep green jade. Later, on the very top, we were to see another brilliant flash of color: a tree which had not even yet amid the snow, lost its golden autumn leaves.

Four days we dwelt on this mountain top. At night we kept a roaring fire going in the fireplace of my bungalow and dried our frozen clothes; in the daylight hours we were out in the cryptomeria forest trimming the branches so that from our windows and porch we could see the vast ranges of mountains and glistening peaks. We remembered the lines which once I carved in a wooden panel and hung over our fireplace:

A House of Dreams untold;

It looks out over the western tree-tops,

And faces the setting sun.

On three of the days on top a thick veil of cloud and snow wrapped us round, as if we were in another world. But one day shone absolutely clear. The sky was a brilliant blue. The wild mountain ranges were all a gigantic wall of ice and snow, from the three lofty peaks behind Kuanhsien to the "Three Muffins" far to the east. It was a sight of stupendous magnificence.



During these days we employed carpenters and masons from the villages below to mend the eaves-troughs and bark shingles of the cottage. These men arrived late every day for their work, and left early. They used soft lumber, and did careless work. When I commented on this fact, my student assistant remarked that in only one of these many mountain villages was there even a lower primary school, and that these mountain people must grow up without any education or moral responsibility. Here is a fine task for many of our middle school graduates, and even for our university graduates: to go out to such villages and bring a new life of knowledge to these poor people!

The road home to Chengtu had, during the interval, been drenched by a deluge. It was a physically heart-breaking task to try to push mud-sodden bicycles through quagmires of slime covering the so-called motor-road. What a disgrace to the officials of these large cities of P'eng-hsien and of Chengtu that they have never built well this ancient North Road! Let us hope that the new road may be surfaced adequately. As we returned at midnight to the Union University campus, we remembered the lines of Robert Burns:

#### EPIGRAM ON ROUGH ROADS

I'm now arrived - thanks to the gods!--  
 Thro' pathways rough and muddy,  
 A certain sign that makin' roads  
 Is no this people's study:  
 Altho' I'm not wi' Scripture cram'd,  
 I'm sure the Bible says  
 That heedless sinners shall be damn'd,  
 Unless they mend their *ways*.

It is good for each of us to get away from his-too-familiar world in order that we may objectively see our daily environment, and see ourselves, from a new point of view. It seems unbelievable that, so close to this great city of Chengtu, there should be a marvelous frozen world of geometric icicles and softly falling snows. While I was on this journey a friend wrote and sent me a poem. It so perfectly describes the experience that was ours that I shall quote it here:

And you will go  
 Where there is snow.  
 —Where God has said his blessing  
 With his hand  
 Upon the evergreens.  
 And you will stand  
 In all that pure white silence  
 Knowing what it means  
 To love Him—  
 All your heart and soul and mind  
 Pouring itself into the Infinite.

You will be blind  
 With whiteness,  
 Deaf with silence,  
 Dumb with loveliness,  
 And lost, only to find  
 Yourself in God.  
 —For you will go  
 Where there is snow.

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#### DULLNESS AND MONOTONY—THE ANTIDOTE

"God is the author of, and God is variously reflected in, all innocent Nature as well as in all Supernature. He is the God revealed in high heroisms, in the sincere forgiveness of our enemies and eager acceptance of suffering, and likewise in the beauties of external nature and in the honesties and decencies of common human life; the God not only of the Alpine heights with the edelweiss and the alpenrose, but also of the Lombard plains with their cornfields and potatoes. The recognition of this brings much help in our prayers. For in prayer, it brings a tension, and also a relaxation. In both these movements of the soul, God can, and should be, envisaged—in the relaxation, the God of nature, the source of all that is wholesome and homely; and in the tension, the God of Supernature, the source of all that is ardent and heroic. We thus escape dullness and monotony—the subtle dangers of the spiritual life".

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E.M.M.S.

JOHN H. LECHLER.

These initials stand for the Edinburgh Medical Missionary Society which was founded in 1841, and has a three-fold work.

The World's need to-day is for healing of the body and soul, and so this society is trying to meet this need. Firstly, by training doctors, male and female, for work overseas. It has supplied just over three hundred to practically all the leading missionary societies, English, Scottish, Irish, Australian, Canadian, American, Danish, Dutch, German, etc. Over sixty doctors have gone out under the Church of Scotland; over fifty under the London Missionary Society; and over twenty under the Church Missionary Society; over twenty under the English Presbyterian, under the Baptist and the Methodist missions; over ten to the Irish Presbyterian; five to the China Inland Mission, and the rest of the three hundred to various missions. At the present moment, sixty-three are on active service, serving the Lord.

The number of students at present in training is thirty-five. There are also twenty-five Indian students (fourteen being women) who are receiving bursaries for training in their own land under missionary auspices, to qualify them for Medical Missionary Services in Northern India.

The Society provides funds toward fees required for

Edinburgh University or the College Medical Course. The average grant given is £35 - £40 a year, for five years. This grant is sufficient for the College course, but a little more has to be added for the University Medical Course.

Secondly, by maintaining hospitals in Nazareth and Damascus where it ministers to the peoples of Bible lands.

Thirdly, by carrying on a Home Medical Mission in the Cowgate of Edinburgh which was the first of its kind ever founded, and has since 1858 done yeoman service in a district supremely in need of help both bodily and spiritual. It forms a practical demonstration of Medical Missionary ideals and furnishes a glorious training ground for those who are training for similar work overseas.

Our work is to run a hostel for these medical students studying in Edinburgh and look after their physical as well as their spiritual needs. We have the wonderful privilege of acting as guides and counsellors to these young folk who are in training. Many are the spiritual problems that shake one as one has to go through a medical course, especially if the teachers are atheistic. Every one of us during our student days has many a difficulty to overcome and some of us can thank God for the advice and guidance given at a critical time. This is part of our work.

There are clinics to be taken, deputation work to be done to raise the necessary funds, a Quarterly Magazine to be brought out, the serving of the tables that is needful for such a work.

If any of you who read this know of any young folk who have surrendered their lives to God and are filled with God the Holy Spirit, and desire to serve Him in the mission field, and who are held up because of lack of funds, please advise them to write to us, for this society is established to help just these people to attain their goal.

There is another matter. We came into Chengtu and have been adopted into the family. Love has been lavished upon us by you, and by some who are now home on furlough. Our hearts are full of gratitude, and we can never make any adequate return for what we have so freely received. But we can try to pass on this kindness to others, and if any of you can possibly come up to Edinburgh on furlough, you will be most heartily welcomed. Edinburgh is a historical city and lies in a country that is full of history; also it is the seat of a University which has no mean reputation. So come to Bonnie Scotland and you will receive a real Scottish welcome.

The official address is:

The Edinburgh Medical Missionary Society,  
56 George Square,  
Edinburgh.

## ESTABLISHMENT OF THE WEST CHINA BRANCH OFFICE OF THE NATIONAL CHRISTIAN COUNCIL

Statement made to Szechuan Christian Council, May 17, 1938.

MABEL RUTH NOWLIN

It is now sixteen years since the National Christian Council of China was formed. These years have been marked by many changes both inside and outside of the church. As we look back upon them, we feel sure that the establishment of the N.C.C. in 1922 was part of God's good plan for strengthening His Church in China, and preparing for the present difficult days. We are grateful to God for His blessing and guidance step by step, and for His patience with us despite our slowness in learning that "in unity there is strength". The loyal cooperation of the churches through the years, their faithful effort and generous giving have made possible the work of the N.C.C.

Each of the church bodies represented here today has at one time or another contributed a secretary to the N.C.C. staff. This has been done at a sacrifice to the work of your own denomination, for the sake of the larger task of all the churches throughout the nation. The churches of China owe an incalculable debt to former secretaries from your denominations, such as, - Dr. Henry Hodgkin of the Friends Mission, to Bishop Roots and Mr. L. D. Ciu of the Sheng Kung Hui, to Dr. E. W. Wallace of United Church of Canada Mission, and to such secretaries from your ranks today as Dr. C. S. Miao and Dr. E. H. Cressy of the Baptist Mission, Mr. Ronald Rees of the English Methodist Mission, and Dr. W. Y. Chen of the Methodist Episcopal Mission. From your Szechuan field, the allocation of Dr. Hodgkin and Dr. Wallace was one of the great contributions of the province to the work of the church not only in China, but throughout the world.

While the years have shown success in many of the N.C.C. undertakings, they have also shown some disappointments and failures. At no point has the N.C.C. felt more keenly its failure than in the inability to extend to the churches of Western China the amount of help that you have deserved, and for which you have often asked. We all know that it was not lack of interest on the part of the N.C.C. that brought this about, but rather the shortage of staff and greatness of geographical distance. However these difficulties have not made the N.C.C. any less determined to find a way to give more help to the west than the occasional visits of overworked secretaries have been able to render.

During the past six months, it has again been demonstrated that "man's extremity is God's opportunity." When

events made it seem wise to establish some kind of headquarters in free China territory, the invitation of Szechuan Christian Council came, inviting the N.C.C. to establish an administrative center in Szechuan. At the meeting of the Ad Interim Committee of the N.C.C., held in Shanghai February 25, 1938, it was heartening to hear, in the midst of reports of church losses and destruction, the urgent request for the N.C.C. to launch out upon this new venture in West China. It came as a bugle call to the Christian forces, to "forward march".

After the reports given by Dr. W. Y. Chen and Mr. Rees, telling of their meeting with Szechuan Christian Council in January, it was voted that a Branch Office of the N.C.C. be established in West China, and that two secretaries be appointed to give full time to the work, while other members of the staff would give such time as they could. The main office of the N.C.C. will continue in Shanghai, as before. It was voted that Mr. T. H. Sun (Sun En San) be invited back to the staff of the N.C.C.; that he continue as Editor of the "Christian Farmer", and that he work upon the organization and promotion of cooperative work among the churches of the western part of the country; that since he would be working among churches of Kueichow, Yunnan and in Hankow area as well as in Szechuan, that Chungking would probably be the best place for his headquarters. It was voted also that Miss Mabel Nowlin be appointed to West China, with headquarters in Chengtu; that she represent the National Christian Council, the National Committee for Christian Religious Education, and to some extent the China Christian Educational Association, working together with the Szechuan Christian Council; that if circumstances permit, this appointment be for a period of two years. As expressed by the General Secretary, Dr. W. Y. Chen, "The idea of the N.C.C. is that these secretaries shall be 'mobile units', with their desks in their suitcases. The first six months or year will likely have to be spent travelling to the different centers, learning what are the needs of the churches, and exploring the possibilities for bringing together the people of various centers for cooperative working to meet such needs. Dr. W. Y. Chen was on his way to Szechuan the latter part of April when a telegram announcing the critical illness of his aged mother recalled him to Foochow. It is hoped that Mr. Rees may give some time to West China through June and July.

Thus we are making history this afternoon, as we consider together and with God, the plans for the organization of the first Branch Office which the National Christian Council has ever authorized. May the foundation be that of Christ Jesus, our Lord, such that the Kingdom of God in West China may be able to be built thereon.

## A SMALL FIRE

JOHN W. DUDDINGTON.

A small fire broke out in the church in Mienyang in September 1937, and it has been burning ever since. Like the fire in the bush where Moses first heard the voice of God, that burning has not consumed it, except some of the dross it had been harboring. Recently God has visited this church again, resulting in a further rise in the steady temperature of this fire - "to the praise of His glory."

This is how it began. Prayer was made by the church over a period of weeks for God's blessing on six days revival meetings to be held in the early fall: this increased in intensity till there were daily prayer-meetings in the church during the ten days previous to the revival meetings. A half-night of prayer was spent by the missionaries on the last night before the meetings, and once again half-way through the meetings, in order to allow God to begin "at Jerusalem" the necessary cleansing work. Do not all revivals, great and small, show that if the fire is to spread it must begin in centres cleansed from accumulated ashes? The Spirit of God said to us, "Get right with God, and do it now - at the Cross."

The "break" came about half-way through the meetings. Conviction of sin came to young ones and older ones, though the hardest hearts as usual were amongst the "old-church member" type of person. Numbers of nominal Christians acquired the kind of heart that God does not despise and is able to dwell with - the heart broken and contrite - and then personal work was done until midnight on more than one occasion; sins of long and short standing were put right (although there were some hard cases which were adamant to the end), the way of peace with God was clearly learned, and a "new song" was put in many a mouth - "even praise to our God."

After the meetings were over, the church vestry organized in connection with a diocesan "witness-week" - six bands of witnesses, two of men, two of women and one of students. Each band with its leader was instructed in the meaning of "witness" in its scriptural and evangelistic sense. The whole church was given leaflets to write down the names of at least three friends or acquaintances for whom they would pray daily and seek by friendship and invitation to bring them to their own group's meeting for witness. When "Witness Week" came along, there were two hundred or more people present at every day's meeting in church, and about half as many at courtyard meetings of witness. Men and women, young and old, educated and less-educated told briefly and simply how Christ had saved them - saved them from pride,

hardness of heart and hypocrisy, saved them from opium, gambling, and hate, from selfishness, temper, modernist unbelief, and constant failure, to live a "righteous and sober life." On the last day, - a Sunday, representative men and women were chosen to witness before the whole congregation in a church packed to over-flowing. On this day there were both morning and evening meetings, at each of which there were ten speakers - limited to five minutes each. At the close of the Sunday morning service, a brief outline of the way salvation was given and invitation to non-Christians who wished to be saved to stand up. Over a dozen stood up, their names were taken down, and classes for them were arranged.

It is now nearly a year since the revival meetings. Have the results been permanent? Praise the Lord! He has even added to the church, not "daily" according to the standard of Acts, but at any rate monthly, and sometimes weekly - those who are being definitely born again. There are "many adversaries" as is always the case when a work of the Holy Spirit has manifestly begun, and there is still much ground to cover; the writer hopes that this article will at least produce some fellow-workers in prayer. "Brethren pray for us."

In addition to readiness to service, shown in Sunday Schools and in a love for the Word of God shown in Bible classes, there are two marked permanent results. The first is the most noticeable in the Wednesday prayer-meetings. Well-attended, as soon as this gathering is open for prayer, a stream of Spirit-inspired prayer goes forth. The prayer is definite and we see answers to our prayers. Secondly, the pocket strings of men and women have been loosed. Generous offerings come in for every need - and from some surprising quarters. There is probably no sounder practical test of the spiritual life than this. To God be the glory! - and to the so-called "old-fashioned" Gospel of His grace - the ever-new and only instrument for the making newly fashioned churches.

#### A VERY GREAT DISCOVERY

"One of the greatest discoveries a man can make is to awake to the fact that the power with which he has to do his work is not his power at all, and that consequently his own sufficiency, his past experience and his present feelings may be disregarded and his whole reliance placed on the unchanging forces of truth, goodness and love which he may allow to work in and through him. The scale by which the possibilities of his achievement are measured is thus entirely changed."

O live in us this day,  
O clothe thyself, thy purpose yet again  
In human clay:  
Work through our feebleness thy strength,  
Work through our helpless poverty of soul  
Thy grace, thy glory and thy love.

Oldham, Devotional Diary.

## THANK GOD OR THANK YOUR STARS?

*"Blow, winds and crack your cheeks! rage! blow!—  
Crack nature's moulds, all germins spill at once  
That make ungrateful man."* —King Lear.

The wife of a well-known christian in West China was picked up as a baby from the street and taken into a Christian orphanage. She was given an education such as not one in ten thousand girls received in her day. Friendship, not to say love, was the atmosphere in which she grew up. Her subsequent conduct has been far from conspicuous in the matter of gratitude.

The Student Loan Fund of one mission in West China is all but depleted, and that long before its time. It might be carrying on its beneficent work to-day, but a number of borrowers feel justified in refusing to repay their loans. Some of these men are getting from ten to twenty times more money than they would have done had the Loan Fund not come to their help. So much difficulty has been experienced down through the years in collecting debts that all but a majority of the mission have been convinced that there is not a sufficient sense of justice, not to say gratitude, to warrant this sort of help to students.

There are missionaries at home to-day because the sharp tooth of ingratitude struck a vital nerve in their souls. As it would seem, some missionaries still in China continue their work with such a fear that they may be taken in that the genial current of their souls is chilled if not congealed. Others, perhaps of warmer temperaments, draw comfort from the idea of "bread cast upon the water", and hope rather unexpectantly for the best. According to Mr. Donithorne's article, Chang Shien Chong took a rather more forceful attitude toward ingratitude. "Kill, kill, kill!"

### IT MAKES A DIFFERENCE.

It is not the hope of the editor in a few words to deal with this great subject, with the prevalence in human society, or in Chinese society, of gratitude or ingratitude. He has no hope to confound cynics, nor to give a breath of realism to fond hearts who see only the best in the people with whom they meet. His simple contribution is the suggestion that it makes a very great difference whether people thank God or thank their stars.

To thank one's stars, one's luck or one's fortune, one really has no objective upon which to express one's gratitude. One can only sharpen one's wits to discover the happy accident which has brought one good fortune, and to see how it may happen again. If one may prostitute a great word, one may say that such a person "worships" a "robot" god.



On the other hand, when as a Christian, a person recognizes his blessings as coming from God, Our Father, the consequences are very different. One is not so concerned with how one may have these blessings repeated as one is to enter into a fellowship and enjoy the friendship, to share the joys and sorrows of One who is giving His life for the world.

The question of gratitude bristles with difficulties. Like happiness, if one sets one's heart upon it, one cannot get it. Automatically one gets its opposite. The very desire for it blights it. Again, until the occasion for its expression comes, one has no means of detecting its presence. There can be no sure test for gratitude except that which actual experience gives to us.

If our contention be correct that gratitude finds its best soil in the belief in God as we know him in Jesus, we may make the following deductions:

1. With a decline in faith, or better with a deterioration in the object of our faith, gratitude will decrease. If "god" comes to mean simply a matter of dialectic, we may look for a return of the ice-age in our social relations. War will be considered normal.

2. Gambling, which is largely a matter of handing one's life over to one's stars, will be very bad for gratitude. A thesis on this subject would be enlightening. It is a curious social phenomenon that we should have sweepstakes for hospitals and other charitable institutions.

3. Philanthropic work should be personalized as completely as possible. In many cases, our assistance to students related them to a committee or to a set of regulations rather than to the (in many cases) warm hearts which sacrificed to contribute the funds.

4. Parents should not write contracts with their children, requiring them to return the money used for their education. This is to change one of the most intimate and dearest of human relations into a legal or documentary matter, and surely militates against gratitude.

5. With all the need we see round about us, we should study to base such assistance to others as we can give not simply on the fortuitous meeting of importunate beggars. We should study how our assistance may lead people to thank God, not ourselves. St. Paul has a great sentence: I thank God on every remembrance of you.

Contributions on this subject will be welcomed. The following subjects are suggested:

Buddhism and Gratitude; Confucius and Gratitude; Gratitude in a Scientific Age; Gratitude in an Age of Reason; How to Meet Ingratitude.

## THE WAR AND THE OPIUM PROBLEM

(THREE EXCERPTS FROM A PAMPHLET "JAPAN'S  
NARCOTIC POLICY IN CHINA")

1. *An Extract from an interview granted by Madame Chiang Kai-shek to Reuter's correspondent at Nanking and reproduced in Shanghai papers.*

"THE crime that has been, and is again being perpetrated against China is a ghastly one. Nor did the present invasion come without a warning. For years, the world knows well, it has been in course of preparation, and the insidious and dastardly nature of some of the steps taken to make the rape of China easy and effective has been reported to Geneva and been reported in the press.

"Just contemplate the terrible and loathsome efforts of Japanese and their agents to drench a land with opium and narcotics with the primary object of so demoralizing the people that they would be physically unfit to defend their country, and mentally and morally so depraved that they could easily be bought and bribed with drugs to act as spies when the time came in order that their craving might be satisfied.

"The Japanese worked with diabolical cunning in this direction, and we find spies in various parts of the country doing the bidding of their drug-providing masters. They have them around, and on the route, to air fields giving signals with lights and by other means to enable the bombing planes of Japan to come with their loads of death and destruction and spread them broadcast. And we have them in higher places in North China traitorously acting as puppets so that the Japanese can claim that the will of the people demands this and that region to be autonomous.

"If ever humanity was confronted with a horrible crime it now has one to contemplate, and when the so-called 'free citizens' are assembled by the Japanese to parade in alleged support of their schemes, the world witnesses not a procession of men but a parade of drug-steeped unfortunates who know not what they are doing. But Geneva knows the tragically sordid story and so do the Governments of all countries. And they know what has followed, and what has led step by step, to all the killing and suffering now going on. So what is left for me to tell the women of the world?"

2. It would be exaggerating the case, perhaps, to describe opium as the major factor in Japan's continental policy, but it is at least an important one. Guns, tanks, and airplanes can take a city but they cannot keep it in good order. Opium can, at least according to the Japanese Government. Where military force ends, there moral debauchery begins. The

Japanese military, in their intense fear of revolts on the part of the Chinese populace, employs poison as the most effective and even lucrative means of "pacification." They could not, if they would, kill all the Chinese people who have fallen into their hands. They could not afford so many bullets. Opium alone can kill the people by degrees and, what is more, swell revenue. In a land of opium-smokers peace will reign,—peace which the foolish States are seeking but will never quite succeed in getting. Yet the Japanese army brings with it the "message of peace" wherever it goes!

Logically, after every conquest, the Japanese army begins to lay this foundation of peace. For instance, the notorious opium-smuggler, Lin Cheh-Min by name, has recently been appointed what is called minister of education in the so-called "ta-tao" administration, the bogus government, which the Japanese military have set up in Nanking. That appointee knows everything of opium and nothing of education. Perhaps his educational policy is one to educate the populace to the "benefits" of opium. He is, in fact, in charge of the whole opium business in the Japanese occupied areas along the Nanking-Shanghai Railway. He and his Japanese wife have their opium headquarters at the New Asia Hotel, Hongkew, Shanghai, and from there issue opium orders, appoint opium officers, and now and then consume free opium. The Japanese military demand a monthly opium revenue of \$5,000,000, and it is the pious duty of the minister of education to see that the sum be supplied without fail.

In plain language, Japan is carrying on an opium campaign against China's anti-opium campaign. The Japanese military believe that the pipe is more helpful and powerful than the gun in maintaining order and peace. As things are at present, there is perhaps little that can be done against the situation. The final word is to be said by the outcome of the war. If China defeats Japan, as she certainly will, every wrong will be redressed. "Where the Japanese army goes, opium traffickers follow", it has been said. But, when China emerges victorious, Japan's soldiers and traffickers will all sail for home.

3. "Last week I revisited Changli (Hopeh), of which I made a detailed survey in March 1935. It has a self-respecting population, a public spirited mayor, and an excellent long established mission school, hospital, health centre, and agricultural centre. Since the setting up of Manchukuo, all this area which includes Shanhaikuan, Lanhsien and Ching-wantao has been invaded in increasing numbers by peddlers of poisonous drugs; but no other town was so well conditioned to resist the evil. The traffickers could find no one inside the city walls willing to rent them a shop. They ensconced themselves therefore in shanties just outside the walls. They

ignored the mayor's request to close down their antisocial activities, their pawn shops, gambling dens, brothels and theatre, each of which enticed the country people to contract the drug habit. They merely answered that they were Japanese citizens and therefore had no need to obey Chinese law. The mayor's authority extended, however, over any Chinese they might employ, and his police eventually caught one such, confiscated the drugs he was carrying and imprisoned him. The next day the mayor found himself held a prisoner in his own office by armed ruffians who demanded the value of the drugs—2,500 dollars—and the release of the Chinese employee. He had to make payment out of his own pocket before they let him stir.

"On one occasion a consular raid was carried out by the Japanese, but the traders grew more numerous in spite of it. After a time another illegal and lucrative trade attracted their attention; as Changli is only ten miles from the coast, it became a convenient centre for smuggling. Fifteen hundred carts were in constant use between the coast and the Changli railway station. So valuable were the cotton and oil and other goods stored there that in 1936 a machine gun was set up on a raised platform above the station to protect it. The railway company received 300,000 dollars during the year from freightage of smuggled goods belonging to one firm alone.

"I was glad to see that Changli folks are still successful in keeping the drug traffickers outside the city walls. There they continue their trade unchecked, though many have gone to follow the army and find new markets among the conquered Chinese. A new feature which was introduced in 1936 was a series of shops and sheds built up against the wall. There are two pictures of the South wall and its South-east corner, showing the line of sheds and shops (about 300 yards long) which have been put up in the last year or two. About every other one is used as a hospital where patients can get drugs in any quantity."

MURIEL LESTER.

---

All splendid things are gently made  
There is no hurry for the tree  
To build his tower of brown and jade,  
To spread his little patch of shade,  
His splendiddness builds patiently.  
The seedlings need all summer through  
To fashion every flag and rose,  
To drink the morning's cup of dew,  
To perfume evening's languid blue—  
Their loveliness unhurried grows.  
All splendid things and lovely are  
Built slowly, surely, from the start—  
The tree and field, the evening star,  
And your dear friendship in my heart.

We are indebted to our University Correspondent.

## DOWN RIVER NEWS

The Department of State announced on June 3rd that Japan has agreed to meet almost all of the demands for the restoration of American property in China to its rightful owners, and she will not hinder the return of Americans to their properties in the ports. A Domei report of the same date states, "Japan has no intention whatever to deprive Americans of the ownership of their property in China", but adds there are probably special circumstances in Nanking which compel Japanese military authorities to hold foreign property. There are still, however, several important requests which the Japanese continue to reject flatly: (1) Permitting any business men to go to the interior despite the booming of Japanese business in the closed areas; (2) Guarantee evacuation of the occupied mission property upon the missionaries' return; (3) Reopening of other cities besides Nanking; (4) Unlimiting the movements of Americans in the interior except in genuine military zones; (5) Unlimiting the return of missionaries to those places where they were previously stationed in the interior; (6) Reopening the Yangtze River.

Further details of the condition of buildings and property in Nanking have been received. A house to house survey of the damage done within the city has revealed that only one percent of the destruction was caused by the one hundred and twenty air raids on the city and the four days of siege, the remaining ninety-nine percent was the work of the invading army during the first month of occupation. National central University has been continually occupied by soldiers. None of the buildings have been directly burned, but most of the window frames and floors have been used for fuel. Part of the equipment and books that were left behind have been taken away. The doors of the inner vault of the Palace Museum Stackroom are said to be intact though the outer doors have been broken open. An attempt was made to force an entrance in September, probably by irregular groups of soldiers. The National Geological Survey and the Engineering Reference Library are apparently intact. Two truckloads of specimens from the Science Society of China were taken there under the direction of a friendly Japanese scientist, who permitted Miss Vantrien of Ginling College to remove the other biological specimens to the college.

Strenuous public health activities are being carried on in Nanking under the auspices of the International Red Cross with the cooperation of the University Hospital. Free smallpox vaccination was given in all the refugee camps of the International Relief Committee and a few other centers. Over 12,000 people were vaccinated within one month. In

March typhoid-cholera inoculations were started. Three clinics were opened up in the city and by May 16, 15,644 injections had been given. It is planned to give at least 1,000 diphtheria prophylactic injections in the near future as there is sufficient material to carry this out. The three clinics are to be continued as half-day clinics with very small registration fees and free treatment when the patients cannot afford this charge.

### UNIVERSITY BOOK CLUB

Accession List from May 15th to June 15th.

Wells, H. G.	The Croquet Player
Roberts, K.	Northwest passage
Phillipotts, E.	Dark Horses
Henry, W.	Richard Jefferies
Perry, J. D.	Murder Walks the Corridors
Golding, L.	In the Steps of Moses the Lawgiver
Steinbeck, J.	Of Mice and Men
Norgales, M. C.	And in the Distance a Light....?
Lane, J.	Sir Devil-May-Care
Davenport, M.	Of Lena Geyer
Silone, I.	Bread and Wine
Housman, A. E.	More Poems
Bottome, P.	Private Worlds
Bridge, A.	Enchanter's Nightshade
Bachelor, I.	Father Abraham
Aston, G.	Secret Service
Anonymous	Albert the Brave: King of the Belgians
Graham, H.	Private life of Gregory Gorm
Gurney, E.	Elizabeth Fry's Journeys on the Continent 1840-1841.
Bauer, L.	Leopold the Unloved
Tuohy, E.	Craziways, Europe
Munz, S.	King Edward VII at Marienbad
Birmingham, G. A.	Pleasant Places
Heinrich, J. C.	Psychology of a suppressed people
Snow, E.	Living China
Gibbs, P.	Great Argument
Faulkner, W.	Soldier's Pay
Punshon, E. R.	Death of a Beauty Queen
Saltmarsh, M.	Highly Unsafe
Maxwell, W.	They Came Like Swallows
Horler, S.	Heart Cut Diamond
Horgan, P.	No Quarter Given
Wheatley, D.	Murder off Miami
Sewell, J. P. C.	Personal letters of King Edward VII.
Zappa, P.	Unclean! Unclean!
Prince, H.R.H.	Memoirs of H.R.H. Prince Christ-opher of Greece.
Boreham, F. W.	The Drums of Dawn
Wallace, E.	"Bones"
Munthe, A.	The Story of San Michele
Footner, H.	The Shanty Sled
Orr, J. E.	Prove Me Now!
Abraham, J. J.	Night Nurse
Sizeranne, R.	Beatrice D'este and Her Court
Harding, P.	The Corner of Harley Street
	Alice W. Lindsay, Secretary

## MR. AND MRS. CHAPMAN LEAVE CHENG TU

DOROTHY MCKENZIE

When word came that the Chapmans were to leave at once, the community received a great shock. Owing to the illness of Mr. Chapman's brother, they are leaving for Australia. They are not to return to Chengtu but are going to live in Kunming where they are to do educational work for their mission.

The woe-begone expression on the boys of the Canadian School showed more expressively than their words what they felt about Mr. Chapman's departure. He has left to Mr. Stinson, his successor, an enthusiastic troop of Scouts and Cubs. Mrs. Chapman has done a wonderful piece of work in the library at the Canadian School. She has given valuable aid to the pupils in the use of the library and has done much to stimulate interest in it. We shall miss her very much next fall when the time comes round for the five o'clock lectures in art.

On Saturday afternoon, June 18th, many members of the community gathered on the lawn at the Canadian School to say goodbye to Mr. and Mrs. Chapman. The Boy Scouts and Cubs presented their beloved Scoutmaster and his wife with a lovely silver pie-knife. Mr. Chapman made a very fitting reply. Mr. Walmsley and Mr. Stockwell expressed their appreciation and that of the community for all that the Chapmans had done.

We shall all miss the Chapmans. Our best wishes go with them on their journey and for their work in their new station. What is our loss is Kunming's gain.

### THE WEST CHINA MISSIONARY NEWS

Editor-Homer G. Brown

Business Manager-

*Subscription Rates.* In China, Mex. \$2.00 per annum, from July 1st, 1938, postpaid. Abroad, Mex. \$2.50 per annum, postpaid; \$1.10 in gold if remitted from U. S. or Canada, 4/6 if remitted from England.

Approximately four hundred copies of the News are published each month. Of these, just under two hundred go to various parts of China. The rest go here and there all over the world.

#### *Advertising Rates in the West China Missionary News,*

Two pages with change of copy each month if desired	\$ 65.00
One page " " " " " " " "	35.00
Half page " " " " " " " "	18.00
Quarter page " " " " " " " "	10.00
Less than quarter page " " " " " " " "	6.00
Single insertions of quarter page or less " " " " " " " "	1.00

## THE UNION THEOLOGICAL COLLEGE

GEO. W. SPARLING

The Union Theological College will open classes on September 12th. Two new classes will be admitted, one which requires Senior Middle School graduation or its equivalent for entrance and a lower grade which requires Junior Middle School graduation for entrance. Already twenty new students have been accepted in these classes.

A few days ago we received word from Nanking Theological Seminary, that their Rural Church Department would come to Chengtu to cooperate with us in our college next year. Three Chinese teachers and Rev. Frank Price will come for this work. Our Board of Managers have written extending a hearty welcome to these teachers.

The presence of these teachers will furnish a wonderful opportunity for those who are engaged in Rural Church work to get the benefit of men of experience. In order that all who are interested may have this privilege, the Executive of the Board of Managers at a recent meeting decided to offer special courses throughout the year. These will consist of courses of six weeks duration two to be given in the autumn term and two in the spring term. It may be that some can remain for only one of these courses while others might wish to remain for two or more. Accordingly, it is planned that the teaching given shall be progressive and those who remain throughout the year will receive fresh teaching in each class. These classes are open to lay leaders as well as any who may be in church employ. Courses will be given in Bible teaching and rural church work. There will be a registration fee of two dollars for each course of six weeks and the student will be responsible for his board.

A suggestion has also been made to these teachers that Rural Church Institutes be held at certain points in the province throughout the year. We cannot give definite information concerning these until after consultation has been had but we would suggest that any workers in the province who would wish to have such an institute held, communicate with us and when the teachers arrive, we will discuss plans and procedure. They will probably be here by the end of August.

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I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

*Attributed to T. Carlyle.*



## UNIVERSITY NEWS

On June 20th fifty-three of our students graduated—nineteen in Arts, twelve in Science, thirteen in Medicine and nine in Dentistry. Four Loan students from down-river Universities also received graduation diplomas. One student was awarded the postgraduate diploma in Ophthalmology. There was a special Graduation Ceremony for students completing Extension Courses in Dyeing and Agriculture, 7 in the former and 29 in the latter. It is good to know that most of our graduates have already found positions in Govt. and Mission educational work, and in other spheres of service.

Work is commencing on a dormitory building for Ginling College, to house 120 students and staff members; it is located in the south-west corner of the University's plot of land immediately behind the Library. A residence to house foreign staff members of the University of Nanking is to be erected on Baptist Row, next to residence No. 6.

Miss Mary E. Streeter, Head of the Division of English Literature, has just left for furlough, flying to Hongkong, thence travelling via the ports and England. The best wishes of the Faculty go with her.

Mr. and Mrs. Chapman were summoned by air mail to return to Australia immediately to care for his brother during a serious illness. Mr. and Mrs. Chapman have informed the Cabinet that they have decided to accept the urgent invitation of their Mission to assist in developing secondary educational work in Yunnan, and therefore will not be returning to Chengtu after furlough. The University expresses appreciation of their services during the last two years and wishes them God-speed in the new sphere they plan to enter on their return to China.

Everybody will be very sorry to learn that Dr. H. G. Anderson has presented his resignation to the College of Medicine and Dentistry and through the College to the University, in order to accept the position of Medical Superintendent and Physician to the Church Missionary Society. The following is quoted from recent Minutes of the College:

"That this resignation be accepted with sincere regret, and that we record our appreciation of the very great contribution that Dr. Anderson has made to this College during the ten years of his association with it. This contribution has been threefold: academic, administrative and personal. Through the work of Dr. Anderson the place of tuberculosis in the academic and clinical life of West China has been placed upon a permanently high standard. Dr. Anderson's contribution to the general policies of this College has been outstanding, and his Christian character has left a deep impression upon both students and staff. The best wishes

of the College go with Dr. and Mrs. Anderson as they depart to take up their new work in London."

The University desires to express sincere thanks to Dr. and Mrs. Anderson for the valuable services they have rendered during their life on the campus; particularly to thank Mrs. Anderson for her valuable contribution to the development of the Department of Fine Arts. It is with real regret that the University finds itself in the position of having to accept the resignation of both Dr. and Mrs. Anderson. The best wishes of all will be with them in their new venture.

It has been a pleasure to have the four representatives of the World Student Delegation visiting Chengtu, during the past few days. Miss Mollie Yard, Secretary of the American Students Association, was particularly welcome, for she was born in Chengtu and spent the first years of her childhood here. The others were Mr. James Klugmann, Secretary of the World Student Association; Mr. Bernard Floud, representing the Student Committee of the British Youth Peace Assembly; and Mr. Grant Lathe, representing Canadian Student Youth.

The object of their tour of China is to tell of what youth and students of other countries have been doing for China at this time, to learn at first hand the truth about the Japanese invasion of China and the reaction of students and youth in both countries. On their return, they hope to make use of all they have seen and heard to help friends in the west to express in more concrete ways their sympathy with and interest in China's problems.

#### C.I.M. NEWS

Letters of dates about two months ago have been received from parts of Shansi. In one station, the lady worker has been able to return, after the city's occupation, to find that others who were there as refugees before have done such good work that there are between fifty and sixty new converts. She is able to carry on work in the city. In a neighbouring station, the three lady missionaries were, at the time of writing, the only women in the city. Work is almost at a standstill. No news for some months of stations in the south of Shansi, and letters sent to them from here are being returned.

Special meetings at Chongkingchow, taken by Pastor T'ien have had good results, a little group of students being among those who have been saved.

Mr. and Mrs. Purchas have gone on furlough. Mr. and Mrs. Liveridge have gone to Chefoo to visit their son before he leaves for Home. Mr. and Mrs. W.A.P. Martin, of Nanpu, are in charge in Chungking for the present. Mr. and Mrs. Beatty have arrived safely in Mowkung, and hope to be starting building there soon.

**Birth.**—To Mr. and Mrs. A. J. Lea, on June 6th, 1938, a daughter, Rosemary Grace.

Mrs. A. S. KERRY

## CHENG TU CITY NEWS.

Mrs. A. E. Best.

Miss Erikson has been in Sze Shen Sze a few weeks of June and early July helping to look after Miss Shearer at W.M.S. hospital. We are glad to report that Miss Shearer is recovering nicely from appendicitis operation.

Deaconess Stewart of Mienchow has been a visitor for a few weeks, previous to proceeding on furlough by way of Canada.

Miss Christensen spent a few weeks of June and early July at the home of Mr. and Mrs. A. S. Kerry, waiting until time to go to Kwanhsien, and preparing for special meetings to be held here in the Autumn. Her last series of special meetings were a great blessing to many, many of the Chinese, who were privileged to attend them.

Master Foster Stockwell prefaced his summer holiday by an acute attack of appendicitis. The offending member was removed and Foster is doing well. The hope is that the family may get to the hills in due time.

Miss Pearl Sprott and Miss Grace Dalton of Nancheng, Shensi, have been visitors in the city for a few weeks, before going to Kwanhsien.

Mr. and Mrs. Petro made a trip to Hongkong on business in June, and returned during the summer, bringing up with them supplies, stores etc etc etc.

Mr. Grishkoff has accepted a position as Head Mechanic in a new machine shop recently opened up by the Salt Gabelle at Tzeliutsing and went there during June to commence duties. Mrs. Grishkoff and the kiddies will follow in early July, as soon as they can find a suitable house to live in.

Mr. Erwin Delbrück, agent for the Bayer Pharm. Co. Shanghai, was a visitor at the hospitals during June. No business.

Dr. T. C. Tung, Head of the P.U.M.C. surgical department, and also for a time connected with the surgical department of Shanghai Medical College, arrived during June to live in Chengtu City. He and his wife and their two sturdy sons have rented a house on 14 Chun Ping Kai, near the South gate. Dr. Tung will take over the surgery of the hospitals, now when Dr. Lechler is leaving.

Rev. J.W.R. Stinson, a new missionary of the U.C.C.M., arrived during June and he and Mrs. Stinson have settled into the home of Mr. Plewman and are busily at work at Language Study. We welcome these two, and this new home, to our Sze Shen Sze family.

Mr. and Mrs. Bothnerby of the Salt Gabelle at Santai, spent a few days in June and early July visiting at the French Consulate.

The wedding of Alice Louise McFadden and Harley Deming Jenner took place in the Sze Shen Sze city Church on Friday afternoon, June 17th. They are both missionaries of the U.C.C.M.

The church was beautifully decorated for the occasion with palms, ferns, and branches of young bamboo. Against this setting stood out the stately Chinese Lotus flower in white and rose, the blue African Lily, baskets of gladioli in pink and white, a border of Shasta daisies, which also marked the guest pews.

Quite some time before the appointed hour, the church was well filled. Chinese school girls, from Fang Dsen Kai, where Miss McFadden had been a teacher, filed in, looking quite smart in their school uniforms. The ceremony was conducted by Rev. Homer G. Brown and Bishop Song, in both English and Chinese. After the wedding party had entered to the strains of Lohengrin's "Wedding March"—played by Miss Evelyn Ricker of Fang Dsen Kai, the congregation sang, "Holy, Holy, Holy". Scripture was read followed by prayer in Chinese by Bishop Song. The usual United Church ceremony took place, and Bishop Song gave an address in Chinese. He told the young

couple that married life was better than single, and that each year forward would prove better than the preceding ones. Mr. Brown reminded them that they had now kindled a new hearth fire which would be the centre of Christian influence. The congregation sang, "O Perfect Love", after which the wedding party retired to the vestry. During the signing of the register Mr. Douglas Sargent sang, "O Love Divine". Miss Evelyn Ricker of Fang Dsen Kai at the organ.

The bride was given in marriage by Mr. George M. Franck. She wore a lovely gown of white lace over white satin, locally made, embroidered tulle veil, and carried a sheaf of Chinese Easter Lilies. Dr. Helen Lousley as bridesmaid was becomingly gowned in pink crepe and carried pink gladiola. Little Eleanor Williams as flower girl, wore a toe length frock of blue crepe and carried a nosegay of summer flowers. Dr. Campbell was best man and the ushers were Dr. Mullett and Rev. John Stinson.

After the ceremony, the ladies of the W.M.S. gave a reception at Fang Dsen Kai, city, for the bride and groom. The rooms and garden were bright with summer flowers. The guests included the missionaries of the community as well as many Chinese pupils and friends.

The bride and groom are summering at Mt. Omei, following which they will take over the hospital work of the United Church of Canada Hospital at Fowchow,—in which work they are both well qualified to serve the Mission, and the cause of suffering humanity, under the United Church of Canada.

Miss Galbraith of the Y.W.C.A. at Changsha, visited the city recently. She had made a visit to Sian, Shensi, to get first hand information of the educational activities of the Communists. She was greatly impressed with what she saw there. She gave an address to the city community while visiting in Shan Si Kai—telling of her impressions.

The correspondent for Chengtu City News leaves during mid-July for furlough. Her address, until the arrival of Dr. A. E. Best in the spring of 1939, on furlough, will be Caron, Saskatchewan, Canada, at the home of her sister, Mrs. Harry Powell.

Edward W. R. Best, after successfully completing Sr. Matric. subjects, those on which he wrote here, leaves with his mother for Canada. His address for the next year will be Llewellyn Hall, Oshawa, Ontario.

### ALGEBRA IN MISSION WORK?

"I remember when we were talking about a University (West China Union University—to be), Dr. Sutherland had a talk with a rich man in Toronto about the enterprise. The man said, "What do you mean, Doctor? Do you mean you have to bribe these young Chinese to listen to the Gospel by giving them an education?" For a few seconds Dr. Sutherland was puzzled how he should answer, but said, "Well you understand when they become Christians they want an education and we want them to be educated. Otherwise we will have to continue to send out missionaries at heavy expense, whereas if we can educate Chinese to be preachers, it will be much cheaper." But the Doctor's bid for this man's goodwill did not satisfy him. I remember he said, "But what are you going to teach them?" The Doctor replied that anything that was good to teach Canadians would be good to teach Chinese. Then the man said, "Are going to teach them algebra? Who's going to translate algebra into Chinese?" There you see how hard it was and how hard it is to make people understand what it means to lead Chinese to Christ and to educate and train them for His service."

—In a letter from Dr. F. C. Stephenson, Toronto, Feb. 18, '38.

## Regulations Concerning the Opening of The Theological College, Autumn Term, 1938.

1. Classes will open in the College on Monday September 12th.
2. The Entrance examination will be held immediately preceding the opening of the term and will begin on Wednesday September 7th.
3. The subjects for the Entrance examination are as follows:—  
 Senior Class.—Chinese Language, English (Optional), Chinese History, World History, One Science subject (Mathematics, Physics or Chemistry), Old Testament, General Knowledge of Contents; New Testament, General Knowledge of Contents.  
 Junior Class.—Chinese Language, Chinese History, Old Testament, General Knowledge of Contents; New Testament, General Knowledge of Contents.
4. Students should bring credentials from their District Church giving a record of their work and stating that they have been regularly appointed to attend college. They should also bring money for their fees or a guarantee that these fees will be paid.
5. If the student's medical certificate has not been already presented it should be brought and handed in at the time of registration.
6. The student should bring two photographs of himself or herself for our records, size about two inches by one and a half inches.
7. Dormitories will be open for the accommodation of students by Monday September 5th.

GEO. W. SPARLING, *President.*

### THE BUSINESS-MANAGERSHIP

The News has had the unhappy experience of losing two very capable Business-managers. With the April number, Mrs. Lechler completed a year of service, while Mrs. Chapman had just completed two months when her departure for Australia brought her service to an end.

Mrs. Lechler showed by her management of the News that she has the secret of happy and successful living. She had a full programme without this addition to her work. However, she took it on, and let it stir her imagination. Writing folk in New Zealand, Saskatchewan, New Jersey, Birmingham, Texas, New South Wales, Geneva, and where not-she wandered the wide world over, enjoying the consciousness of a soft of fellowship with lovers of China scattered a hundred times farther apart than from Dan to Beersheba. Also she put sufficient work into the task to attain some little success. True, some subscribers, even of the News, are a bit adamantine financially, and did not respond to any stimuli which she saw fit to apply to them. But people do run into peculiarly difficult situations, and sometimes the Post Office should take a little of the censure which Business-managers would like to express in some direction.

To the Publishing Committee and to the editor, it was a real satisfaction to see the financial problems of the News in her capable hands. We wish she could manage it from Edinburgh.

The Publishing Committee, perhaps especially Mrs. Lechler, was very happy at Mrs. Chapman's readiness to take up the work. She gave promise of finding the same satisfaction as did her predecessor, and of piloting the News into the calm waters of financial security. The News joins with others in regret that the Chapmans have left Szechuan, and with warm wishes to them on their furlough and in their new sphere of work - in Kunming.

As yet, we have no one to take this work. Will some resident of Chengtu volunteer?

## AN ANNOUNCEMENT OF THE SUMMER COOPERATIVE INSTITUTE UNDER THE AUSPICES OF THE COLLEGE OF AGRICULTURE, UNIVERSITY OF NANKING

1. Purpose - The purpose of this Institute is to train rural workers in the organization and management of rural cooperatives by lectures and discussions of practical cooperative problems and other related subjects.
2. Number of Members - The number of members to be admitted is temporarily limited to 40.
3. Date - July 22nd, to August 14, 1938.
4. Place - It will be held at the University of Nanking, West China University Campus, Chengtu.
5. Qualification of Members:—
  - (1) Those who are not younger than 20 years of age, and brought up in rural districts and with middle school education.
  - (2) Those who are participating or planning to participate in the cooperative movement.
6. Date for application - Applications for this Institute are to be sent in as soon as possible by the applicants. No applications will be accepted after July 20th, 1938.
7. The procedure to make applications:
  - (1) Those who wish to join this Institute must secure the application blanks and recommendation statements from the Department of Agricultural Economics, University of Nanking, Ching Lien Hong, (狀元街青蓮巷) Chengtu, and fill them in and send back with registered mail.
  - (2) The certificates of admittance and further information will be sent to the applicants after the applications are inspected and approved by the Institute. If the applications are more than the limited number, the decision of approval will be made according to the recommendation statements and the date of application.
8. The following subjects will be given in this Institute:
  - (1) General Agriculture
  - (2) Rural Problems
  - (3) Cooperative Credit
  - (4) Cooperative Marketing
  - (5) Cooperative Accounting
  - (6) Discussions, Practices, and Field Investigations
9. Expenditures - Members will be given free tuition and free supplies of mimeographed and other materials for the courses, as well as accommodation. The board amounting to about six dollars together with the travelling expenses are to be paid by members themselves.

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### CANADIAN SCHOOL HUMOUR

Customer: "This does not taste like chicken soup to me."

Waiter: "That's chicken soup in its infancy."

Customer: "What do you mean?"

Waiter: "That's soup made from the water the eggs were boiled in!"

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Teacher: "Is there any shade in the desert?"

Johnny: "Yes, but one couldn't get in it."

Teacher: "Why not?"

Johnny: "Because you can't sit in your own shadow!"

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## RELIGION AND SOME HUMAN NEEDS

### Continued

### III. Interest and Boredom.

1. What is meant by having life abundantly - John 10:10?
2. Was it boredom which kept the children in the marketplace from joining in the games? Luke 7:31-34. If so, what evils may we expect from that attitude?
3. Why did Jesus regard childlikeness so highly? See Matthew 18:3
4. What is the difference between being bored and being tired of something?
5. Is boredom a sign of mental health or of disease? When and why? See Revelations 3:16.
6. Give some suggestions as to education which would help immunize children against boredom. See John 5:17.
7. To what extent can we blame boredom on our circumstances? To what extent must we take the blame ourselves?
8. What are the common methods of combatting or escaping boredom? Discuss the value of each. See Acts 17:21.
9. What are the physical effects of boredom? Of what significance is this condition in sickness? What can be done about it?
10. At what ages does boredom attack people most severely?
11. Have moving pictures increased the world's interest or boredom?
12. Which suffers more from boredom, the rich or the poor?
13. In regard to human life, what ideas tend to produce boredom? Ecclesiastes.
14. What suggestions has Jesus for dealing with boredom?
15. Should boring people and being bored by them be classed as serious sins, or small matters? Can religion help to save us?
16. Should religion make some subjects bore us and others interest us? To what extent is this "conversion"?

### WEST CHINA LOOKS TO MADRAS.

The next meeting of the International Missionary Council is to be held at Madras in December, 1938. Delegates from China will leave from Hongkong in two major groups, one on November 19th, the other on November 30. The following persons have been invited from West China to go to Madras as representatives from China:

Dr. T. M. Bee	Mr. S. H. Fang	Bishop C. T. Song
Miss Eva Spicer	Mr. Wallace Wang	Bishop Ralph A. Ward
Dr. Wu Yi-fang		

The West China delegates have been meeting once a week for the last month, further to familiarize themselves with the questions of world-wide Christian interest which are to be considered at Madras. During the coming summer a number of groups of both Chinese and missionaries will consider these same questions. These group meetings are not at all for legislation. Doubtless they will not even adopt resolutions. But for most of them there will be conveners and secretaries, and memoranda of the discussions and judgments will be made. It is planned that in the early fall those who are especially interested will meet with the West China delegates to Madras unhurriedly for two or three days to consider again these questions in the light of discussions by other groups. Any people who wish to join these groups may do so or may start a group of their own. The West China delegates have organized with Bishop Song as chairman and Bishop Ward as secretary, and will endeavor to make available publications from the Council looking to Madras for any groups which desire them.

## TOPICS FOR PERSONAL AND GROUP CONSIDERATION DURING THE SUMMER IN SZECHWAN IN PREPARATION FOR MADRAS.

The discussions of the Conference are to be grouped under five major topics:

- I. The Faith by which the Church Lives.
- II. The Witness of the Church.
- III. The Life of the Church.
- IV. The Church and Its Environment.
- V. Cooperation and Unity.

These are divided into sixteen sub-topics as follows:

1. The Faith by which the Church Lives.
2. The Church: Its Nature and Function.
3. The Unfinished Evangelistic Task.
4. The Place of the Church in Evangelism.
5. The Witness of the Church in Relation to the Non-Christian Religions, the New Paganisms, and the Cultural Heritage of the Nations.
6. The Witness of the Church: Practical Questions of Method and Policy.
7. The Inner Life of the Church - Worship, the Christian Home, and Religious Education.
8. The Indigeneous Ministry of the Church, both Ordained and Lay.
9. Christian Education, Medical, and Social Work.
10. The Place, Work, and Training of the Missionary.
11. An Adequate Program for Christian Literature.
12. The Economic Basis of the Church.
13. The Church and the Changing Social and Economic Order.
14. The Church and the International Order.
15. The Church and the State.
16. Cooperation and Unity.

### METHODS OF PRELIMINARY STUDY.

Two major methods are proposed for group discussion:

1. Presentation of all of these topics and opportunity for the expression of opinions by all the members of the group on each or all of these topics.
2. Choice of certain topics to which the group will direct its attention. These topics may be assigned to various members of the group on which they will prepare and present statements opening the general discussion by the



group. Or the topics which the group undertakes to consider may be taken up seriatim by the group directly.

There will be every opportunity for the formation of groups studying the Madras topics as desired by any people. The whole plan is to be entirely democratic. The Madras delegation hopes to have reading material on these topics available both to individuals and to groups. Naturally the delegation does not wish in any way to impose special plans on any group. It merely seeks to ensure that facilities are available for this important study and that there is enough organization to get the thing done, and to register the thought and spirit of the Christian community of West China for the purposes of the Madras Conference.

#### CONVENERS AND SECRETARIES.

For each group there should be indicated in advance a convener who may eventually be chosen by the group as the leader of its discussions. So far as the Madras delegation is related to these groups the delegation might indicate the convener.

Each convener of his group should choose a secretary who will bring together in manuscript essential observations by the group. A copy of this manuscript which will be a comprehensive presentation of the thought of the group in these discussions should be forwarded to some member of the Madras delegation from Chengtu as soon as possible after the group sessions have ended.

Each convener should receive, well in advance, such printed materials as could make clear to him the scope of the Conference, the topics to be discussed and any collateral information available concerning these topics.

The prospective conveners might meet in groups or otherwise with one or another of the delegates to Madras. Perhaps the whole delegation might spend some time with the conveners in advance of group discussions.

#### AFTER THE GROUP STUDIES.

Before the end of September there should be another meeting of the conveners of groups, and any others from the groups who might wish to attend, with the Madras delegation to review the manuscripts from the group discussions and make plans for their best use.

Before the end of October there should be held, during at least two days, a more general meeting of delegates and all others interested to give further consideration and expression of opinion on the observations and materials which have come from the personal and group studies during the summer.

## D. V. B. S. READERS AND OTHER MATERIALS

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