

THE WEST CHINA MISSIONARY NEWS

FEBRUARY 1939

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| In essentials, unity,— | |
| In non-essentials, liberty,— | |
| In all things, charity. | |

February 1899

February 1939

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

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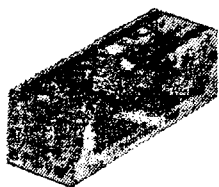
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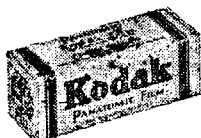
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- 4103 THE RESURRECTION OF THE BODY, by Oscar Hardman, trans. by Rev. E. S. Yu. Published for the S.P.C.K. (1938) 126pp. .20

This work supports the view of the "empty tomb." Modern objections to this theory are discussed and evidence for believing in the bodily resurrection is given. The benefits of belief in the bodily resurrection are also presented.

基督在此

- 9173 IS CHRIST HERE NOW? (The Preachers' Magazine Series. No. 4) by W. G. Thornal Baker, translated by Paul P'u. (1938) 29pp. 06

Written to show that the early disciples believed that Jesus was alive and present with them, and has been with His people all down the ages. The Jesus of History is the Jesus present today, a living and omnipotent Saviour, able to save men from their sins.

One of the "Little Books of the Kindly Light" series, published by the Epworth Press, London.

遵主聖範

- 11319 DE IMITATIONE CHRISTI (of the Imitation of Christ) by Thomas A Kempis, Translated from the Latin by James W. Inglis M.A. D.D. with the assistance of Han Ju Lin.

Paper cover .35

Published for the S.P.C.K. Paper board cover .60 (1938) 248pp. Cloth board cover 1.30

The Chinese translation of this Christian Classic has been made for the "Society for Promoting Christian Knowledge."

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- 11328 HANDBOOK ON PASTORAL THEOLOGY, by Rev. George H. McNeur. (1938) 271pp. Paper cover .35 Paper board cover .60 Cloth board cover 1.30

In this book the pastor will find a complete treatment of the subject of Pastoral Theology, from the history of this branch of theological learning to the details involved in the practice of its precepts.

The pastor is here reminded of the function of the church; of his own calling to the ministry; his duties, in his study, in the pulpit, and in the work of visiting. The various aspects of his work are dealt with; the Sunday School, evangelistic preaching, and the various forms of church activity, including business affairs.

A manual indispensable to all theological students and min-

NOTES

The News starts its forty-first year. Before the tasks we face in West China, we are not likely unduly impressed with our effectiveness in God's work. So a little reference to a matter in which we have done well will neither make our hearts haughty nor our looks lofty. As missions and as individuals, we represent distinct shades of opinion, but down through the years, we not only have had no evidence of conflict, but we are bound together by ties of friendship which make the very thought of competition or mutual difficulty well-nigh unthinkable.

Down through the years, there have been giants, and great articles^s have appeared in the News. We have not taken time to go through the volumes and select from them. Dozens of articles give evidence of the interest our people have taken in Things Chinese. One can hardly think of a subject of missionary interest which is not dealt with by someone. Slavery; Prehistoric Stone Implements; History of Chengtu Wall; Oil Producing Trees; Burial Customs; The Salt Well District; Proverbs of Szechuan; Four Character Expressions; Street Preaching; Chinese Geomancy; Anthropolatry; Chinese Forms of Politeness; Beggar Life in Chengtu; The Small Trader of Szechuan; etc., etc.,

Mr. Stockwell's article calls for careful and thoughtful reading. The "Brotherhood" in any wide and deep sense is a side of life which we mortals tend to neglect. Clubs and societies whose memberships are fairly strictly limited and to which our responsibilities are not troublesome, appeal to us. The Church of Jesus Christ is or ought to involve us much more deeply than any other group to which we belong.

We are grateful to Dr. Norman Parfit for it is through him we got the article from Dr. James Yen, one of the best known men in China, popularly known pretty well round the world as "Jimmie".

This month's article by Mr. Richardson concludes the series of five on agriculture in West China. We are proud to have had these articles for our readers.

We had a letter in Hongkong waiting Bishop Ward and Mr. Cressy asking for some news of the Madras Conference for the News. They however have come via Rangoon, and an editorial hope for the February number was not realized.

For the cover for 1939, we are indebted to Beatrice Kitchen. Of course, for the printing, our thanks go to Mr. Kitchen. Since his return from furlough Mr. Kitchen has taken over the News work from Mr. Flewman. In a later number, we hope to express our thanks appropriately to the latter for his work for many years, off and on, for the News.

Our readers will enjoy the series of articles by Tibetan. "The Back Door," really a "side door" of the Cunningham house, is one of the most interesting spots in West China.

Dr. Tien-min Bi is among the very interesting and valuable people who have come to West China. When the war is over, we hope to give a little sketch of his life. Meantime, along with his colleagues in the Council of Health Education, he is making plans of significance for this important side of our work.

Next month, our Chungking friends have right of way to tell us about their past, their present and their plans for the future. This will be a historic number. Then in April, the West China Union University takes charge. Our debt to that institution, our faith in it, and our love for it, will make the April Number one of very special interest

THE WEST CHINA MISSIONARY NEWS

Vol. XL

FEBRUARY

No. 2

THE FIRST EDITORIAL—February 1899

A few words of explanation, if not of apology, must introduce the present paper and its followers to our constituency.

In January 1899 the long-hoped-for first West China Conference met in Chungking, and was attended by 72 missionaries and four Visitors. One of the most important practical results was the passing of a Series of Resolutions with reference to Co-operation and Division of the Field, which followed the reading of Mr. Horsburgh's paper on the same subjects.

Copies of these Resolutions are now forwarded to all Missionaries throughout the three Western Provinces; and in accordance with the Second Resolution this Monthly Circular comes into existence, the title and price having been decided at the first meeting of the Advisory Board.

There can only be one opinion as to the usefulness and interest of the paper, provided that friends generally do their part to make it a success. Without systematic and active help of the Sub-editors in all parts of the provinces, our paper will be a failure, as it is expressly for "the circulation of information from *all* the Missions in West China", - while with such effective co-operation there seems a prospect of one of the happiest of works: - namely the "knitting together" in friendly interest of all the Workers in different places and of different Missions, to the increase of sympathetic knowledge and "understanding" prayer. When we send Reports, let us write to "Brethren", "Members one of another", "Workers together": when we read them, let us cultivate the same idea and pray to be kept from a critical or judging spirit. We shall not all see eye to eye in details, neither as to the scope of our work or the manner in which we carry it on; but let us all find in the Garden of the Lord the beauty of variety which we find in the Garden of Nature, and always aim in the true spirit of the Master and His disciples to have love one for another and real fellowship (The above in writing fills two pages. Unhappily the 3rd and 4th pages of first number are missing.)

From the First Editorial of the Second Editor—Aug. 1902.

"Our differences are mostly in minor details of church government, which seem in the face of the tremendous forces of heathendom, ignorance and vice with which we are confronted, to sink into even greater insignificance than at in

the home lands. We have one common Head, one common aim, our head is Christ our aim to win the world for Him. We may belong to different regiments and wear different regimentals, but the army is one, and we fight against a common foe. Oh let us then present a united front!"

L. S. PARKER.

THE EDITORS—TO DATE.

Mrs. R. J. Davidson was the first editor, February 1899 - May 1906.

Mrs. John Parker was editor from August 1902 - December 1906.

Dr. O. L. Kilborn from January 1907 - April 1909

Dr. Henry Hodgkin - from 1909 May - January 1910

Dr. Taylor 1910 - 1912, 1917 - 1922, 1925-1929, 1934-1936.

Dr. Stewart 1912-1917, 1922-1925,

Dr. Havermale 1929 - 1931.

Mr. Boreham 1931-1934.

Mr. Brown 1936.

Among Business Managers, several deserve mention. Mr. Hudson Broomhall had charge most of the time during the years the News was printed in Chungking, that is till December 1906. Mr. Geo. Franck probably holds the record for years of service. Mr. A. T. Crutcher served for some time. Miss Adelaide Harrison also bore the responsibility for a number of years. Mr. and Mrs. Brown took the manager-ship as one of their first pieces of missionary work.

FROM HIS FIRST EDITORIAL JANUARY - 1907

Omar L. Kilborn.

"Our magazine is first of all a newspaper: we want news from every station in West China - that is, from Szechuan, Yunnan and Kweichow. It goes without saying that the news we want is missionary news; written by missionaries, for missionaries, and about missionaries, but more especially about mission methods and mission work. Why should it be necessary to wait for a conference once in eight or ten years, in order to exchange ideas and experiences? Here is our medium, ready to hand, The News. We want to hear of the work you are doing in your station. We have been trying to do a similar work in our station. and "we have made an awful mess of it", or, "we have we believe, made a great success of it". we want to know of your success, for our encouragement, and for help. And if you would tell us of your failures, sometimes, we might derive even greater advantages. These would teach us how not to do it.

We want news regularly. We want experiences. . . we want to hear of your experiences in preaching, in teaching, in healing, in distribution of the Scriptures and other literature, and of many other kinds of experiences which you have had in working for God and the Chinese And then we want ideas. Every one of us has them, in abundance. But alas! or rather, should I say, fortunately - no one has a monopoly. Finally, we shall welcome suggestions as to ways and means of improving our paper. We would rather have your hearty objection every time than to feel you are indifferent."

A CHRISTIAN PROGRAM FOR CHINA TODAY

FROM AN ADDRESS—F. OLIN STOCKWELL

During the past two years there have been two books appear, both of them dealing with the subject of the purpose of our evangelistic enterprise in foreign lands. One, "The Theology of Christian Missions," by Dr. Hugh Vernon White, sets its feet squarely within the line of American liberalism and proposes to make the purpose of missions the meeting of human need. In so far as we meet the basic needs of men we are justified in continuing our work. The other book, by Dr. H. Kraemer of the University of Leyden, reflects the present-day European theology with its emphasis upon the omnipotence of God, our need to look to Him for salvation from the present tragic world, the impotence of men and their ideals to bring their own salvation, and the unique revelation of God which comes to us through Christ. Dr. Kraemer challenges us to return to "Biblical Realism" by which he means a return to the faith in the saving power of God, a God of righteousness and grace, a return to the faith of the prophets, of Jesus and of Paul, a faith that has created the most fruitful period of Christian progress. These two men are poles apart in their approach to Christian missions, yet both agree on the centrality of Christ and the Christian fellowship. To both of them there is a uniqueness about Christ and His message that gives it the authentic mark of truth over against all non-Christian systems, and by virtue of that fact, lays upon us the obligation to incarnate it in ourselves and the life about us.

All of which is to say that our primary purpose is to preach Christ,—to make His faith, His Spirit, His ethical standards, His concern for man, His life, incarnate in the lives and social relations of men everywhere. The truth that makes men free and the faith in God the Father that meets their deepest needs comes from the lips of the Man of Galilee. Our apprehension of the will of God in this muddled world of ours and our confidence that we may in some measure do that will is so utterly dependent upon the revelation of God through Christ that we stand helpless without Him. The central purpose of the Christian enterprise is evangelistic,—the telling of the Good News.

Parallel to this is the establishment of the Christian fellowship. Our western individualism has often led us into thinking that religion is a private matter, a relation between the individual and his God, and we have paid little attention to the fundamental need of building up the Christian fellowship. We have closed our eyes to some of the clearest teaching of the New Testament, to the experience of history, and to the very thing which makes possible our own share in the

Christian enterprise in China,—namely, the centrality of the fellowship. There may be some doubt as to the authenticity of the closing verses of Matthew's Gospel, but there is no doubt that the command to go into all the world and preach the Gospel and the command to baptize as the first step toward forming the Christian fellowship were inseparably linked together in the thought and experience of the early church. A Christian who was not a member of the fellowship was a contradiction in terms. The church was the body of Christ, not simply an organization. It was a spiritual fellowship through which the Grace and Power of God could function in a peculiar and significant way. Not only because of the words attributed to Jesus, but because of their own experience in the fellowship, these Christians believed that the church was established by God and would be used of Him for the bringing in of His kingdom. And in spite of the corruption that has been evident at times in the history of the church, I think that we can still say that in its regenerative and transforming power, in its transmitting of the best from one century to another, and most of all in its preaching and living the Gospel of Christ, it has wrought a work such as no other organization can boast. And that we can hope to make Christ known and loved in China without working through the Christian fellowship which we call the church seems to me as hopeless as to promote science without the laboratory, medicine without the hospital, or education without the school. Therefore, our primary purpose is two-fold,—to make Christ known and to establish His church.

Now when we view the Christian work in China today through the lenses of this two-fold purpose, we find that which encourages and that which makes us pause and ask questions. Certainly several facts stand out which are so clear that none of us would dare deny them. One of the first things that we realize is that we are at the beginning, rather than the end, of the Christian missionary enterprise. The religions of China are so interwoven in the life of the people that to accept Christianity means profound modification of the whole social structure and philosophy of this people. Christianity brings an entirely different world view, —a new philosophy that calls for such a radical change in viewpoint that it is difficult for China to comprehend and accept it. China, like all of the Far East, is steeped in a naturalistic monism which makes the radical dualism of the Christian message with its absolute standards right and wrong, of God over against the world, of the wonder of God's love and grace over against the sinfulness of man, seem like a strange language. Without any desire to deny the good that exists in other religions, we are still compelled to re-

cognize that there are fundamental differences that make the change from the one to the other little short of revolutionary. Confucianism is the most magnificent attempt of man to save himself that the world has ever seen. It is based upon a complete confidence in the perfectability of man through his own efforts. It is little wonder that naturalism and humanism, finding expression through such men as Bertrand Russell and John Dewey, have exerted a tremendous influence over the Chinese mind. It is probably true as Dr. T. C. Tsau writes that these forces "have created in Chinese youth (and, for that matter, in all thoughtful Chinese Christians) a sceptical attitude towards all conceptions of God. The modern Chinese Christian is at heart and in spirit a Confucianist under a different name; for the force of circumstances has turned Jesus into Confucius. Those who

A PRAYER

For Victims of Oppression

Almighty God, who in Thy Son hast broken down the middle wall of partition between us and made us all one, deepen within us the sense of our common kinship with one another and with Thee. Be Thou the Light that lighteth the Gentiles; be Thou the Glory of Thy ancient people, Israel. Save us from all arrogance of race, from all contempt of creed, from all bitterness of class, and grant that Thy compassion, made manifest in us, and through us, may bear witness to the reality of our faith. Help us to be doers of the Word, not hearers only, that by our works as well as by our words we may glorify Thy wondrous Name. Through Jesus Christ, our Lord. Amen.

follow Him do so because of His character, not because of His religion. The consequence for the church is obvious; it is merely a *Chiao-huei*, a voluntary, human organization of religion for pushing the so-called Christian movement in China." The fundamental world-affirming world-denying, the radical theo-centric philosophy and motivation of the Christian movement has not yet taken deep root in Chinese soil.

On the other hand, the works of mercy which are the fruit of the Christian spirit have been welcomed and given a large place in Chinese life. The establishment of schools and hospitals, the movements against opium, foot-binding, girl slavery, the introduction of scientific methods and outlook, the emphasis upon equality of opportunity for the sexes, all of these have had a marked influence upon the developing nation. And in this period of national crisis, the courage and sacrifice of Christian leadership, both Chinese and foreign, have won wide approval of the Chinese people.

Let us recognize these facts, while at the same time acknowledging that in the light of the Christian ideal and the desperate needs that confront us, we have hardly begun to do the fundamental things which need to be done.

Another fact that we need to recognize when we are sizing up the present situation is the Chinese Church. Weak and unsatisfactory as it may seem when compared to our independent, self-supporting, and self-confident schools and hospitals, it is still alive, it is growing, and there is hope for the future. Those who work in educational or medical circles are often tempted to criticize the church, little realizing the obstacles which the Church has faced, few of which have lain in the path of either educational or medical progress. The church came to China as a new idea, a new thing in Chinese life for which there was and is no counterpart, and whose very name, "teaching society", very inadequately expresses its idea and purpose. It came here weighted down with denominationalisms of the west which could create such strange and mystifying anomalies as the "American Dutch Reform Chinese Church." It has been split by theological squabbles imported from the west which have had no meaning for the Chinese and which have taken the emphasis off from religion and placed it upon intellectual formulations. It has sought to raise up a leadership in a country where religious leadership was largely despised, and where the function of a Christian pastor was totally misunderstood. It has had no hope of support from any but the distinctly Christian community at a time when schools and hospitals relied more and more upon their non-Christian constituency for financial resources. It has suffered from the constant draining off of its best leadership to educational and non-Christian enterprises where honors and emoluments were awaiting in larger number. Yet, in spite of all of these facts, the church has continued to grow in strength, and there is more of a church-consciousness today, more of a sense of responsibility for building up of the Christian fellowship in the minds of our Chinese leadership, more of a desire to make the church effective in Chinese life than at any other time in the past. Whether this growth is commensurate with the need is another question.

In the light of our two-fold purpose of preaching the message and establishing the Christian fellowship, and after this brief review of the salient facts of the situation in the Christian enterprise in China today, what shall we say of the primary needs today? Where shall our emphasis be placed?

First, upon the MESSAGE. As Dr. T. C. Tsau says, "The church has become a Christian movement, with far-reaching radii but with an often weakened center." It is this center, the Christian message, that needs to be strengthened. All

of the Christian service of the church and all of the enterprise which we term Christian springs forth from a theocentric faith, is the fruit of a message that is unique. We doubt if one can produce Christian fruits of service unless he is rooted in this faith. China will not be changed into a Christian people by a method of absorption, by some gentle, escalator method that will lift the nation effortlessly into the new life that is hid with Christ in God. There is the necessity for choice, for understanding something of the wonder and depth of the Christian message, and for accepting the Christian way of life which is different from all other ways. Today Communism is preaching its gospel with tremendous effectiveness. Nationalism is doing the same. Christianity, in comparison, seems to be hardly lifting its voice. While not denying that our service institutions are tremendously important, and while still insisting that the message without concrete embodiment in acts of love and social creativeness would be ineffective, - yet, in the light of the whole situation one is tempted to believe that we are spending so much energy, personnel, and money in these institutions that we have nothing left to proclaim the faith and message which made them possible in the first place. It is a matter of emphasis, not "either" "or". To this end we need a larger sharing of the best of the Christ-centered minds of the west with China, the selecting of missionary candidates with an eye to their intellectual leadership as well as other factors, the creation of a better Christian literature here, a real strengthening of the chairs of religion and Christian philosophy in our universities, more effective student work through "Wesley Foundations" in government Universities, unashamed preaching of the Gospel in chapels, student centers, and market places.

The second emphasis in A PROGRAM for the present day is upon the fellowship, upon the church. Again quoting T. C. Tsau: "Unless the Church is greatly strengthened in matters of worship, of evangelism, of the ministry and its own essential faith, it will not be able to orientate itself in the social and economic situation in which it will find itself in the immediate future. . . . There is the clear need of a deepened church-consciousness on the part of the Chinese Christians. It is time to build up the Church, . . . whose function it is to transform men and women through faith in Jesus as Saviour and through reconciliation to God, and to be a power for utmost social regeneration. For the Christian the Church should be the sine qua non of a good society." As Prof. Latourette pointed out several years ago, the Chinese government will take care of the medical and educational needs of China regardless of what the church may or may not do, but the government will not build up any Christian

fellowship, without which the Christian message can not be perpetuated in this land. At present neither our schools nor hospitals make the winning of converts one of their primary motives, and it is a question whether "mass modification, or permeation, simply getting Oriental society to accept Christian ethical and social ideals will stand up as a permanent substitute for evangelism." Our major need is to build up the church and increase her effectiveness in opening those channels through which the power and grace of God may be most fully known. To this end we need stronger leaders, better training for them, a missionary body that is more keenly alive to this need, Mission Boards who put more of their emphasis at this point.

The third emphasis which needs to be made is that upon **WIDER FIELD OF CHRISTIAN SERVICE**. Someone has spoken of the Christian fellowship as "the cradle of new idealisms." Certainly the purpose of the Christian group is not to hand out a cut-and-dried social and economic program to meet the present day, but rather to stand with its ethic over against any and all social and economic programs and challenge them in the name of Christ. Our task is to have the prophetic insight of Jesus which will enable us to lay our fingers upon the sore spots of the social order and say, "Here, and here, and here there is need of change." Therefore, we need to be ever reaching out into new fields of social need and sounding the danger signal whenever man's greed, ignorance and lust oppress others and rob them of their rightful share of life. In industry, in areas of rural need, in problems of youth and home-building,—in all of these fields and others the church should have its mobile units, units of men and women who with prophetic insight see human need, interpret those needs to others, and in so far as strength permits, helps to meet those needs. Unfortunately, one often has the impression that the resources of the Christian movement in China are so tied up in institutions that have already been established, with their boards of managers both here and in America, that there is no money left for experimenting in other fields. We have all our resources tied up in our plant, and in a time of economic and social crisis, we are left with no fluid capital to invest in more needy areas.

I fear that all of this sounds a bit theoretical and rather detached from the round of life which we live here on this campus from day to day. Just where do we hitch into the program? Quite obviously there is no immediate demand that we jettison our present program and all turn to preaching the Gospel. But just what can we do ourselves? I would suggest several practical things which might be done.

1. Let us test our lives by the simple and searching

question: "What am I doing to proclaim the Christian message and establish the Christian fellowship?" This is not a call to go out and preach on the street-corner, handing out tracts to the wayfaring man. It is a call to judge our lives by a larger standard than that of our professional services. How effectively do we in our contact with students, in our homes, in the relations within our departments between ourselves and others exhibit the spirit and life of Christ, convincing others that we have something worth sharing?

2. And how much interest do we show in the building up of the church in China? Are we convincing the Chinese friends that we feel the Chinese church and its growth is the most important goal of our missionary labors? A short time ago one of my good friends, hearing that I was to spend two weeks in a market-town helping in an evangelistic-service campaign which might in some measure revive the church there, remarked, "Why, what a waste of time and effort!" If this be the attitude of those in educational circles, is it little wonder that some of the church leaders question the value of the university for the church, or that the university contributes so few full-time workers to the evangelistic enterprise?

3. And how much do we feel that the institutions with which we are connected are a vital part of the Chinese Christian fellowship, the organized Christian Church? In their genesis, medicine and education were two ways in which the church expressed the passion to serve others which was inherent in its faith. But now one feels that, like many huge universities and hospital units in America, they have outgrown their relation to the church and rather look down upon their parent with a contemptuous disdain. They almost fear to let it be known that they have any relation, even a distant one, to the church. Conservative as it may seem, I am convinced that unless the institutions with which we are connected are contributing directly to the building up of the Christian fellowship, unless the service that they render is so obviously Christian and so closely linked with the Christian group that the wayfaring man may know whence it comes, — unless they are this, they are not worth the investment which is demanded to keep them going in these days when limitations of money and men make it impossible to do so many other things that are crying to be done.

4. And how much are we doing to help recruit leaders, both full-time Christian workers and laymen, for the Christian enterprise? Does the Christian ministry appeal to you as something worthy of recommending to the best of our Chinese youth? Do we talk about the Chinese church with that mixture of hopelessness and contempt, which may be justified by some of the facts which we know, but which is

the surest way to turn effective men away from its fellowship and make impossible any better day?

I will close with this one statement. I am convinced that we shall have a strong, indigenous, growing Christian fellowship in China which will guarantee the vitality and growth of the Christian movement just as soon as we put the same amount of energy, money, consecrated and sustained leadership and brains into our evangelistic work as we have put into education and medicine. It is this conviction that ought to guide us in the total program for the Christian work in China today.

Farm a talk delivered at the Mid-week service,
West China Union University Campus
F. OLIN STOCKWELL

ABOUT MEXICO

"First, Mexico is not a communistic nation. She has a well defined program applied to a socialistic democratic nation as is the case of France and other countries.

"Second, there is in Mexico absolute liberty of expression, both press and religious.

"Third, Mexico like all countries of the world, is striving to solve the problem of problems, namely, that of capital and labor.

"Fourth, there is absolute peace in that Republic, and no possibility of revolution.

"Fifth, Mexico by all means is a country of great promise. Her natural resources are not to be surpassed."

William B. G. Neill, Pastor Methodist Spanish Church,
Elpaso, Texas.

THE MASS EDUCATION MOVEMENT

July 1937 - June 1938

DR. JAMES YEN

The following are a few extracts from a MSS. statement of the activities of the Mass Education Movement, July 1937-June 1938. It was written for private circulation among a few friends of the Movement, but James Yen has kindly allowed the W.C.M.N. to reprint the following:

As we look back to our greatly enlarged activities during this turbulent year we are gratified that so far from diminishing the significance of our work, the present struggle for national existence has thrown into rugged relief its vital importance to the life of the nation both in times of peace and in times of war. If the leaders of China have learned any lesson from this war, it is the conviction that the most essential requirement of modern nationhood is an enlightened citizenry and the only sure way to achieve national regeneration is through basic social and political reconstruction. To these fundamental themes all the efforts of our Movement have been devoted during the last fifteen years; in the

recognition of this fact an explanation must be found for the developments which we now endeavor to describe.

The Hengshan Experimental Rural Normal School. This school under the principalship of Mr. Wang Teh-liang of the Movement's Department of People's Education has done exceptionally well under very trying and sometimes impossible conditions. The curricular units planned for this academic year, namely, military training and self-defense and mass education and organization, coincide remarkably with the demands of the day, and the mobilization of the entire school for the training and organization of a large portion of the able-bodied men of the hsien, which was made possible by the pursuit of this curriculum, scored a unique and spectacular success for Mr. Wang and his staff and student comrades. Some of the methods and content as developed in this school has officially been adopted by the Ministry of Education for other rural normal schools in the country. The school is launching out on its third year next September.

The Movement's emergency training program was started soon after the beginning of the present year. It was on a very modest scale and purely under the Movement's own auspices. At the end of the year the Movement found itself running for the Provincial Government of Hunan, a training program which is unparalleled, alike in its bold originality and far-reaching influence, in the history of the country. This aspect of the Movement's work in Hunan has gone through the following stages:

1. *Campaign of Farmers' Education for National Defense.* After the outbreak of hostilities in the Shanghai Area, members of the Movement foresaw that one class of people who were going to be seriously affected by Japanese invasion were the students of the country, and that their pent-up patriotism should and could be channelized for the education of the masses. This belief found expression in October, 1937, in the organization of a Campaign of Farmer's Education for National Defence. Fifty keen young men and young women, most of them college graduates, were selected and given a month of special training, including class-room work and field practice, and then sent out in six teams, each responsible for mobilizing and training the farmers of some selected areas in two hsien in Hunan. Their work among the people had a fourfold emphasis, intellectual enlightenment, agricultural production, health education and the organization of the community into various corps for war-time service. It was of course recognized from the outset that the Campaign itself would not go very far towards the mobilization of the thirty millions of Hunan, but it was hoped that it might serve to arouse public interest in the

specific demands of the national crisis and demonstrate how the masses might be educated to help meet those demands of the national crisis and demonstrate how the masses might be educated to help meet those demands through collective action. We have not been disappointed in these hopes.

2. *People's Training Corps of the Hunan Provincial Government.* The above-mentioned campaign was closely followed by the People's Training Corps organized by the Provincial Government of Hunan for very much the same kind of activities but on a much enlarged scale. Four hundred college and three thousand middle school students and four hundred women students were required and trained in a special institute. On the completion of their training they were organized into corps and sent to the seventy-five hsien of Hunan where under the supervision of three hundred middle school teachers, specially recruited and trained for the purpose, they completed within six months the training of approximately one million people. The best qualified of those having received training through this campaign have since been organized into local units of people's militia. Throughout this whole program the Provincial Government and the Movement worked in close cooperation. Besides working on the general plan and participating in the training institute, members of the Movement were put in charge of the Editorial Committee which was responsible for producing 300,000 copies of "Farmer's Readers" and 12,000,000 "Circulating Leaflets" for use in People's Classes throughout the province. It also published a "National Defense Weekly" for the guidance and information of the field workers and the hsien government officials.

3. *The Hunan Provincial School of Public Administration.* The Provincial Government of Hunan recognizes that if the results of such an emergency measure as the People's Training Corps were to be real and conserved and if the mobilization of the people of the province were to be real and effective for national defense or social reconstruction, steps must be taken to make the local government itself effective for the guidance and supervision of the newly organized popular forces. This involves the adoption for the entire province of the best system of hsien and community administration yet evolved in the country and the injection of "new blood" into the personnel of the local governments for their revitalization and reinforcement. After due consideration it was decided that the local government system evolved at Tinghsien and later adopted with modifications at Hengshan, with its technical supervisors to keep government programs in line with the actual needs of the people and its administrative supervisors to insure the faithful execution of government policies by the community officials who take orders

directly from the hsien government, should be adopted for all the seventy-five hsien of the province. For the training of the needed personnel, the Hunan Provincial School of Public Administration was established. At the request of the Governor of the Province the Movement has taken the major share of responsibility for the conduct of this all-important institution, the General Director serving as Director of the other leading members of the Movement as heads of several departments.

At the time of writing (August, 1938), two classes of students have received short term training in the School and have been appointed to appropriate positions in the various hsien. The first class of students, 2,500 in number, were distributed as follows: hsien magistrates and assistant officials, 202; administrative supervisors, 304; technical supervisors, 339; "hsiang" or community officials, 1266; political training officers for the newly organized people's militia, 114; supervisors for women's work, 124. There were 1,500 students in the second class, graduated on the 25th of July. By October first, 1939, the School will begin its third term for 1,500 more students. The training for this group is to be two months instead of six weeks. They are intended either to reinforce the larger hsien (such as Shaoyang or Hengyang with a population of one million and a half each) or to replace those who will be found incompetent in the execution of their duties. Thus we have completed the reorganization of the local government machinery and personnel for the seventy-five hsien of Hunan. It is probably the most thorough-going government reorganization that has ever taken place in the history of our country.

Beginning next January the School will be put on a permanent basis with an annual budget of \$400,000. Owing to the pressure of the circumstances, the short term training hitherto offered in the School had to aim at quantity, but after the School becomes a regular institution for civil servants, quality will be emphasized. The entire student body will be limited to 500, and the training is to be from one to four years. The School with its four main Department of Civil Affairs, Finance, Reconstruction and Education, will train all the administrative and technical personnel for the various bureaus of the Provincial Government as well as for the hsien and hsiang government.

4. *Training for "Paochang"*. The bottom ring of the newly created ladder of local administration in Hunan is the "Pao", and the office of the head man of this basic administrative area the "Paochang", is roughly the equivalent of that of the "village elder" in the North. Plans are now under way for the training of approximately 4,000 Paochang which is to start on the 15th of September 1938 and to continue till

the end of the year. The province is divided into nine administrative prefectures (Chuan Yuan Ch'u), consisting of an average of eight hsien. The Training of Paochang will be conducted in the central hsien, the Headquarters of the Head of the prefecture. By the time this training is done the province will have completed the entire reorganization of its local government machinery and the training of all its civil servants from the magistrate down to the humblest officer.

V. THE MOVEMENT AND THE CENTRAL GOVERNMENT

The Central Government has always followed the work of the Movement with interest and appreciation. Soon after the outbreak of hostilities in Shanghai, the General Directors, accompanied by Mr. Ch'en Chu-san, rushed to Nanking in response to an urgent call issued by the Central Government. The three weeks of conferences and interviews that followed gave origin and status to the war-time agencies now functioning in the Central Government and the provinces.

One of the most important organs created during that period was a Board of Councillors officially connected with the Supreme War Council with Generalissimo Chiang Kai-shek as President. The Board was created to insure that the Supreme Council have the most effective support and the soundest advice in pursuing their high task of defending the country. The membership of the Board, limited to sixteen, was composed of some of the nation's foremost leaders, representing the leading political parties, social movements and schools of thought. The General Director of the Movement was one of the sixteen members of the Council.

In the summer of 1938 this Board became the nucleus of the People's Political Council which had its first session in Hankow. While not elected by popular vote, this body of two hundred members do represent the leading political parties, social movements and cultural organizations of the entire nation. The formation of this Council is probably the most significant and epoch-making event taking place in China today, as it symbolizes as well as solidifies a national unity never before witnessed in the long history of our country. It is exerting a powerful and wholesome influence upon the National Government and is laying the foundation for a truly democratic government in China.

Two measures of utmost importance to the nation in connection with internal reconstruction which were officially adopted by the Council were a system of representative assemblies for the province, the hsien and the hsiang and a system of local government which has been developed in Tinghsien, Hengshan and Hsintu.

Our work during the year has also convinced us that the

time has come for us to further expand our training program (which hitherto has been largely limited to in-service training) and place it on a more regular and permanent basis. We are now taking the first steps towards developing our Institute of Rural Reconstruction into a regular college, with a four-year course leading to the Bachelor's degree. The principle of planned training and emphasis on field observation and practice will continue to characterize the work of the college as it has characterized the work of the Institute. An added emphasis will be on the personal relationship between teachers and students for the building of character and for the creation of a new atmosphere of intellectual and moral integrity among those who must shoulder the responsibility for leading the nation through the present crisis and for the more difficult task of post-war reconstruction.

Thus we have concluded another year, the most trying and yet the most inspiring year in the history of our Movement. Tingsien, the home of the Movement and cradle of the rural reconstruction movement in China, has fallen (temporarily) into enemy hands, but its program and ideology and its spirit of unselfish service are spreading with increased vigor and vitality. While we painfully realize that the demands made upon us are far beyond our strength to meet, we are eager to seize the opportunity to contribute our share to the struggle for the independence and regeneration of our country.

RELIGION AND SOME HUMAN NEEDS V. (COMFORT AND PAIN)

1. Should we consider all pain as having a purpose or value? or should we look upon it simply as bad fortune? Psalm 119:67.
2. If there were no sin, would there no pain in the world?
3. Is physical comfort life's greatest blessing? Luke 12: 19.
4. Distinguish between comfort and happiness. Luke 16: 19-31.
5. What special good characteristics may pain help to produce in people? Does it always produce these? Job 2:9-10. James 5:10.
6. Aside from pain is there any method of producing the same qualities? Luke 4:26.
7. How would a "painless" society differ from the society we know to-day? II Corinthians 11:23-33.
8. Is it God's idea that we should suffer?
9. Is Jesus' influence greater because He suffered for us? Why? II Cor. 1:6.
10. What value has the feeling of physical comfort?
11. Is it right for people to take opiates for pain? Matthew 27:34.
12. I Cor. 9:27 has these words in Moffat's translation - "I maul and master my body". Has self-induced pain great value?
13. Can people continue happy even in pain?
14. Can life's greatest values be won without pain? Hebrews 2:10.
15. Suggest scripture passages which should help people to bear pain.

GEOGRAPHY AND AGRICULTURE OF SZECHUAN.

V: *MANURING.*

The following notes are intended as a guide to readers either in manuring their own gardens or in advising on the manuring of crops: they are necessarily in rather general terms, for detailed directions in so complex a subject would take too much space.

In the first place, it should be pointed out that although Chinese farmers have a well-deserved fame for maintaining the fertility of their soils during many centuries of cultivation, in most places this depends on the unremitting use of manures and fertilisers; the soils themselves do not have large reserves of fertility. Thus, even on the fertile Chengtu Plain, fertiliser experiments have shown that when no manure is applied yields are relatively small, and there is a large response to nitrogenous fertilisers. Consequently, one cannot expect a garden, for example to go on giving good crops without manuring of some sort.

For convenience, one distinguishes between "manures" and "fertilisers", although the same word "manuring" is employed for both. "Manures" are low in plant foods on a percentage basis, and thus are bulky materials used in large quantities; they therefore add considerable amounts of organic matter to the soil. They contain all three of the chief plant foods, nitrogen, phosphate, and potash, as well as the "minor elements", so that they should always be used to maintain the general fertility of the soil; at the same time, the plant foods they contain are rather slowly and incompletely available, and it is best to supplement them with quickeracting fertilisers. Examples are farmyard or stable manure, pig and poultry manure, night soil, and compost.

"Fertilisers" are more concentrated than manures, and they may not contain all three of the chief plant foods, but only one or two. If they are organic in nature, the quantities used are not usually sufficient to add much organic matter to the soil. They may be subdivided into "local" fertilisers, such as rape-seed cake, bone meal, ashes and soot; and "artificial" or "chemical" fertilisers such as sulphate of ammonia, nitrate of soda, superphosphate, sulphate of potash and potash salts. Abroad, the artificial fertilisers are cheaper per unit of plant food than the others, and they are generally used; but in Szechuan they are unobtainable at present, although in the future they may be manufactured locally or imported. Artificial fertilisers are quicker acting and more effective than the others, and they are usually richer in the chief plant foods, so that smaller applications

are required. Provided a basal dressing of bulky manure is used, there appears to be no advantage in using organic fertilisers if artificials are cheaper per unit of plant food.

Experience in China as well as abroad goes to show that the best plan for manuring is to use a moderate application of bulky manure as a basal dressing, before the crop is sown or transplanted, and then a moderate amount of fertiliser (local or artificial) as a "production" dressing, which may be applied shortly before or after the crop is planted. This is more economical and more likely to give good all-round results than heavy applications of either manure or fertiliser alone.

When this plan is followed, it is not necessary to apply a "complete" fertiliser containing all three of the chief plant foods, if tests have shown that the soil is lacking in only one plant food, because the bulky manure will maintain the reserves of the others. In China the experiments so far carried out have shown that nitrogen is the only plant food which is likely to be seriously deficient, and consequently nitrogenous fertilisers may be used without phosphate or potash provided manure is also used. The local fertilisers which are richest in nitrogen are the various oil-seed cakes (of which rape-seed cake is the commonest), waste feathers, and soot from chimneys. These contain comparable amounts of available nitrogen, and should be used at much the same rates of application. Later on, if sulphate of ammonia comes on the market, it may be used instead.

The employment of bulky manures in China is complicated by hygienic considerations. Night soil, the commonest, is almost perfect as a manure, but the danger to public health of using it needs no demonstration. However, with care, as by storing it in pits for one or two months before use, or by composting it in heaps at high temperatures, most of the disease organisms it carries can be destroyed. None the less, in gardens most people would prefer that some other manure was used. Stable manure, the English gardener's standby, is hard to get in Szechuan, and compost is the best alternative. A special method for making compost rapidly, suitable for farm use, was described by Dr. C. Y. Pan in the December Number of the News; for gardens, it might be preferable to replace the liquid manure which his method employs by a suspension of powdered rape-seed cake in water, using about 1 part of the cake in ten of water.

Whether or not Dr. Pan's "starter" is employed, every garden should have its compost heap, built up with such green weeds as only spread by seed, lawn clippings, cabbage leaves and hedge clippings and other vegetable wastes, ashes, and sufficient water to keep it moist. It may be turned occasionally, and if the material seems hard, resistant, and

slow in rotting, some crumbled rape-seed cake or soot may be mixed in to assist in rotting and improve its value as manure.

Green manuring is valuable if space can be made for the green crop, which should always be a leguminous one. In autumn and winter, vetches may be used in mild situations, Chinese clover (*Astragalus*) where the winter is more severe; or any of the local peas or beans may be grown according to the season, and dug under while still green, not later than flowering time. A good green manure crop may be cut and spread over two or three times as much ground as the area that grew it.

It is difficult to give exact quantities or rates of application with such variable materials as manures and local fertilisers, but approximate amounts follow below, as a guide. These are for garden use; on farms, such quantities would probably prove too expensive, and they might be halved. For stable manure or compost, 2,000 catties per mou (6 tons per acre) would be a reasonable yearly application, and more might be used if available. For flowering or fruiting plants, extra nitrogenous fertiliser should not be used unless there were signs, such as small, yellowish leaves and stunted growth, that the plants needed it. For roots, tubers, and leafy vegetables, however, supplementary manuring with nitrogenous fertiliser is almost sure to be beneficial. This should be applied as either a basal or top-dressing, to each crop, at the rate of 200 catties per mou of one of the local fertilisers mentioned above; or when sulphate of ammonia is available this may be used at 50 catties per mou. (Care should be taken that the sulphate of ammonia does not fall on the leaves, if it is used as a top-dressing).

The need for liming is a question that is often raised. In Szechuan it is not likely to be necessary on the purple-brown soils of the Red Basin or the alluvial soils of the Province; but the yellowish soils of the high hills and mountains tend to be acid, and liming may be beneficial, especially if the soil is at all sandy. 1,000 catties per mou might be used, and if it had a good effect it should be repeated every few years. Liming, it should be remembered, may be bad for Irish potatoes and rhododendrons.

As a footnote it may be pointed out that lawns, although they are often not manured, give a closer, greener, and grassier growth with suitable manuring. Sulphate of ammonia, mixed with dry sand for more even application, is especially beneficial on lawns (10 or 15 catties per mou should be used in early spring, late spring, and early summer); in its absence, powdered rape-seed cake could be used in dressings of 50 to 75 catties per mou.

H. L. RICHARDSON.

DOROTHY WOOD

An Appreciation

Mrs. Chester Wood, affectionately known as 'Dorothy', passed away Nov. 8th, 1938, in Newton Center, Mass. following an operation for tumor on the brain. The operation was successful but after four weeks spinal meningitis developed and our friend left us.

In her passing not only has a devoted wife and mother gone but also a devoted friend of China.

Dorothy came to China as the bride of Rev. Chester Wood in 1920. They came directly to Chengtu for language study. While resident in Chengtu her smile and her optimism won for her many friends. It was a real regret when they left us for their work in Yachow where Mr. Wood had been appointed by the Baptist Mission for service.

Mrs. Wood was a woman with keen vision and her ability to get a long view enabled her to quickly discern the possibilities in little children, and the development of these possibilities thus making a sure foundation for the heavy structure of the Christian church in West China.

Therefore soon after their arrival in Yachow Mrs. Wood saw this need and she found the opportunity to help these little ones.

A gift from America enabled her to open a Kindergarten. Her heart being naturally tender and being very sensitive to the needs of these little ones soon there was a beautiful bridge of trust built between Mrs. Wood and these little pupils. The family all sacrificed and labored to make this project a success. That was about twenty years ago. The kindergarten did succeed and has steadily grown to a large enrollment. Who can measure the influence these little children have exerted down thru these years because there was some one "Who cared"? Dorothy still lives in the lives of those children who were her first pupils and those who succeeded them.

Mrs. Wood also established the Children's Church. Here every one would find her faithfully serving Him and sharing with the children the joy she received in serving Him who came to love all people.

At the end of their first furlough Mr. and Mrs. Wood were transferred to Suifu. Here in this city as at Yachow she became the director of the Children's Church which was conducted at the same time as the adult church worship.

No one is able to measure a life such as Mrs. Wood's as she worked with these little ones in order to establish the Kingdom of God in their little hearts.

Here in this new environment Dorothy's personality

soon made a popular hostess. Her home was always open to any friend or stranger who desired to enter. She was always ready to respond to any request of entertainment for workers, committees or large groups. Her hospitality, her friendly, jolly and likable disposition won a place for her in the hearts of the Chinese and missionaries alike, thus doing much to deepen and widen the Christian influence in her station. Her home was a place where every one always knew they would find a welcome as well as a ready response to their every mood.

Her work activities were not limited to duties outside her home but she also found time to teach their three eldest children all through their Public School studies and successfully prepared them for High School entrance.

With all the outside activities which Mrs. Wood fostered and planned and lived for, yet we might say that her biggest contribution was in being a close companion to her husband, sharing his joys and sorrows and disappointments giving him strength, encouragement and comfort as he needed.

No, we can not say that our friend Dorothy has gone from us entirely. She has only passed into an other room of her Father's mansions. But her spirit is with us still and the influence which she exerted will live in the hearts of of her friends for many many years.

Her West China friends all join extending sympathy to her bereaved husband and children.

WILHELMINA ARGETSINGER

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SUIFU NEWS

L. B. J.

Mr. and Mrs. Rae have been spending a few days in Suifu at the C. I. M.

January 10th, at about noon, we had our first real air warning but the Japanese planes came only to Luchow.

In the evening of January 8th, we held our first English speaking church service. There are now in Suifu quite a number of Chinese men and women from distant parts of China, many of whom understand English, some better even than they understand Chinese as spoken locally. Some have studied abroad. They are connected with the Customs, the Banks, the Post Office, the new Express Company, the building of the Railroad to Kunming, Airport activities, etc.

Miss Beulah Bassett flew down from Kiating for the holidays. On Sundays and Wednesdays, Kiating is now only an hour away.

"The Herman Liu Memorial Home" is now ready for the first fifty homeless girls from war areas, and the children will soon arrive. An old Tea Garden called "Mei Yuan" has, by the use of whitewash, matting and in other inexpensive ways, been made clean, inviting and usable for this purpose.

The women in charge of The Home are fine Christian women, well fitted by experience, training, and personality, to undertake this much needed and worth-while work. The initial expense has been provided for by funds collected by Mrs. Herman Liu but it is hoped that Szechuen friends will contribute to the support of this Home. It is planned to take in a total of two hundred girls.

GREAT MINDS

Twenty years ago, Dr. Taylor had the same idea as we have had this year, and printed the first editorial - and from the News of Feb. 1919, we can give the first lines of the editorial of Feb. 1899. They are: "and real fellowship in service; then shall we have also "in essentials unity; in non-essentials, liberty; in all things charity."

BOOK CLUB ACCESSION LIST From January 15th.

Key to Classification

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

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|--------------------|-------------------------------|---------|
| Harkness, R. | The Lady and the Panda | T |
| Lester, M. | It Occurred to Me | B |
| Blaker, R. | But Beauty Vanishes | F |
| James, M. R. | Ghost stories of an Antiquary | M |
| Boreham, F. W. | The Crystal Pointers | E |
| " " | The Other Side of the Hill | E |
| " " | Faces in the Fire | E |
| " " | The Silver Shadow | E |
| " " | Rubble & Roseleaves | E |
| Andrews, C. F. | Christ in the Silence | R |
| Andrews, C. F. | What I Owe to Christ | R |
| Brackenbury, H. B. | Patient and Doctor | PS-Med. |

Alice W. Lindsay Secretary.

FROM EDITORIAL - April, 1910.

JOSEPH TAYLOR

"Friday, March eleventh, Chinese second moon, first day, was a red letter day in matters educational in West China, for on that day the Union University at Chengtu was opened. The ceremony was a modest one, and there was no attempt at display. In one of the temporary science rooms, the faculty and students assembled: there were eleven in the entering class. They sat on the front row of seats, and behind them the students of the Middle school were seated. In the name of the Christian church of West China, of whatever name or sign, we wish for the Union University the highest success - in making of men who shall serve their day and generation faithfully, and who in all their endeavours to help their nation shall be actuated and controlled by the spirit of Jesus Christ".

JULY-AUGUST 1910

Act I. This earth, a stage so strewn with woe,
 We all but sicken at the shifting scenes.
 And yet be patient. Some fifth act may show,
 What the wild drama means.

West China is such a scene to-day. Scarce a spot has escaped its share of woe. Central authority has vanished and all is seeming anarchy. Three centres, Luh Chow, Chengtu, Chungking, have set up presidents, vice-presidents and other officers and are claiming to rule the province in whole or in part. But any one of the hundred and more other cities of the province in Szechuan might claim as much. There is no higher power to guide or guard. As the tides of disorder ebb and flow small shopkeepers whose goods may remain, and tenant farmers who have little to lose pursue their daily rounds as though a revolution were of less concern to them than a rain storm. Not so the better class merchants, landlords and gentry. Coerced, blackmailed, plundered or in fear of such, they have fled down river or to the hills, seeking in the poor protection of old fortifications escape from banditti with rifles and bandoliers of cartridges. The students, the real heart of the revolution, have long since abandoned the schools and many of these latter are now drill grounds for troops or trying places for the carrying on of the new governments".

"The cost of any manufactured article is the total cost of the raw material, the wear and tear of the machine, the overhead expenses, plus the wages of the worker. According to Mary, profit is not derived from any of the three first named "onstant" charges, but solely from the labour of the worker."

Christianity Confronts Communism. Spinka. Page 126.

FROM HIS LAST EDITORIAL - Jan. 1910.

HENRY T. HODGKIN.

"The life of every man is made up of details, and it is seldom that any one incident looms so large as to be removable from that category. The missionary is no exception. It is perhaps true of most of us that, when we first set our faces to the mission-field, a halo of glory spread around the vocation. It seemed as if we were to enter a life that was momentous in a sense not true of one spent behind the counter, or even in the home ministry. We looked at the greatness of the missionary work in all lands. It appeared to us as the most wonderful manifestation of the divine working in our own, or perchance in any other day. To have even a small share in it must be a high honour indeed.

"Is it possible that to any of us there has come something of a disillusionment? Has our life at times seemed to be disappointingly commonplace—as we have sat down daily, like school children again, to the grind of language study; as we have met various uninteresting people; as we have toiled at building a church or a hospital; as we have spent a laborious day or two on mission accounts; as we have tried to settle the sordid squabbles among our church members; or as we have attended to any of the other small tedious, or even vexatious matters that largely make up a missionary's life-work?....."

"From one point of view it is well that we should bring our thoughts down from the clouds to the earth, and see that the making of every brick with our own hands, and laying it with our heart's blood is a much more tedious process than building our castles in the air. After all, the one, when built, however slowly, will stand; while the other must crumble and decay at the first touch with the outer world....."

The Missionary's Influence

Excerpt from an article by Dr. Hodgkin in *The Feb. News*, 1910.

"One of the greatest disasters that can happen to a missionary is to lose the sense of the need of every man for the Gospel, and the sense of the importance of presenting it to all he can in any way influence. Our position in this land is due, among other things, to our deep conviction that no man can afford to be without the salvation which comes through Jesus Christ....."

A FAMILIAR NOTE

From a letter to the Editor - Feb. 1919.

"Let us all go into tree planting this year as a memorial of world-wide peace. January and February are the months to plant trees. "Redeem the time." Plant now. Then in ten or fifteen years you will be proud of your efforts in 1919"

Frank Dickinson.

FROM HIS FIRST EDITORIAL - March-April 1912.

J. L. Stewart,

"The News like many other agencies in the propaganda it represents has been forced by events of the times to somewhat suspend labors. It has had troubles and tribulations, however, peculiarly its own. Soon after the last party of refugees had left the province, the January number was sent forward from Chungking to Shanghai for publication. Before word could be received as to its fate, the February manuscript was also despatched there." Difficulties, difficulties

September-October.

"No one will be so rash as to prophesy that all possible danger is at an end. Had we waited for such a condition in the past there would be no such thing as missions to-day. If we await that ideal day to dawn now we may about as well go home and prepare to send our grandchildren. No one is eeking a martyr's crown. We would rather live for the cause we hold dear than make a sudden exit. But where others are risking all for the sake of fulfilling contracts or commercial ends, we may surely be forgiven if we dare something for those deepest convictions of the human heart....."

NOT SO LONG AGO

From the February News - 1929.

Chungking News: "The scare mongers had their innings recently for the Civil War which has been promised us for months finally did break out towards the end of December and we had all the usual things which accompany these campaigns, bridges of boats across the Little River, the impressing of coolies, and a run on the bank in which the local Generals are supposed to be interested" Then follow several paragraphs in which some names which many will know or remember appear: Yang Sen; Wang Fang-djes; Den Hsi-heo; Lo Dse-djeo; Lai Hsin-wei; Liu Wen-huei; Li Chi-hsiang; Djeo Si-chen; Liu Hsiang.

"Smart Clothes Are Best Assets."

HENG KONG- MY TAILOR

and

GENERAL OUTFITTER.

563 Szechuan Road,
Shanghai, China.

We invite all missionaries passing through Shanghai to visit our shop and inspect our goods which are of the very best quality. Reliable workmanship guaranteed. If you cannot come to visit us, please send us your measure and we will do our best to give you satisfaction.

THE BACK DOOR BY TIBETAN.

SIKANG, JAN. 39.

One day three tall, swarthy, woolly Tibetans from Draya appeared at the Back Door. Draya, like Chatrin and Ny-arong, is notorious for its fighting men. There is a proverb to the effect that the Drayawa should not be angered. The country from which these three men came lies on the right bank of the Yangtse and forms more or less the border between Tibet and China. This being so like all borders, its claim to notoriety is the ability and the agility of its inhabitants to jump from one country to another.

The Drayawa, however, are quite obstreperous in any country and under any conditions. Tachienlu is quite famous for a special brand of Chengtu wine which the Tibetans enjoy and large quantities of which they consume. And no woolly nomad would consider a visit to this city complete without a wild indulgence in this heavy beverage, followed by a visit to the Gospel Hall. Why the two should coincide we have not yet discovered. It may be that under the influence of wine he somehow feels his need of moral support. Be that as it may, the sheepskin covered Tibetan, after an indulgence in liquor, usually feels his need of a gospel sermon. We often tell the story of the Prodigal Son so it may be an association of ideas.

These three woollies from Draya were somehow not quite satisfied with the Back Door: they had come a long way—one month's journey—so they must see the Dining Room. In fact they were in before we had time to keep them out.

The wild and woolly nomad who lives and moves and has his being on the Roof of the World is in no way subject to the ordinary rules of ethics or etiquette. Like the wild obstreperous yak, he frequently gives a jump in the air, kicks out both legs, and lets out a yell, the effect apparently having no relation whatever to any known or unknown cause. It is a natural reaction: effect and cause having no inter-relation whatever.

It was mid-December; the morning was still early; so it was quite cold outside. The three Drayawa sat the floor in front of the warm stove. We started, as we usually do, with some music; then proceeded to the Story of The Rich Man and Lazarus. One of the Tibetans seemed to know something about the story so he may have heard it before. In the Land of the Lamas, even the woolly nomad has very little difficulty in grasping the idea of Cause and Effect. It is known in Tibetan as 'las' work and 'dre' fruit, or more fully 'las-jum-dre' and Lamaism teaches that "Whatever a man sows that shall he also reap; but from this point contortion begins. Work as we understand it is one thing, and fruit as the Tibetan understands it is another.

For example: there is the fruit that follows the works of sin; and the fruit that follows the works of virtue; and the fruit that follows the work of the mystic. But vice and virtue, as we understand them, are quite different ideas from those inhabiting the brain of the wild and woolly nomad.

I had reached the part in this interesting story where the poor beggar was in heaven and the rich man was in hell. At this point there was a decided distraction. My wife was remonstrating with one of the woollies. He persisted in catching lice and placing them on the floor in front of him. "Kill them" said my wife; "Nothing doing" replied the nomad. So there the little creatures lay till he gathered them up and replaced them inside his garment. My wife continued: "If you dont kill them then they will kill you"; but this remark had little if any effect on the rugged Tibetan.

With this discussion going on, naturally the sermon on the Rich Man and Lazarus came to an abrupt end. My wife stamped her foot on the ground giving a merciful demonstration as to how the lice should be destroyed. But the nomad shook his head: he was not going to take any risks with his precious soul.

Tent and temple is a very natural division for the people dwelling on the Roof of the World, but it is not the only one. The Tibetans divide themselves into, the laical, the profane class, and the sacred class. The three nomads who came to our Back Door that day were also drabas, that is, unordained priests, and as such, they had taken the four initial vows, namely, Not to Kill, Not to Steal, Not to Lie, and Not to Marry, the important one apparently being the first. So we little understood, therefore, that when we were inviting these nomadic draba to take the life of a louse we were inciting him to murder! The three drabas sat a while longer and then went off with the lice alive and biting somewhere among the folds of the huge sheepskin garment.

Who is God? and where is heaven? and what is sin? and is there a soul? and shall man live after death? are questions we sometimes discuss outside the Back Door; and everyone of them leads to considerable discussion. But the question, what is sin, leads us sometimes into dangerous and very deep waters. The lama, on every occasion, stoutly denies that he has any sin, and by this he implies that he has killed no fleas, stolen no one's goods, told no lies, and refused to marry a wife. A few days residence near any large lamasery rather shocks the traveller when he discovers the nature of the medicine requested. Of all the nonsensical, ridiculous, harmful, unnatural vows forced upon the boy mind in the Land of the Lamas, surely that of, Not to marry, is the most dangerous and difficult.

Human nature being what it is, this vow shows a remarkable lack of psychology, as the boy when he takes it, is of very tender years, and has not fully reached the age of discernment. Moreover, the taking of this vow, is not a choice of his own; his parents and the lamasery being entirely responsible. Drebung, the Mound of Rice, near Lhasa, has a resident lama and drabaforce of 7700 priests, all of whom are supposed to have taken this vow of celibacy.

However, outside our Back Door this question is more or less taboo. But the question, what is sin? is freely and frankly discussed without getting much further than this: Sin is a Scorpion; also it is a sign of the Zodiac. From a Christian standpoint it is quite true that the Sting of Sin is Death; and the scorpion can give and does, quite a serious sting. The Tibetan term for Scorpion and Sin is Dig-ba; it also means an offence, a trespass, and moral evil as a power, and something hostile to man. As such sin should be conquered and subdued.

But vice, like virtue, admits of much explanation on the Roof of the World. Lamaism premises no personal creator and its philosophy is largely, if not entirely, Subjective Idealism; sin therefore, as understood by the lama in the Forbidden Land, must be an offence or crime or misdemeanour against some moral code or ritual. It is not, as we understand it, an offence against a personal God or Creator, or Supreme Being, for such apparently does not exist.

In the lama's religion or philosophy there are Three Poisons, namely, Lust, Anger, and Ignorance; sometimes six are mentioned, the other three being Pride, Greed, Covetousness. Therefore to commit sin, or to love sin, or to indulge in sin, according to Lamaism, is to allow these six poisons dominion in the soul, or whatever is understood by the soul or Namshe. Lamaism in its simplest form is an attempt to conquer or subdue these five or six poisons and the lama has invented ways and means of overcoming them.

According to the Scriptures, sin is a transgression of the law, and the law is the Law of God, therefore sin is a transgression against God. As such it demands atonement and this atonement has been accomplished by the Son of God, by His death on the Cross. As we approach the lama or the nomad at the Back Door we postulate a God, sin as an offence against Him, atonement or reconciliation through Christ by His death on the Cross. The lama denies a Personal God; he objects to our definition of sin; he fails to appreciate how the Word became Flesh; and he abhors the idea of a blood sacrifice.

What approach therefore can be found and at what point is there common ground in our intercourse with the woolly nomad at the Back Door? To state that all men have sinned

and come short of the Glory of God introduces the difficulty at once that the lama neither believes in the existence of a First Cause nor the idea of sin, though in his parlance there is both a heaven and a hell; there is vice and virtue; there is this life and the life hereafter; there is the sinner and the saint. But when we begin to probe deeply into these questions we find ourselves in an endless discussion on metaphysics. So far, in our approach to the heavy sheepskin covered nomad, we have adopted a very simple method, namely, telling in all their beautiful simplicity the stories found in the pages of the N. T. 'A certain man had two sons' and 'There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores'. We find that discussion only raises discussion; while these sublime stories take us a long way.

CHENG TU COMMUNITY RELIEF FUND

The following is a statement of accounts of the money received and paid out by the Chengtu Community Relief Fund during the period December 28th 1938 and January 24th, 1939.

Receipts.

| | | | |
|--|--------|--|--------|
| General Fund | | | |
| Previous Balance | 10.77 | | |
| Additional balance per J.E. Moncrieff, Esq | 10.00 | | |
| Contributions | 325.00 | | |
| | | | 346.77 |
| War Orphans | | | 48.50 |
| Wounded Soldiers in Transit | | | 20.50 |
| Student Relief | | | 32.50 |
| National Christian Council | | | 41.00 |
| Emergencies | 2.50 | | |
| Previous balance | 3.50 | | |
| Contributions | | | 6.00 |
| | | | 495.27 |

Payments.

| | | | |
|------------------------------|--------|--|--------|
| Orphans | | | |
| Special contributions | 48.50 | | |
| General Fund | 76.50 | | |
| | | | 120.00 |
| Wounded Soldiers in Transit. | | | |
| Special Contributions | 20.50 | | |
| General Fund | 104.50 | | |
| | | | 125.00 |
| Student Relief. | | | |
| Special Contributions | 32.50 | | |
| General Fund | 67.50 | | |
| | | | 100.00 |
| National Christian Council | | | |
| Special Contributions | 41.00 | | |
| General Fund | 84.00 | | |
| | | | 125.00 |
| Balance on Emergency Fund | | | 6.00 |
| Balance on General Fund | | | 14.00 |
| | | | 495.27 |

(Signed) D. N. SARGENT

THE WEST CHINA COUNCIL ON HEALTH EDUCATION, 1938.

1. *Introduction.*

Our work this year has been mainly experimental. Our aim throughout has been that Science, in the shape of Public Health, should aid evangelistic work.

In the past, the Church has been largely responsible for establishing curative medicine in China, and we are convinced that it should now demonstrate a system of Public Health which is practicable in China. Curative medicine has been a wonderful means of approach to the people, but hospitals have often become so large that it has proved impossible to staff them with Christians, with a resultant weakening of their Christian witness.

That prevention is better than cure, speaking either medically or financially, everyone knows, but when properly used, it should also be far more effective as a means of building up the Church. The work of the Church should be done by Christians, and health teaching and preventive methods are simple enough to be within the powers of any Christian community.

2. *Public Health Nurses' Training Class.*

Sixteen graduate nurses took this course which began in February and lasted for four months. It included lectures under eighteen headings given by specialists in each subject, and more than half the total time was spent in practical work. The course was a very thorough and inclusive one, but we would hope, in any future course, to give more training of a specifically religious nature.

3. *Health Service in Mission Schools in Chengtu.*

Realising that the key to the development of a healthy nation lies in the health education of the rising generation, we have laid special emphasis on this School Health Service. A beginning was made in the spring, but it has only been since September that the system has been in full working order.

The following is a condensation of some of the figures for the months September to December inclusive:—

| | |
|---|--------|
| Number of hours of teaching given in Hygiene courses in schools by our nurses - - - | 189½ |
| Number of children trained to take part in work of Health Corps - - - - - | 10,760 |
| Persons attending public lectures on Health subjects - - - - - | 2,272 |
| Number of complete Physical Examinations given | 1,460 |
| Number of treatments given for trachoma - - - | 11,280 |
| Number of children having morning inspections for cleanliness etc. - - - - - | 14,718 |

Total number of treatments for minor illnesses - 3,039
 Number of children weighed monthly - - - 1,816

A few statistics illustrating the percentage of defects found, may be of interest. Out of 2660 children examined during the Spring term, 91.9% were found to have some sort of defect, the most common of which were:—

| | |
|----------------------------|-------|
| Enlarged tonsils - - - | 49.8% |
| Trachoma - - - - - | 44.5% |
| Defects of the teeth - - - | 33.4% |
| Enlarged glands - - - - | 33.2% |
| Malnutrition - - - - - | 31.3% |
| Skin diseases - - - - - | 12.3% |

4. *The Pih sien Experimental 'Church-centred' District Health Station.*

The object of this work was to try and see how health work could be carried out in a country town working through and with the local church. The essence of this scheme is to have a resident Public Health trained graduate nurse using the church compound as a centre for Health Education, school work and simple treatments.

In this case, we secured the services of a Mr. Yuan, who graduated in our P. H. Class in the spring and then, after gaining further experience and help at the Students' Summer Conference and at their Rural Service Group, started at Pih sien in September.

The routine work there can be divided into four main parts:—

a. School Health Service. This is undertaken in the four schools in Pih sien, (comprising 1845 children), one of which is a Mission school, one a private, and two Government. The nurse pays two visits a week to the Mission school at Hsipu, 10 kilometres away. The Hsien Government seems to have been impressed by our work in their schools, and they may themselves engage a school nurse to carry on the work we have begun for them.

b. Daily Clinic for simple treatments. Only a few drugs are provided so that the main emphasis of clinic is on educative rather curative work. Over 612 patients have been seen at the Clinic during the last four months of 1938, more than half of whom were suffering from eye diseases. We have found out through this Clinic, that we need to give more training to our Public Health nurses in simple eye treatments.

c. Public Talks on Health. In addition to talks of this nature in Pih sien, Mr. Yuan goes to Hsipu twice a week and gives talks in the church on health subjects.

d. Sunday Activities. Mr. Yuan is a leader of the Sunday School and conducts a singing class on Sunday which helps to attract young people to the church.

The fifth and sixth year grade school children have recently been organized into a Health Propaganda Corps which makes regular Sunday house to house visits in the country, investigating health problems and teaching the people simple health habits. The main purpose of this work is to stimulate the interest of the children themselves in health and health education—whatever benefits result to the people being something of a by-product.

5. *First Aid and Hygiene Training Classes.*

Owing to the fear of air-raids, the hours of the primary schools have been altered recently—leaving our nurses free between 10 a.m. and noon. We have utilised this time in giving the teachers from all the schools a course of 24 hours in First Aid methods and School Hygiene. This class was well attended, there being an average of 50 or more teachers at each session.

The same programme was repeated in three other places in special training classes for women, substituting lectures on Maternity and Child Health for those on School Hygiene.

6. *Child Health Work.*

The Council has been cooperating in Well Baby Clinics held on the W.C.U.U. campus and also in the Friends' Mission compound in Ching Long Gai. We have laid special emphasis on follow-up work and home visiting, and, as a result, the numbers attending these Clinics have shown a great increase, as many as 50-60 coming in one afternoon.

7. *Teaching of Hygiene in the Union Normal School.*

This course has been given in accordance with the plan of the Educational Bureau, which is so designed as to give every teacher of the future a clear understanding of the principles of health and of the part they can play in the School Hygiene programme,

8. *Distribution of Health Tracts.*

During the year 1938, 135,260 health tracts have been sold. It will be remembered that, in order to encourage and facilitate the widespread use of these tracts, the Council subsidises them to the extent of \$1.00 per 1000. Additional tracts are at present in process of preparation.

9. *Future Plans.*

We feel these experiments have been well worthwhile and we have learnt quite a little from them. Various plans are under consideration for the future development of the work and we are hoping for suggestions from the various Mission bodies which are holding their Annual Meetings this month. We trust that support from our friends will continue in the future as it has in the past, and we look forward to a further year of usefulness and service for the people of West China.

PI T'LEN MIN, (*Director*).

CHUNGKING NEWS

Chungking was glad to welcome her representatives at the Canadian School for the Christmas holidays. Nancy and Jimmy McCurdy, Stephen Jones, and Norman Endicott all had a very happy time with their families.

Mr. and Mrs. Gordon Jones and Stephen spent a jolly Christmas week-end at Fowchow, the guests of Mr. and Mrs. Owen.

Dr. and Mrs. Hoffman and children spent an equally jolly week-end in Fowchow, the guests of Mr. and Mrs. Longley.

Miss Mildred Owen of the Y.W.C.A. left on the truck that took the Canadian school children back to Chengtu.

The Chungking Women's Club was greatly honoured in having Madame Chiang speak at the January meeting. Mr. Sheppard of the staff of the New Life Movement addressed the meeting on January 3rd, when the Madame could not attend but a special meeting on January 10th, was addressed by the 'First Lady of the Land' and the simple direct account of the war work done under her leadership was most inspiring.

We were glad to hear Archdeacon Denham at the weekly Prayer Service. The Archdeacon was returning to his station, having flown to Kunming to escort four new workers who had arrived.

Miss Mary Lamb spent a few days in the city from Fowchow and her many friends were glad to welcome her back.

Jim Endicott joined Dr. Crawford in taking three trucks down to Kunming in order to bring up some of the 'impedimenta' that had been accumulating there for some months. On their return the delegates from this end of the field will leave for the Council meetings of the mission to be held in Chengtu.

The sympathy of the community is with Miss Dorothy Jones and Miss Katherine Boeye and the students of the Su Deh school whose school was hit in the air raid January 10th with considerable damage to the property.

JEAN STEWART.

THE WEST CHINA MISSIONARY NEWS

Committee: Wilhelmina Argetsinger; Bertha Hensman; Jane Hibbard; A. S. Kerry; William B. Sewell; F. Olin Stockwell; Homer G. Brown.

Editor: Homer G. Brown.

Business-Manager: Jane Hibbard.

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

UNIVERSITY NOTES

Among the outstanding visitors to the University this month we have been glad to welcome Marshal Feng Yuhsiang, who addressed a large crowd of students and staff members from the steps of the Administration Building one Friday afternoon. The Assembly Hall was packed to the doors when he spoke at the University Service on his Christian experience.

Dr. M. Atal and Dr. M. R. Cholkar of the Indian National Congress Medical Mission to China, and Mr. Rewi Alley of the Chinese Industrial Cooperatives addressed the community during their brief stay in Chengtu.

A hearty welcome is extended to Mrs. Meuser and Mrs. Jollffe on their return from furlough and to Miss Grace Hickson, English secretary to President Shuming T. Liu of Cheeloo.

The Madras Conference delegates are expected back this week in order to take part in the Post-Madras conference during the first days of February, and the annual Mission meetings held about the same time. Among them the University welcomes particularly Dr. J. H. Arnup and Dr. J. W. Decker of the West China Union University Board of Governors, and Mr. E. C. Cressy of the Council of Higher Education.

A large house and orchard, known as the Liu Pei Yun Gardens, have been purchased for use as a tuberculosis Sanatorium. A committee is in charge of the necessary alterations to the house, so that before long it is hoped to move the T. B. patients from the city hospitals to this more convenient and healthy spot.

The Mission to Lepers has paid over part of its gift so that building materials may be purchased for the Leper Hospital.

Comparative figures of attendances in the Library are most revealing of the greatly increased burden of work that falls to the lot of the Library staff at the present time:

| | Attendances | Borrowings | |
|------------------|-------------|-----------------|--------------|
| November 1937 | 3,299 | 1,772 | |
| December 1937 | 3,679 | 1,535 | |
| November 1938 | 8,590 | 7,894 | |
| December 1938 | 8,685 | 9,968 | |
| Spring Term 1938 | borrowers | cards issued to | 217 teachers |
| “ “ | “ | “ | 440 students |
| Autumn Term 1938 | “ | “ | 385 teachers |
| “ “ | “ | “ | 962 students |

The Community Relief Fund has handed over to the University the sum of \$200 to meet the needs of students in special financial difficulty. This help is greatly appreciated, for the Administration is constantly receiving requests for aid from students from the war areas who are now cut off from their usual financial resources.

Students of the Departments of Education are running a Night School for servants and other illiterates, in connection with the Municipal Government's scheme for Mass Education.

CHENGTU CITY NOTES.

Early in the month Mr. and Mrs. Lea and family left us and proceeded on furlough, travelling by way of Kunming and Hanoi on to Saigon and thence to England.

The first Sunday in January was observed with a Baptism service at Si Shen Ts Church. Eleven people were baptised and this was followed by a Communion Service.

Enroute to Yenan, and travelling via Chengtu and Sian, the India Nationalist Congress Medical unit visited for a day or two in the city. The personnel of the consists of five doctors—Dr. Cholker from Nagpur; Dr. Kotnis, Sholapur; Dr. Basu, Dacea; Dr. Mukherji, Calcutta and Dr. Atal from Lucknow. They have a specially equipped ambulance and one truck. Their work will lie with the Chinese Eighth Route army.

Miss Joyce Kery and Miss Mary Lutley left during the middle of the month for Chefoo, where they will attend the C.I.M. School.

The community welcomed back from furlough Mrs. R.O. Jolliffe and Mary, Miss Eunice Peters, Mrs. Meuser and George. Dr. Jolliffe and Dr. Meuser remained in Kunming to arrange for the clearing of customs and forwarding the parties' baggage.

At the Wen Shu Wan temple a Buddhist initiation ceremony took place and this was witnessed by members of the Language School and the Canadian School.

Preparations in the city are going forward for the meetings of the various Annual Conferences and after-Madras discussions.

Marshal Feng Iu Shiang, the Christian General, was entertained to dinner at the home of the Rev. and Mrs. G. S. Bell and with representatives of the U.C.C. and other Missions attending.

A. MESTAKE

"The rise of the conception of totalitarian state, such as we have witnessed not only in Germany, but in Italy, Turkey and Japan, as well as to a less degree almost everywhere else, has effectively belied the correctness of the communist's view of the superiority of the workers' economic loyalties to their nationalistic fervour:—It is clear that communists have seriously underestimated the force of mass motivations other than economic."

Christianity Confronts Communism, Spinka.—John Gifford.

DOWN RIVER NEWS

Margaret Turner

Nanking seems to be very quiet these days, judging from the lack of news in the letters from the group there. These letters are chiefly concerned with details of repairs that have been done, or must be done, to buildings, such as the cost of replacing such and such a roof, or the walls of such and such a building. There has been mention of the lights being switched off once because of an air raid warning, but evidently the planes did not appear. One or two rather unpleasant incidents have occurred, such as the arrest of all the Chinese staff members of the International Relief Committee, the last we heard some of them were still being held and being treated rather badly. A member of the hospital staff, who had done odd days of work for the Japanese, was called out for a questioning one day. This took the form of a severe beating with a pole, which bruised him badly and shook his nerves a good deal.

One missionary just returned from furlough in America states: "Appearances are quite normal about the University and Ginling, better than I had supposed possible." He also writes: "There is, it seems to me, even more of challenge, inspiration and wide open opportunity for Christian work in the churches and throughout the city than I have ever known," and in another letter: "Affairs in the University seem to be running smoothly, and I am much pleased to see the instructional activities which are being carried on, both in the University and in Ginling College."

One of the staff of the hospital has written on the day after Christmas: "We made a pretence at having Christmas. We started Thursday by having the hospital staff children. They seemed to have quite a happy time. The hospital had the usual candlelight service in the wards and the social evening afterwards. The wards are quite festive with their Christmas decorations and again this year we have the living Christmas tree in the hospital front yard." Most of the churches were able to hold services on Christmas Day. All the American children were able to get up to their families for Christmas from the Shanghai American School, and seem to have been able to return without any difficulty.

At the beginning of December one missionary returned from Kuling to Nanking. From her reports it seems that all is well in Kuling, for while food is expensive it is possible to buy the necessary vegetables and nobody is going short. They even indulge in hikes.

Miss Vautrin tells us that on November 22nd Bishop Ward had tiffin with the Ginling group and they spent their time asking innumerable questions. "We even made him draw a picture of the Hwa Hsi campus so that now we know where the Ginling dormitory is, where the University is, the Methodist compound, the commons, etc. etc." However, Bishop Ward seems to have been unable to give the location of the poultry yard! I wonder how many on the campus could.

SWEET SOURY FISH

| | |
|--------------------|---------------------|
| 10 oz fish | 2 tb sp sugar |
| 2 tb sp. soy sauce | 1 tb sp. bean flour |
| 1 tb sp. vinegar | 4 oz wine |

After washing the fish, make several parallel cuts on its back. Fry fish in a pan. Pour off left-over oil from pan.

Add soy sauce, vinegar, sugar, bean flour (which has been mixed with some cold water) to the fish. Serve.

FROM HIS FIRST EDITORIAL—JAN. 1929.

LEWIS HAVERMALE

DREAM STUFF?

"It is not that we do not appreciate the immensity of the problems. It is not that we Christians are forever an impractical race which must be tenderly protected by diplomats and marines, fed by the hard-headed business man, and held in check by pragmatic journalists lest our puerile impetuosity set the world on fire. We may seem to be both native and visionary, but the saving secret lies in the eternal youth and freshness of our religion. Youth sees no insurmountable obstacles, admits no unexplorable region, and permits no philosophy to block its scientific curiosity. So may it be with us. Confidence is our strength. We shall not allow theory to discourage trial. We shall not lower ideals. God has sent us to the task. "Jobs for giants? We will take them."

FROM HIS FIRST EDITORIAL Jan. 1931.

FREDERICK BOREHAM.

"When a new editor takes up this task, the first thing he meets with is a dread disillusionment. He, having been merely a reader, or a very occasional contributor, has blandly imagined that the editor is the happy recipient of a steady and constant stream of "copy". Therefore having with diffidence and reluctance accepted the responsibility of office, we waited and watched in eager anticipation for this incoming tide of correspondence. As day succeeded day and no stream arose in the desert, we merely hoped for at least a tiny rivulet to arise and cheer the arid waste. Time advances relentlessly, the hungry press yawns for its expected prey, but alas! The Editor has waylaid likely folk in unfrequented ways, he has ambushed them on their journeys, has attacked them at their firesides, has threatened them among peaceful friends, and lo! he finds himself before the first issue is in print a suspected character, an outlaw, a bore, avoided as an executioner, feared as a tax-collector. My friends, these things ought not to be. Everybody who reads this magazine is doing something that everybody else is interested in. We sincerely and earnestly invite you to write something however briefly or however fully and send it along to the Editor so that others may know about it, and share in the interest and burden of your work.

FROM AUSTRALIA

"We have been staying on an orchard three miles from a town of 9000 inhabitants, which in Australia count as a city. It is lovely country and rose season now. (Nov. 8th). I was out for the weekend seeing typical "stations", we should call them ranches or estates in U. S. A. One sheep to the acre and \$6000 acres is typical. The gold cup for the year went to the man who by sowing clover and other grasses got his land up to raising five sheep to the acre"

Excerpts from a card from Mrs. B. B. Chapman.

THE BEGGAR

FLORENCE FEE

Hear the beggar, sobbing, crying,
Shivering, hungry, lonely, sad.
Sitting by the roadside begging,
Such a suffering, needylad!

"Where's your home? Why are you begging?"
We inquired of the lad,
"Where's your father? Is he working?"
Should condition be thus bad?

"Father went to be a soldier,
Seized he was, and made to go;
Mother then sought means to feed us,
But she died some weeks ago.

Died when walking to this city
On the road from Gin Tang town,
None there was to show us pity,
Nor to save from sinking down?

Few the coppers people give us
For to beg we know not how,
Oh, that some kind friend would save us,
Me and brother, quickly now,

For the days are growing colder,
And we shiver all the night,
Crowded in with hundreds older,
Younger too, sharing our plight,"

Many are not beggars really,
But because of war's fierce taunt
There seems no way they may freely
Meet in part their grievous want

But to beg upon the roadway
And to seek the refuse through,
Since few care to truly help them
Up to life, abundant, new.

Can we help them, Christ's own least ones,
Can we see our Christ in them?
He is with them—suffering, yearning,
Can we meet their need with Him?

If we with our health and plenty
Pass by on the other side
Can we praise our Lord who loves them?
Can we in His love abide?

Through their want, and voices wailing,
Calls He not to us today?
Teach us, Lord, Thy love prevailing,
How to give, and guide, and pray.

PROGRAM OF POST-MADRAS CONFERENCE IN CHENGTU

With the arrival of Dr. Wu I Fang in Chengtu on January 24, assurance that the delegates *would* be back for the conference as scheduled began to look brighter. The next to fly in from Kunming was Mr. Fang Shou Ch'uan, who gave further guarantee that the rest would follow.

The presence in Chengtu of the five doctors from India sent by the India Congress for work with Chinese army medical corps, has given a touch of reality also to the setting in which the Madras conference was held, and the sense of that people's struggle of which the delegates could not but be conscious.

The discussion group held each Thursday in January, for church leaders, has considered the Life of the Church in various aspects, which constitute the agenda for Madras and for the Chengtu conference. Ably led by Mr. Olin Stockwell and Bishop Sung, these have merited a larger attendance, but the personnel of those participating has been an interesting one throughout. At each meeting it was a different personality who made the outstanding contribution of the hour, - sometimes a Y.W.C.A. secretary, again a college professor, another time a university president, while pastors were present who were actually trying to make the church a force for Christianizing the environment in which it works.

A union meeting of prayer for the conference will be held on January 29 at 3 p.m., when the delegates will be presented. This meeting and all the evening meetings will be held at Shu Hua Kai church, and the daytime meetings at Shan hsi kai church. The music for the conference is being arranged by the Theological college, and the decorations by the Woman's Bible School.

On February 5 a meeting of prayer for China will be held in Shu Hua Kai church, to which Generalissimo Chiang will send a message.

January 29 - 3 p.m. - Shu hua kai church - Prayer meeting for the Union Conference

| Hour | February 1 | February 2 | February 3 |
|--|---|---|--|
| 9-10:15 | Worship Service Bishop Sung | Worship Service Bishop Sung | Worship Service Bishop Sung |
| 10:15-10:30 | Recess | Recess | Recess |
| 10:30-12 | THE FAITH OF THE CHURCH-Dr. Arnup | The Life of the Church-Dr. Decker | The Church & its Environment-Dr. Wu F.Fang & Miss Spicer |
| 2-4 p.m. | Addresses by delegates | Discussion groups *1-Inner Life of Church *2-Witness of Church *3-Ministry & Lay Training *4-Rural Church | Discussion Groups as on previous day |
| 6-8-8 p.m. | "Evangelism in the World of Chaos" Bishop Ward | "Church & Sino-Japanese Conflict" Dr. Cressy | Ecumenical Church Dr. Frank Price |
| February 5-3 p.m. Shuhuakai church-Meeting of Prayer for China Discussion Group Leaders. | | | |
| Group | *1 Inner Life of the Church | - | Chairman - Mr. Hsü Yao Kwang Secretary: Wu Shou Clin |
| | *2 Witness of the Church | - | Chairman - Liu Chi Kong Secretary - Tuan Shen En |
| | *3. Ministry & Lay Training | - | Chairman - Chen Tze Liang Secretary - Lu King Ying |
| | *4 Rural Church | - - | Chairman - Chou Ming I Secretary - Ting Hsiao Yao |

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By the Council of International Affairs

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The present issue is published to cover the sweeping changes that have taken place during the past year. While most of the materials as contained in the premier and the second issues have been either revised or entirely rewritten, new chapters on "Rural Reconstructions," "Highways," and "The North China Crisis" have been added to bring the work as much up-to-date as possible. To facilitate consultation, the fifty-three chapters by recognized authorities are grouped under eight headings which is another striking improvement over its previous editions. The price, nevertheless, is drastically reduced with a view to bringing the present volume within the reach of a wider circle of readers.

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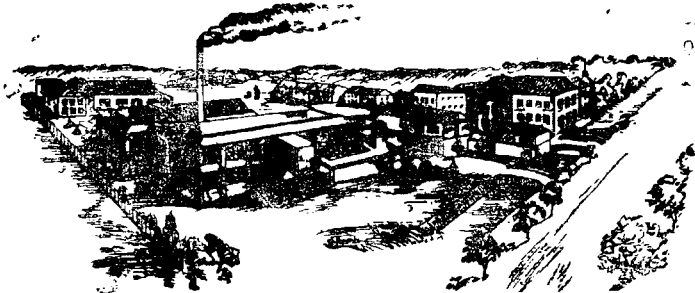
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