"Down with Capitalism" is a slogan which has been shouted during the last ten years more frequently, more fiercely, in more languages and over wider areas than probably any other. It voices a thunderous protest against the present methods of distributing the world's goods. Few people have a very clear idea of what the words mean, and a much less clear idea of how they could be implemented. In general, however, the protesters seem to feel that our present economic system is too great an extent shot through with the idea of "value-for-value", and that in a world with such extreme inequalities as we see around us, a quid pro quo attitude or relation amongst people means a veritable jungle sort of existence. Laziness, stupidity, ignorance and greed all add to the evils we must bear, but, those aside, justice itself in any individualistic, material, value-for-value sense will not work.

We Do Not Like Justice.

We show our feeling about "quid pro quo" justice in many ways. We think of Christmas as the happiest time of the year, and not a little of that good cheer relates to presents, especially those which are not given with a lively sense of a probable return. The "tipping" system, worldwide and ineradicable, is a sort of permanent protest against a hard, exact, value-for-value-received relation between those who serve and those who are served. In many countries, great institutions such as colleges and hospitals are supported by free gifts when the services they render might reasonably be at the expense of the general public, or of those who profit by them.

Another evidence of our general disapproval of trying to hew to the line of a value-for-value justice in our relation with the people around us is the fact that we despise the man who adopts this policy. The word "mean" in English, and
the word "little" in Chinese express contempt in concentrated form. Both terms are considered quite appropriate for people who are unduly careful that they get exactly what they pay for. The words "pound of flesh" call to mind one of the most despised characters in English literature. The distinguishing thing about Shylock was not his race; it was the quid pro quo principle upon which he based his life.

Another way to realise our disapproval of "value-for-value" justice in life is to note the tremendous appreciation we have for people who rise above it. In Christian history, few lives attract us as does that of St Francis. The vow of poverty lifted him and his followers free from the entanglements of the accurate, "just" balancing of the give-and-take in life, and those mendicant monks strike a chord in our souls deeper by far than do those who cultivate a keen sense of their returns from all expenditures of effort and of money. No man in the world to-day perhaps makes a greater appeal to mankind than does Kagawa, and one of the things most frequently mentioned about him is his little concern about receipts, his great readiness to serve, to give and to suffer. Faith missions throughout the world find one of their strongest appeals in a seeming freedom from anything like value-for-value economics. Money comes along incidentally if our first concern is the Kingdom of God.

**God Does Not Want Justice.**

God, also, is on the side of those who want to dispense with the quid pro quo justice of our economic system. He Himself is not just in that sense. One of the causes of the paralysis of the Christian Church in face of the inequalities of our economic system has been the imputing this hard type of justice to God. Of course, it was a great step forward when men saw that God was not simply an arbitrary despot, but a God of even-handed justice. That was almost good enough to be thought of as a gospel, and it is no wonder the word "just" stands so high with us. But the Christian revelation goes leagues in advance of that good word. God is Love, outgoing, free, forgiving, redeeming, love. He does not weigh our iniquities. He suffers for us. Jesus did everything that could conceivably be done to show us that God was not just. He was loving. God is not a good book-keeper. In regard to our debts to Him, He seems to misplace His accounts. He is happy that His memory for our obligations to Him is not at all good. This is the Gospel we come to China to preach in our various ways, whether it be in clerical
or administrative work, in medicine, in teaching or in preaching. It is the only Gospel so far as we know that will lift people from the bargaining, close-fistedness of a quid pro quo relation to those about them.

The Missionary's Economic Dilemma.

As missionaries, we are, as it were, where two seas meet, and we do well if we do not go aground. On the one hand, our faith, our ideals and the commission we receive from our home churches all call upon us to live above the eye-for-eye, value-for-value justice which we see round about us. On the other hand, we are involved in a compulsory, pay-for-what-you-get system. To maintain ourselves, we must give some attention to income and receipts. So we are in a dilemma. On the one hand we have the ideals, of love and service without thought of reward of any kind; on the other hand, we have the vulgar necessity of "getting" and "holding" to meet the concrete demands of life as we must meet them if we are to live. How then are we to adjust ourselves to these two imperious demands?

Four Vows

From the dawn of history, men have used vows to clarify and re-inforce their somewhat weak, vacillating, and vague purposes. Surely it is a reasonable method. We all have times of insight, and times of blindness; we have our times of plenty, and our times of famine. What more reasonable than that we should try to carry over some of our assurance and determination from the good times to the bad by means of vows. Here are four which should be of help in our financial problems when our souls may be assailed by cynicism, meanness or dullness, or when we may find ourselves unconscious of the flood of generosity which Jesus brought into human life for our salvation.

1. We will be realists. Unhappily this good word has been prostituted by some to apply only to those who see clearly the selfishness, and the heartless so-called justice in the world. It should by all means refer only to those who see also the unrighteousness and generosity as well. The miner does not overlook the gold because it comes imbedded in a great deal of rock. We will not say in our haste all men are self-centred. That is one of the most effective ways of destroying our own souls; of strengthening our native tendencies toward unscrupulousness or hardness.

2. We will be generous. The Christian solution to our
economic inequalities is generosity. True, superficially at least, generosity is often rewarded by ingratitude. However, that some grain falls on the roadside, in the thorns and on shallow ground are not considered arguments against sowing. Generosity is the only thing that will produce generosity. We are followers of the World’s Generous One.

3. We will be alert. Our troubles are only partly that we are not generous; perhaps a more serious matter is that we are dull. We may have oil and wine for the wounded man beside the road, but we are not so conscious of workers, the women and children who are really enslaved to produce the bargains which we buy with such satisfaction. The economic interrelations of people are so complex as to tax our very keenest thinking and most energetic action. The world expects great things of Christians, and often we are insensitive and careless. We easily succumb to the stupefying effect of “All’s well, all’s well”, “You can do nothing about it!” “The poor deserve to suffer! They are nearly all lazy”.

We must be alert.

4. We will be Christians. We believe our economic salvation is to come through generosity, and that in Jesus and the community He began, we have the world’s richest sources of generosity. A part of our money should go to making Him known. If we feel no church adequately represents Him, we may ourselves adopt some method of making His generosity known. Surely no distribution of our money is right which does not include a part to express our thanks for what He has done and our hope for what He may do for the world when by word and deed He becomes better known.

“What injustice is there”, you ask, “in my diligently preserving my own as long as I do not invade the property of others?” Shameless saying! My own! What is it? From what sacred place hast thou brought it into the world? Thou who hast received the gifts of God, thinkest thou that thou commitest no injustice in keeping for thyself alone what would be the means of life to many? It is the bread of the hungry that thou keepest! It is the clothing of the naked thou lockest up; the money that thou buriest is the redemption of the wretched.” Ambrose of Milan.

“Live in pulses stirred to generosity; In deeds of daring rectitude; in scorn For miserable aims which end with self; In thoughts sublime which pierce the night like stars, And with their mild persistence urge men’s search to vaster issues” George Eliot.
THE LIMITATIONS OF GOD

Notes of a University Sermon by

FRANK A. SMALLEY

[Reading: Isaiah 6, verses 1 to 8]

We frequently start our prayers with the words "Almighty God", and from the point of view of Theology we say that God is "Omnipotent". Therefore we presume that there is nothing which God cannot do. On the other hand we are frequently troubled by the fact that there are certain things which we think are right which are not done by God.

There are Various Problems Which Occur to us, for example:

Why does God allow war? Why does He seem sometimes to be unfair? Why does He not decide my future - i.e. find me a job? Why so much suffering in the world - especially the suffering of good people? We pray that the Holy Spirit will influence a certain person, yet He does not appear to do so. Why does not God give me Peace in my heart? Why should I seem to get more trouble since I have become a Christian? Why do so many of my prayers seem to be unanswered? Why do I pray for the power of God, and yet do not seem to get it?

Is the Power of God Limited?

God has imposed upon Himself certain limitations.

(1) He Has Given Man Freewill.

He desires voluntary service. If you expect God to compel you to do right, or compel others to do right, then your hope is vain. He will not compel Christians, nor non-Christians.

(2) He Limits Himself by the Employment of Human Agency to Carry Out His Will. He came to the world in human form. As St. Paul says, "God was in Christ reconciling the world to Himself". (2 Cor. 5:19) What happened? What was the result of man's freewill? They crucified Jesus Christ. Why didn't God stop it? How could He stop it without depriving man of free will?

How can He do some of the things you desire without taking away freewill - without Compulsion?
Jesus Christ was Manifesting What God is Like.

He manifested self-sacrifice. The Sun Min Chu Ng speaks of self-sacrifice. Are we willing to carry it out as far as Jesus Christ did? Are we expecting God to make others sacrifice things, but determined to sacrifice nothing ourselves?

God Still Employs Human Agency.

Jesus promised the disciples that when He went away the Holy Spirit would come. Where is the Holy Spirit, and how does he work? Is the Holy Spirit an invisible power, working by mechanical means? It is true that sometimes an unseen influence seems to creep into our hearts—and that sometimes our consciences are stirred as if by invisible power. But how does God do any practical work in this world at present? How does He help the poor, the sick, and the blind? Let us ask another question that contains the answer in itself—

Why Didn't God Do Something for the People of Ting Hsien?

The answer is—that He Did! He used Dr. Yen. If Dr. Yen had not been willing to go there, then God could not have done what He has done! God has no Hands or Feet or Lips in this World Except the Hands and Feet and Lips of Men. When we ask, “Why doesn't God do this?”, the answer is that God is striving to do so, but that the man or men he is urging to do the job refuse to be moved

How Do Most Prayers Get Answered?

Suppose a hospital is short of money. Someone prays about it. A cheque for $500 arrives. Did God write the cheque? No, He got some human being to do it. Suppose the man had not been willing? God would have tried to get someone else to do it

But There are Some Things Which Only One Man Can Do for God!

No two people are exactly alike in their circumstances in this world. No one has exactly the same character, personality, family, or opportunities that you have. There is a special place in the plan of the world that you have to fill—and no one else can fill it for you.

If There is a Job in this World that Only You Can Do, and You Do Not Do It—Then the Job Must be Left Undone for Ever.
If God wants to do something that can be done only through you, and He cannot move you—then the power of God is limited to that extent.

Why is God not Solving the Problems that I Stated at the Beginning?

Because His hands, and feet and lips in this world are not moving. When you pray, "O God, please help So-and-So, are you willing to be used as the means of helping him? Perhaps you are the only person that God can use for that job.

Is God’s Power Limited?

Some of God’s Plans Cannot be Carried Out for the Sake of $5 or $10 per month. There is a job that God wants a College graduate to do, and there is only $45 available—but the man will not go because he says a College graduate ought to get $50 per month! There are hundreds of jobs left undone in this Province because men expect God (or Society) to pay them more.

If you asked me to be Unpolite but Honest and to say what I Think is the Greatest Evil in this Province I would not say War Lords, Communism, or Opium, but Money. There is perhaps no place in the world where money is spoken so much of as in this province. I don’t mean money in the hands of rich only, but in the hands of poor. If you overhear conversation of two people walking along the road it is nearly always about money. Perhaps you who live here do not notice it so much. I do not say that Money never troubles me, but I do say that I am startled and worried by its Grip on Szechwan. If there is an Evil Spirit walking the roads of this Province and trying to drag it down to slavery, His Name is Money. I know of work to be done for Christ and for Society in places within two miles of here which students have refused to do unless Society paid them more. Is God Limited? Yes, Money gets in the way of His "hands" and "feet" (His representatives). This is one of the facts that we have got to face. Those who wish to help Society have got to consider Giving More and Taking Less. Some students have told me that they wish to join the army to help their country. I am not backing up militarism when I say that Those who Enter the Army in a Spirit of Self-Sacrifice are to be Commended Above those who Serve Society for what they Can get out of Society, and then say "Why doesn’t God do something about it?"
THE LIMITATIONS OF GOD

There are Many Other Things Which Hinder the Working of God in this World

Some of the Hands and Feet are too lazy to move. Some do a little bit to help Society. They call it "self-sacrifice," and then sit down contented with themselves. Some have not yet realised that peace of heart comes from losing oneself, forgetting oneself, for others. Some have pride, and lust, and anger, and fear in their hearts—the very things which are a danger to Society. Is God limited? Yes, He has limited Himself largely to working through Human relationships.

These Truths are not New to China.

Wang Yang Ming insists that Knowledge and Action are one (知行合一). The Ju School (Confucianists) were concerned with Human Relationships, with man's Duties to Society rather than his Rights in Society. Mei Tzu's Universal Love was connected on the one hand with following the Will of Heaven, and on the other with a Concern for Social Welfare. The Taoists sought the Power that enabled man to adjust himself to Nature and Human Relationships—and found it in the Tao. The New Life Movement recognises the necessity of Each Individual doing his part. The Christian says that the Tao became flesh, and dwell among us in Jesus Christ. But, above all, that The Tao has to become Flesh Continually. God's Will has to be translated into human activity. When human flesh will not move, God's power is limited. Hence it is no good saying "China is in difficulty, O God, please send somebody." We have got to say, as Isaiah did,

"Here am I, Send Me"

"For His sake"

An image of Him who died on the tree;
Thou also hast had thy crown of thorns,—
Thou also hast had the world's buffets and scorns,—
And to thy life were not denied
The wounds in the hands and feet and side;
Mild Mary's Son, acknowledge me;
Behold, through him, I give to thee".

James Russell Lowell
The Christian church is a living fellowship and the agency for a realization of the Kingdom of God. It has grown up in China as a result of the long persistent struggles of missionaries during the last few centuries. It has introduced a new faith to the Chinese people and has made a most essential contribution to China's modernization. Educational, political and social changes in China have been brought about through its influence. No one would deny the glorious page of Christian activities in Chinese history.

But now the question is whether the church's contribution in this changing world should continue to be the same as it has been in the past. Surely we should believe the church has the potentiality to meet any situation at any time. Its task may not be to enlarge the paths already trod, but to take the initiative in pioneering new trails through unexplored territory. We don't doubt for a moment of its success, but we do care about our own weaknesses in achieving this great task.

Firstly, what we are facing is spiritual bankruptcy. We Christians seem to have lost the vision of first century Christianity. We have become secularized. We try to compromise with non-Christian conditions. We need discipline in our spiritual life. We need a new way of fellowship with God and man. We take it too much for granted that a Christian has these. We think we are a household of saints, but really we are a mixture of good and bad.

Secondly, with regard to the economic problem. The Church and Christians are often called capitalistic agencies. We are unhappy with our own situation but we don't see the way out. Our Lord only gave us principles and left the application to each one of us. Even though we are unhappy with our social work, yet we believe it has a real place in the long process of bringing in real communism or the Kingdom of God.

I believe the Church should have solutions for these questions. May its great contribution be the solving of these two fundamental problems . . . . . . This is the reason that we conducted this experiment of an Ashram.

From the 15th of July to the 3rd of August, the Omei Christian Ashram began its history under the auspices of the
S C M., and under the leadership of Dr. P. C. Hsu of Lichwan Rural Reconstruction Centre, a man who is keenly interested in Ashrams.

There were 9 permanent members, 3 college girls, 2 boys and 4 leaders of the churches and University. It was open to visitors without any distinctions. We had 18 visitors during those 3 weeks. All our friends left us with favourable comments and hopes for its continuation in future years.

We divided the work and the programme among ourselves. Dr. Hsu was the head of the Ashram, Shan Jiang, and the leader of discussions on social and church problems; Mr. Hung Ngen Pu, the job-master, to assign jobs to all, such as cooking, washing dishes, sweeping the floor etc. Mr. Wang Chen Ngen was the business manager; Miss Hsie Yuin Hwa, the usher; Miss Chang Yu Liang, the recording secretary; and Miss Chu Deb Yung, the leader of the devotional life. Mr. Wu Shu Chiang, Friends Society, was the physical director and leader of recreation; Mr. Wu Shwen Hsi, C.M.S. Church, the leader of the trip to the Chin Ting, and Mr. Wallace Wang, the leader of the study of the Classics.

We were busy in the mornings, and generally free in the afternoons. This gave time for personal interviews, study and correspondence. In the evenings, we were engaged in the exchange of experiences on various topics. We had a few things in common, such as books, papers, envelopes etc. We started a program of social service for the men, women and children around us on three afternoons during the period. Once, the whole group was invited by the Hsinkai Sze foreign community for an open meeting. The meaning, program and function of the Ashram to the whole Christian movement were introduced, and were followed by a discussion on rural service. It seemed to be a very interesting meeting.

In the Ashram, three things were specially emphasized. First of all, the spiritual life. We will never forget the inspiring worship by the side of streams in the early mornings, and the beauty of nature gave us a sense of nearness to the creator of the world. Prayers were often offered and our central thoughts were daily based on the 13th chapter of 1 Corinthians. As a matter of fact, this was the motto of the Ashram.

We chose as the subject for our study of the Classics, the Christian interpretation of the 'Doctrine of the Mean'—Chung Yung. It was thrilling to all of us to find that this book showed, by contrast, the loftiness of Christ's teaching. 'Chung Yung' may perhaps be translated, 'There is a pro-
per mean in all things.' Confucius said 'Chung Yung' was easy and could be found among ordinary people, yet he never pointed out what is the secret of getting it. Here, the theo-centric Christian religion gives the secret—the power from God, who can help us in getting the proper mean in all our conduct. This may be the complement of the teaching of Confucius.

In the evenings, we exchanged experiences on the cultivation of the spiritual life and our difficulties in prayer and belief, and many discussions resulted. The intense interest was such that we often ran over the time. Evening prayers usually finished up our day's work.

Secondly, the intellectual life of the Ashram led us to the core of certain problems. We brought quite a number of books on various subjects, and every one was assigned a particular subject to study and report on.

A CONFESSION OF FAITH

We believe that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us hereafter. For we are persuaded that neither death nor life, nor tribulation nor anguish, nor peril nor persecution shall be able to separate us from the love of God which is revealed in Christ Jesus our Lord. Amen.

These led us to the discussion of:—How to know Christ and the will of God? How to cultivate our personal life? The philosophy of life; Religion and personality; Christianity and the national crisis; Christianity and war; Christianity and marriage; Christianity and the economic system; Christianity and social reforms.

Very often these discussions gave us a better understanding of the problems and formulated a clearer attitude to them. I still remember we had quite a long discussion in the Chin Ting temple on the meaning and the function of the church. Most of us felt that its success is dependent on our personal life. Negative criticism will not help it grow unless we identify ourselves with its growth.

Again, we had the opportunity of having round table conferences with two of the leading Buddhist priests on the mountain. One of them was a radical believer in human effort in social reforms. He was very favourable to Christianity and its contribution to the present world. The other was a scholar and deep thinker on Buddhist philosophy. He
OMICI CHRISTIAN ASHRAM mentioned four kinds of hindrances that keep men from abundant life, which were quite similar to some of the beatitudes. I am afraid that he will never be free from his prejudice against other religions, not because he means to hold on to his prejudice, but because of his ignorance of other faiths. . . . All these have widened our views and appreciations.

Thirdly, there was an unforgettable and genuine fellowship in this little group. Working together, praying together, and thinking together, created a brotherly spirit of sharing.

We decided to call the four older members, brothers; and the students by their names. The trip to the Chin Ting made a walking seminar of five days. We still carried on our morning and evening program in the temples where we stayed over night. The climbing to the top, reminded us of the spiritual mountain top experience of Christ, and the highest quality of friendship in love. We all promised to continue this fellowship after broke we up, by circular letters and mutual prayers. This did not seem enough to members in the University, and a group was formed to carry back this precious fellowship to the students who are thirsty for friendship. This group may help us to fulfil our obligations as Christians.

In spite of all the good things mentioned above, we are by no means contented with this experiment at Omei. The time was altogether too short to enable us to have a thorough discussion of vital problems, and it created a friendship far from the ideal. However, this gives us better judgement in preparation for another one next year.

WE CAN DO SOMETHING!

"However catastrophic the coming Armageddon may be, every effort, every prayer of unalloyed goodwill now, whether consciously or unconsciously directed against the forces of militarism or spent in the sphere of ordinary social relationships, unnoticed and unrecorded as it may be in human annals, will bear its appointed fruit. By such prayers and efforts we are laying the invisible foundations of the fairer, more Christlike civilization destined to arise under the guiding hand of Providence, out of the ruin of our present semi-pagan, machine-ridden order, which appears swiftly and surely to be digging its own grave.

AN EXPEDITION INTO THE CHWAN MIAO COUNTRY.

A Vacation with a Purpose.

W. R. Morse, M.D.

The editor of the W.C.M. News sent me a notice stating that he was asking Drs. Graham, Agnew and me to send him a preliminary sketch, re our summer vacation trip into the aboriginal Chuan Miao country. This report, therefore, is preliminary and partial.

A vacation for a healthful tired individual always should receive sympathetic consideration. Hard work should be our privilege; very few people work too hard. In our mission life, besides work, there occur extraneous circumstances which may deplete our nerve cells and fatigue results, which manifests itself in nervous emotional irritability and in muscle fatigue. Such people need a vacation. It is not the custom of some of us to take a vacation from employment, but as an intermission in procedure or occupation. It is not leisure from work, but it is a freedom, respite or change from our main vocation. The earnest man should have complete rest from work only when his brain fails or his physical body actually prevents the accomplishment of constructive effort.

Travel in the rough borderland provides that necessary periodical excitement which most of us are too insensitive to feel except under violent stimulation. I believe we should make our vacation a purposeful as well as a stimulating experience. Some people can utilise vacation times other than in travel and secure good results, but the writer is one who selectively advocates the thrill which comes from depleting one's strength and repairing it again; and zestful, creative interesting extraneous work is one ideal method for obtaining stimulating rest. Vacations should be for and with a purpose.

This writer thinks it wise and admirable that missionaries have a constructive purposeful hobby. A real hobby means a change from one agreeable hard job to another. Great satisfaction in life comes from pursuing a constructive interest for one's hobby. It is a magic twist that consists in looking outward, not inward, in the expression of a personal interest service rather than than selfcentredness. It may lead to actual research of great importance. In any case its approximates rest.

Anyone who journeys into the silent and unknown places
of West China during the last few years, soon discovers that he may have undertaken a piece of work of some magnitude under somewhat dangerous circumstances. This adds a spice to routine work and is a minor matter in vacation, except that it sometimes markedly limits our travels, etc.

The main point is that West China is a virgin field for the scientific investigator. Unquenchable, continued, constructive, purposeful curiosity is a valuable asset to any student with attentive and systematic observation. In the Szechwan borderlands such students wander.—

‘Where dreams are lived
In the quietude of the hills.
And a weather scarred retreat
Becomes a castle of contentment
On the crest of the universe’

What leads one to continue to make expeditions into the borderlands of this great province? It may be restlessness, Wanderlust and love of adventure, or, it may be a desire for scientific investigation or a combination of these. As that wonderful author Kipling writes—

‘Till a voice as clear as Conscience rang interminable changes—

On one everlasting whisper day and night repeated-so:
Something hidden, go and find it. Go and look behind the Ranges.
Something lost behind the Ranges. Lost and waiting for you. Go’

Love of great adventure is not an acquired trait, it is in the blood. Research, too, must be in the blood. If we do not attempt adventure and or make critical and careful examination of facts, we do not know whether we can succeed in research. Such things have a reward - one of which is that he ‘who has known heights and depths shall not again have peace, for he who has trodden stars seeks peace no more’.

The Chuan Miao group are found in S. Szechwan and in Kweicheo and Yunnan. They are not now a large group of people. We travelled five days in a southwardly direction to a place called Pin Tien Sui. There, owing to the excellent arrangements made by the influence of Dr. Graham, we occupied the large clean Chinese house of the headman. The people came to us from a radius of more than 70 li. We therefore under nearly ideal conditions were able to pursue our labours.

The object of the trip was to collect physical anthropological measurements and data, observe diseases; examine the blood grouping; gather dental, oral and dietetic information; and accumulate archaeological, linguistic, folklore, and general ethnological knowledge.

Dr. Graham was the archaeologist and philologist; Dr. Agnew and Messrs Cheo and Song were the dentists and dieters; and myself, Dr. Beh and Messrs Yang and Liao were interested in physical anthropology, blood grouping, etc.

The trip was a successful one chiefly owing to the admirable arrangements secured because of the great friendship and respect the Chuan Miao group held for Dr. Graham. Dr. Agnew and I each secured data from over 200 individuals. Dr. Graham gathered much valuable material and studied intensively the customs and language of this ethnic group.

There were two factors which were of great importance; one was the able cooperation and hard work of the Chinese gentlemen who accompanied us and without whom we would have been greatly handicapped; and the other was the very friendly and agreeable attitude of the Chuan Miao to us and we to them. This leads one to remark on at least two things - viz; our position with the Chinese as students and teachers; and how the Chinese should meet and act with the aboriginal ethnic groups.

"Vacations with a purpose" - what is our purpose in our vacation, hobby and vocation? Christianity should mean a world-wide attempt toward a working harmonious fellowship in religion and science. To bring this about our aim must be - to have the people rooted in the soil of the country in which we live and labour - lead in the work.—

Just so, the Chinese physician and students who accompanied us cooperated with us were further trained in scientific research. All of us had an inspiration for the work. All of us possessed the spirit of careful and critical seeking for salient facts. The men who went with us passed the test excellently. Such as they will be an active nucleus for leading others in future work in China, for and by the Chinese. Such men will be the ones who, having a great vision of a peaceful, freer, progressive and better China, will help to bring it to pass.

In such a spirit as expressed above the Chinese should act with the aborigines. China needs friends within and without her borders. The prosecution of such work as was carried out this summer goes far to consummate this idea and
bring them also into Chinese fellowship. We spread the gospel of cleaner living in mind and body. Graham talked and preached, Agnew sang and did dental work. Dr. Beh and Mr. Yang lectured on hygiene and medical matters. Dr. Beh and I dispensed medicine, and Mr. Cheo lectured on dental hygiene; Mr. Yang with his saw and violin bow and Mr. Liao on his mouth organ added a pleasing and gratifying musical treat accompanying Dr. Agnew. And we all showed them by our examinations of them, where and how they could better their habits and protect their bodies.

During the last 15 years since 1921 the writer with various groups of foreigners and students has made some 10 expeditions into the aboriginal borderland of Szechwan, Kweichow, Yunnan and Tibet and during that time has collected the data by careful examination of 1800 of the following ethnic groups viz. Tibetans, Chiang, Gia Rong, Shi Fan, Bo Lo Tsai, Nosu (Lolo) (White and Black Bones) Ta Hwa Miao, Chung Chia, and Chuan Miao. Fifteen years is quite a long time, but by persistent labour this valuable data has been accumulated.

Owing to the long tedious and difficult labour necessary to statistically analyse this data and compare the different groups the work has not yet been completed. Eventually these ethnic groups will be compared with the 1700 Chinese measured and something will have been done to help solve the anthropological puzzles of the peoples of this great province.

Nearing the end of this career a missionary finds all too truly and rightly that he will disappear and be forgotten.

"Time like an ever rolling stream
Bears all its sons away
They fly forgotten as a dream
Dies at the opening day."

It is a fair and honourable thing to attempt to wisely perpetuate what is best in us, through the Chinese students. Each generation has its problems which differ from those of other generations — this is particularly true in present day China. The experiences of the older generations are as a rule clearer for the past than for future events. The wiser of the older generations are progressive and optimistic that changes for the better will come in the future. That the past fertilises the future, they believe, because of their own experience and observation on several generations.

With thoughts such as these one makes vacation trips for a purpose. Such trips are not play acting but are
practical applications of exacting science to everyday conditions. The work and the attending circumstances may be difficult, trying, tiresome, and even dangerous; nevertheless, living adventurously with ideas, ideals, truth and beauty; with the flashing of steel in one’s heart and the sound of the trumpets in the far hills—is preferable to dull precision, safety and routine—yes, it seems to me vacations with a purpose are indicated.

OUR CRITICS ARE OFTEN OUR BEST FRIENDS.

Our Aim?

A young missionary said to me, in obvious disappointment at what he had already seen of the prevalent type of evangelistic program, "If you asked the average evangelistic worker to describe his fondest hopes in regard to the results of his program, he would reply, 'To establish a Church just like the one at home.'"

(Our critic feels that the Church at home is a far from perfect instrument for the establishment of the Kingdom, and that we are not setting a very high standard for ourselves if it is to be our criterion.)

Is this criticism justified, and if so, what should we do about it?

Our Method?

A recently arrived missionary put in a very interesting way the impression which the emphasis on preaching in our evangelistic program had made on him. He said something like this, "Preaching to large numbers of people and expecting to give them any real help thereby is just like a physician entering a crowded dispensary, delivering a lecture on the principles of medical science to the assembled patients, and then dismissing them with the hope that they will go home and be healed."

Those with spiritual ills need individual diagnosis and treatment just as much as do those who are sick in body. Many pastors have shirked this responsibility, and in too many churches, both here and abroad, the term 'preacher' symbolizes ineffectiveness as far as changing lives is concerned. Our over-emphasis on preaching is probably rooted in the old idea that one has only to hear and believe, in order to be saved. Our pastors will continue to be inferior in reputation to our physicians until they can demonstrate an equal effectiveness in tackling the problems of the individual.

CONTRIBUTED.
Certainly our community was not large this summer but our good times have been many. Reports have come from some other resorts that the weather was too cold but on the contrary it meant a very pleasant summer for us. Rain fell when it was needed and there was always a breeze somewhere.

Our Community Sunday service were inspiring as well as well thought out both Chinese and foreign, and the Community wishes to express its thanks to the committee responsible for them, namely, Miss Lamb, Mr. Rape, Mr. Jones, Mr. Liversidge and Mr. Masson. We will not soon forget the clock that came around every Sunday morning to tell us the time so that the caretaker could ring the bell. We also wish to thank the music committee Mrs. Stanway, Miss Stokes and Mr. Liversidge, for their contributions to the services and their untiring efforts to make our Sunday evening song services enjoyable.

We certainly enjoyed too the musical treat that Archdeacon Denham afforded us from time to time. He was most generous in answering our demands and even the limitations of the baby organ did not hinder his talents. We will cherish the memory of the last Sunday evening when he gave us an evening of music mostly his own compositions.

Mrs. Irish was an able hostess in Mr. Jones' bungalow while her husband and Mr. Jones divided their week in the city and on the hills.

Miss Jones kept open house in the 'stone bungalow' and Mrs. Litchfield Miss Luella Koether and Miss Maud Parsons were with her most of the summer.

Mr. and Mrs. Rape were happy in their cottage and though a bit far away from the others yet we saw them often.

Mr. and Mrs. Stanway were very pleased with their summer and expect to return next year they say. Ross of course had a wonderful time entertaining his mother's guests.

Miss Lamb and Miss Jean Stewart were audible in their contentment of the Wolfendale cottage.

It sounds like a well contented group and the C.I.M. folks would answer to the same. There was always a large party there.

To name them, Archdeacon and Mrs. Denham, Mr. and Mrs. Olsen with baby Rosemary. Mr. and Mrs. Derbyshire,
the Countess Luttichau and Miss Lorch, Miss Wilson and Miss Stokes. Messrs. Pocklington, Jorgenson, Davis and Cordle formed a quartet of young men who kept things lively at the dinner table. Mr. and Mrs. Liversidge made a charming host and hostess for this group.

Our tennis club was a flourishing one. Every day there were some devotees on the court and all were encouraged to play. On Wednesdays we welcomed our friends from the other range for tea and tennis and these were well patronized even though the weather man sometimes had a dampening influence. The enjoyable Tuesday teas when Mrs. Barry was hostess at the A.P.C. court were also well attended.

We are sorry to report that Mr. Jorgensen and Mr. Pocklington have had to enter the hospital and Mr. Cordle has not been his usual healthy self lately. We hope these gentlemen will soon be quite recovered and able to take up their fall duties. Their presence has been missed on the tennis court.

We all had a delightful time at the cottage of Mr. and Mrs. Rape Sunday August 16 when we had a buffet supper followed by a sing song.

Miss Jones entertained the community Friday, August 21 at the Stone bugalow when a Stunt night was the attraction of the evening. We will not soon forget the dramatic portrayal of the robbery at Miss Lamb’s, while all are asking ‘where did Jean Stewart learn to smoke opium?’ Mr. Jones and Mr. Irish make a good pair at fooling the group of us but they were not quick enough for Mr. Liversidge. Mr. Denham’s story ought by rights to be here as the record of the summer but I fear his price was too high and they might be misunderstandings in some cases.

Miss Mary Thomas of Korea was a guest on the hills several days on her trip to Mt. Omei and on her return also stayed some days on the hills. Miss Mildred Steed who visited Miss Irene Harris was a guest on the hills on several occasional during her stay.

Mr. Alec Cairncross returned from a three month’s trip and spent a few days with Mr. and Mrs. Stanway.

Dr. Cecil Hoffman was an occasional visitor on the hills. Mr. and Mrs. Rape had as their overnight guests Miss Oldroyd and Miss Janet Latimer on their way to the coast. Also Dr. Latimer was with them on the occasion when he was the speaker of the Sunday service.
"O Kwanhsien, you're wet but I love you!"

Wet?! I am glad this did not always prove true this last summer; you had only a few rainy days. But rainy or not, Kwanhsien, I love you, you quiet place on the mountain side with the glorious scenery bathed in the first rays of the awakening sun or the ridges of the mountains standing out against the evening sky! There one never gets tired of drinking in all the beauties of God's handiwork. What is man that Thou art mindful of him?"

I love you, you mountains with your narrow valleys in your grand loneliness where the eye does not only reach far distant peaks and sometime snow clad mountaintops, but May go "Excelsior", and has a look into the eternal world of God with its unspeakable beauties because it is a world without sin.

And our life down here is the great preparation for that world to come; therefore our way through darkness and temptation, therefore also our ministry to this people.

I thank you, you quiet mountain heights for all the lessons you taught me.

In view of your magnificent scenery one could nearly forget China if some signs of human habitation—no Swiss chalet or Black Forest farmhouse, but wretched Chinese straw huts—did not call us back to reality.

They saw us go down every week for a picnic at Pehsha or Yuchi with the special treat—a swim or even two! in the blue water of some silent backwater.

You valleys that watched the "boys" working hard in "doing good deeds", cleaning and leading the stream into our river—lagoon—do you remember?, you that saw our nice table picnic spread with "delicious things", and heard our laughter and singing.

How we enjoyed these trips! Even though twice we came back as wet as poodles! And our volley-ball games!! In sunshine or drizzling rain always full of life, where we could improve our "linguistic" knowledge with "volleybull" and "voluble", and from "ah" and "oh" and "booh" to "the tail end of the giddy limit".

We never got tired of this joyful game, we the happy family from all over the world.

There was a spirit of unity and finest fellowship. Picnic or social gathering, volley-ball or singsong, prayer meeting or service, you mountainside, always found us gathered as one family, bound together by the one tie: Christ.
I greet you all our scattered family wherever you are.
Onei and Behludin, I do not know you, you may be more grand, but Kwanhsien, I love you!

BEHLUDIN
Margaret Simkin.

74 adults and 32 children have enjoyed a holiday at Behludin. Chengtu has had the largest representation, but missionaries from Mienyang, Mienchu, Tungchwan, Suining and Penghsien have also been welcome members of the community. Every bungalow has been occupied; some to the utmost capacity! Twenty-five, or more, of the guests were visitors on the mountain top for the first time.

The newly acquired Center (formerly the Brown-Crawford bungalow) was reroofed and thrown open for the use of the community for Sunday vespers service and other community events. On the Center “ba tsii” was celebrated Picnic Night, when family and friendly groups spread out their good “eats” and feasted together, then gathered about the Boy-Scout bonfire for a “sing”. At the Center, also, the Association Tea was served following the annual meeting. The Center proved a most happy place for the jollification of Stunt Night, when parodies and puns ran free and fast, and for the really high class concert, when Chengtu and Mienchu stars entertained the community delightfully.

The weather man was in disfavor a good share of the time but a number of parties braved the rain and mist and took trips to Chiu Fung, Tien Tai, the paper mill, the pottery and Cave Mountain, or went on shorter hikes. On some, good fortune smiled and when the clouds lifted there stood jagged peaks revealed in their full glory and majesty, a never-to-be-forgotten sight. For others, to tramp across the open slopes, or along woodland trails flanked by bracken, or to scramble up slippery mountain paths with good companions was fun enough even in a pouring rain.

At the close of the season we were drawn together in a special way by the tragedy that struck at all our hearts. On their homeward journey, two of our happy, small summer companions were swept away from us. The deep love and sympathy of the Behludin fellowship have gone to the stricken parents.

“No party, based on a temporary crisis, will outlast the emergency that calls it forth.”—John Dewey.

This statement with its implications is worthy of a second and a second and a third thought, on the part of him who runs and reads.

D. S. Dyke.
A VISIT AMONG THE CHUAN MIAO

DAVID CROCKETT GRAHAM

My trip to the country of the Chuan Miao, in July, 1936, was made in order to study the Chuan Miao legends, language, and customs, and also to collect Chuan Miao embroideries and other articles of interest for the West China Union University Museum of Archaeology. Dr. Morse went along to make physical anthropological studies, and Dr. Agnew to study the teeth, diets, and health conditions of these people. With Drs. Morse and Agnew were four students and one graduate of the West China Union University.

On our arrival at P'in T'ien Shui we were given a royal welcome by my Chuan Miao friends. Pupils, teachers, and others came several li down the mountain side to meet us, and sang songs of welcome. Then they escorted us, playing their bugles and waving their banners, to the home of Mr. T'ao where we were to stay. Two days later there were ceremonies of welcome lasting several hours, and a feast in our honor. Several of the local Chinese officials and four Ch'uan Miao schools attended and took part in the ceremonies.

Like Drs. Morse and Agnew, I was able, through the help of my Chuan Miao friends, to get what I went after. But I suspect that what will be of greatest interest to the readers of the News is this;—

In 1921, when I first visited this region, there was not a single pupil, school, or Christian to be found with in a radius of hundreds of li among the Ch'uan Miao. It was in response to my efforts that the Chuan Miao here first became interested in Christianity and in education. While I have been able sometimes to help a little since, the work has been carried on and promoted almost from the beginning by the United Methodist Mission. Now there are among the Chuan Miao, under this Mission, about one thousand Christian adherents, thirteen lower primary schools, and one senior primary school. There are four junior primary schools within one day's walk from P'in T'ien Shui. One graduate of the Chuan Miao schools is now in the Nurse's training school of the United Church of Canada in Chungking, and there are two in the Goucher Junior Middle School of the West China Union University.

When I first visited the Chuan Miao, the Chinese regarded the Chuan Miao as their enemies, and the Chuan Miao regarded the Chinese as their natural enemies. This feeling had existed among the Miao and the Chinese for about three
A VISIT AMONG THE CHUAN MIAO

thousand years. Now there is a very friendly feeling between the Chinese and the Chuan Miao, and there are Chinese friends of the Chuan Miao in the local villages and towns, and in Suifu and in Chengtu. Nearly two years ago the government of Szechwan gave the schools at Pin T’ien Shui or Wang U Tsai a gift of educational books and a baby organ the total value of which was about three hundred dollars. Last spring the Generalissimo Chiang Kai Shek gave the Chuan Miao, at the suggestion of Prof. Dickinson, one fine bull, five roosters, thirty apple trees, and some garden seed. The four students and the one graduate of the West China Union University who accompanied Drs. Morse and Agnew gave the money which made it possible for the second Chuan Miao student to enter the Goucher Junior Middle School this fall. (I should not fail to mention that the first Chuan student was able to enter the Goucher Junior Middle School because about ten foreigners contributed the money necessary. Bishop and Mrs. Goudy contributed fifty dollars for this purpose.) It is fair to claim that this remarkable change towards mutual understanding and friendship between the Chinese and the Chuan Miao is largely the result of Christian work and influence. However, much credit is due to the Chinese officials, teachers, and students, many of whom have shown a very commendable attitude towards the Chuan Miao. As a result of the Christian movement among these people there has been a moral and educational uplift that is worth noting, and we can hope for greater results in the future.

Ferns

A rocky ledge,
Moss crusted soil,
Pungently leafy.

See it uncoil!

Frond unto frond,
Delectable green!
’Twas elfin workmen
Wrought there unseen.

Aerial stairs
For elfin-feet
Clambering upward
The sun to greet.

-Alice Bell.
A SUMMER RETREAT AND CONFERENCE
FOR CHURCH LEADERS.

The college of Religion of the West China Union University planned and suggested to the various Churches a Retreat and Conference for Church Leaders during the early part of the summer. There were three reasons for the plan. In the first place the need for such a time of spiritual refreshment, mutual encouragement and corporate thinking and planning was all too obvious. The Christian ministry and the congregations are woefully small and widely scattered and the opportunities for the inspiration and hope that come through united fellowship are sadly inadequate. Annual meetings are so much occupied with the business of trying to make ends meet with depleted forces and depleted finance that the spiritual messages given are likely to fall into ground full of the thorns of care and anxiety. Moreover the minister is always "giving out" and has few opportunities of "taking in" except those provided in his own devotional life—a source that can easily degenerate into a very scanty performance on the part of those who lack the warmth of fellowship with zealous Christians.

The second reason for the plan was the fact that the College of Religion is the servant of the Church as well as of the University, and incidentally the University itself is the servant of the Church and Community and seeks through its extension courses and by many other means to serve a much wider community than that in its immediate neighborhood. Opportunities of service on the part of the College of Religion have been somewhat curtailed since the registration of the University with the government, but the opportunities for extension courses during the vacation remain as good as ever. But this year we wanted more than an "extension course" and more than a mere intellectual contribution on the part of the College; we desired mutual sharing of inspiration, ideas and experience.

Thirdly there was a man available who had the qualifications of intellect, experience, and a spirit of self-sacrifice in the person of Dr. P. C. Hsu. Dr. Hsu, a Professor of Philosophy of Yenching University, Peiping, and also a member of the College of Religion there, heard the call of God to leave his comfortable and assured position and go out to work amongst the country people. After a considerable period of waiting, he was offered the opportunity of leading a Rural Experimental project at Lichwan, Kiangsi, and he accepted
CONFERECE FOR CHURCH LEADERS

the offer. The work in Lichwan is very similar to that of Dr. James Yen in the North at Tingshien, except that the former is more definitely a project of the Christian church and has only Christian workers on its staff.

Living conditions, not to mention other circumstances, have been very hard in Lichwan and many of Dr. Hsu's helpers have been unable to endure the strain. Lichwan is at present without a doctor, all those who have gone there being unable to endure the physical discomfort but Dr. Hsu carries on cheerfully. The Christian Student Movement wished to have Dr. Hsu as a leader in their Summer Conference, and it seemed to us that he was the man to bring the right spirit and freshness to our retreat. Nor were we disappointed. But the Retreat was not built around one man; the programme was made to fill the needs of the Church in Szechwan and then the decision was made as to what Dr. Hsu could best contribute toward the meeting of those needs. The Conference was held from July 1st to 12th the meetings being held in Hart College and the men and women delegates being housed in the Methodist and C.M.S. houses of the Union Middle School. We prepared for 80 delegates partly in faith and partly because we thought it wise to prepare for more than we expected. More than eighty resided in the hostels provided and thirty or forty others attended the meetings while residing elsewhere. Until the last few days there were roughly 120 attending the meetings.

The programme began with "Rise" 6 a.m. daily - Exercise at 6.15 for a quarter of an hour and then Devotions from 6.30 to 7 when we had breakfast. Then with suitable intervals between came Bishop Song's excellent Bible Expositions on the New Testament Epistles, Dr. Hsu's addresses on Current Problems (based on questions handed in by the delegates) and then discussion Groups with the sharing of such problems as the Daily Devotional Life of the Church Leader, How to Reach Non Christians, the Training of Enquirers. Sunday Schools and Work among the Young People. Afternoons were left free for rest or for visits to local projects, but so keen were most of the delegates that many voluntarily carried on the Discussion Groups on the question of how to meet the problems of rural communities. After Supper came a half hour of music, mostly Community Singing in the form of training in Hymn-singing, then a Devotional address and then Evening Prayer in the open among the trees.

Dr. Hsu very wisely began his series on Christianity and
Social problems by asking Bishop Holden to recount something of what the Church had done in this respect. The wonderful story of the Church's victories in this respect from the abolition of gladiatorial displays, of slavery, of widow-burning and such like to the establishment of the many humanitarian agencies of the present day which are directly due to the work of the Church evoked exclamations of surprise on the part of many and any sign of a defeatist attitude with regard to the Church and Social problems disappeared before the vista of the victories of Christianity in this field.

We cannot attempt to tell what a varied feast of good things was provided during these twelve full and happy days. There was one outstanding figure, there, and yet it is a paradox to call him "outstanding for he was insignificant of stature, unassuming, plainly if not poorly dressed, sympathetic and entirely unassuming. Such was P.C. Hsu. It was the writer's privilege to have Dr. Hsu staying with him in his home for some days before the Conference and so far as he is able to judge he has not yet met another so entirely selfless. He made a deep impression on all the delegates with his quiet and clear addresses and his manner of life and he was always available for the individual who wished to discuss his own problems.

From the Retreat Dr. Hsu went on to Omei Mountain to conduct an Ashram where the few members were to pray, work, think, and play together for a week or two. The "work" meant the cleaning of their own rooms and of pots and pans. They have been living as a "brotherhood" and have invited visitors for short periods to share their inspiration and joy.

One other outstanding impression remains in the mind of the writer. The open-air Evening Prayer at the end of each day was a model of what Family Evening Worship could be—soft music from an unseen gramophone among the trees, two short prayers of a few sentences each and a reading of Scripture. These services were planned by Mr. Wallace Wang, of the Baptist Church, leader of the Christian Student Movement. But to feel the full significance of this short act of worship it had to be seen in its setting.

A gilded cross of wood stood on a velvet covered table at the foot of a towering willow. Four candles cast their light upon this Christian symbol of sacrifice and victory so that it stood out in startling clearness against the more dimly illuminated cryptomaria pine, willow. Silently the worshipers stood in a half circle and raised their hearts in thankfulness to God, and silently shone the stars above them.
CONFERENCE FOR CHURCH LEADERS

Without the spoken word here was enough to kindle memory, to quicken the pulse and to surfeit the heart with gratitude to God, the Author of Beauty, Joy and Love.

FRANK A. SMALLEY.

CORRESPONDENCE

Suifu, Szechuan, August 20, 1936.

Editor of West China News.

Dear Sir:—

Those of us who are working with Chinese students cannot help but welcome the new book "Jesus" no matter how incomplete it may be. The presentation of the human Jesus—a sort of Jewish Confucius—cannot help but appeal to them. Here is a man who surpasses their own sage. The book would not seem to claim that he is more than human, which the name "Jesus" in preference to "Jesus Christ" would indicate.

The unfortunate thing about the publication is the element of authority about the notes, which do not in some instances accord with the findings of best scholarship. This also creeps into the translation at times from the English texts, where preferred renderings are chosen in preference to the meaning of the original Greek.

Nevertheless, we are grateful for this "Gospel According to Sharvanites" much as we are for the "Gospel According to Mark", which it seems to take as its limit of authentic information; and we should not hesitate to put it in the hands of any who are interested—with the hope that, knowing Jesus, they may come to know the Christ as "John" did; and they may come into that saving relationship with God which brings the abundant life, eternal in essence. There is nothing to hinder us who have had experience with the Risen Christ from giving these the completer picture, as, I am sure, some of those who did the work of this book do themselves.

Orderly, direct, vivid, picturesque, familiar, in simple English and in readable Chinese, it presents one picture of Jesus which if dealt with positively, gives opportunity for fuller revelation to those who wish to give it. Thanks to the six people who gave months of exacting work that we might have it to use.

Sincerely yours,

CHESTER F. WOOD
On July 11th the German Government reached an agreement with the Austrian Government to establish a form of political solidarity. This is regarded in some quarters as a German conquest obtained without a war. Austria's independence is safeguarded according to the words of the agreement, but to many this agreement seems to be the first step in a policy of further expansion associated with the regaining of the Saar territory, the occupying of the Rhineland and the defiance of the League over Danzig. It would seem that the signing of the France-Russian Pact and the Czecho-Slovak-Russian Pact was not unconnected with the agreement reached by Germany and Italy with reference to Austria. Official Austrian comment emphasized the fact that Austrian independence has been safeguarded, and Herr Hitler's declaration last May stated that Germany had neither the intention nor the wish to interfere in internal Austrian affairs, to annex Austria or to unite with her. However, in the exchange of messages between the two Governments emphasis was laid on Austria's membership of the German race and on the restoration by agreement of the traditional relations resulting from a community of race and historic identity. It may be recalled that within the last five years two other attempts have been made by Germany to consolidate Austria with Germany. The first was in the form of a Customs union, and this was declared by the Hague Court to be incompatible with treaties signed by Austria. The second attempt was connected with the murder of Dr. Dollfuss and was defeated because of the opposition at that time of Italy. On this third occasion Italian neutrality made it possible for Germany to achieve a success, the political implications of which only the future can reveal.

The civil war in Spain has lasted for two months without any clear prospect of a final victory for either side. The war seems to have developed into one of attrition with the constant danger of other nations intervening in some form or other despite the efforts of M. Blum, supported by the British Government, to secure the agreement of all the nations of Europe not to give assistance to either side. There has been and still is real danger of Europe being divided into hostile camps, and the outbreak of another European war becoming a more immediate possibility.
The deep feeling which has developed in Spain may be explained in part by the great gulf which separates the people into rich and poor. Moreover this lack of a middle class has meant that in the political revolution power has not passed from the aristocracy to a middle class, but there has been a rapid transition from feudal, autocratic aristocracy to socialism, or rather a form of communism.

Immediately after the declaration of the Republic in 1931, a violent antagonism asserted itself between the revolutionary masses and the Government. This continued until the elections of 1936 when the Azana ministry came into power on the basis of an agreement with a number of proletarian parties and a certain toleration of other revolutionary groups. The Government, by refusing to be incited to undue acts of retaliation and repression, so characteristic of preceding Governments, might avert the threatened battle between the proletariat and the reactionary forces of the nation. This Republican Government was formed by a union of three parties, called Socialist, Communist and Syndicalist. Another important revolutionary party, the Anarcho-Syndicalists, who did not believe in political action, and who have been engaged in a struggle with the Socialists over the control of the workers, supported the new Government. The Government faced three problems—how to capture the confidence and good-will of the masses and how to effect their economic and cultural improvement. This meant provision of work for the worker and land for the peasant.

Spanish Communism has as its aim the destruction of the State and of capital, and the establishment of a federation of communes. The central idea of the new social order is the liberation of the individual from the State as contrasted with the State ordained and State controlled Communism of Russia. A recent writer on conditions in Spain declared that the tides of political action in that country have a way of veering suddenly in the night. This view seems to be borne out by the outbreak of the present civil war. If this is, as many believe, a war to decide whether there is to be a Fascist or a Communist Spain, it follows that the governments and the people of all the countries of Europe are immediately and vitally concerned.

The situation in Palestine has not improved, rather the dangers implicit in the continued opposition of the Arabs to the Government have led to the decision of the British Government to send large reinforcement of troops with the object
of putting into effect martial law throughout the mandated territory. It is still hoped that the influence of the more moderate elements among the Arabs will have a steadying effect and that the establishment of martial law may not be necessary. Recently the Pan Palestinian Arab Congress was prohibited by the authorities with the result that resentment among Arab population has grown. Arab leaders state that it is impossible for them to take the initiative in ending the long-continued strike if some concessions are not made by the Government authorities.

The League Council at its meeting last week in Geneva listened to a report from the Secretary-General of his visit to Rome, in the course of which Signor Mussolini had stated as a condition of Italy's participation in the work of the forthcoming Assembly that no Abyssinian delegate should be present. It is thought that the Credentials Committee of the League will find that the Ethiopian Government does not fulfil the conditions laid down in the Covenant, and the majority of the Assembly will probably endorse this decision, thus making it possible for Italy to return to the meetings of the Assembly.

The feeling is widespread that for the time being the League has created an impasse in which it has failed to make its principles prevail, and yet has been unwilling to consider any compromise falling short of them. Thus, the world is in danger of losing the advantages of ordinary diplomacy without gaining any of the benefits promised by the new order to be set up the League. To many, recent events have given conclusive proof that behind all the appearances of cooperation through the League there is not as yet the necessary foundation of mutual confidence to enable nations to devote themselves with an undivided mind to any object conceived as a common interest. Even where there is no feeling of aggressive nationality there is in every country a cautious regard for its own safety. There is a wider realisation that the chief source of mischief in Europe is the schism between France and Germany, from which springs nearly all other difficulties. France and Germany, in mutual friendly relations with Great Britain, could secure the peace of Europe and make the League of Nations a powerful instrument for the settlement of disputes and the disarmament that would follow. In the hope of this event determined efforts will be made to keep the League alive.
25th Anniversary.

The event of the year is the celebration of the 25th Anniversary of the founding of the West China Union University on Sunday, Monday and Tuesday, October 11th, 12th and 13th. The programme will include a service at 3 o'clock on Sunday afternoon, when Dr. Francis Wei, of Central China College, Wuchang, will speak on "The Future of Christian Education in China"; a public ceremony on Monday morning, the address being given by Dr. Wei on "Christianity and Chinese Culture", to be followed in the afternoon by a tea and programme of music, and in the evening a reunion of graduates with students of the University; on Tuesday the University grounds and buildings will be open to visitors, and in the evening it is hoped to arrange a cinema show and fire-works display.

Hodgkin Memorial Lectures.

A lectureship has been established in memory of Dr. Henry T. Hodgkin, and each year the Committee plans to invite outstanding lecturers particularly interested in the promotion of world fellowship and international peace. Dr. Francis Wei of Wuchang has accepted the Committee's invitation to give the lectures this year. He is expected to arrive in Chengtu on October 9th in time for the 25th Anniversary celebrations and to give the Hodgkin Memorial Lectures on Friday, October 16th at the University and on Sunday, the 18th, at one of the churches in the City.

The University re-opened for the 1936-1937 session on September 10th. Over three hundred students wrote on the entrance examination, and of these 183 have been registered. The majority come from Government Schools and appear to be most promising students. 80% of them hope to enter the medical and dental profession.

Several new members of staff have been welcomed by the Arts Faculty: Mr. Cheng Te-kun, M.A. of Yenching, as Associate Professor of Chinese History and Literature; Mr. Lan T’ien-ho, B.S. of Yenching, as Instructor in Bio-chemistry; Bishop Sung Ch'eng-chih of Pi Fang Kai, Visiting Professor in English Literature; and Rev. and Mrs. B. Burgoyne Chapman, formerly missionaries in Hupeh Province, who are particularly interested in the new Goucher School.
opened this term, and in the Department of Education. The University is very glad that Mrs. Chapman has consented to become Librarian.

At the last meeting of the General Faculty a vote of sincere thanks was accorded to Professor Ch'eng Chih-hsuan, on his retirement from the University after eleven years of service, first in an administrative capacity, and more recently as Head of the Department of Chinese and Chinese Librarian. Through his fine spirit he has exerted a most helpful influence in the life of the University which will be greatly missed as he leaves to enter a Buddhist organisation.

An extension course in Agriculture has been opened this term with its full complement of thirty students. Some of these have been Government officials and are now retired, others have done a certain amount of experimental work in agriculture and wish to learn more.

The Museum.

During the summer months the Museum has had many interesting visitors, including Dr. Li Chi, the well-known archaeologist; Dr. Jiang Lin-fu, recently appointed Minister to Russia; Dr. J. Heng Liu, Director of Health Administration, Nanking; Professor Charles L. Comp, a distinguished Palaeontologist of the University of California; Mr. H. J. Wolfe of New York City who came from Peiping by aeroplane with the express object of seeing the Museum; Mr. Oliver H. Bedford of London, England, specially interested in Chinese archaeology; and Mr. William H. Eagle, a member of the French Archæological Society.

Dr. D. C. Graham, Dr. Gordon Agnew and Dr. W. R. Morse made a trip during July to the Chuan Miao country and Dr. Graham secured a fine collection of Chuan Miao embroideries for the Museum. More recently Dr. Graham and Mr. Bedford visited Chung Cheo and obtained a large number of sherds and specimens of pottery dating from the Tang and Sung dynasties.

DISTINCTION.

A moderator of the Church of Scotland arrived at a country station to catch a train, only to discover that it had left five minutes earlier. He remonstrated with a porter, and asked if it would not have been possible to inform intending passengers of the change.

The porter merely made reply: "Ye may be moderator, and ye may be a.D. D., but if ye were a can o' mulk the railway would think mair o' ye."

CONTRIBUTED
"Another splendid summer" was the opinion voiced by everyone who passed July and August of this year at Gao Shih Ti. Twenty-four adults and twelve children gathered for the hot days at this ideal summer resort.

Away from the traffic of the motor roads, and away from the haunts of Pilgrims and the rendezvous of soldiers, Gao Shih Ti still retains its popularity, and affords a place of quietness and rest.

Purchased by the West China Mission of the United Church of Canada—then the Methodist Church—about 26 years ago, this piece of property is about five li in extent and is situated amidst a lovely growth of trees on a range of hills 30 li north of Junghsien. It has on it fifteen bungalows, a church, and a large building in which was held annually a Summer Retreat for the preachers and lay workers of the central districts of our church.

An abundance of rain did not interfere with almost daily tennis nor prevent several picnic excursions to favourite spots where the delight of bathing can be indulged in by those so inclined whilst others enjoy the still beauty of the deep canyons. One of the delights of Gao Shih Ti is the pleasant walking - in an almost incredibly short time after a downpour of rain the sandy shady walks are dry again and one no needs to be prisoner because of bad walking. Then the usual social activities of the summer made pleasant "get togethers"; the "stunt evening" was voted one of the very best ever given and the Sunday services were a real uplift. We shall long remember the inspiring sermons some of our friends took trouble to prepare. And our Chinese folk on the hills were not forgotten. The Sunday adult service was well attended, and nearly two hundred children attended the Sunday School, some coming in groups from little private schools with their teacher accompanying them, and many from distances up to twenty li away.

VERSATILE.

"A cheerful old bear at the Zoo
Could always find something to do.
When it bored him you know
To walk to and fro,
He reversed it and walked fro and to".

(In a letter from G. W. Sparling who seems to be taking his furlough in the right spirit.)
HOME WEEK 1936.

October 25th. to November 1st.

Are you intending to participate in the celebration of Home Week 1936? We hope every Church is making plans to use the splendid materials that have been prepared for this year's celebration by the N.C.C. Shanghai and have been reprinted by the Canadian Mission Press, Chengtu.

A large quantity has already been sent out all over the Province. If you have not received your samples, write at once to the C. M. Press and ask for them. If you have received some and want more, you can still get them by sending your request promptly - the materials are being rapidly cleared out. PLEASE DO YOUR SHARE TO MAKE HOME WEEK 1936 A MEMORABLE EVENT.

Just in case anyone still does not know the subject of this year's Programme, we repeat the announcement made in our last issue.

General Subject.

"GOD-GIVEN PARENTHOOD."

The Programme for the Week is as follows:

1st Day—Sunday. Sermon by the Pastor: "Jesus' Parents".

2nd Day—"Qualifications of the Parent".
1. Possibility of growth.
2. Christian duty to grow.
3. Willingness to discipline oneself morally, mentally and spiritually in order to grow.

3rd Day—"Helping Parents Grow".
1. Parent study groups.
2. Personal study.
3. Research records of child training.

4th Day—"The Parents' Attitude toward the Child.
1. Respect for the child.
2. Consistent behaviour.

5th Day—"Attitude toward the Adolescent".
1. Study problems of youth.
2. Practical objectives, promoting recreation and culture.

6th Day—"Training for Christian Citizenship".
1. Right patriotism, selection of toys, stories, pictures.

7th Day—Pageant.

8th Day—Sunday - Sermon "Interpreters of God".
All the family sitting together in Church.
INTERCESSION FOR CHINA.

Let us pray for the people of China, an ancient and great people, gifted, lovers of learning, a people honouring father and mother whose days have been long in their land, a people strong and patient, industrious and thrifty, peace loving, yet now plunged into strife, dwelling in a land vast and rich; a land of mountains and plains and great rivers, of villages and cities, a land of rich promise—

That Thou wouldest speedily give to this people peace and a stable government, and prosper all efforts to suppress militarism and stamp out brigandage, That Thou wouldest enable them to cleanse their public life from bribery and corruption, That their rulers may rule righteously in the interests of the people,

We beseech Thee.

That Thou wouldest strengthen the hands of those who try to rid their country of opium smoking and other evils, That, with internal peace, successful efforts may be made to control rivers and prevent floods and famine, That in the interests of the people improved methods of agriculture and improved means of transport may be introduced. That the railways may be developed and used for purposes of peace,

We beseech Thee.

That the great mineral wealth of the country may be secured by means less wasteful of human life, and may be used for good and not for ill, That China may be saved from the evils associated with industrialism in the West,

We beseech Thee.

That the rapidly growing industries of China may so develop as to improve the conditions of life of the workers and promote their true welfare, That proper protection may be afforded to women and children in industry, That due provision may be made for the health and welfare of all workers, That workers in dangerous trades may be adequately safeguarded,

We beseech Thee.

That the influence of the schools which have sprung up all over the country may be for good, That the effort being made to bring the written word within reach of the masses of the people may prosper, That the education of girls may be advanced,

We beseech Thee.

A page from "The Abiding Presence"
An S.C.M. Publication
RAISON D’ETRE OF A CHRISTIAN UNIVERSITY IN WEST CHINA.*

A.—Several alternative schemes have been put forward which should first be referred to.

1. It is sometimes suggested that the work of the missionary should be limited to lower education and direct evangelistic work, medical work, and so forth; and that if mission pupils want a higher education they should go to the Government institutions. The proposal to establish this University rests upon a large conception of the missionary. The points mentioned under B will make this clear.

2. A Government University already exists in Chengtien, although the standard of work done there is not yet very high. It has been suggested that the Missions might render assistance in some way to this institution. While it will be generally admitted by all who know the facts that it would be impossible, even on account of the attitude of the Chinese authorities alone, to found an institution at the present time organically connected with it, or to render any assistance in the educational work, some have suggested that Hostels for the accommodation of students might be erected by the Missions, in connection with the Government University.

The following points seem to be sufficient to show the inadvisability of this scheme:

(a) We should then be compelled to accept for our pupils an educational system in the planning of which we had no voice. Unless considerable changes are made, this objection is likely to be a very serious one. At the present time, the education given falls very far short of what we hope to give in our University, and even if the grade be raised, the point of view from which the teaching is given is not likely to change to any great extent.

(b) Even should leave be granted at the present time, for the establishment of such Hostels, a quite doubtful point, we should run the risk of having the privilege withdrawn, and finding ourselves in the position of having to begin all over again, at a great disadvantage. The uncertainty of the educational position in China leads as to the conclusion that it is better for us to mature an independent scheme, and put all that we can into that, rather than link up the work with what the Chinese are doing.

(c) Moreover such a policy would mean that we must wait in our educational work, and be content to go the pace of the Government institution. It might mean long delay, also, in getting the Hostels recognised. At the present time there is before us in China a great opportunity, which we should seize at once. Men are offering at home and are willing to come out and do this higher educational work. Money is forthcoming for it. It behooves us therefore to advance without any needless delay and to provide a scheme whereby the men and means may be brought to bear upon the present situation in the most effective way and before the opportunity passes.

*Extracts from a report prepared by the Temporary Board of Management of the West China Union University for presentation to the University of Chicago Commissioners, Dr. Burton and Professor Chamberlain, on the occasion of their visit to West China, May, 1909.

(d) Supposing such Hostels should be founded at once without any disabilities and the assurance of a permanent right to send their students to the Government University, the work done in them could not be as effective as that done in an institution entirely under Christian auspices. The teacher who deals with the student all day long, is the one from whom he draws his chief inspiration. When it is remembered how few are the Christian influences brought to bear upon the young men in this country, how many their temptations, and how pervasive is the atmosphere of doubt and cynicism with regard to spiritual things, especially amongst the students in China at the present stage—when these things, are remembered, it seems needless to insist that, if it be at all possible, means should be provided whereby the whole weight of the influence brought to bear upon a young man at the most impressionable age should be elevating and strongly Christian. It is just here where any scheme for Hostels connected with a secular institution breaks down, in a non-Christian country, and it is just here that a scheme for a Christian University comes in and finds its complete justification in comparison with the alternative suggestion.

3. The idea of assistance to students from without, in the way of special classes, Bible instruction, and other Christian effort, is one which finds favour, but is still not sufficient to meet the needs, as will be evident from (d) above. Such work is being undertaken by the Y. M.C.A., but an examination of the points raised under B will make it clear that it cannot supply what is sought for from a Christian University.

B.—A Christian University is regarded as a necessity from the following points of view:

1. It serves to emphasize the correlated facts that the full Christian message cannot be delivered to a non-Christian nation without the contribution being made to the higher intellectual life; and that the education of a nation cannot be said to have reached its highest point until it is permeated throughout by Christian ideals. Christianity and education each make contributions to the work of the other, in fact they cannot be separated in this country at the present time.

2. It will make it possible to bring the best ideals of Western education to bear upon the situation in a way impossible though the Chinese educational work at the present time. It stands to reason that to achieve this end we need a University managed and staffed by men whose whole intellectual outlook has been moulded by these ideals, and not those who know little more than the superficial results and catch words of Western learning. This by no means involves the thought that the contribution of China's past is to be neglected, but simply that for either to have its full weight in reaching the final goal, both must be adequately represented.

3. It affords a unique opportunity for men of great ability and sterling character, who come from the West to help China in her national crisis, to impress their personality upon Chinese students—the leaders of the new China.

4. It should provide an atmosphere for clear thought upon the pressing problems of China at the present time. Such thought, on the part of men of ability among Chinese students and under the influence of picked men from Christian countries, cannot fail to be highly productive.

5. It will assist in the raising up of a Christian leadership—perhaps China's most pressing need. Such men are needed in the Church, as ministers, teachers, writers, and so forth; and also in the social and
political life of the nation, more especially in view of the impending
grant of constitutional government, and the far reaching changes that
are taking place in economic conditions.

6. It furnishes a place where work can be done towards a restate-
ment of the Christian faith in terms of Chinese thought and life, and
towards the preparation of the Christian apologistic in a form which
appeals more forcibly to the Chinese mind. Closely related to this is
the thought that China's own learning needs restatement in the light
of Christian truth, and should be presented in such a way as to make
its appeal to the modern mind. Such interpretation of China's best,
in the spirit of Christian scholarship, could not be more effectively
done than in such an institution, or under its influences.

7. It is the only way at present feasible, by which the children
of Christian parents can obtain a first-class education, worthy of the
position which they should take in China, in an atmosphere which is
not full of temptation to them, and where, in fact, they are not obliged
to join in a ceremony regarded by the Christian conscience of China as
idolatrous.

A LETTER OF APPRECIATION.

Dear Friends:

You have been so generous in your sympathy, and so
quick in your understanding, that we wonder if it would be
taxing your understanding too much to accept this brief note
in lieu of a personal letter to each of you many and dear
friends, who by your sympathy and kindnesses have encour­
aged and helped us so much in our recent loss.

Signed,
Geo. E. Rackham.

POTATO NESTS, A RECIPE, TRY IT!

6 medium sized potatoes
2 small green peppers
6 fresh eggs
1 large red sweet pepper
1 small onion
2 tablespoons of butter, one
half cup of milk.

Boil the potatoes till soft. Mash till smooth. Beat one spoonful
of the butter and the milk into the potatoes. Flavor with salt and
pepper and beat until light.

Remove the seeds from the peppers. Cut into fine strips. Heat
the butter in a frying pan and scramble the eggs and peppers in the
hot butter, having added a little salt.

Before cooking the eggs, form the potatoes into six mounds, with
a nest in the centre of each mound. Fill with the scrambled egg mix­
ture and place in a hot oven, until the potato is lightly brown. Serve
at once, with sweet pickle.

Note: This recipe was contributed by a West China person of
considerable distinction in matters culinary. It may be used on
occasion as an answer to that harassing question of housekeepers,
"What will we have for supper?" The Editor.
NUTRITIONAL-ORAL STUDIES
THE CH'UAN MIAO

Dr. R. Gordon Agnew

In the summer of 1936, as part of a joint research expedition into the country of the Ch'uan Miao tribespeople, nutritional, dental and general health studies were made by the writer with the assistance of two students of Dentistry, Mr. H. F. Cheo and Mr. R. Y. Sung. These studies constitute a part of a larger investigation into the living conditions amongst the various ethnic groups of the Szechwan border and Eastern Tibet, and include nutritional and dietary conditions, common physical ailments and vital statistics, oral diseases and their biochemical relationships.

The work was carried on in the populous hill-top community of Wang-Wu-Chiai, some five days' travel south of Suifu. With exception of Dr. Graham, the members of the expedition were unacquainted with this region. Dr. Graham has for some years visited these interesting people, studied their conditions and needs, and has inaugurated many movements for their betterment. Thanks to the high esteem in which he is held by these people we were accorded a most enthusiastic welcome, and every assistance was given to us in the carrying out of our work. In fact, so expeditiously were we able to complete the desired number of studies that our return was some days in advance of our projected schedule. As usual, medical and dental assistance was offered to the people, a service which was gratefully accepted.

In this brief report it is manifestly impossible to even adequately summarize the findings from a large amount of data, and this will not be attempted. From the research standpoint the information and material gathered constitute a very valuable addition to the study outlined above. From the standpoint of immediate contribution to the lives of the people, the information secured made possible a number of significant observations and some concrete suggestions to the leaders of the community, looking toward the improvement of health conditions.

Malnutrition was painfully evident, and especially noticeable amongst the children. The resultant deficiency disease, actual and potential, appears to bear a distinct relation to a lack of balance in the dietary. The deficiencies would seem to be caused not solely by economic distress, but also by widespread ignorance with regard to the nutritional needs of the body. Oral disease, often in severe form was very
prevalent, also apparently bearing a fundamental relation to the general physical condition of the people, and their lack of knowledge of basic health measures. Disease of the investing tissues of the teeth was practically universal and the damaging effects of mouth sepsis upon the general health were readily noted. A developmental defect of tooth structure, believed to be related to the fluorine content of the water supply was found to be endemic in several areas not heretofore recognized.

Great care was taken to point out to the people, and especially to their leaders, practical steps which can be taken to alleviate these distressing conditions.

Apart from the scientific interest and value of the expedition, surely an integral part of Christian activities in China, it was a privilege to enter a little into the lives of these fascinating people, and to study their social and spiritual needs. Their music is of particular interest, and a beginning was made in the recording in Western notation of some of their folksong treasures. A very excellent spirit was shown by all of the Chinese associates in the expedition, and we sought to help these new friends in some measure to realize the depth and the richness and the universality of the Christian ideal toward which we all may strive.

SUGGESTIONS WANTED.

"It seems to me that the New Life Movement is holding the foremost attention of the students and leaders and many others to-day, and that with all this social betterment, they are in danger of losing the vital Power of New Life and to be building only temporary structure. What is the church to do about it? I would like to have got to some conference on this question this summer. Perhaps the "News" can give us some suggestions this fall."

Excerpt from a letter from Chester F. Wood.