The West China Missionary News

DECEMBER 1940

Let us agree to differ, but resolve to love, and unite to serve. T. T. Lew

TABLE OF CONTENTS

Editorial—Christmas
Christian Progress and Possibilities in China's Far North-West
The Back Door
Some Thoughts
Christian Council Notes
The Department of Pharmacy of the West China Union University
Kiating Notes
Chungking Notes
Yaan Notes
Obituaries

S. Lautenschlager
Tibetan
M. Armstrong
M. Nowlin
E. N. Meuser
B. E. Bassett
Clarence E. Vichert
H. J. Openshaw
A. Bell
J. Parfit
M. Robertson

455
456
464
468
470
472
477
478
479
480
481
482
488
CHRISTMAS

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<table>
<thead>
<tr>
<th>Song</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christmas Songs for Girls’ Voices</td>
<td>1.20</td>
</tr>
<tr>
<td>Hark What Mean Those Holy Voices</td>
<td>.03</td>
</tr>
<tr>
<td>Christmas Songs</td>
<td>.04</td>
</tr>
<tr>
<td>The Birthday of A King</td>
<td>.06</td>
</tr>
<tr>
<td>Away in a Manger</td>
<td>.05</td>
</tr>
<tr>
<td>The Virgin’s Slumber Song</td>
<td>.06</td>
</tr>
</tbody>
</table>

**Christmas Plays**

<table>
<thead>
<tr>
<th>Play</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why the Chimes Rang</td>
<td>.10</td>
</tr>
<tr>
<td>The Next Door House</td>
<td>.12</td>
</tr>
<tr>
<td>How to Keep Christmas</td>
<td>.08</td>
</tr>
<tr>
<td>When the Star Shone</td>
<td>.12</td>
</tr>
<tr>
<td>The Other Wise Men</td>
<td>.10</td>
</tr>
<tr>
<td>Good King Wenceslas</td>
<td>.10</td>
</tr>
<tr>
<td>The Saviour of the World</td>
<td>.14</td>
</tr>
<tr>
<td>And Myrrh</td>
<td>.12</td>
</tr>
<tr>
<td>The Lost Star</td>
<td>.20</td>
</tr>
</tbody>
</table>

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THE WEST CHINA MISSIONARY NEWS


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Christmas

"Glory to God in the highest, and on earth peace!" The words sound strange today in a world of bombs and shells, and torpedoes. There is no sign of peace, and little sign of men giving glory to God. Since last Christmas how many countries have fallen before the German war machine. There can be little happiness this Christmas for the majority in Norway and Denmark, Holland and Belgium and France, not to mention Poland for whose people it will be the second Christmas of suffering, or the people of Czechoslovakia who have been still longer under German domination. It will be a strange Christmas too for the people of London and Coventry, Birmingham and Bristol, Southampton and Liverpool, and many another English city. It is a Christmas at war for heroic little Greece, and may even be for other Balkan states before Christmas day comes. Even in Germany flushed with victory over France, though there may be increased festivities for some, there will be little joy for others who will be mourning the loss of loved ones sacrificed on the altar of Hitler's ambitions, while for those lingering in concentration camps there will be only continued suffering. For Chinese Christians it will be the fourth Christmas at war with all the suffering it has brought. In these circumstances what should Christmas mean for us this year?

To some it will mean only a brief let up. From the world today with the horrors of war, from the pain and suffering of mankind, from their own problems and difficulties they will come with relief to Christmas to find a brief let up, a brief moment of pleasure and excitement. And yet if all Christmas means is a day or two of festivities when one forgets the unpleasant features of life,—individual, social, and international,—it hasn't much of value to contribute to this poor old world of ours. Not that there is anything wrong in being happy and having some fun. We need it, especially the children. Christmas is essentially the Children's Festival, and is or should be the happiest season of the year, for happiness is an essential mark of childhood. Children look
forward eagerly to Christmas and think of stockings and Christmas trees, and Santa Claus and presents, and lots of fun. The old wish has always been for a *Merry Christmas*, and despite the horrors of war it may still be for many children a merry Christmas, and may many an adult find a deep joy in making Christmas for the children. But if Christmas is merely festivities,—if Christmas is but some delightful opiate which makes us blissfully forgetful of the needs of others,—it is of little value and has little permanent significance for this distracted world of ours.

Joy and happiness have been characteristic of Christmas in every land where Christ is known; and so it should be, for the Christmas message is one of joy which is for all people. The trouble is that for so many the joy is short lived, because it is superficial. What the world needs is a continuance of the real Christmas joy beyond the Christmas season. It needs the prolongation of that joy through the New Year. Unfortunately many amid the festivities of this joyous season lose sight of the primary meaning of it all, and so when the excitement is over, and the transient joys they bring have gone with them, they have nothing left to carry over into the daily round and common task of the ensuing days; and so when faced again with the stern realities of life, Christmas is all forgotten, for it has been but a moment of transient pleasure, and not a vitalizing experience, giving new power to face the unseen with a cheer.

That it is not a vital experience for many is because they are not looking for the Christ, or looking for Him in the wrong place. When He came nineteen hundred years ago, how different it was from men's expectations! The Romans were expecting a son to be born in the imperial palace, who would bring in the golden age as Vergil sang. The Jews expected a mighty monarch marching conquering and to conquer. And in place of a King came a Babe. In the crowded inn of a hill town in a subject country was born a Babe, helpless as all babies are, dependent on human love and care. The cattle heard his earliest cry, for He was born in a stable, and laid to rest in a manger. No Roman would have looked for Him there; no Jew expected the Son of David to be born in a stable. But the shepherds found Him. "Wrapped in swaddling clothes lying in a manger", had been the angels' words; but the shepherds did not say: "Impossible; there must be some mistake. How can a dirty stable be a King's cradle"? No; they believed and went and found. God moves in a mysterious way His wonders to perform, and without faith we miss the signs of His movement, we fail to see His footprints on the sands of time, we are blind to His work in the hearts and lives of men. Only through faith—a deeper faith—will this Christmas be for us a vitalizing experience and not merely a pretty story.
Another reason why Christmas for many is not a vitalizing experience is because they see only one aspect of Christmas and even that in false perspective. They think of Christmas in terms of peace and goodwill in a vague sentimental sort of way, without realizing that peace and goodwill are not easily come by, that they can only come in a lasting way when the first part of the angel’s message is equally stressed, and men give glory to God. Only when men seek in all things to glorify God—when men seek first the kingdom of God and His righteousness—can lasting peace come.

This brings us to another aspect of Christmas, viz. the revelation of God in Christ. “In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became flesh, and dwelt among us... No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him”. Christ showed us what God is like, and in so doing gave us our standards. “Be ye therefore perfect, as Your Father which is in heaven is perfect.” The world needs to meditate on the character of God revealed in Christ, if it is ever to find the peace it craves.

But the revelation of God alone does not meet man’s deepest need. To satisfy that we need to turn to another aspect of Christmas. “But when the fulness of the time was come, God sent forth His Son... to redeem.” “Thou shalt call His name Jesus, for He shall save His people from their sins”. The Roman world of the first century needed something more than the noble example of Socrates and the lofty thoughts of Plato, something more than the ethical teaching of Confucius or Mencius, something more than even the great prophets of the Old Testament; it needed a Saviour. And the world of the twentieth century needs a Saviour no less. Christmas reminds us that He has come. “Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day... a Saviour, which is Christ the Lord.” In other words there is a way out for this world; there is One who can save this world, if men would but let Him—for He came for this very purpose. His coming transformed the ancient world, so that men spoke of his followers as those “who had turned the world upside down”. Christmas then reminds us that all is not hopeless, that there is a way of salvation, that there is a Saviour.

But there is another aspect of Christmas that we do well not to forget. “They shall call His name Emmanuel, which being interpreted is, God with us”. If God be with us who can be against us. What matters it what men do, if God is on our side, 天之未定者，其人若何，Christmas—the beginning of Christ’s life on earth reminds us in a unique way that God is with us; and the words with which Jesus

(continued on p. 487)
Christian Progress And Possibilities
In China's Far North-West

(Written in Lanchow, Kansu, China, Oct. 20th 1940)

China's North-west includes Shensi, Kansu, Ch'ninghai, Ninghsia, Sinkiang and Mongolia, an area larger than Western Europe. Shensi I call the near North-west and all the rest is the far North-west. The most important city in the vast areas of the far North-west is Lanchow, the capital of Kansu. Lanchow was once called "the Golden City" and was the centre of an ancient civilization. A great system of highways and a modern air-line now connect Lanchow on the one hand with Chungking, the war-time capital of China, and with Hongkong and the South-west, and on the other hand with Sinkiang and Soviet Russia.

Lanchow lies in a rich plain, surrounded by grey and bare low mountains. The climate is excellent except for the dust. Its northern night sky is glorious. L is famous for its fine water-melons, marshmallows, pears and other fruit. The Moslem restaurants provide excellent beef and mutton, and bread similar to European or American bread.

Lanchow and its suburbs are still surrounded with walls, but some of the great gates are now being torn down to make room for the growing traffic. Streets are wider than in South and East China and many are being made still wider. Hundreds of new factories and residences are being built in and beyond the suburbs. The city has about 80,000 inhabitants and is being rapidly modernized.

Lanchow has been a great centre of religion. It has a score of Mohammedan mosques and three times a day one can hear the Moslem call to prayer over the house-tops. It has numerous Buddhist and Lama temples. It has also been a great centre of Taoism. The Taoist "Golden Heaven Temple" has nearly 400 yards of wall paintings, ten feet high, which illustrate the main episodes in the life of Laotze, the founder of Taoism. This magnificent temple is now an army barracks.

A great artificial mountain of rock, containing fantastic passages, beautiful little bridges and towers, and a marvellous cave temple to the Goddess of Mercy, Kwan Yin, still exists. The rocks in this cave are so coloured that they have the appearance of innumerable rainbows when the sun shines through the many openings into the cave. Nearly one hundred images of little male children appear in the crevices of the rocks in every form of child-play. Here the women for centuries have prayed to the merciful Kwan Yin for sons. From this amazing cave a still more amazing tunnel leads down under the city and out beyond the wall on the other
The tunnel until recently was opened once a year, but it is now closed as the last time it was opened a boy lost his way and died in it. This artificial mountain and cave temple is still called "The Garden of Su Wang"—King Su who reigned many centuries ago in the time of the Ming Dynasty. The purpose of its builder was similar to that of the Emperor who built the hanging gardens of Babylon.

Lanchow is only one and a half days by auto from Lake Kokonor of great religious fame, and only thirty-five miles from Sin Lieng Shan, the last resting-place of Genghis Khan, who is worshipped by the Mongolians as a god, and on whose temple-tomb can now be seen the words: "The mightiest of all time". It is only one day by auto from Kum Bum, the Jerusalem of Yellow Lamaism, and only six days by donkey or mule from Labrang, the main centre of Lamaism outside Lhasa (the land of the gods) itself. Religion has had a great day in and beyond Lanchow, but whether it profoundly affects the life of the majority today is questionable.

Protestant Christian work was begun in Lanchow in 1885 by the China Inland Mission. During the first ten years there were only about five converts. Now this mission Church has a membership of about 200 in Lanchow and perhaps 2,000 altogether in the far North-west.

The C.I.M. Hospital was opened in 1904. It is across the Yellow River from the main city and can be reached by crossing the great steel bridge, which was the first bridge ever built across this river. One wonders how it could have been brought in before the days of railways and modern highways. Or one can float down and across the river on a raft made out of thirteen inflated sheep-skins. The hospital is spread out like a little city on the rising river bank. It has special sections for both men and women, T.B. patients, lepers, and was especially aimed at helping Thibetans and Moslems and bringing them to Christ.

Years ago, when the first Moslem was to be baptized, other Moslems came with sticks to kill him. He slipped away and was baptized later. Moslem converts are few and are still in danger of their lives. The first Sunday I was in Lanchow a group of lepers were baptized, and I also saw a Thibetan Lama priest at the hospital who had recently been baptized.

Until this year the C.I.M. was running a primary school. Due to financial difficulties, the scarcity of Christian teachers, and bombing dangers this school is now closed. This leaves Lanchow without a Protestant Christian primary school, and in fact without any Protestant Christian school. The C.I.M. property is large, centrally situated and includes a fine church, large enough to seat 700 or 800 people. The
Church work has been largely handed over to the Chinese and they lack leadership. The church for a long time has had no pastor. A graduate from North China Theological Seminary has recently been invited.

The other Protestant Mission in Lanchow is the Seventh Day Adventist Mission. They are just outside the city, near the highway. Besides a lovely chapel on the Mission compound, they have a hospital of 80 beds, an X-ray (the only one in the far North-west), and preaching places in the city. There is also the Jesus Family Church and the Pentecostals. These churches have probably another 200 members in the city, but there is little or no cooperation between either the Churches or the Missions. The total number of Protestant Christians in the provinces of Kansu, Chinghai and Ninghsia is probably about 3,500.

A Y.M.C.A. was opened in Lanchow a year ago. As there is no Y.W.C.A. it includes several women workers. It has already made very friendly contacts with the government officials and leading business men of Lanchow. It was through the Y. that I had an opportunity to visit Governor Chu Hsiao-liang, the leaders in education, communications and Industrial Cooperatives, and to speak to the staffs of these government departments, as well as to address the student bodies of Kansu College and the National Technical College, and the Rotary Club.

The Y. has also classes in English, Tibetan and Russian, as well as Bible Classes and a Sunday evening English service. It runs a restaurant, conducts singing classes, and is a recreation centre for youth. It is also the meeting place for Cheeloo and Yenching graduates in Lanchow. It has brought the missionaries of different missions together in an English Service, and has made Christianity known in Lanchow as it never was before. The Y. cooperates well with the missions and the Churches, which speaks well for the future of Christianity in Lanchow.

The Roman Catholics were already in the North-west during the Ming Dynasty, 500 years ago, and their present work was begun about 200 years ago. Their oldest site in Lanchow cannot now be found. Their present head-quarters is just outside the city and contains several chapels, a splendid cathedral, built ten years ago, a hospital with 60 beds, a primary school and many other buildings. There are some twenty German priests in Lanchow and about seventy or eighty in the North-west, including some twenty Belgians in Ninghsia and seven or eight in Sinkiang, of whom they have not heard for years. They have perhaps an equal number of foreign sisters. In the Lanchow district of Kansu they have some 20,000 Christians and in the whole North-west perhaps 25,000. Besides numerous hospitals and dis-
pensaries, they have also some thirty-five primary schools in the far North-west. In spite of their long history, large membership and numerous primary schools, they do not have a single middle school in the North-west. Foreign help for a Roman Catholic Middle School is now impossible as no money can come from either Germany or Belgium.

The Catholic Bishop of Lanchow and the fathers treated me most courteously. They frankly agreed that the totalitarian state was contrary to the Christian religion. They also agreed that the great need of the North-west from the standpoint of Christianity was a Christian Middle School, and that at present they were not able to provide one.

We found Christians in every government department which we visited. The Governor himself was very friendly and himself gives $500 a year to both the Y.M.C.A. and at least one of the Christian hospitals. The head of the North-west Epidemic Bureau, which has 150 workers, is a Christian, and so are several division heads. In the home of one of these, a Cornell graduate, whose wife is a graduate of Cook County Hospital, Illinois, we found many Christian pictures on the walls and a beautiful cross on the table of the guest room. There are perhaps a score of Christians in this bureau alone.

We found Chooloo graduates, mostly Christians, in the Moslem Middle School, in the Technical College, in the medical work of the air-force, and in many other important positions. A dozen of these honoured me with a good dinner in the finest building in Lanchow, and thus gave me the opportunity to tell them of Chooloo’s good work during the war, and to remind them of their Christian opportunity and responsibility in Lanchow, the centre of China’s vast North-west.

The Industrial Cooperatives, which only began in Lanchow in April 1939, and which now have twenty-six factories and 530 workers in the Lanchow district alone, have many Christians in them, especially on the staff. We addressed some fifty of the leaders on “The War in Europe and China’s War of Resistance”, and discovered that the Chairman was not only a Christian but also chairman of the Y.M.C.A. Board and that many on his staff were also Christians.

It would not be difficult to find fifty or even a hundred Christians in Lanchow who are middle school or University graduates, some of them returned students, who are not affiliated with any church in Lanchow. An effort is being made to reach this group, which, for the good of China, for the good of the Church, and for their own good, should not only be united with the Church, but should assume Christian leadership. To reach these Christians and to set
them to work, new worship, preaching, and Christian service centres should be started, especially in the growing suburbs of Lanchow, because institutions, government offices, schools and new residence centres are now in the suburbs rather than in the main city.

If these scattered Christians, many of whom have come from other parts of China, and from other Churches than the ones in Lanchow, find it too difficult to reach or to work in the existing churches, the Church of Christ in China and perhaps several other denominations should come to assist in the work there. They would, I am sure, be welcomed by the Churches already started. In this great city there is certainly room for several more churches if they have the Christian spirit of cooperation.

The Protestant missionaries in Lanchow are most friendly and cooperative. The churches are both spiritually and socially-minded. The C.I.M. missionaries not only invited me to eat in their homes but to lead their prayer-meeting. Their church invited me to preach both Sundays I was in Lanchow. In one of their English Bible classes which I was asked to lead, four out of eight young men made decisions to follow Christ. The Adventist missionaries were equally friendly. They invited me to dinner and took me in their car to see Hsin Lung Shan, the beauty spot of Kansu, which now also contains the ashes and spear of Genghiz Khan, the Hitler of the Middle Ages. But they evidently did not trust my theology sufficiently to invite me to preach. However a good dinner without having to work is also appreciated!

Fine as the work of the past has been, it is now time to meet new challenges and to begin new work. Forty per cent of the people coming to the C.I.M. hospital are now people from East or South China. Two primary refugee schools, of whom the children are mostly from Honan, supported by Madame Chiang’s Women’s work and by the Salt Gabelle, have in them children from some thirty Christian homes. To gather together and to encourage the scattered Christians, to set them to work to witness for Christ and to fight disease, poverty and social injustice, is the task of the church in Lanchow today.

Perhaps most of all, Lanchow and the North-west now need at least one good Christian Middle School. An area as large as Western Europe has not a single Christian Middle School. There are only two Christian Middle Schools in the whole vast North-west and they are only junior schools and are 600 miles south of Lanchow in Shensi. Fifty years of Protestant missions and two hundred years of Roman Catholic Missions and still not a single middle school. Twenty Christian Middle Schools in Szechwan alone and not one in the far Northwest.
A Christian middle school should be begun at once in or near Lanchow. With some outside help the Christian forces in Lanchow and in the North-west could be rallied for this project. Such a project would appeal to all the down-river people and the scores of educated Christians who have recently come in from Shantung, Honan, Hopeh and Shansi. Now is the time. Scores of Christians here are not only unchurched but have no definite Christian objective. Non-Christians are now favourable to Christianity. Friends in the education department said that the door is wide open for private schools, and that a Christian middle school would be welcomed.

The Moslems have now two middle schools in Lanchow. Both were opened last year. One, the Lanchow North-west Middle School, is a refugee school from Peiping. It has put up several buildings and next year expects to add a senior school. It has 190 students. The other is an indigenous school. It is a junior school and already has some 200 students.

The provinces of the far North-west should long ago have had at least one Christian junior and senior middle school. The task was clearly too great for the few struggling missions and the few thousand Christians scattered over the vast North-west. But the task is not too great now. Since the war began all things have become possible.

In Szechwan, in one year, over 1,500 students in the middle schools decided in our meetings to follow Jesus. In the far North-west there can be no such school evangelism for we have no such schools. The Church in the North-west lacks leadership again because there are no Christian schools of higher education. The Church in the North-west will never produce this leadership until she has such schools.

This is the challenge of the North-west to the Church, to the Missions and especially to the Chinese Christians, who have received the great blessing of a Christian education. The older churches in China, the National Y.M.C.A. and Y.W.C.A., the Mission Boards and especially Chefoo, Yenching and West China Union University, which lie in a great semi-circle around the North-west, should respond to this challenge with both men and money at once.

From a Christian Middle School in the North-west graduates could go for further study to these three universities or elsewhere, until the North-west, with a population bigger than that of the Dominion of Canada, and an area much greater than that of a dozen European nations, will not only have several Christian middle schools but also a Christian University.

If we wish to create a strong Church in the North-west, if we wish to win the North-west for Christ, if we wish to
make our greatest possible contribution we must begin higher education in the North-west. To make a beginning we should give the North-west, or perhaps better cooperate with the Christians and churches in the North-west, in opening in the very near future at least one junior Christian Middle School, with definite plans for it to grow into a senior school within three or four years.

This is one of the challenges of the far North-west to the Christian church today. Will the Churches, the Missions, the Universities and the individual Christians respond? A real Christian forward movement in the North-west depends, in our opinion, to a large extent on this response.

S. Lautenschlager
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Cheloo University,
Chengtu, Szechwan, China.

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**The Back Door**

*By Tibetan.*

As the days go by the Back Door loses nothing of its charm and it still has a keen fascination for rich and poor, young and old, sick and whole. One day two Frenchmen walked up to the Back Door: they were two travellers and had left their beloved France to survey a little geographical pocket known as Yuko. Inside the Back Door every day between 10 and 11 the visitor will find a warm cup of coffee, and not infrequently around the small table will be found a Russian, a Frenchman, an American, and a Scotsman.

Messieurs Guibaut and Liotard came a number of times to the Back Door and one day they left for the interior to explore and map this little known country. Liotard’s father was governor of a French colony in Africa and both men were no strangers to travel on the Tibetan frontier. Liotard had been captain of a French mercantile vessel and combined exploration with a love of adventure.

Leaving the main Lhasa road the two travellers turned north into the wild Golok country. Practically all the lamas and drabas in the golok country are both nomads and brigands and they not infrequently spend their days praying, robbing, and hunting. Very little is known about the Golok country as the Goloks usually rob and kill the reckless adventurer who crosses their border.

Travelling one day through a narrow defile a wild band of Goloks fired on the two Frenchmen, one of the first shots laying low Monsieur Liotard. Monsieur Guibaut returned the fire but found it difficult to locate the nomadic brigands.
as they were concealed behind the rocks. Next day Guibaut returned with an escort to recover the body but the lam-
mageiers had already begun the sickening feast on the Frenchman's corpse. Some days ago Monsieur Guibaut
returned to the Back Door and told us the sad story of the loss of his companion.

There is quite an erroneous idea abroad that the lamas

don't take life. When a little nomadic boy takes the first

step in his initiation into Lamaism he accepts the four vows

as follows: not to lie; not to steal; not to kill, and not to

marry. As a rule they are usually kept but the Goloks are

not the only exception to this rule. Chatrin, Litang, and

Golok lie, from north to south, right across the main avenue

into Lamaland, and the traveller in and out of the Land of

the Lamas runs every possible risk of being robbed, killed,

and eaten by birds in this particular part of the Forbidden

Land.

Human nature in its present stage of evolution or deve-

lopment has still a long way to go; and the lama on the Roof

of the World has still further. The lamas in the Golok

country follow the Red Sect and are believers in the religious

system known as Dzo-ba Chen-bo, or the Great Perfection.

Very few lamas in Lamaland make any profession of under-

standing even the initial steps in this mysterious system.

Dzo-chen, the Great Perfection, is one of the short steps to

Nirvana, or one of the fast and sure ways of getting there or

obtaining 'there' and is something like Ouspensky's Tertium

Organum.

The Dzo-ba Chen-bo is simply a vehicle or instrument

whereby a patient lama in the process of union becomes absor-

bed in Nothingness, and thereby gains perfection or Nirvana.

This religious system is confined to the Blacks and the Reds

and is a system well known throughout the Land of the Go-

loks. It is carefully explained to initiates and without initiation

no one knows anything about it. It may be something like

Free Masonary only demanding more brains than that system.

Sometimes visitors walk up to the Back Door with an

agility that gives us the impression that the city must be on

fire or there is an air alarm. 8 a.m. Mr. Joe calls. He

wants to transfer $3000 to Kwanhsien. Joe was a member

of the Chengtu Y. and on the Executive under Captain

Brace. He has great ambitions for a big church with all

its institutional paraphernalia. He has very little use for the

small outfit, and will only give his aid and sympathy to the

big combines. His whole idea of the church was something

along the Y. lines.

8.30 a.m. Mrs. Lee and Lee Fu-see call. Mrs. Lee has a

boy in a school in Chengtu which she hears has been bombed. 

Could we give her any details? Was her son safe or other-
wise? What was the extent of the bombing? Had we any information whatsoever?

Lee Fu-sen is the son of Pastor Lee and his present occupation seems to be jumping from one scholastic institution to another. He has been in three schools in this city, several schools in the capital, and one or two schools in Nanking, not to mention a number of schools in his native village. What happens is something like this: a certain school or college calls for students; the facilities offered are amazing, moreover the school is situated in the hub of the universe. The glory of his present school has grown thin so a change is advisable. The principal is interviewed and after considerable wangling gives a reluctant consent.

Lee Fu-sen with 20 or 30 others leave their present institution and proceed to the capital. Unfortunately this boy has done this so frequently that his education has suffered considerably and he is now threatened with T.B. He comes to the Back Door for a drink of milk and some other food. We try to help him but wander-lust lies deeply in his Tibetan blood.

One hour along the road with our N.B.S.S. gospel portions meeting the Chinese coolies after their long trail of 10 and 20 days. One fellow saw us coming and ran to meet us with a heavy load on his back, so eager was he to get a gospel portion. Transport is not easy these days but Mr. Findlay of the N.B.S.S. makes every effort to keep us supplied.

A few friends joined us in a cup of coffee and this gave the crowd time to gather at the Back Door. The number now waiting was large enough for an evangelistic service but most of those gathered were children on their way to school who had dropped in with their little sores and scratches and bruises.

Among those waiting at the Back Door was a lama on whose unfortunate head a tile had fallen making quite a nasty gash. When this was cleaned up and attended to, a Lao Shan presented his injured leg for examination. The last medicine, boric ointment, that we gave him, apparently had touched the spot and he saw some improvement! would we continue this treatment? A Mohammedan boy with a smashed finger patiently awaited attention. He works in the local mint and apparently someone dropped a big stone on his finger.

The Kangting mint, like Micawber, is waiting for something to turn up. The coins issued by the mint are done so with the proviso that they must not be rubbed against each other. A foolish nomad runs after his obstreperous yak with silver rupees tucked away inside his sheepskin. The
yak runs and so does the nomad with the result that the bright shiny rupees mysteriously become ten bright copper coins. The present state of high finance along the frontier is inclined to embarrass even a woolly nomad. There are three kinds of rupees or rather three prices for rupees, namely, 42 cents, 45 cents and 47. And the whole transaction depends on the amount of copper showing on the silver rupees. Things have reached such a state now that the nomad and the lama sit down on the public highway and very carefully examine every rupee.

Sen Yu-long, the bank manager of the Farmer’s Bank called. His name means Sen, the farmer’s friend. Sen is a man of terrific energy, having lived the greater part of his life on flour. There can be no doubt about it: the man who lives on flour has much greater energy than the person who lives on rice. It does not follow however that he has more brains.

Sen is a Lutheran by persuasion and spent five years in a Lutheran Seminary. According to him there are three main sects in the Lutheran church: Those who follow Martin plain and simple; those who believe in Justification by Faith; and those who believe in Predestination. Sen believes in the principle that we are saved by grace, and if we are not saved it is our own fault and not because God has predestined us to be lost. Sen has travelled all over the Republic and has done an immense work among the farmers in different parts.

The idea behind the Farmer’s Bank is to assist the Chinese farmer financially during times of drought and famine. It is probable that this aid will now be extended to the Tibetan farmer though there is very little farming in the Land of the Lamas.

Sen seemed to appreciate the C.I.M. basis of belief namely, Faith in Christ for Salvation. We were not under the impression that this was peculiarly C.I.M. as most of the Baptists and Methodists and Presbyterians we meet believe exactly the same. However Mr. Sen seemed to believe it was confind to the C.I.M.

Mr. W called, had lunch with us, helped us to pickle some cabbage for the winter. Some of the Tachienlu cabbages weigh from 10 to 15 catties and were introduced to the frontier by the Catholic Missionaries who also introduced cauliflower and potatoes.

The rest of day Nov. 4 reads something like this: Two boys with cuts; small girl with sore leg; girl with cut hand; lama with sores on face; girl with sore mouth; man selling pears; man with load of wood; about 20 boys wanting games; a Chinese gentleman from abroad; among the strange requests we get at the Back Door here surely is one: This gentleman want to know the name of the Dutchman - a writer on economy - who wrote the words:
"How to pay debts without money; and how to win a naval battle without ships." The Dutchman's Christian name was Andrew and his surname began with H.

A Taiyuan merchant called and a school teacher named Pen, both on business. And this in no way covers all who wanted to be painted with Iodine, rubbed with Zambuk, soothed with Boric, and mollified with Zinc.

"Lord are there few that be saved? And He said unto them Strive to enter in at the straight gate."

Some Thoughts.

Months ago I was asked to write an article for the West China Missionary News, but, for one reason or another I didn't do so. I did, however, unknowingly inspire someone else to write on "Training of Workers" and perhaps that after all was a better service to the Community than if I had written myself. It is not always possible to inspire others to write for the "News" as no doubt the Editor will agree, and so this time I am inflicting the following material upon its Readers!

Yesterday morning at the end of my Devotions I felt that perhaps I should share with friends, through the medium of this magazine, the thoughts which had been the outcome of my reading of Psalm 81. In this psalm we read that if Israel had hearkened to God, then they would not have worshipped any strange god. Only one 'thing', or 'person', or 'idea' can be man's god at one time. Man cannot serve God and mammon. But, Israel did not hearken. And so, "I gave them up....they walked in their own counsels." If only they had hearkened "the haters of the Lord should have submitted themselves unto him."

I recalled talk about the Brotherhood of Nations, the efforts at Disarmament, and I decided that truly it was the Spirit of God working in men that had led them to consider such things. But, men did not "hearken unto the Lord"—they listened sceptically, made some efforts, and gave up, thinking their conscience cleared because they had tried. They did not pay heed to the Spirit's Teachings and have faith in them, and that is what "hearken unto the Lord" means as I understand it. And so, Leaders of Nations turned back and made "Armaments" their god once again. It may seem beside the point to talk about 'if only' now, but I am convinced that if even one nation had had the courage to stand by Disarmament in the Name of Christ and His Gospel of Love, the result would have spelt Victory for Christ, His Gospel, and the World; even if it had meant the sacrifice of
that Nation's freedom—of its 'life'. A few years ago, when passing through a great trial, I received a letter from the Bishop of Hong Kong containing the following words: 'there has got to be a Good Friday before an Easter Day'. I would add—every Good Friday has its Easter Day. It is that that makes life bearable and worth while.

Why did leaders of Nations turn back to 'Armaments'? Why had they so little faith in the Spirit's Teachings—or in the Voice of Conscience, if you like? Here is what is written in my Note Book: 'Because Christianity had become an idealistic, unreal, unpractical religion, had been made so by men, leaders of the Nations had no faith in it; they quickly turned back to the religion of 'Force of Arms' when great issues were at stake.' My notes continue with: 'Can we blame them? Or, must we go back further and blame Christians for the type of religion, the type of Christianity they have made for themselves, for failing to put into practice the Teachings of Jesus?' The answer seemed obvious. I did not write it down. But, may I be permitted to add something that does not appear in my notes? It is this—that it should make a great difference in one's attitude if one decides that the blame for present conditions in the world cannot be put on others, not even on Hitler's shoulders, wide though they may be.

Again, what are Christians doing now? (By 'Christians' I mean those who confess to be more than mere nominal Christians.) If we admit that we have failed in the past, what are we doing about it? What preparations are we making for the future? Are we going to continue to be content with a Christianity which is only idealistic, or which only calls for a few subscriptions, religious meetings, 'saying' prayers; goodness, kindness, yes, and love, in general? Or, are we out to make Christianity real and vital in our own lives; so real, that we will be 'set on fire' with enthusiasm and determination to see to it that it is put into practice; to see it turn the world upside-down. Perhaps you will say the world is upside down, well, 'right-side up' if you prefer, only don't let it slip back into its old sockets! Remember, we need to be idealists and mystics first, if we are to see Visions and receive inspiration at the Throne of God, the Almighty and All-powerful, but when the prophets saw visions they got busy and did something about them.

Communists are doing what Christians hitherto have not done. That they have rejected Christianity may well be because they saw it to be a pseudo-religion fit only for dreamers. Cannot the Christian Group—the Church—begin to 'do' something? Is now not the time for the Church to take pen and paper and work out its policy and schemes for the future? There have been World Conferences but they
are not sufficient, they remain too remote from the majority of Christians. The time has come, has it not, for the detailed plans which will enthuse youth and send them out 'living' Christianity. Unless the Christian Group can prove to the world that Christianity is a practical religion touching every aspect of life, the world will turn to another group.

The last questions I suggest you make your own—What am I doing? What can I do?

H. M. Armstrong.

Christian Council News

Dr. W. Y. Chen, General Secretary of National Christian Council arrived in Chungking November 6. After a month spent in the office there, he will come to Chengtu to deliver the Founders Day address of Ginling College. He will meet with the Szechuan Christian Council in planning for the Christian Forward Movement of Witness, Service and Training in the churches of the province. The general outline of the Forward Movement was printed in the November issue of West China Missionary News.

Miss Isabel Brown has been loaned by the Woman's Missionary Society of the Church of Canada Mission for research work in connection with the Rural Experimental Center being carried on by NCC and the Methodist mission at Hsin-lung-ch'ang near Pi-shan-hsien. She and Miss Yü of the staff have made a good beginning in a study of the school children of that little market town, from the aspects of health, family background, economic condition and academic record. The other members of the staff assisted Miss Chu, the nurse, in giving a physical examination to each of the 200 students, two-thirds of the children were found to have trachoma. Then Miss Brown and Miss Yü visited each home with the health record, discussing with the parents the child's health and such treatment as was needed. This is proving to be a means of establishing friendly relationships and giving them a chance to make observations on the homes visited. They expect to complete this part of their study by December. The women of the staff have given valuable help in the Station Class held in the Methodist Church under the direction of Miss Orvia Proctor during November.

Dr. Luther Shao has received reports from 61 Daily Vacation Bible Schools conducted the past summer, of which 54 were in Szechuan, 8 in Kweichow and 5 in Sikang. Three
hundred thirty two teachers taught three thousand sixty four children in these schools. Next year we hope there may be 100 of these schools, taught as far as possible by volunteer teachers.

Mr. Pao Wen-nien, General Secretary of Szechuan Christian Education Association preached the sermon at the Methodist Young People’s Retreat held November 17, in the garden of Gen. Teng outside the West Gate of Chengtu. This was attended by 190 young people from Middle Schools, Universities, C.I.C. and the Mass Education class of the Shensikai Church. After a stirring address by Mr. Endicott, there were five discussion groups led by Mr. A.F. Lutley, Mr. Lo Chung-shu, Mr. A.R. Roy, Mr. Pao Wen-nien. In each group the biography of a great Christian leader was presented, and discussed. After lunch, there were games, singing, a panel discussion and a closing worship service.

The Szechuan Christian Council Executive Committee gave a Tea in honor of Major Begley and Brigadier General Darby of the Salvation Army, during their recent visit to Chengtu. The Council extended a cordial invitation to the Salvation Army to send workers to open work in this province.

At the November meeting of the Chengtu Committee on Christianizing the Home, Dr. Jessie Parfit gave an exceedingly helpful talk on “Present War-time Diet for our Families”, explaining what foods will give the greatest nourishment for the money. She showed by charts that white polished rice is the most expensive and least nourishing food for families, whereas corn, whole wheat, unpolished rice and sweet potatoes give much more value for the same money. Her lecture is being printed in pamphlet form by the Public Health Department of West China Union University.

M. Nowlin.

THE CHILD-LIKE MIND

The child-like mind to Jesus meant eagerness to learn, submissiveness to reality, unconsciousness of the dead formulas which cover ignorance, and the conventions which save investigation. To him it meant an earnest pressing to the heart of things and an absence of all human substitutes for this intimate personal knowledge.

John Oman Vision and Reality p.48
The Department of Pharmacy of the West China Union University, Chengtu, Sze. China.

Its Present Activities, its Needs & its Plans for Future Greater Service

Area and Population of China

The area of China is approximately four million two hundred and seventy seven thousand square miles. Of this vast area four hundred and thirty thousand square miles constitutes what has in the past been considered as West China, (or the provinces of Szechwan, Yunnan and Kwai-chow.) Of these provinces the original Szechwan covered some two hundred and eighteen thousand square miles.

The population of China is said to be over four hundred million, or about one quarter of that of the whole world. Of this tremendous population about a hundred million belongs to the three provinces of West China,—that of the original Szechwan alone being nearly sixty millions.

Much Medicine Needed

Normally, the larger the population the larger the amount of medicine necessary to keep it in good health. Needless to say that with so vast a population as is China's and with so many factors contributing towards the need for medicine, there is an exceedingly large volume of medicine consumed each year throughout the country.

Foreign Medicines

During the past and for many years most medical mission institutions and other medical workers have been importing practically all their medicines from foreign countries. The reasons for this are several and varied, but probably the chief one is the fact that the medical practitioner was not in a position to acquaint himself with the value of native drugs nor to manufacture them into the modern forms of western medicine to which he was accustomed. But this method has been a very costly one to the Chinese patient as well as to medical institutions.

Crude Drugs of West China

Nature has provided West China with an abundance of crude drugs. It is said that approximately seventy percent of all the drugs used in China are produced in the western provinces. Tremendous quantities are shipped annually from West China to foreign countries.

Modernized Chinese Medicines

The native crude drugs which have been exported from West China to foreign countries are there manufactured by export pharmacists into modern medicines of various types.
These modernized Chinese medicines then find their way back for use in the medical institutions of West China as "foreign medicine".

Cost of Medicines

It is quite obvious that in the process of exporting crude drugs to foreign countries, and then importing the finished product in the form of modern medicine, the final cost to the consumer or patient must inevitably be very high even though the crude drug itself was relatively inexpensive.

While there are many in China who can afford to pay well for medicine and medical treatment, most of the large quantity of medicine used is consumed by the great masses of the poorer people. These can ill afford to pay even the lowest cost of drugs. The matter, therefore, becomes an economic one worthy of the serious consideration of all who are interested in the improvement of general conditions and in the alleviation of pain and suffering by whatever means.

To manufacture and develop the general use of modernized Chinese medicines is the task of the trained pharmacist, and it is a very important one medically and economically.

Modern, scientific pharmacy in China has a very vital and valuable contribution to make to the general welfare of the Chinese people, particularly at this time, and toward medical science both in China and abroad.

With this in mind the Department of Pharmacy of the West China Union University was organized in 1932. Through certain financial assistance given by the International Red Cross Committee and the New Life Movement through Madame Chiang Kai Shek the Department was re-organized in 1939 into three main Divisions, namely, 1.-School of Pharmacy 2.-Research, 3. The Experimental Manufacture of Modernized Chinese Drugs and Medicines.

The School of Pharmacy.

It is obvious that to establish and develop and plan for the important and tremendous task of research in Chinese crude drugs and in the manufacture of drugs and medicines an efficient, trained staff is vitally essential.

The School of Pharmacy of the W.C.U.U. was opened in the Fall of 1932 for the purpose of training qualified Chinese pharmacists to meet the pressing needs for pharmaceutical service in West China and elsewhere throughout China.

It is temporarily located in rooms in the Medical College building. Its greater efficiency has thus far been more or less handicapped by the lack of adequate housing and class and laboratory facilities.

The courses offered cover a period of four years leading to the degree of Bachelor of Science in Pharmacy (B.S.P.).
They include the essential courses in didactic and laboratory instruction given in most modern Western University Colleges of Pharmacy and are adapted to the specific needs of Pharmacy in China.

The number of students enrolled at present in the four years is 56. A much larger number (at least 100 students) would be advisable but at present, owing to inadequate classroom and laboratory space, this is not immediately possible. Many more students are ready to take the pharmacy courses than we have been able to accept because of lack of room. Positions are waiting for them in all directions; in the hospitals, dispensaries, research laboratories and private drug stores.

To meet Government regulations for pharmaceutical service in W. China and to meet normal pharmaceutical needs some 30,000 pharmacists are needed. Thus far only 28 pharmacists have been graduated, indeed a small group to ward meeting so great a need. These, however, are in various positions of responsibility and are giving valuable service in their respective places.

There are a great many native crude drugs of both vegetable and mineral origin upon which little or no scientific research has as yet been done. Systematic research on these is highly important. It is of prime importance to ascertain the crude medicinal drug resources of West China and their potential value to society.

The Drug Research Laboratories of the Department of Pharmacy of the W.C. U. U. were opened in Sept 1939 to undertake the tremendous task just mentioned. We have been very fortunate in securing the services as Director of these laboratories of Dr. T. H. Tang a Java-born Chinese scientist. Dr. Tang is one of the most outstanding scientists in his line in China today, having come to us with wide experience gained abroad as well as more recently in Shantung University and Tientsin.

The Research laboratories are located in borrowed quarters in the temporarily evacuated Canadian School building. Some of the research problems undertaken or accomplished thus far include the following:

1 - The analysis of the brine and by-products of the salt wells of the province of Szechwan. It is expected that these may be a practical source of some of the important medicinal chemicals needed in W. China.

2 - The analysis of certain important crude vegetable drugs. Other analyses are in process.

3 - Research in Fermentation is in process.

4 - Research in the volatile oil-containing drugs of W. China is in process.

5 - Research in the Saponin producing drugs is in process.
6 - Analyses of opium derivatives of W. China are in process.
7 - Research in Botanical Garden work is in process.
8 - Research is being done in improvement in pharmaceutical processes.
9 - Survey of raw medicinal resources of Szechwan is in process.
10 - Several research problems are in process by the senior students in Pharmacy as thesis problems. Other research problems will be undertaken as time, staff, equipment and finances permit. The possibilities for future service in these laboratories will be limited largely by the lack of the necessary facilities as to working space, equipment, chemical reagents etc. Otherwise almost unlimited opportunities are possible.

Experimental Manufacture of Modern Drugs and Medicines.

The present cost of imported modern drugs and Medicine is almost prohibitive in West China, for the average person who needs medical attention. This would be unfortunate at any time, but it is especially so during this period of China's stress and need.

Every reasonable effort therefore should be made to utilize the results of research in the crude drugs of which there is such an abundance produced in W China to manufacture modern drugs and medicines locally. Toward this end the West China Pharmaceutical Laboratories were opened about mid-Summer in 1939 in conjunction with the Research Laboratories in the Canadian School Building.

The purpose of this project to manufacture on a moderate scale, locally, as many as possible of the modern medicines needed in West China and elsewhere from locally produced crude drugs, as well as from those imported.

Since the beginning of this work some nine months ago it has been possible to manufacture a considerable number of both mineral and vegetable modern drugs and medicines as well as a large number of pharmaceutical preparations as tablets, fluid extracts, ointments etc. normally used in hospital and general medical practice.

Early in 1940 two new divisions were added to the Department of Pharmacy, viz. the Medicinal Chemicals Manufacturing Division and the Business Administration Division. The former is being carried on in the Biology Building on the campus, under the direction of Mr Z. T. Ling a graduate of Leeds University, England. The purpose of this work is to manufacture locally the various medicinal chemicals needed in connection with our West China Medical and Laboratory work, and enable us to become more or less independent of imported goods. The Chemistry Department is co-operating in this work.
The Business Administration Division cares for the immediate business administration of the Pharmacy Dept., while at the same time giving instruction to students in pharmacy in the general business aspects of pharmaceutical work.

It has been the privilege of the West China Pharmaceutical Laboratories to supply drugs and medicines to the International Red Cross, and to hospitals and medical workers all the way from Ichang to Kangting in the hinterland.

We have learned from experience during the past few months of this work that the development of an almost unlimited service is possible in the manufacture and supply of medicines for hospital and general use, both in normal times and especially during this war period.

Our principal need at present to develop this program of teaching, drug research, and experimental manufacture of medicines, is for pharmacy buildings and equipment in which and with which to work. For these we are making urgent appeals to various quarters for help, for with adequate laboratory space and equipment much can be done, while without them little progress can be made. We have been very fortunate in securing a contribution for the erection of a building for the Drug manufacturing work from Mr. W.R. Morrison of Canada, formerly a member of the Canadian Methodist Mission in West China.

E. N. MEUSER

2253 West 30th St.
Los Angeles, Calif.
U. S. A.

October 13, 1940.

Dear Christian Missionary Friends of West China,

I want to ask a favor of all missionaries who may be called upon to make a loan of money to Pastor Lee's boys of Batang, Si-Kang, West China, or any other people from Batang who might come to you asking for a loan of money on the assumption that I will pay the debt for them. I cannot be responsible for any loans made to these people, without specific orders from me.

Yours very cordially,

Mrs. Minnie A Ogden
(Mrs. J.C.)
Kiating Notes.

During part of October Mrs. Boyd, formerly of Honan, was the guest of Mr. and Mrs. Copeland. Mr. Boyd came later to escort her back to Chengtu. We enjoyed knowing these friends.

Mr. and Mrs. Vinden, en route from Luchow to Chengtu, were guests in the C.I.M. home for two weeks or more. On the 1st of November the Jeffrey family arrived, having travelled from Suifu on the boat with the Vindens' household goods. We are glad to have the Jeffreys join our missionary community and the C.I.M. work in this district. Mrs. McIntyre and Miss McClean are with them at present.

During the last week in October Miss Phoebe Ho was the guest of the Bacons. She came as the representative of the Chengtu Warphanage Committee, and paid several visits to the Orphanage across the river from Kiating.

A new branch of 'Y' work has been opened in Kiating. Mr. George Wey has accepted the position of Student Secretary and will soon move to Kiating. He will do Christian work among students of college age. We are glad to welcome him to our Christian forces in Kiating. About 1,000 new students came to our city this Fall. They are divided between the Wu-Han university and the Polytechnic School.

Quite a few are attending church services.

We hear that the son of Marcus Cheng, the evangelist, plans to move from Suifu to Kiating soon. His twin sisters have been in Kiating for more than a year as students in the university. They are earnest Christian young women.

The services for English-speaking Chinese are held twice a month, in one of our churches. Recently Mr. Vinden addressed the large group attending on Sunday afternoon. This coming Sunday, Nov. 17th, Dr. Price will be in town and be the welcome speaker at the English service.

Beulah E. Bassett
November 11, 1940

Apology

We wish to apologize to our readers for the late date of publication of the last issue and this one. The Press, however, has been facing exceptional difficulties, making delay in publication unavoidable.
Chungking Notes.

From Chengtu, we have welcomed Mr. G. S. Bell and Dr. Wallace Crawford during the month—Mr. Bell on his annual visit to the stations, and Dr. Crawford en route to Kunming. During Mr. Bell's stay in Chungking an unfortunate accident occurred at Gin Ih Middle School, when a cyclone hit the countryside, collapsing one of the dormitories and killing a number of the students.

Mr. W. H. Mitchell, Dr. F. F. Tucker, Mr. Owen Evans, Mr. W. E. Jenkin, Mr. D. M. Sullivan, Mr. Barger and Mr. Wright came up from Kunming in the interests of the International Red Cross. Mr. Mitchell, Dr. Tucker and Mr. Evans returned after a week's stay, but the others are remaining in Chungking for a while.

This is the time of the year for returning missionaries and we were delighted to welcome back from furlough Miss Harrison, Miss Stewart and Miss Fee, of the Canadian Mission W.M.S. and Mrs. Hoffman and Dorothea and Beverley Mrs. A. E. Best and Miss Ricker hold the record for coming into and getting out of Chungking and passed through so quickly that we didn't even have a glimpse of them.

A very pretty wedding took place in the Hills church on the 22nd of October when Miss Margaret Evans and Mr. Trevor Gibbs, both of the China Inland Mission, were married. The church was beautifully decorated by Miss Gormley and Miss Peters, and after the service, tea was served at the C.I.M. bungalow. The following week, Mr. and Mrs. Gibbs left for their home in Tsenyi.

This is a month rich in Mission Board secretaries; Dr. O. H. Schmidt, of the Lutheran Evangelical Mission, on his way home to the States, and Rev. A. C. Snead en route to Lanchow. Mr. Snead is secretary for the Christian and Missionary Alliance, Brigadier Darby, of the Salvation Army, also spent several days in Chungking.

Mrs. J. C. Mathieson has returned from Jenshow, after putting her two children in school and we are delighted to welcome her as a permanent member of our missionary community.

We hated to say good-bye to Miss Grace Jephson, of the China Inland Mission, whose leave was due and who left Chungking towards the end of October. Mr. R. Harper has come up from Wanhsien for three or four months to lend a hand to the C.I.M. business agent who has an impossibly heavy task in trying to carry on the work of the depot from their bungalow at Liang Feng Ya. Mr. and Mrs. Tomkinson hope to move into the city in a few weeks when their house has been made livable again.

Dr. W. Y. Chen, of the N.C.C., is making Chungking his base for several months work in Szechwan.
Bishop and Mrs. Bevan passed through Chungking on their way home after a couple of months with their children in Chefoo. They brought with them Mary Lutley and Herbert Carlsberg who are spending their winter holidays with their parents in Chengtu and Lanchow.

It took Miss Melba Palmer and Miss Gladys Schwayne almost two months to reach Chungking from Batang. Miss Palmer will fly to Hongkong on her way to the States, and Miss Schwayne will return to Batang, spending the winter in Tatsienlu, until the mountains into Tibet are passable.

Mrs. Murray and her small daughter have flown up from Hongkong and go by plane to Lanchow and thence overland to their station eight days beyond. Mr. Murray with a party of China Inland missionaries is going into Honan by the overland route. Mr. and Mrs. Murray belong to the Christian and Missionary Alliance.

NOVEMBER 13, 1940.

Yaan Notes.

Miss Schwayne and Miss Palmer of the Christian Mission, Batang, were guests of Dr. and Mrs. Crook for two days. Miss Palmer is returning to her home in the United States.

Miss Argetsinger and Mrs. Salquist spent the first part of November in Yaan assisting in the school and pastoral work.

Mr. Tsu and Mr. Yang of Nanking Seminary conducted an Institute for Rural Workers in the central church here. There was an average attendance of over twenty. Plans are under way for establishing experimental stations at Siyang and Ch'in Chiang Yuan.

Mr. Ma, our blind evangelist, died in the local hospital on Nov. 16th. His mother arrived before his death and was present for the funeral. Mr. Ma was buried in the church cemetery on Chiang Chia Shan. Mr. Smith conducted the service.

An English church service, to be held once a month, has been started again. Mr. Vichert opened the series with a talk on Thanksgiving. There were twenty six people present. Tea was served after the service.

Mr. Guibaut, a French traveller, arrived in Yaan the first of the month with a thrilling story of his adventures beyond Daofu and Kanze. His companion, Mr. Liotard, was killed by bandits and Mr. Guibaut barely escaped for several bullets pierced his clothing. Friendly Lamas helped him to return to Tatsienlu.

Yaan has had a brief crime wave. Last week two people were murdered. One, a man, was shot as he was leaving
his home. The other, a woman, was stabbed to death in her house. In both cases the murderers escaped without being recognized.

A number of teachers at the Government Middle School are out on strike as they believe their salaries should be raised. General Liu Wen-hui has asked them to postpone any drastic action until he arrives.

Work on the new motor road to Fulin started this month. There are hundreds of men and women employed in excavating just outside the East gate of the city. This big road is to follow the present small road that connects Yaan with Yuin Chin, Han Yuan and Fulin.

For those readers interested in comparing prices, here's a Yaan price list for the third week in November:

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<th>Item</th>
<th>Price Range</th>
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<tr>
<td>Rice</td>
<td>$27 - $28</td>
</tr>
<tr>
<td>Coal</td>
<td>$27 - $30</td>
</tr>
<tr>
<td>Sugar</td>
<td>$2 - $2.20</td>
</tr>
<tr>
<td>Lard</td>
<td>$3 - $2.20</td>
</tr>
<tr>
<td>Pork</td>
<td>$2 - $2.20</td>
</tr>
<tr>
<td>Vegetable oil</td>
<td>$2.40</td>
</tr>
<tr>
<td>Eggs</td>
<td>$.20 each</td>
</tr>
</tbody>
</table>

Blue cotton cloth has gone down in price but other articles are higher than in October.

CLARENCE G. VIOHERT
YAAN, NOV. 23, 1940.

Rev. Frederick J. Bradshaw.
A Tribute.

In the Fall of 1893 a Band of twelve Baptist Missionaries sailed out of the Golden Gate for China and the Far West. In the group was my dear friend and co-worker, Fred-Bradshaw. For over thirty years we were to be associated in happy friendship, fellowship and service.

On August 17th., 1940, after a slight stroke, at the age of 79, friend Bradshaw passed on to his reward.

Mr. Bradshaw was a little older than most of the Band, and had to work harder to acquire the difficult Chinese language. But he was built for work and that was one of his most outstanding traits. He never spared himself. He overcame all obstacles and had the joy of the pioneer in doing the impossible. He blazed new trails in out-of-the-way areas, and sowed the good seed of the Kingdom faithfully. The Church at Kiating, Szechwan Province, and outstations in that district, were his special sphere and many "in that day" will rise up to call him blessed.
Mr. Bradshaw was born on Prince Edward Island, Canada, in 1861. He received his training at Acadia College and Newton Theological Seminary.

He was an indefatigable worker; a faithful friend; a loving, unselfish husband and father, and the Master's welcome was surely his, "Well done good and faithful servant ...enter thou into the joy of thy Lord."

The funeral was held at the First Baptist Church, Los Angeles, and the service conducted by Dr. Frank Durham and Dr. Joseph Taylor, with Dr. Arthur Rider assisting.

Mr. Bradshaw is survived by his wife and three children.

Unfortunately the writer was unavoidably absent when the funeral occurred.

H. J. Openshaw.

Los Angeles, California,
August 30th., 1940.

Robert Allan.

A letter has lately come from Dr. Bert Brace telling of the death of Robert Gage Allan on October 12th.

Robert was born in Chengtu 33 years ago, the son of Dr. and Mrs. F. F. Allan. He attended school in Chengtu, U. S. and in Canada and graduated in engineering from Queen's University, Kingston, in '37.

While taking soundings in Lake Muskoka district he and his companions were thrown out of the canoe in which they were and, being a good swimmer, Bob struck out for shore. He was caught by an undercurrent and dragged down and did not rise to the surface again.

The funeral was held in Toronto and was conducted by Dr. Brace, assisted by Mr. Newton Bowles. Others of the West China folk, old and young, gathered around Bob's young wife and his three sisters, Carol, Janet Joy and Florence, to give them the support and comfort of their friendship, and to honor Bob's memory.

Bob had many friends and Dr. Brace voices their thoughts in his letter; "What I do want to say is, we all loved Bob a great deal—the memory of his loving heart, his kindly smile will remain with us."

The friends in West China extend to Mrs. Allan and her family their sincerest sympathy.

A. Bell

Mrs. F. F. Allan wishes to thank the many friends who have upheld her in her sorrow, through their letters of friendship and words of comfort.
**Diet in Wartime.**

*Introduction:*—

Especially in wartime, it is important that the people of a country should have good nutrition, for this raises the country's morale, and also increases the strength of the country and its power of resistance. However, in wartime, prices rise, and so we are faced with a dilemma. The best foods such as meat, eggs and milk are either unobtainable or so expensive that most people cannot afford them. But there are other foods and ways of cooking which are valuable for nutrition and are cheaper, and so this small booklet is an attempt to help us to spend our money more wisely, to buy and cook economically and in such a way that we can have the best diet possible.

*Foods:*—

All foods can be divided into one of three groups and an adequate well-mixed diet should contain some of each type. These are—

1) **Energy-providers**, which give us heat and energy for daily work.

2) **Body-builders**, which help in growth and in the building up and repairing of our bodies.

3) **Protective foods**, which protect our bodies against certain deficiency diseases, and in addition, raise the general resistance to infection and disease.

1) **Energy providers.**

The foods which provide heat and energy are those which contain starch (e.g. cereals, root vegetables), sugar and fat. They form the greater part and bulk of the diet.

*Cereals.* In S. and W. China, the cereal that is most eaten is milled rice, but this is inferior in nutritive properties to both partially milled rice and other types of whole grains. The reason is that a great part of the important nutritive material is in the outer layers of the grain and it is this part which is removed in milling. These comparisons can be seen by the following percentages.

<table>
<thead>
<tr>
<th>Food</th>
<th>Fat</th>
<th>Protein</th>
<th>Starch</th>
<th>Phosphorus</th>
<th>Iron</th>
<th>Vitamin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole wheat flour</td>
<td>2</td>
<td>12</td>
<td>74</td>
<td>++</td>
<td>+</td>
<td>++</td>
</tr>
<tr>
<td>Partially milled rice</td>
<td>4</td>
<td>13</td>
<td>79</td>
<td>++</td>
<td>+</td>
<td>++</td>
</tr>
<tr>
<td>Corn meal</td>
<td>1</td>
<td>11</td>
<td>77</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>White flour</td>
<td>7</td>
<td>73</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
</tbody>
</table>

It can therefore be seen that the best types of cereals to

*The simple language of this article is due to the fact that it was originally written for translation into Chinese, but it was thought that some would appreciate its reproduction here in English. It is hoped that the Chinese pamphlet will soon be published and may be widely used.*
use are whole wheat, whole corn and partially milled rice, as they require fewer protective foods to make an adequate diet. It is best to eat a variety of grains, rather than just one type alone. Wheat and corn can be added to the diet in the form of rice, porridge (see Recipes 10 and 11).

In cooking rice, one should be careful not to throw away the rice water as some of the best nutritive materials go into it from the grain, and so it should be left with the rice or drunk separately.

Root vegetables. The best energy provider among root vegetables is the sweet potato.

Fats and oils. Animal oils are best to use but they are expensive, the cheapest is the large intestine which should frequently be added to the diet. Of vegetable sources of fat, peanuts are good, and these should be eaten in greater quantities; and also more vegetable oil should be used in cooking.

2) Body-builders.

This class of foods comprises those which contain protein. The proteins that come from animal sources are the most valuable for our bodies, and we should try and eat them as often as possible. But these foods are very expensive, and vegetable proteins can be substituted for them if eaten in greater quantity.

Soya beans are the best source of vegetable protein and should frequently be included in the diet, as bean curd, bean shoots, bean cakes (Recipe 9) bean milk and the beans themselves. Bean shoots are specially good as they also contain extra quantities of the protective elements and are also the cheapest form of beans.

Bean milk, as sold on the streets, cannot be regarded as a complete substitute for cow's milk, as it is lacking in fat, starch, minerals and energy value.

However, by the addition of wheat flour, some form of calcium and sugar, a drink can be made which is very nearly equivalent to cow's milk and is much cheaper. (Recipes 7 and 8).

All forms of cereals also contain good quality vegetable protein.

There is one form of animal protein which is very cheap and should be much more constantly included in the diet, i.e. blood, whether from chickens, pigs, cows etc. Blood has a very high nutritive quality not only because of its animal protein content but also because of its large amount of iron, which is excellent for the building up of the blood and the prevention of anaemia (Recipe 12).

3) Protective foods

Protective foods are those which contain the vitamins and mineral salts. There are three main types of food which
can be included under this heading i.e. all sorts of green leafy vegetables e.g. 菜心菜等 白菜等 蔬菜等 the root vegetables e.g. 紅蘿蔔等 地瓜等 and fruits e.g. 柑橘 etc.

In addition, soya beans are rich in protective elements, as are also the green and red peppers. All these foods should be eaten frequently.

Half-raw vegs e.g. 地瓜 菠菜 豆芽 have even in greater amount of vitamins, as some of these are lost in cooking. (Recipe 2)

Bone soup is a valuable and cheap way of adding calcium and phosphorus to the diet. (Recipe 4)

This division of food substances into three groups can be seen more clearly from Table 2.

<table>
<thead>
<tr>
<th>Body builders</th>
<th>Energy providers</th>
<th>Protective foods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lean meat</td>
<td>Whole wheat</td>
<td>Green vegetables</td>
</tr>
<tr>
<td>Liver</td>
<td>Partially milled rice</td>
<td>Carrots</td>
</tr>
<tr>
<td>Milk and eggs</td>
<td>Other whole grains</td>
<td>Peppers</td>
</tr>
<tr>
<td>Blood</td>
<td>Peanuts</td>
<td>Tomatoes and oranges</td>
</tr>
<tr>
<td>Soya beans</td>
<td>Intestine</td>
<td>Soya beans</td>
</tr>
<tr>
<td>Bean curd</td>
<td>Soya beans</td>
<td>Milk, liver, eggs</td>
</tr>
<tr>
<td>Other beans</td>
<td>Sweet potatoes</td>
<td>Sweet potatoes</td>
</tr>
<tr>
<td>Whole grains</td>
<td>Milled rice</td>
<td>Ti kua 地瓜</td>
</tr>
</tbody>
</table>

Every day, if possible, we should choose at least one thing from each of the first two groups in Table 2 and two from the third. In this way our diet will be well-mixed and contain all the necessary nutritive things. N.B. Whole cereals, sweet potatoes and soya beans each occur more than once in this table, so that it shows that they should be eaten more often.

An adequate diet should therefore contain—

Daily (or as often as possible)
- Whole cereal or partially-milled rice
- Green veggies at least once
- Root veggies, one helping

Two or three times a week
- Pig's blood
- Beans or bean products

Whenever possible
- Meat
- Eggs, Liver

Rules for healthy eating.

1. Always sit down for meals and eat slowly, masticating the food thoroughly before swallowing. This is a great aid to the digestion of the food. If food is eaten in a hurry and not broken up properly before swallowing, the stomach will not digest it completely, and so the body cannot absorb it. In this way, it will lead to malnutrition and stomach disease.

2. As far as possible, try and make meal times times of quietness, without any worry, anxiety or anger. If
overtired, it is better to rest a little before eating. These emotional disturbances all have a bad effect on the digestion.

3. Take plenty of fluids between meals. At least 6-8 cups of fluid should be drunk a day. This helps digestion and prevents constipation.

4. Do not eat pickles or raw veggies or fruit unless first cooked, or prepared as in recipe 2. In this way a great deal of dysentery, worm infection etc. can be prevented. However good the diet, if there are worms in the intestines, they eat the food and so our body gets less benefit. When taking worm medicine, it should be preceded and followed by a purgative.

Recipes.

1. **Green vegetables.** Cut very small and thin. Put oil in the "kuo" and heat very hot. Then throw in the veggies and fry for 2 or 3 minutes. Finally put in salt and then ladle out. If meat is cooked with the veggies, first cook it well, then cook the veggies as above and finally put in the meat again and cook with the veggies for one minute.

   In this way the nutritive properties of the veggies, which are destroyed by prolonged cooking, are preserved.

   If the veggies are boiled in water, only a little water should be used and it should not be thrown away but drunk as soup.

2. **Half-raw vegetables.** Thoroughly wash these veggies, then put into boiling water for two minutes. This destroys bacteria on the outside of the veggies and worm eggs, but does not destroy the vitamins.

3. **Dry peas or beans** can be made more nutritious if soaked in water until they begin to produce shoots, before being cooked in the ordinary way.

4. **Bone soup.** Crack the bone or chop it into small pieces; cook it with cold water and a little vinegar and add veg just before the soup is served. If soya bean soup is made, soak the beans first and then cook with the bones in cold water.

5. **Bean flour.** Wash and dry the soya beans and then roast a little, being careful not to burn them. Remove the skin, grind in a mill and sieve.

6. **Whole wheat flour.** Wash and dry the wheat grains, and then roast. Grind the whole grain including the husk and sieve.

7. **Home-made bean milk.** 2 large spoons of bean flour
   1 large spoon of whole wheat flour
   1 small spoon of sugar
   1 egg
   3 large spoons of vegetable water and salt.

   This can be mixed together and brought to the boil. It can be used as a substitute for a half pound of cow's milk, except that the fat content is low. Of course, it is not as good as milk, but is a cheap and easy-to-make substitute.

8. **Bean mixed powder.** can be made and used on a large scale or for an institution

   | Bean flour | 100 parts |
   | Wheat flour | 20 parts |
   | Sugar | 40 parts |
   | Salt | 1 part |
   | Bone meal | 4 parts |
To use this mixture add 1,000 parts of boiling water. If this is made up in the amount 1 part equals 1 gram, the resultant mixture is approximately equivalent to 6 pounds of cow's milk with the exception of fat.

9. Bean cake

\[
\begin{align*}
&1 \text{ pound bean residue} \\
&\frac{1}{2} \text{ pound flour} \\
&2 \text{ tablespoonsfuls of fat; a little salt.}
\end{align*}
\]

makes an economical cookie

10. Whole wheat cake.

Mix dry ingredients and water, shape the dough into pancake form and fry in oil.

11. Corn cake.

Grind fresh corn, mix with flour and a little sugar, and make cakes which can be boiled, steamed or fried.


Add salt and cold water to the fresh blood, then pour the mixture into a pot of boiling water. Cook for a while until the blood coagulates. Drain off the water and cut into slices. Make into soup with flavouring—or Serve with bean curd or other vegetables in the same way as liver is served.

13. One dish meal.

Preparation of food is simplified and fuel saved if food is cooked together—this is specially useful for large numbers. Here is one recipe:

Soak dried beans or peanuts after washing in water in 'kuo', overnight then boil the water, add grain and cook. At same time, scrub sweet potatoes, cut up without peeling and put in 'kuo' at same time as grain. Slice turnips and cabbage and just before the grain is cooked add to grain and cook for two minutes.

Suggested menus for a day

An infant of 6 to 8 months.

6a.m. Breast milk
9a.m. Orange juice, or tomato juice or cabbage water
10a.m. Wheat flour and ground rice cooked together in equal parts as hsí fan—
Egg yolk when possible
Breast milk, gradually replaced by bean milk.
12 noon Water or rice soup
2p.m. Roast potato or sweet potato, mashed up small
Finely divided and well cooked vegs e.g. spinach cabbage carrot.
Breast milk, gradually omit and give bean milk instead
4p.m. Veg. soup
6p.m. Porridge as at 10a.m.
In summer, well boiled and mashed apples or peaches
Breast milk

A child from 9 months (after weaning) to 3 years.

On waking, fruit juice and toasted bread or mantou if wanted
Breakfast Wheat and rice porridge
Egg as often as possible
Bean milk
Lunch Partially milled rice hsífan
Bean curd, or lean meat, or liver, or blood
Green vegs, or carrot
Rice soup
Supper Coarse mien
Sweet potato
Veg and bone soup
In between, add more fruit juice, or another cup of bean milk if wanted.

**A school-child, 3-12**
Menu the same as smaller child, except that dry rice can be taken instead of hsifan, and quantities of everything should be greater.

**Adult (or over 12)**

**Breakfast**
- Fried or roast peanuts
- Salted turnips with dried bean curd
- Unmilled rice hsifan or whole wheat cakes

**Lunch**
- Green vegetables
- Bean curd, saute with bean paste
- Fried sweet potato cake with an egg whenever possible
- Bone and vegetable soup
- Partially milled rice

**Supper**
- Carrot or turnip cooked with intestines
- Cabbage
- Blood soup
- Coarse mien.

---

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(continued from p. 457)

bade farewell to His disciples remind us again that we are not alone. "Lo I am with you always even unto the end of the world". In this confidence of the Eternal Companionship of the Changeless Christ we can face the future,—personal, national, international,—knowing that however dark the clouds may be in the new year so soon to dawn, we are not alone, but have as our ever-present Friend, One who passed through all the suffering of human life from the manger to the cross, from the workshop to the judgment hall, from the temptation to the tomb,—One who was tempted in all points like as we are, but who now lives, and intercedes, and saves to the uttermost all who come unto God by Him, and in Whom we are "able for anything".*

*Phil. iv: 13 (Moffatt)
University Notes

President Lincoln Dasang and President S. T. Liu of Cheoloo paid a brief visit to Chungking to enlist the sympathy and aid of the Government in tackling the ever-present problem of the high cost of living. The Government is deeply concerned over this difficult matter and has agreed to make a grant to help teachers purchase rice. The amount available is not yet known, but the promised assistance and sympathetic attitude of the Government have done much to relieve the minds of our staff.

At the last meeting of the General Faculty the following resolution was recorded by a standing vote:

**RESOLVED** to express our deep sorrow at the death of the Rev. W.B. Albertson, late Bursar of the University, and to request the President to write to Mrs. Albertson conveying our sincere sympathy.

Mr. Albertson passed away in Kunming on October 21st from an attack of malignant malaria. For several months he had been in Haiphong and Hanoi arranging for the forwarding of supplies for the University and the Missions of West China. He was not well when he reached Kunming early in October, but it was not until a few days before his death that his illness appeared to be dangerous. During his illness he had the personal care of Rev. and Mrs. A. Evans of the Methodist Mission, and of his nurse, Miss Gay. As Bursar Mr. Albertson gave to the University fifteen years of devoted service and endeared himself to all who knew him for his singleness of purpose and by his strong Christian character. He died as he lived—in unselfish service for the United Church of Canada Mission and for the University.

The good wishes of all go with Mr. and Mrs. Robert L. Simkin who left on November 22nd for the States; we hope that they will have a restful furlough and return to the University for a further period of service.

We are glad to welcome Mrs. Graham, Mrs. Best and Dr. Pearl F. Fosnot on their return from furlough. Dr. Graham is still in Rangoon making arrangements for transporting University and Mission goods via the Burma Road; Dr. A.E. Best is in Hongkong, hoping to leave within a few days with another consignment for Rangoon and the Burma Road. Mr. William G. Sewell is on his way from Shanghai to Hongkong and hopes to get early air passage to Chengtu. Because of the present war conditions he has had to leave Mrs. Sewell and the children in California.

Three days after her arrival in Chengtu, Dr. Fosnot laid the foundation stone of the new Woman's College Dormitory, erected with a generous gift from Mrs. Conroy. The University is most grateful to Dr. Fosnot for all she did while in the States to interest Mrs. Conroy in this project.

We are also glad to record the safe arrival of Dr. Paul Chang who has arrived to join the staff of the Chemistry Department. Through his special field of interest—tanning—he has a valuable contribution to make to the experimental Tanning School project.
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INDEX FOR 1940

JANUARY

Editorial
Spiritual Mobilization Campaign at Miencian
Palestinian Shepherds & the Chinese Farmer
Correspondence
Student Christian Work at Yenching
The Back Door
Cultural Co-operation between China & Great Britain
Spiritual Mobilization Campaign in the C.H.S.K.H. Diocese of W. Szechwan
Dairy Castle Improvement
The Special Contribution of the University in Wartime
The Land Journey between Szechwan and Shanghai
Food for Thought
Book Reviews
The Real Conflict between China & Japan
Daimen the Lepers
The Granary of Heaven
University Book Club Accession List
Obituary of Dr. Ch'eng Ching-yi
The Language School Chengtu
Sulfa Notes

February

Editorial 'Go Forward'
Christian Advance

Our Hopes for the Church in 1940
The Back Door
Tent Preaching: Its Great Opportunities
The Beginnings of the Protestant Missionary Movement in England
The Campaign for Christ in Szechwan
The Mowkung Opium Fair & the Elder Brothers' Share
The Church & the Chinese Industrial Co-operatives
Correspondence
University Book Club Accession List
Book Reviews
Out of Africa
Jonathan North
University Notes
M.E.M. Recruits
Sulfa Notes
Kiating Notes
Chengtu City Notes
Food for Thought

G.V.H. Elliott
O. Stockwell
R. Lapwood
Tibetan
F.A. Smalley
Luther Shao
F. Dickinson
W. P. Fenn
Lyman Hoover
W.P. Ch'en
W. S.C. Smythe
Esther Lewis
Grace H. Hickson
M. Robertson
L.B. Jensen
B.E.S. Bassett
## MARCH

### Editorial—Easter

Reports of Annual Meetings, Conferences etc.:—

- The Baptist Church (A.B.F.M.S.)
- The Friends (F.S.C.)
- The Chung Hwa Sheng Kang Hweii (C.M.S.)
- Church of Christ, Szechwan Synod and U.C.C. Mission

- New Homes for New China
- Advisory Conference on Christian Home-Making
- Good Friday—A Meditation
- The Back Door
- The Gospel & the Moslems
- Government Award to Dr J. Beech
- Serious Fire in the college of Medicine & Dentistry, West China Union University.
- Weddings
- The Concert Tour of the Five Universities Choral Society
- The Poem quoted by King George VI in his Christmas Day Broadcast
- Some Thoughts on Training Church Workers
- University Book Club Accession List
- Book Review—Brave New China
- University Notes
- Snifft Notes
- Correspondence
- Minutes of Meeting of West China Missionary news Publication Committee
- Grapenuts

### APRIL

- Editorial
- Christians & the Social Order
- Paoning Booming
- Farewell Address by Generalissimo Chiang Kai-shek
- The W.C.U.U. & Dr. Beech
- Dr. Beech’s Contribution to Dental Education
- What Dr Beech has done for Medical Education
- Dr. Beech & College of Arts
- Dr. Beech & College of Science
- Dr. Beech & Woman’s College
- Preaching Christ at the Cross-Roads
- The Back Door
- Food for Thought
University Book Club Accession List

Book Review

Edward Wilson of the Antarctic    M. Moor 191
Sniff Notes    L. B. Jensen 192
Wedding    194
Kiating Notes    B. E. Bassett 195
Jesus Study Seminar    E. Willmott 196
Obituary—Dr. E. BrethANNER    A. M. Salquist 198

MAY

Editorial—Pioneers & Simpler Living 199
Pioneers for Christ in West China 203
1. Henry James Openshaw.
Investiture of Dr. Beech 208
Meeting of the Board of Directors
of W.C.U.U. and Farewell
Meetings for Dr. Beech in
Chungking 230
Easter and Eastern Szechwan 212
Message sent from Regional Meeting of
N.C.C. to Churches of Szechwan 216
Szechwan Regional Meeting of National
Christian Council 217
Work of Chinese Industrial Co-operatives
and People Who do it 225
Chinese Medical Association Conference 226
New Treatment for Leprosy 229
A Newcomer visits Kwantien 230
Evangelistic Work in the Canadian
Mission Hospital Chungking
The Back Door 238
Tibetan 237
Correspondence 242
Food For Thought 244
Pastoral Letter of the Archbishops of
Canterbury and York 249
University Book Club Accession List

Book Reviews

England; Before and After Wesley 251
Christianity Explained to Muslims 252
Valiant is the Name for Carrie 253
University News 254
Yarn Notes 256
Sniff Notes 257
Obituary; Mrs. Chu Chi-Chang 258
Death of Rev. Nelson Lin’s Eldest Son 259
Stop press: Disastrous Fire Women and
Children’s Hospital, Chengtu 259
Correspondence 260

JUNE

Editorial 261
Pioneers for Christ in West China 267
2. William Wharton Cassells
Meeting of Church Workers of Szechwan
Synd Church of Christ in China 270
Basins and Water in Yunnan 273
West China Union University Leper
Hospital 277

University News 269
Yarn Notes 275
Sniff Notes 276
Obituary; Mrs. Chu Chi-Chang 277
Death of Rev. Nelson Lin’s Eldest Son 278
Stop press: Disastrous Fire Women and
Children’s Hospital, Chengtu 278
Correspondence 279

The Neglected Moslems
A Chinese Church in Michigan
The Big Buddha at Kitting
The Friends of the Wounded
West China Union Theological College
Ten Reasons for Going to Church
Student Evangelism in Szechwan
Scholarship for Missionaries and Nationals
Nanking University Aids Citrus Production
The Back Door
University Book Club Accession List
Book Reviews
All This & Heaven Too
Disputed Passage
University Notes
Luchow Relief Committee
Kiang Notes
Yaan Notes
The Future of the Missionary News

JULY-AUGUST

Editorial
The Call of the North-West
The Fulfilling of a Vision
Letter to the Editor
University Notes
University of Nanking in Wartime
S.C.M. in West China Union University
The Challenge of the Far Western Border
Yaan Notes
Growth of the Church in Szechwan
The Kingdoms of This World

SEPTEMBER

Editorial
How we can make our Home a more Christian
Pioneers for Christ in West China
Outlook and Opportunities in South Shensi
Subjects of Theses of Graduating Students, W.C.U.U.
Chungking Notes
Children Help to Build New China
The Church in China's Rural Reconstruction
Jesus Study Group at Behludin
Behludin 1940
Community War Relief Fund
University Book Club Accession List
Chengtu Notes
**OCTOBER**

<table>
<thead>
<tr>
<th>Editorial: Follow Me—Follow On</th>
<th>May Bell Thompson</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Guestroom Dedicated Tibetan</td>
<td>Neil Bell Thompson</td>
</tr>
<tr>
<td>The School for the Blind and Deaf, Chengtu</td>
<td>Muriel Brown</td>
</tr>
<tr>
<td>With the Team</td>
<td>Grace Manly</td>
</tr>
<tr>
<td>West China Union Theological College</td>
<td>G.W. Spartling</td>
</tr>
<tr>
<td>University Book Club Accession List</td>
<td>401</td>
</tr>
<tr>
<td>Chungking Notes</td>
<td>403</td>
</tr>
<tr>
<td>Yaan Notes</td>
<td>C. Vichert</td>
</tr>
<tr>
<td>Obituaries</td>
<td>404</td>
</tr>
<tr>
<td>L.E. Wittaker</td>
<td>405</td>
</tr>
<tr>
<td>Margaret L. Thomson</td>
<td>406</td>
</tr>
<tr>
<td>Donald Campbell</td>
<td>407</td>
</tr>
<tr>
<td>The Cry of the Little Peoples</td>
<td>Richard Le Gallienne</td>
</tr>
<tr>
<td>Tracks and Travel in West China</td>
<td>S. Lantenschlager</td>
</tr>
<tr>
<td>From Darkness to Light</td>
<td>Graham Lieo</td>
</tr>
</tbody>
</table>

**NOVEMBER**

| Editorial: Vision and Victory | 417 |
| Another Milestone in Public Health in Szechwan | W. Crawford |
| Christian Forward Movement | N.C.C. |
| Christian Faith in China's Struggle for Freedom | T.C. Chao |
| Chungking Notes | 420 |
| Yaan Notes | C. Vichert |
| Book Club Accession List | L. Small |
| Obituary—Wilford Albertson | Alice Bell |
| University Enrolment Figures | 438 |
| Babies Bombs and Bridegrooms | 439 |
| Chungking University Students Request to Christian Faculty Members | 441 |
| New China and the New World | W.B. Djang |
| Buildings Rising—Prices Soaring | W. Small |
| New Bishop of Eastern Szechwan | 448 |
| West China Union Theological College | 449 |
| New Branches of the Sino-American and Sino-British Cultural Associations | B.L. Foster |
| Correspondence—The Bombing of London | Eva Spicer |

**DECEMBER**

| Editorial—Christmas | 455 |
| Christian Progress and Possibilities in China's Far North-West | S. Lantenschlager |
| The Back Door | Tibetan |
| Some Thoughts | M. Armstrong |
| Christian Council Notes | M. Nowliu |
| The Department of Pharmacy of the West China Union University | N.E. Meuser |
| Kai ting Notes | B.E. Bassett |
| Chungking Notes | Clarence E. Vichert |
| Yaan Notes | 478 |
| Obituaries | 479 |
| Rev. F.J. Bradshaw | H.J. Openshaw |
| Robert Allan | A. Bell |
| Diet in Wartime | J. Parfit |
| University Notes | M. Robertson |