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SEPTEMBER 1940

Let us agree to differ, but resolve to love, and unite to serve.
T. T. Lee
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Chengtu - West China
More detailed information and suggestion for Home Week programs and activities are to be found in the Chinese Sunday School Manual and in the materials published by the Home Week Committee of the N.C.C. obtainable at the Canadian Mission Press, Chengtu.

**HOME WEEK MATERIALS (in Chinese) on sale at Canadian Press after Sept. 1, 1940**

<table>
<thead>
<tr>
<th>Material</th>
<th>Price</th>
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</thead>
<tbody>
<tr>
<td>1. Outline for Home week Program for 1940</td>
<td>25c.</td>
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<tr>
<td>2. Eight Hygiene Leaflets</td>
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<td>3. Scroll by Dr. Cheng Ching I: “Christ is the Head of this House”</td>
<td>10c.</td>
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<tr>
<td>4. Pictures: Devotional Life of the Family</td>
<td>70c.</td>
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<td>The Boy Jesus</td>
<td>70c.</td>
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<td>5. Side scrolls for pictures two Kinds-per pair</td>
<td>20c.</td>
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<tr>
<td>6. “How To Make Me a Good Baby” by Mrs. Hausske</td>
<td>12c.</td>
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<tr>
<td>7. Elementary Catechism in Child Training</td>
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This book gives a comprehensive account of the main stages through which the Christian Church has passed. There is no detailed list of dates and events, but, on the other hand, an endeavour has been made to trace the main movement back to their sources, as well as to show their effects.

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9109 **WHAT IS GOD LIKE?** by Frank Theodore Woods, D.D., trans. by A. J. Garnier and H. P. Feng. .20

Translations from lectures by Bishop Woods which have been recorded and broadcast all over the world. The purpose of the book is to re-state, for the benefit of the ordinary twentieth century man, the fundamental beliefs of the Christian Faith.


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This book discusses the problems and difficulties of Christianity in an attempt to return to Christ's view of the world and of God. This scholarly work is a re-examination of the miracles of Jesus.

Notice: All listed prices are in Shanghai Currency. Local selling price is to be fixed by the local agent.

Kunming Depot: 78 Pei Men Kai, Kunming, Yunnan.
Chungking Christian Book Room, Chungking.
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THE WEST CHINA MISSIONARY NEWS


Editor: Rev. A. F. Lutley, M.A., Th.M.

Associate Editor and Business-Manager: Wilhelmina Argetsinger.

Subscription Rates. In China, Mex. $5.00 per annum, postpaid. Abroad, Mex. $6.50 per annum, postpaid; $1.10 in gold if remitted from U.S. or Canada, 4/6 if remitted from England.

Note: Dr. Harry Openshaw, 324 South Westlake Ave., Los Angeles, will forward American and Canadian Subscriptions.

The News is published by the West China Missionary News Publication Committee and is registered at the Chinese Postoffice as a Newspaper.
Editorial

In the June issue the financial difficulties of the News were brought to the notice of our readers, and an appeal was made for immediate help. In response to that appeal a number of gifts have been received for which the Publication Committee is most grateful, but the response has not been as general as had been hoped. One thing however has been made clear from the letters received, and that is there is a general wish for the News to be continued. To do this without running into debt a drastic reduction has been necessary in the size of the magazine, so much so that the July-August number which is generally double the size of a normal issue was this year reduced to half the size. This policy will have to be continued in the future, and should costs further increase more reduction may be necessary, unless other gifts are forthcoming to help to meet our difficulties.

But our problem is only a very unimportant example of the many difficulties facing missionary work today in a world at war, particularly here in China. Today in addition to the destruction of much church property and the disorganization of church life and work in wide areas caused by the Sino-Japanese conflict, grave financial problems are now facing missionary societies whose head-quarters are in countries over-run by Germany. German missionaries have long been labouring under great difficulties in the matter of finance, and now our Scandinavian friends have at least for a time been completely cut off from their home churches, and from all financial support from that quarter. English missions may or may not soon be faced with a similar situation depending on the degree of success attending Hitler's attempt to invade Great Britain. In any case a drastic reduction of income is almost inevitable for English mission boards with the increasingly heavy taxation, and the many calls on people's generosity in connection with the war effort and relief work. Many, both missionaries and their Chinese fellow-workers, are wondering how this is going to affect the work of the church. All hope that the difficulties will prove
a blessing in disguise, and help to hasten the self-support of local churches, and spur the Chinese church to shoulder still further its responsibilities. The lessening of foreign financial support should help to remove the suspicion that still remains in some non-Christian quarters that the Church is a foreign organization, used at times by foreign governments for ulterior purposes. But while the withdrawal of foreign support will we hope have these good results, it is no use disguising the hardships that will be imposed on those sections of the Chinese church that are immediately affected. While some churches will be able to rise to the emergency, others will probably find it difficult to keep up existing work, especially institutions that involve a large financial outlay. Then there are the personal problems that are and will increasingly face Chinese church workers and Scandinavian and other missionaries in similar circumstances with the cost of living rising rapidly, and salaries falling owing to the stoppage or reduction of grants from the Home Boards. How great a problem this will become and how many missionary societies be directly affected depends on factors we cannot foresee, such as the result of Hitler's blitzkrieg on England, the length of the war, the extent of the involvement of the U.S.A. in the conflict, and the measure in which American churches will feel able to help missions from other lands which are facing a financial crisis. We understand that in the case of some Scandinavian missions, certain churches and mission boards in America of Scandinavian extraction are already undertaking to support as far as possible the work of Norwegian and Danish missions. But the degree of support that such Churches and boards will be able to give, while maintaining at the same time their own work, must inevitably be somewhat limited, so that at best a period of real hardship must be faced. Perhaps this will be all to the good. One Dutch writer speaking of the difficulties in Holland today following the German invasion has said: "Has not our official Christianity been an all too safe kind of Christianity? Is it not time that we learn to suffer as so many peoples have learned to suffer in these last years? Is not our soil being ploughed that a better seed may grow out of it?" Following a similar line of thought Dr J.H. Oldham in a recent Christian News-Letter has drawn our attention to a chapter in William James' "Talks to Teachers" in which he describes "a week he spent at a large educational and religious gathering,—the order and calm, the amiability and kindness, the absence of every villiany and crime, the almost complete triumph of the ideal. All that reformers for generations had toiled to bring about seemed for the moment to have been achieved. And yet with it all something vital and essential appeared to be lacking. It was with a sense of immense re-
lie that he went back to the outer world to find there what alone can satisfy the soul of man—*the element of precipitousness, of strength and strenuousness, intensity and danger.*" In occupied China the war has brought the church face to face in all too terrible reality with the element of "precipitousness...strenuousness, intensity, and danger." But for us in free China the new financial problems of mission boards coupled with the difficulties already caused by the way may help to bring home the lessons our friends in the war zone have learnt through bitter suffering.

**The Incarnation**

The doctrine of the Incarnation, rightly understood, teaches that the Son of God entered human life, not as a man to save some amongst His fellow men from eternal death, but that He became Man, the Representative and perfect expression of all humanity. As such He hallowed and consecrated human life in all its manifestations, social, industrial and international. He became Man, as Athanasius reminds us, in order that humanity might become divine. At the heart of the Incarnation is the sacramental principle that material life, that which is outward and visible, is meant to be the vehicle of inward and spiritual reality. However much material things have been distorted and misused by man, however much sin and selfishness have marred their harmony, they are still *capaces Dei*, able to be employed for divine and spiritual ends. The Kingdom of God, His rule in the secular world, may tarry; it may continually be hindered by human willfulness and blindness. But it cannot be permanently hindered. As we believe in God and in Jesus Christ, His Word made flesh, we must believe in the final victory of His Kingdom.

_The Bishop of Bristol - The Gospel to This Generation p.36_

**Difficulties**

There are some people who, when you propose something to them which is not very easy, say: "Think of the difficulties!" I am reminded of a story about the great Lord Kelvin. Something went wrong with an experiment in his laboratory and the students burst into a laugh. He said: "Gentlemen, don't smile. Remember that whenever you come across a difficulty you are on the eve of a DISCOVERY." What is true in the region of science is true in the regime of faith.

_Rev. James Reid in The Gospel to This Generation p.185_
How Can We Make Our Homes More Christian

Suggested Outline for Home Week, October 27-November 3, 1940 by E. Lois Chappie

The Purpose of Home Week

Perhaps it would be well to remind ourselves of the real purpose of Home Week. It is to help Christian men and women to build homes which are in accordance with the principles and teaching of Christ. In such homes every department of life will be consecrated to Him, and by the power of His Presence the physical, mental and spiritual life will be changed and uplifted.

Although the main purpose of Home Week is not to hold a campaign to interest the non-Christian community, yet a large number of non-Christians will usually attend. We should welcome their coming and do all in our power to utilize the opportunity, but it is important that this aspect of Home Week should not make us lose sight of our main objective.

The Outcome of Home Week

Sometimes after a successful and enthusiastic Home Week, the subject is dropped and no follow up work is planned. Thus much of the benefit is lost. Let us in our preparations and discussions aim at definite, constructive programs and projects, using Home Week—not as an end in itself—but as an impetus to start these projects. Then the interest that has been awakened may be conserved and may issue in constructive work.

Dates of Home Week: October 27-November 3.

While there is real value in having definite dates for Home Week throughout the country, if the dates suggested are not suited to your local needs, choose your own Home Week, at the time most convenient for you and the time which will give you adequate time for preparation.

Theme for 1940: How Can We Make Our Homes More Christian?

The idea that underlies this program is: The Whole Life and Personality Belong To God. The physical, mental and spiritual life are to be consecrated to Him—Thessalonians 5:23.

Work of Local Preparation Committee

The success of Home Week largely depends on this Committee. It should start work a considerable time before the dates fixed for Home Week. If possible have on the Committee representatives from Schools, Hospitals, Children’s Department, Men’s and Women’s Evangelistic Work etc., not forgetting voluntary lay workers.
Before making plans, each member of the Committee should have time to think over the Theme, to examine materials and read some of the recommended books. At least they should read the outline as given in supplementary sheets on Home Week in Sunday School Quarterly published by Canadian Press.

When the Committee meets, decide which of the suggested programs you will use, select materials, add local contributions where you feel it good. Face local difficulties and work out practical adaptations and solutions, such as—What are prices of foods you recommend? Can they easily be obtained locally? Can exhibits and demonstrations be copied afterward in individual homes? Try out patterns of clothes or toys you recommend. Play together beforehand games you intend to teach. Practice songs and hymns so every Committee member understands the working of the program. Depute special workers for each definite part of the program. Decorate with pictures of this and previous Home Week, Health Slogans and Posters, and Songs written in large characters.

THE DAILY PROGRAM

Sunday, October 27—Introductory Day

Sunday School: Use special material in Quarterly of Canadian Press


Have an attractive poster prepared giving program of week, and put up at Church doors. In giving special announcement, it may be better to ask someone other than usual announcer to make this announcement. Emphasize and explain plans for Family Sunday the following week.

Monday, October 28: Theme: The Healthy Body


Group Talks on such subjects as,—Fresh Air and Sunlight; Cleanliness of House and Person, Food and Rest; Exercise and Regular Habits.

Either in same hall or in separate rooms have demonstration prepared, e.g. Suitable foods that are cheap and obtainable; effect on plants of sunlight or absence of light; How candle is extinguished by lack of air; Hygienic clothing and bedding &c.

Choose two or three outdoor games that can be played in a courtyard and teach them to groups, such as bean bags, rings to throw, pieces of wood etc.

Day's program might end with Hygiene Play given by students.

Do not forget to set a time when men can see demon-
strations and listen to short hygiene talks, before they see the Play.

Tuesday, October 29, Theme: The Healthy Infant

Short Worship Service: Mark 10:13-16
Group Talks and demonstrations: Bathing Baby, Sleeping and Play Accommodations (use models), Feeding Baby (Have charts and prepare food if possible), Vaccination, Suitable Clothing, Toys (with patterns.)
Have group discussion on “How can we apply what we have learned in our own homes?”

In this day’s program aim at awakening desire to learn more and to get further help and advice. Try if possible to launch a definite plan for Short Term Mother’s Club to follow Home Week. Form groups and arrange times while enthusiasm is keen.

In evening have Father’s Group discuss: “The Father’s Responsibility For Health Of Family”. Let the men see exhibits and demonstrations.

Invite School Students to see these and have discussion groups on “Qualifications for Founding a Healthy Family, or Modern Family Relationships”.

Wednesday, October 30: Theme: The Healthy Mind

Short Worship Service: Ephesians 5:17, Philippians 1:9-10
Group Talks: For Lower grade on “Why I should learn to read”.
Aim at awakening fresh interest in existing literacy classes, or in starting new classes, if needed. Get names of those prepared to learn, have textbooks and volunteer teachers ready beforehand, so program can function immediately after Home Week.

For Higher grade—(Either mixed or separate groups for men and women) have talk on “Reading in the Home”. Have suggestions ready as to lending books or magazines between families, how to run study circle, useful book for the circle, or interesting course of reading.
Get members of group to report books they have read of late, or what subjects interest them. Have discussion on “How to Promote Reading in Christian Homes”, or “How Can I help raise standard of literacy in my Home and Community”.

Try to get some definite project or program worked out for coming three months. Perhaps 2 or 3 homes might subscribe to different magazines and exchange copies.

Thursday, October 31, Theme: Mental Development of the Child. Short Worship Service; Luke 2:40-52
Group Talks: Using plenty of practical illustrations,
talks on Obedience and Discipline, How Can I teach My Child to Tell the Truth, or Place of Play in Child's Life. Perhaps you could have groups of little children for Story lesson and Play Hour led by an experienced teacher while mothers watch.

Informal groups of not more than 12 people might make toys, while informal discussions on common Problems of Child Training are given.

The Higher Group might have talks by competent leaders on Adolescence, Preparation for Marriage, Betrothals, &c.

In both groups aim at awakening interest so mothers will want to pool their experiences and will be glad to add Child training to program of Short Term Mother’s Club already inaugurated Tuesday.

A Father’s Group could discuss, “The Place of the Father in Training his Children?”, or better still have a Parents meeting.


If non-Christians attend, have them in separate group, on Fatherhood of God and His seeking love.

Afternoon or Parents meeting might be on “Teaching the Child to worship” or on “Family Worship”.

Saturday, November 2—Theme: Spiritual Life Expressed in Service

Short worship service: Luke 10:25-37, Mt. 10, 7-8, Mark 10:45

For Christian group discuss “What spiritual contribution has the Christian for the Present Day?” (e.g. Faith in God, love to man, peace in midst of trouble, in place of fear, strife, and despair) “How can Christian Homes serve the Community”? “What is a Good Neighbor”? “Observing Festivals in the Home so they shall be a Christian witness to non-Christian neighbors”.

The leader should aim at getting some one actual project started, however small. Gather plans for future that have been made on previous days and see which are for enrichment of own lives and which for service of others. Explore possibilities of different types of service in these difficult times,—for children, illiterate, the poor, mothers, for non-Christians.

Visits to homes might be planned, with short evangelistic meetings, hygiene talks and singing, closing with special invitation to attend Worship on following day.
In evening a play might be given on "A Christian Home serving others".

Sunday, November 3-Theme: Parents and their Children; Sunday School-Material in Quarterly published by Canadian Press; Sermon text: Deuteronomy 6:1-14 or from Colossians 3. This is family Sunday. Arrange for families to sit together. There might be Roll Call of families. Perhaps one whole family could take part in service. Have definite part for children, perhaps repeating Scripture or a song. Let some older children take up Offering.

Spend time on prayer and re-consecration of individual and family life. Sum up new plans and programs made and ask God's blessing on them.

When Home Week is over, begin at once to carry out the plans and programs agreed upon. After 3 months have a day of special meetings to check up on work done, and to make plans for next quarter, so results may be carried thru the year. Have Preparation Committee made into a permanent committee for the year, if advisable.

THE GREEK NEW TESTAMENT

The most perfect vehicle of human speech thus far devised by man is the Greek. English comes next, but Greek outranks it. The chief treasure of the Greek language is the New Testament. Homer and Thucydides and Aeschylus and Plato all take rank below Paul and John and Luke. The cultural and spiritual worth of the Greek New Testament is beyond all computation. In the Renaissance the world woke up with the Greek Testament in its hands. It still stands before the open pages of this greatest of all books in wonder and rapture as the pages continue to reveal God in the face of Jesus Christ.

A. T. Robertson—The Minister and His Greek N. T.

A DANGER

The freedom-loving peoples are facing not one but two great perils. The threat to the values which they cherish is arousing them to every effort of which they are capable, But precisely in this necessary concentration of effort there lies an immense danger. It is that in the intensity of the struggle to repel the external menace their moral and spiritual energies may become exhausted, so that they will lack the power for the creative tasks which will be not less exacting than the war itself. Can the military effort be matched by a corresponding effort in the spiritual sphere? On the answer to that question everything depends.

J. H. Oldkam - Christian News-Letter June 19th 1940
Pioneers - Miss Gertrude Wells.

It is seldom given to one missionary in China, to see within his or her own term of service, the baptism of the first converts in a hitherto unevangelized region, and the consecration of the first Chinese Bishop of the growing Church in that region. Such was the experience of Miss Gertrude Wells, who came to Szechwan in 1891 in a party of young recruits led by the Rev. J. H. Horsburgh. She describes herself as being at that time a raw, inexperienced girl of 23. She had intimated to the Home Committees that she might not be able to do anything very important but at any rate thought she could help others. The Committee had decided that people who can only help others are of great value in the mission field, and Miss Wells had been accepted.

The district of Western Szechwan, now known as the C.M.S. district in Szechwan, or the Western Szechwan Diocese of the Sheng Kung Hui, was at that time virgin soil. Miss Wells and another recruit, Miss Alice Entwistle, having spent some time with C.I.M. friends in Eastern Szechwan, from whom they received the greatest kindness, took up the task of preaching the Gospel in places where foreigners had never been seen before. Being unable to get a house they lived in Chinese inns for months and months. Followed about by enormous crowds every time they went out, entertaining a constant stream of curious visitors and answering innumerable questions when at home, these two young girls who thought they could only help others unfurled the banner of the Cross under conditions which only those who know the China of forty years ago can appreciate. Thus with courage and endurance they persisted until the first few believers were brave enough to join them. Many were the difficulties that had to be overcome before a house could be obtained. Over and over again, just as they thought the matter was settled, the inevitable “uncle” of the landlord would turn up to prevent his property being occupied by the foreign devils. At last, however, an owner was found who for a good price was prepared to risk the anger of the gods and the revenge of his ancestors, and a house was secured. Miss Wells has often described her feelings on entering that house. Oh, the relief of having a home of one’s own once more!

Miss Wells was present at the baptism of the first two converts of the mission in 1896, but her friend Alice Entwistle had been struck down with smallpox a few months before and did not live to see this event to which she had so looked forward. By this time premises had been secured in several cities, and Miss Wells gradually took up her permanent work at Mienyang.
It was not very long before she realized that little pro-
gress could be made with the evangelization of China until
something very definite was done for the women, and so the
chief contribution of her life, the Women's School at Mien-
yang, was begun. The object of the School was to give a
good practical education to women of all classes who had had
none. Non-Christian as well as Christian women were
admitted, and many who have since become ardent workers
in the Church were first led to Christ in that School. Some
who showed special aptitude for the work were given evange-
listic training and became Biblewomen in the Church. It
would be difficult to over-estimate the influence of Miss Wells
in the lives of these women—how they came to her with all
their problems and consulted her in all the important crises
in their lives. And it was not only the women who turned
to her thus. Most of the men workers—Chinese colleagues
and fellow missionaries, have at some time or other been
cheered up by pouring their troubles and difficulties into her
sympathetic ears. Young recruits knew her for their friend
and felt at home with her at once. Always ready for new
ideas and never too prejudiced to try new methods, she has
been an inspiration to all.

Miss Wells's career in China was anything but a smooth
one. In 1895 she went through a difficult time during the
anti-foreign riots. 1900 saw her forced to leave the interior
because of the Boxer Rising. When this had died down and
missionaries returned, they found much greater opportunities
for preaching the Gospel, and were able to open many more
stations. In 1911 the Revolution swept through the land,
and the setting up of the Republican Government, though
it was attended by a great deal of anarchy and political unrest,
brought much progress. Changed conditions again offered
greater facilities for missionary work but side by side with
this development a new problem gradually made itself felt
as Sun Yat Sen's "Three Principles of the People", became
the people's Bible, and certain extracts from it were worked
up into material for anti-foreign Propaganda. So the
clouds thickened again, and burst in another anti-foreign
movement in 1927, when missionaries were once more obliged
to evacuate. They were suspected of being the forerunners
of foreign invaders. The presence in Chinese waters of
British and other foreign gunboats seemed to confirm this
view. "Down with Imperialism" and "Down with Chris-
tianity" became the slogans of the day.

After missionaries had evacuated, most of the mission
property in Mienyang, including the house where Miss Wells
had been living, was occupied by house-hunting military
officials who found the spacious mission compounds admirably
suited to their needs. On the return of the missionaries in
1928, Miss Wells was found to be the only person who could do anything with these officials about the return of the property. At the first opportunity she proceeded to Mienyang, not knowing whether she would be permitted to enter the house where she had lived and toiled for so many years. The uninvited guests had resolved to hold on to the property at all costs, but when they faced the cheerful good humour and dauntless courage of this dainty little lady whose hair had grown grey in the service of their country, they had not the face to tell her she must stay at an inn. One room therefore was speedily cleared and Miss Wells took up her residence in it. Later she was joined by Miss Cooper and the two carried on a daily struggle for possession of the rest of the house. Every other room was occupied by a whole Chinese family; but eventually after some months the last of the unwelcome tenants took their departure, and Miss Wells was able to resume her work of the education and training of Chinese women.

Thus up to a few years ago, all the full time Chinese women-workers in our Church had been trained by Miss Wells. She knew them all so well their family affairs, their children and their children’s children, that when she went home to retire they felt they were losing a mother. “When Miss Wells came to my country I was not yet born” said one of our Clergy at her farewell service. The last few years of her time in China were disturbed by the menace of the Red Invasions, and a few weeks after her departure came the necessity once more for missionaries in some of our districts to evacuate. We felt glad that she had been spared this fresh anxiety. When however, the menace was removed, the Chinese Church sent a special message to England, asking her to come back and spend the rest of her days with them — surely the greatest compliment that could have been paid her; but unsettled conditions have so far prevented her from accepting their invitation.

Miss Wells, though she has retired from China, has by no means retired from active service. It is still an inspiration to meet her, and just as young recruits meeting her for the first time knew that they had found a friend, so many young people in the homeland will now be enthused by her and led to find their life work in the spread of God’s Kingdom in other lands.

E.L. STEWART.
Outlook and Opportunities in South Shensi.

South Shensi has apparently been one of the least known places in China proper. Reason for that is nor far to seek. Sheltered from the Sian plain in the north by the high Hsien-Ling mountains, from Szechuan in the south by the still higher Ta-Pa-Shan range, the four hundred miles long Han River valley remained undisturbed and unaware of modern progress. Until quite recently the easiest approach would be by boat up the Han River from Hankow, a trip that would take anything from six to twelve weeks! No wonder that South Shensi remained a closed country to the native, and 'the white spot on the map' for the stranger.

In the last two years things have changed a good deal. Due largely to the new turn of things brought about by the Sino-Japanese war, this closed country has slowly become awake and aware of the surrounding world. Hanchung, biggest city in the Han valley, became the junction of several important highways, connecting roads from Kansu, Pacchi (terminus of the Lunghai Railroad) and Ankang, in southeast Shensi, with the great North-Western highway from Chengtu. And so, with Chengtu only three days—Sian a day and a half—away, life in the Han valley has suddenly received new proportions.

With exception of the Hanchung plain, the greater part of South Shensi is mountaineous—a most intricate criss-cross of hills, mountains and tiny valleys on both sides of the Han river. At Ankang, the next biggest city in the district, the mountains seem to stand back for a while, giving room for the city and surrounding vegetable fields, but soon they close in on the river again, and the Han pours through a magnificent set of gorges into Hupeh province.

It is a beautiful country, and fertile, compared with the rest of Shensi. The main crops are rice and wheat, with corn and sweet potatoes supplementing the menu of the coolie class. Coal is found in abundance, but no effective mining has been done so far. In the last year or so gold-washing has become an important industry.

The South Shensi' man used to be very proud of his South Shensi, very conservative, and not easily disturbed by the outside world. I have heard leading men boasting the fact that in a lifetime they have never been a hundred li away from their home town! The new order of things will surely upset many a nicely balanced philosophy of life in South Shensi, and it remains still to be seen how the new era will work out.

Practically every place of any importance has a considerable community of Mahammedans, usually able business people and many of them quite wealthy. They seem to
preserve their distinct characteristics among the other Chinese. In Ankang there is an interesting mosque built entirely in Arabian style.

**Missionary Work.**

Missionary work was begun in S. Shensi by the China Inland Mission at the beginning of the present century. Hudson Taylor once made the trip from Hankow to Hanchung. Twenty years ago the field was divided—the C.I.M. retaining the western part with headquarters in Hanchung. In the east the field was occupied by the Lutheran Free Church of Norway, with headquarters in Ankang. In conformity with their views, both these bodies have carried on exclusively evangelistic work—street chapel, tent preaching and church work. Results—as far as can be judged from church membership—have never been very great, especially in the eastern field. But there are several things to be taken into consideration. Work in the countryside is made almost impossible except as house to house visits: the farmer population is sprinkled all over the mountainous country, living on their plots and, except for markets, seldom gather together in groups. Having to work all the year round to make a living, the farmer certainly hasn’t much time to cultivate religion. It seems inevitable that before a deep religious response can be expected, something must be done to ease the strain of daily living.

The city population presents a different problem: indifference. They seem to be so engrossed in business and moneymaking that any attempt on the part of a religionist to interrupt their train of thought is hardly noticed at all. Materialism like this, combined with a natural trend towards conservatism, forms an almost un-penetratable shell.

One great difficulty for the church in S. Shensi is the lack of Chinese leadership. This is due largely to the fact that no attempts have been made to train native leaders. The law that one never gets something out of nothing seems to hold true here. Before any great forward stride can be taken, ways and means must be found to provide training for young leadership. Perhaps this is the most urgent call from the S. Shensi field at present.

South Shensi may never play any important role in the reorganisation of the future China. But this beautiful country between the two mountain ranges must face its own difficult problem, in a new and courageous way before New Life can pour through old arteries. And let us hope and pray that the South Shensi church may know its opportunity and be ready and able to give its great contribution.

A. UHNJEM
Subjects of Theses of Graduating Students—W.C.U.U.

June 1940.

College of Arts.
A study of Income-tax in relation to Business Profits in Chengtu.
A general sketch of the Christian enterprise in Chengtu.
A study of the ancient characters in the Book of Han.
Children's Play and Education.
A study of family superstitions and their relation to education.
The relation of commercial moving pictures to education.
An investigation into the tutorial system as practised in Middle Schools in Chengtu.
A study of the Graded teaching.
An investigation into the life of teachers of primary schools.
The relation of the tea-shop life to education.
A historical background to the Constitutional Reform by Wang Mong.

Economic Problems in the Southwest during war-time.
A study of family games and amusements.
Notes on Hsioh Wen.
A study of teaching materials for the use of schools during war-time.
A history of drama of the Ming Dynasty.
Interpretation of Wen Shih, by diagrams.
Collection of Ku Cheo in Hsioh Wen.

College of Science.
Incidence of Trichomonas Vaginalis Infections in Chengtu.
Research on the Natural Resources of Vegetable Tannin and the Distribution of Tannin in the Plants.
Computation of the Solar Total Eclipse of September 21st, 1941, for different stations in the Province of Hupeh.
Calcium Availability in Szechwan Food Materials.
The Hydrolysis of Gallotannin in Gallnuts and the Application of Gallic Acid as an Intermediate in preparing other useful Compounds.
A Comparative Study of the Analysis of reducing Sugar in Molasses by different methods.
Studies on the Variation of the Chemical Composition of Rice.
The Effect of some Neutral Salts on Emulsion (13-Glucosidase).
Study of Batrachuperus Pinchonii with special reference to the Skeletal System.
Total Solar Eclipse, September 21st, 1941. Computation of the Phenomenon seen at important cities of Kiangsi Province.
Motion of a Particle in a central force field which varies as the Nth power of the distance, soluble by circular or elliptic function.

The Chemical Analysis of the Glaze of the Pottery found in Szechwan.

A Preliminary Study of the Food of Birds on the Chengtu Plain.

Dissection of Pheretmidae group of Worms at Mt. Omei.

Dissection of Nephila Spiders in Chengtu.


College of Medicine and Dentistry

(a) Medicine.
A Clinical and Statistical Study of 172 Cases of Relapsing Fever.
Clinical Study of Typhus Fever in Chengtu.
Menigocccic Meningitis.
A Study of Infant Mortality in Chengtu.
A Study of Cholera.
The Common Cold.
A Study of Trachoma and its Symptomatology.
Fistulo-in-Ano.
A Study of conjunctivitis.
Modern Treatment and Etiology of Peptic Ulcer.
Placenta Previa.
A Clinical Study of Catarrhal Jaundice.
The Clinical Use of Sulphanilamide and its Related Compounds.
Chronic Dacryocystitis in Chengtu.

Theses for Special

(b) Diploma in Ophthalmology and Otolaryngology.
Iridocyclitis in Chengtu.
A Mathematical Study of Human Orbits in West China.
Chronic Maxillary Sinusitis Treated by Intranasal and Caldwell-Luc Operation.

(c) Dentistry.
A Study of the Temporo-Mandibular Joint Casting Technique
Gingival Hemorrhage
Pre and Post-Operative Care for cases presenting with Acute Oral Conditions and desiring Tooth Removal.
Dry Sockets, their cause, prevention and treatment.
Causes for failure to secure Perfect Oral Regional Anesthesia.
A Study of Chinese Dentifrices.
Chungking Notes

It looks as if the summer of 1940 would be remembered as "air raid summer". Up to the time of writing, we have counted thirty-eight air raid warnings, many of which have materialized into disastrous raids.

Virginia Ann Vaught came to town on the 25th of July, and has already begun to live dangerously. Before she was two weeks old, she had taken refuge several times in the dugout under her mother's bed, and on one occasion, fell out of the chair, in which she was tied, on to the floor.

On the day on which this is written, Miss Clara Preston, of the Canadian Mission in Honan, is expected, to take over Miss Harris's work in the Canadian Hospital. Miss Harris has a booking by plane to Hongkong on the 2nd of September and will sail on the Empress of Asia a few days later.

Miss Olive Hendrickson, who expected to go to the Swedish Hospital in Shansi, has been delayed in Chungking and has given invaluable help in the Canadian Hospital. Miss Dorothy Boyd has also joined the hospital staff.

Mr. A. C. Hoffman has come down from Luchow and is in the hospital with typhoid fever. The doctor reports that he is doing as well as can be expected.

Miss Catherine MacLellan, of the Scotch Mission in Ichang, arrived in Chungking more than a month ago, and has been staying with the China Inland Mission on the Chungking Hills. As she is not able to go to Ichang, she will leave in a few days for Kweifu.

Mr. and Mrs. A. E. Olsen, of Kiangtsing, with Carol and Rosemary, have come to the Chungking Hills. Mr. Olsen went back to Suifu to a mission meeting, but Mrs. Olsen and the children are staying with the China Inland Mission. Mr. Ellison, from Eastern Szechwan, is also at the C. I. M. on the Hills.

Mr. Olin Stockwell is in the city, looking after mission affairs, while Mr. McCurdy has a holiday at Omei. Jim McCurdy was in Chungking for the month of July, and has gone to Omei with his father. We miss the McCurdys on the Hills, this summer, as well as the Owens and the Allens, all of whom have gone to Omei. Dr. Allen left on the 2nd of August to join his family at Omei, and Mr. MacHattie, who had the month of July on the Chungking Hills, went back to work at the hospital.

Mr. and Mrs. F. E. Baguley and Miss Wu, of the Griffith Johns School, have moved into their new home, which is built on the site of the Warburton Davidsons' house, on the Friends' Mission property at Beh Feng Pu. Miss Marjory Causer, of the girls' school, is with the Gordon Jones', at Liang Feng Ya.
Miss Pearl Pollock, of the Y.W.C.A., has returned from Changsheo, and is spending her holiday with Miss Dorothy Jones and Miss Wells in their bungalow on the Hills.

Mr. George Fitch has gone to America for a few months and it is hoped will return to Chungking in the autumn.

Stephen Jones flew to Hongkong on the 3rd of August and will sail to Canada on the "Russia" on the 9th. He was disappointed that he didn't go out on the "DC3" but, to your correspondent, the "DC2" looked very "neat", as Stephen would have said.

Chungking Hills, Aug. 7, 1940

THE N. T. CONCEPTION OF THE CHURCH

According to the N. T., the church.. . . is centered in Christ. If we use the figure of a body, the head of the church is Christ. If we use the figure of a building, the cornerstone of the church is Christ. If we use the figure of a bride, the bridegroom of the church is Christ. In the apostolic ideal Christ is the bond that binds Christians together in the fellowship that we call the Christian Church. At the very beginning the commanding idea in the formation of the Church was fellowship—fellowship under a leader. That is something personal.......

For several generations past men have been enthralled by ideas and the splendour of them. Today instead of ideas and systems and definitions, instead of programs and organisations, the centres of all great movements are personalities. ....... This new outlook, this change in the spiritual atmosphere, opens the way in our day for the N. T. idea of the church. ...... Because the New Testament Church was centred in the living presence of Christ it was not static but dynamic. It was governed by the Holy Spirit of Christ...

He who was the pulsating heart of the New Testament Church is the pulsating centre of the Church in our day. He is not one who is weighted down with utilitarian programs. He is not one who binds yokes upon men. He is one who has loved and suffered and who still loves and suffers and yearns and feels—the great leader of infinite power who would transform the world not by force but by fellowship, not by formulas but by faith, not by logic but by love, not by programs but by personalities.

Prof. A. R. Wentz, Madras Conference Repts, Vol.7 pp.88.89
Children Help to Build New China

About five o'clock one evening I saw two seven year old boys walking along a street. Suddenly they dropped their parcels and stood at attention with precision that a colonel might envy. Tardily I became aware of what had brought from them such an instant response. The students in the school they were passing were singing the national anthem at the flag lowering ceremony:

"Our aim shall be
To found a free land,
World peace be our stand.
Comrades, lead on! Vanguards ye are!
Hold fast your aim by sun and star!
Be earnest and strong,
To right every wrong!
One heart, one soul!
One mind, one goal!"

As the closing notes became lost in the sounds of the street the little boys went quietly on their way. In the development of a democratic government China is spending much effort to make such children conscious that they are citizens.

The intense interest of the children in the present struggle is reflected in their songs and games and in their drawings and writing, which praise the defenders of the country and denounce those who are traitors. One of their nation-wide projects was to raise enough money for a plane for the National Air Force, to present to the Generalissimo on his fiftieth birthday. For refugee relief they give of their own spending money; they make things to sell, and produce benefit plays. The seriousness with which they assume their part in raising funds was shown by nine year old Wang Wen-ping on a very hot day in June. When he told his mother that he was going out for the whole day to solicit money for war relief, she asked anxiously, "Don't you think this is too hot a day for you to be out so long? You know you aren't as strong as some of the other boys. Let me just give you some money that will count as what you have raised." He replied indignantly, "Oh, no, Mother! That would be you helping our country and not me. If my body isn't strong, I must make it so in order to be worthy of being a citizen of China. If you want to give me something, give me a few cents with which I can buy my lunch so as not to waste time coming home for it."

His determination won his mother's reluctant consent. That evening he returned in high glee. In gifts of a few pennies each, which represented a large number of contri-
butors, he had collected over a dollar. "Ai ya! But this was a good day!" sighed he, as he went to bed weary but aglow because he had done something to "save China."

The share that children have taken in mass education, teaching others as much as they have learned, is of value not only in spreading literacy but in fostering the habit of volunteer service for others. The great leader in the "Little Teacher" plan, Dr. W. T. Tao, is now in Kwai-chow Province, developing there the system that was so successful in his former experimental center near Shanghai.

In Szechwan children teach in the streets and in teashops. A patron sauntering toward his favorite teashop for a leisurely cup of tea, was surprised one day to find the place filled with some thirty lively boys and girls. With vigor enough to split their throats they were singing:

"Arise! Arise!
Take our heart's blood to build the New Wall of China!
Workers, farmers, soldiers, students,
Unite to save our land!" *

Then one diminutive orator after another climbed onto a table and delivered a patriotic speech. Each one spoke with confidence because he had been chosen in a preliminary tryout to represent his school. In one of Chengtu's parks, on the annual Children's Festival Day, April 4, thousands of children participated in a large scale dramatization of the children of the world being mobilized to "do away with imperialism and build a new world." On the Children's World Peace Day, May 18, Chinese children each year send a reply to the Annual Message that is broadcast in China from the children of Wales.

But the service for China that they take most seriously is their daily pursuit of reading, "riting, and "ithmetic. At the outbreak of the war the Ministry of Education estimated that in Szechwan there were schools enough for only about one-fourth of the children of school age, and in neighboring provinces still fewer in proportion to the number of children.

Since then so many tens of thousands of children have fled hither from war areas that the educational authorities have felt like "the old woman who lived in the shoe, who had so many children she didn't know what to do." To meet this urgent need they have utilized vacant rooms in houses, temples and guild halls. The walls are bare of the child life pictures that brighten primary schools in the West. The school assemblies are held out of doors and the children must stand during the program. To bring at least a year or two of schooling to as many children as possible the government sponsors short-term schools, which have an abridged curriculum of essentials.

*Translation of a popular war song.
It is a matter of deep regret that, when the government is unable to supply enough schools and teachers for the tremendous number of children, decrease in mission funds and personnel during the past decade has so greatly reduced the number of Church primary schools. The Church's policy is to maintain only schools of good standard. But the number of well trained Christian teachers is so limited that it is difficult to keep the Christian quality of the school at a high level. There is one Christian Union Normal school at Chengtu, but it is inadequately supported by the participating denominations.

Government authorities would like to have the Church develop Christian character education for children of the government schools. They remind us that spiritual forces are more important in the rebuilding of China than are roads, factories, or armies. But this opportunity for study and experimentation in a church-centered program for these children, and parent education for their fathers and mothers cannot be met because of lack of funds and leadership.

At present the greatest agency for the religious education of children is the Sunday School. Organized in churches and schools, or held in the courtyards of homes or in vacant lots, they reach many thousands. Wherever Sunday School and Junior Church programs have competent leadership, there are more pupils than can be accommodated. All the denominations should enlist and train more volunteer Sunday School teachers, as well as increase the promotion and supervision of the work. The West China branch of the National Committee for Christian Religious Education is promoting interdenominational training institutes and stimulating the production of more religious education material. Children's literature, which before the outbreak of the war was sent from Shanghai, cannot now be obtained in anything like the amount needed, except with great difficulty and at heavy cost. Scarcity of paper and of printing presses has limited the reprinting of much material in the western provinces. Meanwhile the children insatiably hunger for "something to read!" The Canadian Mission Press at Chengtu is valiantly keeping up its issue of Sunday School lesson material. The Szechwan Christian Education Association is now editing a Children's Magazine which the youngsters eagerly purchase for three cents per copy. The Church primary schools in and near Chengtu furnish the laboratory for the study of their needs and interests. A Christian interpretation of the life of which they are a part, ways of cooperative living, songs, jokes, things to do or to make, all these have a place in the magazine. But the most important section is that in which are printed original productions by the children. Who knows but what among the
young authors who each month submit little stories, essays, or verses, there may be some who later will become writers of Christian literature for China?

No account of West China's children would be complete without mention of the little "orphans" who are being cared for in war orphanages in various places. In her attractive illustrated letter to the children of America who contribute to their support, Madame Chiang has described them thus: "I wonder if you can imagine what 18,000 children look like. Well, not in one bunch, as you would put it, but in smaller groups of say, several hundreds at a time, and of all sizes. Now, just shut your eyes and try to imagine them. They live and sleep in those thatched houses on the hillside. Some of the houses are classrooms; some are dormitories. And the big one is the dining-room. The rock gardens are being planted and kept by the children; so are the vegetable beds. While they are at school, or playing, their minds are able to forget some of the horrible sights they have seen. The shades of night stir their memories; they whimper and cry or sob for their fathers and mothers and for their homes that they will see no more. We are teaching them to be good and obedient children and we hope that when they grow up they will all be good citizens and be able to do something useful so that they can support themselves and at the same time help their country. More and more children keep coming in from where the war is. They can be saved from starvation only by kindness and help from generous people in all parts of the world. Fortunately kind people in China and America and other countries are sending money to help provide for them. If they did not, many of the children would die by the wayside or run wild in the fields. As it is, they are saved, and some happiness is brought into their little lives by the joys of toys, by the fun they get from playing with one another and from their lessons."

It is imperative to provide this generation of children with Christian teaching that is educationally sound, spiritually alive, and of the kind that will result in vital Christian living.

As we catch the eager spirit with which they are trying to do their part in rebuilding their nation, we recall the words of the Chinese sage,

"If you plan for one year, plant grain;
If you plan for ten years, plant trees;
If you plan for a hundred years, plant men."

Mabel Ruth Nowlin

Note: This like the article in the previous issue (The Challenge of the Far Western Border) by D. S. Dye is printed by permission from "China RedisCOVERs Her West" published by the Missionary Education nov. 11, you 1940.
The Church in China's Rural Reconstruction

For nearly twenty years "rural reconstruction" has been the most important social movement in China. It was begun in sporadic efforts to tackle isolated problems such as illiteracy, backward practices in agriculture, or inability and lack of desire on the part of the masses to participate in local self-government. It gained coherence and unity as its leaders gradually realized that life is one organic whole and that no one set of problems can be successfully solved while others are ignored. Prominent among the early advocates of this correlated approach was Y. C. James Yen, under whose leadership a number of natural and social scientists started the famous "Tinghsien Experiment." Here, for the first time, rural life in all its phases was made the object of expert observation and systematic experimentation. Their devotion and success inspired other groups to undertake similar experiments in many parts of the country. A general pattern of rural reconstruction soon emerged in which literacy education, improvement of the people's means of livelihood, public health work, community organization, and the reform of the local government were salient features. By 1932 the movement had inspired such faith in the Central Government that its Ministry of Interior ordered the establishment in every province of an "experiment hsien" with the hope of developing this basic governmental agency into a medium for rural reconstruction. By 1935 it had exerted sufficient influence upon the leading colleges and universities of the country for most of them to incorporate "rural" courses into their curricula and to conduct rural service centers in the localities in which they were situated. The culmination of this process of integration of rural reconstruction forces came in the spring of 1937 when all the leading groups in the field, including five universities in Nanking and in North China, formed the North China Council of Rural Reconstruction that would be the organ through which the rural reconstruction movement would make its concerted impact upon the national life as a whole.

At this very hour when the future seemed to hold the greatest promise for the rural reconstruction movement, the present war burst upon us. Tinghsien, only a few hours travel from the Marco Polo Bridge, was lost within a few months. Other strongholds of the movement, on the eastern seaboard and in the north, followed in rapid succession; by the end of the first year of hostilities all except one or two places had fallen under Japanese control. Years of scientific research and experimentation had to be abandoned; people long accustomed to the benevolent and enlightening influence
of an indigenous movement had to be left to the tender mercies of Japanese military occupation. Of all the losses sustained by the Chinese people few are more tragic than this disruption of the rural reconstruction movement.

But its undaunted leaders have refused to give up. With forethought and perseverance and with careful and statesmanlike planning they have channelled the inevitable dispersion of their forces from the occupied areas into effective concentration of personnel in free China. Here in the vast hinterland provinces of the West and Southwest, destined to become the Piedmont of a regenerated China, they have started new demonstration centers, rendered aid to the various provinces in the training and organization of the masses and contributed their experience and wisdom to the most responsible authorities in the highest state councils. Although the rural reconstruction movement has been forced out of its original home, it has met with a thousand unexpected opportunities in its new field of operations, and opened up new vistas compared with which even the most ambitious of their former plans seem timid and conservative. To this process of expansion and accelerated growth a number of factors have contributed.

First and foremost, the magnificent part played by the farmers of China in the present struggle for national existence has awakened the educated classes of the country to a new sense of the fundamental importance and unlimited possibilities of mass education. Though unlettered and disorganized, the farmers of China have made this war of resistance possible. This has been an important eye-opener to the intelligentsia of the land. If, when huddled together in all haste, they could thus withstand the onslaught of one of the great military powers of the modern world what would they not accomplish if they were adequately enlightened and effectively organized? To make sure that this precious lesson, paid for dearly with millions of lives, will not be forgotten when the war is over the Government emphasizes constructive measures for national upbuilding with as much vigor and determination as it does those for carrying out the war to a successful conclusion. It may sound incredible to the Western world that a country fighting for its very existence should at the same time attempt to initiate universal compulsory education, to inaugurate universal suffrage, to overhaul the local government system, and to carry out other measures of permanent internal reform. Yet this is what is actually taking place in China today. Under the baptism of fire the new China is coming of age in national consciousness and in public spirit. This progress is at once the result of the rural reconstruction movement and also a new invigorating force for its continued development.

Secondly, war conditions have necessitated the decen-
eralization of the nation's productive activities and have enriched the economic content of the rural reconstruction program. Prior to the war, the economic aspects of rural reconstruction were largely agrarian. Industry, true to its prototype in the West, had clung to a few large urban centers. But during the war, an overwhelming number of factories in the occupied areas have been destroyed. To rehabilitate refugee workers from these areas, to produce substitutes for consumers' goods formerly imported from abroad, and to increase the nation's productive capacity for military and economic resistance to Japanese aggression a new type of light industry has been started in the rural districts all over free China. As one travels over the countryside one constantly hears the clatter of machinery and the humming of workmen, sometimes coming from the most unexpected corners. Some of these new shops give employment to scores of workmen; in some, farmers and their families carry on new sidelines where they live. Some of the larger establishments represent investments of private capital; a significant number are owned and managed cooperatively by the workers themselves. They engage in industries that range from oil refining and machine manufacturing to spinning, weaving, leather tanning, carpentry, and soap and candle making. From the viewpoint of rural reconstruction, the significance of this new development does not lie exclusively in its contribution to China's economic strength, important as that is for a warring nation, but also in the fact that it gives a foretaste of the kind of economic order the movement has envisaged, an economic order that will not divorce industry from agriculture but will weave them both into an integrated system of production; will not transplant the farmer into the cold impersonal conglomeration of a factory but will leave him on the soil and in his most cherished human relationships; will not make the workman a mere automaton or cog in the wheel, but will give scope to his creative faculty; will not divide human beings into hostile camps of employers and employees, of producers and consumers, or of middlemen and consumers, but will make them all partners in an economy of mutual aid and brotherhood. China's war-born industries have not yet wrought this miracle, but they have laid the foundation on which such an economic structure can be built by rural workers in post-war reconstruction.

Lastly, the leaders of rural reconstruction have been conspicuous because they are the only scholars willing to mingle with and work for their less privileged cousins in the rural areas. Most educated people prefer the better facilities and the more remunerative opportunities of the city. Since the war, living in the city has become highly dangerous be-
cause of the constant threat of indiscriminate attack from the air. The wholesale exodus of the educated classes from the cities has resulted in cultural penetration of the country such as is unknown in history. Leaving their city homes for the purely negative purpose of avoiding meaningless loss of life and property, these intellectual refugees have become unintentional participants in the movement of rural upbuilding. To educate their children they have started better schools in the country, which farmers' sons and daughters also attend. To safeguard their health they have introduced to their ignorant neighbors the basic ideas of personal and public hygiene. Other forms of cultural diffusion and improvement have followed. In an increasing number of places, the post office, the telephone, the regular passenger bus, things known there only by hearsay one or two years ago, are now within everybody's reach. As yet, these things are superimposed upon the life of rural China, but they are there to stay. And it needs no prophet to predict that their continued use will profoundly change the ideas, attitudes, customs, and techniques of the rural communities. To direct these changes into constructive channels toward the achievement of better life, individually, socially, and spiritually, for the rural millions of China, is a challenge to every social agency.

Thus the story of rural reconstruction in wartime China is the story of bane turned into blessing, partly by the convergence of unforeseen circumstances, but chiefly by the practice of human perseverance, statesmanship, and sacrificial spirit.

To relate the experiences of these Christian groups is to reiterate the same story, although in certain details there are significant differences. Like their secular allies, before the war the great majority of Christian rural workers were located in the North and the East. Like them, they have evacuated their former fields of service and have followed the westward trek into Szechwan and other western provinces. In only a few places projects under missionary leadership have found it possible to continue on a much reduced scale, under the restrictions and uncertainties of the "new order." Such is the case with the rural service institute of the American Board Mission at Tunghsien (Tungchow), near Peiping, directed by the Rev. J. A. Hunter. Professor Gerald F. Winfield, Dr. Lois Witham, and Miss Mary Katharine Russell of Cheeloo University have been able to remain in Tsinan, although all teaching work of the University has moved to Chengtu (capital of Szechwan Province), and to carry on their experimental work in agricultural sanitation and in nutrition. Not all projects have been so fortunate. The group of devoted and enterprising rural missionaries of
the United Church of Canada, who had achieved remarkable results in promoting rural cooperatives in North Honan, all had to leave their field. Even American-sponsored projects have not all escaped complete disruption. The well known Fanchiachuang Experiment under the able leadership of Dr. Hugh Hubbard of the American Board Mission at Paoting, Hopei, has been forced to suspend all its activities. This is very tragic; for this project, though of very short history, is generally recognized as one of the most promising and instructive projects in the field of rural missions.

The most outstanding contribution of Christian forces to the rural reconstruction movement in China has been made through Christian institutions, especially through the Young Men's and Young Women's Christian Associations; through hospitals, theological seminaries, and universities. The country has long depended upon the University of Nanking for leadership in agriculture; Yenching, in social administration; Cheeloo, in rural medicine; Ginling College, in women's training and organization. The rural experiments or service centers of each of these institutions excelled in one or more fields of service: in agricultural extension at Wukiang (Nanking); in women's organization at Tsinghochen, (Yenching); in cooperatives at Lungshan (Cheeloo); and in general community development and comprehensive church program at Shunhwachen (Nanking Seminary). The YMCA center at Weiting, near Soochow; the YWCA center at Fushan, near Cheeloo; Toishan in Kwangtung and Sungshu near Nanking were other projects of substantial achievement and historical significance. It pains one's heart to think that, without exception, they have all been rent asunder by this war.

But again, as one turns from this gloomy picture in the North and the East to the rediscovered West, one begins to catch rays of new hope against an ever-widening horizon. Except for Yenching, all the institutions of Christian higher education mentioned above are now operating on the hospitable campus of the West China Union University in Chengtu, a university which before the coming of her sister institutions from "down river" was already leading the province in public health, horticulture, and animal husbandry; and leading the whole country in dentistry. Now, reinforcing and supplementing one another in the same locality, these Christian universities exert a major influence upon the movement of rural reconstruction. The rural centers at Jenshow, conducted by the University of Nanking, by Ginling College, and by the YWCA, with the help of the Canadian Mission which has work in that area, are rapidly developing into fine laboratories of research and experimentation for students looking to rural service as a life profession.
Rural work under more direct auspices of the Church is also manifesting new vigor and vitality. Five of the Canadian group from Honan are now in the West. Two of them, the Rev. J. C. Mathieson and the Rev. H. A. Boyd, will be engaged particularly in the Christian Cooperative Movement. The Rural Church Department of Nanking Seminary under the leadership of Dr. Frank W. Price, is working in close cooperation with West China Union Theological College in the effort to build up the rural churches in the province and to train ministerial and lay leadership. Thus far the chief emphasis has been on the training of lay leadership. All denominations working in the province have benefited from this service, a timely contribution to the church in West China which is numerically weak as compared with the Christian work in the country as a whole, and which in the past has confined its work largely to the cities and market towns.

For a number of years the Canadian Mission Press in Chengtu has made a unique contribution by producing large quantities of tracts, both for evangelism and for Christian social service. Some of them, especially those on health education prepared under the direction of Dr. Wallace Crawford, have even found their way downriver. This work has been kept up during the war. Recently a large number of selected tracts have been distributed through the Christian Spiritual Mobilization Movement Campaign and the National Christian Council staff in West China. In addition, the Rural Church Department of Nanking Seminary has recently produced a series of pamphlets ranging in subject matter from scientific agriculture to the management of a village church. These are helpful little manuals, for they are based on studies and experiments conducted by qualified workers over a number of years. At present "The Christian Farmer," the little fortnightly magazine prepared in simple language for the use of country people, is also published in Chengtu. Prior to the war the circulation of this paper was 87,000, a figure never reached before in this country in the field of Christian literature and attained by only a very few periodicals of any description. Since practically all of this circulation was in North China, it can now reach but a negligible fraction of its former constituency. Its present 7,000 subscribers are all new friends made during its first year of operation from Chengtu.

Two recent projects are significant because they indicate the influence that a forward-looking Christian Church can exert upon the national life of the China that is in the making. The first is that of the Church of Christ in China for the tribes people in the West and Southwest who are a potential asset to the nation and who present a serious problem of internal administration. Although the problem
has been flirted with through the centuries it has never before been tackled with real insight and statesmanship. Government agencies as well as private academic bodies did send teams of investigators, teachers, and organizers to the mountainous districts of the tribes to explore the possibilities of absorbing them into the main stream of Chinese national life. But real cultural assimilation and racial harmony cannot be attained by artificial manipulations of a purely political nature. They must issue from contacts and interactions based on genuine mutual respect and sustained by disinterested care for the well-being of the racial minorities. Here religious bodies have a distinctive contribution to make. Before his untimely death in December 1939 Dr. C. Y. Cheng, world-renowned General Secretary of the Church of Christ in China, cherished the vision of an indigenous Chinese missionary enterprise which would serve, enlighten, and evangelize these people. His vision so inspired some of the prominent Christians in the Central Government that through their good offices a substantial grant was made to the Church for the development of this work. His passing is a serious blow to this infant project; but, happily, he has left it in entirely competent hands. Dean William B. Djang of Cheeloo University is concurrently director of this work. Under his leadership a comprehensive program has been mapped out for a number of service centers to be started in typical tribes areas in the western provinces. A fine group of Christian young men and women have responded to the call for service. Tsakalao has been chosen for the first center. It is a trading point near Lifan, Szechwan, where the Szechwan Synod of the Church (West China Mission of the United Church of Canada) has maintained home mission work for a number of years.

The Second is the effort of the National Christian Council to Christianize cooperatives. The numerical growth of cooperatives during recent years in China is an amazing story. In 1933 there were 5,335 cooperatives in the whole country. In five years the movement has increased more than tenfold. In 1938 there were 55,362 societies in twenty provinces. Practically all of them, 97.35%, were cooperative credit societies. In free China, since the war, the cooperative movement has grown even more rapidly, especially producers' cooperatives in the West and Northwest. The "Chinese Industrial Cooperatives" alone organized more than twelve hundred societies in just over a year. Cooperatives are helping to break the deadly economic stranglehold of the present crisis. Given proper direction and guidance, they will usher in the new social and economic order.

But under secular sponsorship and governmental regimentation, cooperation is looked upon merely as a business
technique. Its vast spiritual significance and the spiritual requirements essential to its success tend to be minimized or lost sight of entirely. Consequently, while cooperatives are making remarkable strides in quantitative development they are lagging behind in spirit and quality. The Christian Church still does not adequately recognize either its own responsibility for the spiritual revitalization of the cooperative movement, or the value of cooperatives as a channel for an enlarged evangelism. Any gap allowed to develop between the Christian and the cooperative movements would be a deplorable loss to both.

Realizing the challenge of this situation, the National Christian Council is making the Christianization of Cooperatives a major task of its branch office in the West. In the winter of 1939 it organized a standing committee, composed of fifteen church leaders and Christian laymen prominent in the field of cooperation, to make plans and provide supervision. The general purpose is to serve as a clearing house for Cooperatives within the Christian Church and as a source of spiritual inspiration for the cooperative movement at large. To this end a threefold program has been adopted. The first phase is research and publicity, including a statistical survey of existing societies to discover the extent of Christian participation in them, and an intensive study of certain typical societies to discover the spiritual qualities essential to successful cooperative organization, and the means of inculcating that spirit in the lives of cooperators as well as in the total work of the cooperative societies. The second phase is education in cooperative with special emphasis on deepening in promoters and cooperators awareness of the spiritual basis of cooperation; and in church leaders, awareness of the fact that an adequate spiritual basis can be found only in the Christian ethos and that a truly Christian social and economic order can come about only through genuine cooperation. The third phase is to be a "Cooperative Community Experiment," that is, a demonstration rural community, Christian in spirit, cooperative in practice, and having the organized church as its chief center of inspiration and guidance. The West China Conference of the Methodist (Episcopal) Church will cooperate with the National Christian Council in this experiment. Pishan, a Methodist outstation, has been chosen as the location. It is the natural center of a rural community near Chungking. The Honan Mission of the United Church of Canada has allocated the Rev. J. C. Mathieson, one of its missionaries experienced in cooperatives, to the Council's office in Chengtu.

These, then, are some of the outstanding efforts Christians are making in China today for the service of the rural masses and for the upbuilding of the rural church. We
are seriously mistaken, however, if we regard them as the whole or as necessarily the most important contribution of the Christian Church to rural reconstruction. For the most significant contribution it has made and is increasingly making is one for which the Church receives but little credit. The contribution is the able and devoted leaders whom the Church has given to rural enterprises that are under non-religious auspices. Y. C. James Yen is a Christian. The head of the Rural Institute of the National Council of Rural Reconstruction (successor to the North China Council of Rural Reconstruction, mentioned above) was trained in a Christian university; half of the leading members of its faculty are Christians. The directors of the Central Cooperative Administration and of the Chinese Industrial Cooperatives are both convinced, if not professing, Christians. The vice-Director of the latter was formerly a professor in Yenching University and a secretary of the National Committee of the YMCA. Professor J. E. Taylor, an advisor to the Chinese Industrial Cooperatives, was formerly a secretary of the National Christian Council; likewise, Mr. Fuliang Chang who has done splendid work as director of the kiangsi rural service centers under the Ministry of Economic Affairs. The leaders of the New Life Movement, which is rapidly extending its services into the rural districts, are earnest Christians. The above are sufficient indication of the Christian influence permeating the rural reconstruction movement. By sharing the responsibility for the uplift of the rural masses, Christians are in a very real sense practicing the teaching of their Master, "Ye are the salt of the earth."

For the Chinese Church itself, this close collaboration between the Christian and rural reconstruction movements has a significance that is as yet only partially understood. In spite of its hundred years in China—several hundred years of Catholic history is taken in consideration—Christianity has not been assimilated into Chinese life. The rural movement now recognizes the Church as an integral part of itself, nay, as an indispensable factor in the realization of its purpose! It is the first indigenous movement to draw the Church from the margin toward the center of China's national life. From the bitter experience of foreign aggression the new China is learning that there can be no salvation for the Chinese nation except through the salvation of her masses, and that the salvation of her masses is fundamentally a spiritual problem. For help, she is looking to the Christian Church. God forbid that the Church should fail her in this hour of trial and need!

T. H. Sun

Chengtu, Szechwan
The Jesus Study Group at Behludin
Summer 1940.

A seminar for the study of Jesus was held at the "White Deer Mountain" (Behludin from the 15th of July to the 5th of August, 1940). Twenty-six people attended, ten of them men, the rest women. These people came from various parts of Szechwan province where they are on the staff of Mission schools. There were teachers from the Methodist girls middle-school at Piispan; from the Union Normal School at Jen­show; from the Union Girls' High School at Suining; from a middle-school at Tzechung; the Canadian girls' middle­school at Penhsien. There were also several students from the University of Nanking, West China Union University, and Ginling College for Women.

The program was arranged to give three and a half hours discussion and study of Jesus. In the evening one hour and a half were devoted each day to studies of the Old Testament. The seminar maintained the group spirit throughout, devotions, recreation, musical instructions, all shared in by everyone. In the early afternoons several hours were free, for the members to muse over the materials discussed and to do their own reading and studying.

The seminar had many strong Christian leaders: Peter Shih, Dean of the Union Theological College, Chengtu; Dr. Luther Shao of the National Christian Council; Daniel Lee, Ph. D., the new district superintendent of the Methodist Mission in West China; Miss Grace Manly of the Women's Foreign Missionary Society; and Rev. and Mrs. F. Olin Stockwell of the Methodist Mission. Mrs. Stockwell in particular was responsible for the daily half hour of evening song. The student leaders of religious activities in the University of Nanking and West China Union University were also attending this summer Ashram.

Good fellowship prevailed also at the three daily meals which the group took together. These were the times also for getting mutually better acquainted.

The evening discussions on the Old Testament were led by Dr. Peter Shih and Dr. Luther Shao in turn, Dr. Shih giving the general introduction, and Dr. Shao talking about the practical application in religious education in middle­schools. The latter took also occasion to speak about the history of religious education in Szechwan schools, and the experiences of youth in the abundant life, touching on every field of human endeavor and emotion, and appreciation thereof.

One evening Dr. S. Lautenschlager of Cheeloo University spoke on "Student Evangelism", another day Dr. Leslie Cheng, professor of Neurology at National Central University, spoke on psychological questions as they present themselves
to teachers. A lively discussion and many questions asked showed the need for such topics.

On Sunday mornings discussion and study took one hour and a half before the church service. Several of the Seminar leaders preached on Sunday afternoons in the Chinese Service. On the last day, August 5th, a Communion Service was held in the early morning, after which participants in the Seminar discussions were asked to give their impressions of this method in group thinking.

It appeared that everyone had become more deeply interested as the days went by. Members of the Seminar became more convinced of the importance of religious work in middle-schools, especially also of an appreciation of Old Testament study. Some uttered the opinion that this combination of a Jesus study group, together with the study of the Old Testament and the discussion of practical problems seemed ideal. Dr. Luther Shao had brought about 150 books on religious and secular problems which all the members of the group read eagerly. Daily free periods gave a chance to religious leaders like Dr. Shih, Dr. Shao, and Dr. Lee to meet with smaller groups among the Seminar members for a discussion of their particular problems in their own lives and work.

It should be noted that several of the Seminar members were non-Christians. But they all stated that this objective study method had made them eager to know more about the mind and teachings of Jesus. The regular attendance of discussions as well as recreational periods by practically all the members was taken as an indication of their abiding interest. Evening devotional services were led by the Seminar members in turn. Recreation was led by Miss Grace Manly who also tried to help members of the Seminar who are middle-school teachers devise instructive and healthy games and recreational occupation for their students.

The leader of the Behludin Seminar, Professor Djeo Yun-wen, of West China Union University, was told by many of the members that they would wish to join another session another year which would last longer than three weeks to give more time for study and discussion.

Dryden L. Phelps.

Dare to look up to God and say: "Use me henceforth wherever Thou wilt, I consent unto Thee, I am Thine. I shrink from nothing that seemeth good to Thee. Lead me where Thou wilt; clothe me with what garments Thou wilt; Wouldest Thou that I should be in office or out of office, should live at home or in exile, should be rich or poor? I will defend Thee for all these things before men".

Epictetus—Diss. ii. 16: 42 (Lightfoot's translation)
Behludin

During the summer of 1940 two words will express Beh Lu Din,—namely rain and fog? An era of straw sandals was ushered in with enthusiasm. However, irrespective of moisture, several groups were keen on sightseeing trips to other places of interest. One of the most popular of these was to a spot discovered a few years ago. It is a ravine back from the White Water River. Its particular attraction is the falls, with their delicate sprays of water showering over the boulders.

The historical Stunt night always interesting proved no exception this year. Talents seemingly dormant came alive in an amazing way on such occasions!

Each Friday evening throughout the summer was given over to entertainment of one type or another, Chinese and Westerners all contributing to the fun. The programs consisted of music, sacred and secular, drama, phonograph records, etc., and the last one “The Marionettes”, from the tale of “One Eye, Two Eyes, Three Eyes”. Several people aided in the management of the puppets, under the direction of William L. Phelps. Billy was greatly applauded for his cleverness by an appreciative audience. One Friday afternoon a tea was given after which mixed doubles of tennis were announced. The committee had invited the World’s Famous Quartette for an exhibition game. They arrived early in the afternoon,—Baroness Simpitisky and Count Campblusky playing against Countess Sherwoosky and Baron Robertsky! A very gruelling game ensued. Unfortunately the contest could not be completed as Countess Sherwoosky swooned in the second set, and “all the King’s horses, and all the King’s men could not pull Sherwoosky together again!”

The religious part of our program was taken care of as the following items will show. Each Wednesday afternoon a prayer meeting was held, with especial intercession for China and Europe. The services were well attended, and all felt them very worthwhile. On Sundays there were both Chinese and English services, with appreciated inspirational messages. The children’s choir made an outstanding contribution to these services, under the able direction of Mrs Stockwell and Miss Surdam. An “Ashram” was also held at Behludin for the first time, with a total attendance of twenty or more, in the hope of a deepening knowledge of His Word and Will.

On the last Sunday evening Dr. Frank Price gave an intensely interesting and thrilling account of his recent trip through Knei chow and Yunan, accompanied by Dr. Marcus Ch’eng, whom Dr. Price calls the “premier of evangelists.” Space will not suffice for details of their meetings with ordained and lay preachers in that pioneer frontier, among the tribesmen. We hope later to have an article on his experiences from his own pen.

M. A. ARGETSINGER
The Community War Relief Fund

There must be many recent arrivals in Szechwan who are looking for a convenient way in which to contribute to some of the urgent needs of China at this time. We have been asked to print the following notice:—

'The Community War Relief Fund' exists as a channel through which the foreigners in West China can contribute to the needs of China in this time of long-continued war and suffering. During the last 2 years since its inception, the Fund has collected and disbursed over 20,000 dollars to various relief organizations. Contributions, monthly or quarterly, or donations, are all welcome, and can be earmarked, if so desired, for the War Relief Committee of the N.C.C., Student Relief, Wounded Soldiers in Transit, War Orphans, for any other cause which the donor wishes, or for the General Fund, which is allocated by the Committee to meet the greatest needs at the time.

Promises and contributions will be gratefully received by Robert Simkin, Treasurer of the Fund, West China Union University, Chengtu.

Wedding.

West China and the Canadian School of Chengtu were much represented in the wedding that took place in the School of Missions chapel, Toronto, July, 16th, when William (Bill) E. Jolliffe, son of Dr. & Mrs. R. O. Jollife, Chengtu, was united in marriage to Miss Jean Macfarlane of Toronto. Rev. C. J. P. Jolliffe, uncle of the groom and formerly of Jenshow, Sze., officiated. Mr. Peter Quentin—'Pete' of the Canadian School Chengtu, was best man. At a reception in the Macfarlane home the bride's mother received the guests assisted by the groom's sister, Mrs Douglas Findlay. After a short honeymoon in Quebec 'Bill' left for England in service with the Royal Navy.

WORSHIP

Worship is not a by-path of Christian activity, but in ideal at least, it is a point at which the church focuses all her activities; where she expresses herself most truly as the church of God; where she can be seen, or should be seen, by others most truly for what she is. . . . . . . . Christian worship is the Christian community offering her life and work to God through Jesus Christ.

Rev. H. De Candale
# University Book Club Accession List

**From MAY 15th. to JUNE 15th. 1940**

## Key to Classification

- Arts, Biography, Drama, Education, Essays, Fiction, Letters, Mystery,
- Orient, Philosophy, Poetical, Psychology, Religion, Science, Sociology,
- Travel, Verse.

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Quite a number of missionaries remained in the city during the summer and they gave a favorable report regarding the pleasing condition of the weather.

The dwellers of the various summer resorts are returning to their homes.

These few days find many families busy preparing to get the children off to their work in the Canadian school. This school is now located in Jenshow.

The work is opening up with strong enthusiasm but with not much encouragement that there will be no air raids.

The air warnings are many and at such a time there are many exits from the city. The frequency of the warnings are in proportion to the frequency of the days of sunshine.

July 24, 1940 will ever be in the memory of those who were residents of Chengtu. On this day about 2:30 in the afternoon there came over the city from S.S.E. direction 34 Japanese planes and flew straight over the city turning a little as they flew.

They dropped all their bombs both incendiary and demolition ones in the S.E. quarter of the city. Very few heavy bombs were dropped; but there must have been hundreds of small bombs for along the street in this particular area about one in every dozen houses had been hit. Fifteen or more separate fires had been started.

The property of the American Baptist Mission Society is in this area was considerably damaged. The property of the Women's Board which is situated on San Shen Gai was badly damaged and the kindergarten building in the rear was demolished. Here was dropped an incendiary bomb but the building was partly destroyed by a demolition bomb.

The buildings would all have been destroyed were it not for the help which friends, both Chinese and Western, gave.

Over on Goldsmith Street are the church plant and the Boy's schools. The Boys school was demolished but the church was partly saved by loyal friends. The roof of the church was taken off to hinder the spread of the fire. The study of Rev. Fuh Gin-beh and all his books were destroyed. The buildings facing the street were all burned. The other buildings were damaged.

The only loss of life was the wife of the janitor. She was blown to pieces.

So life goes on in this city. This was the second real disaster from the bombs.
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