

|| *The West China* || || *Missionary News* ||

OCTOBER 1932

EDITORIAL

Preaching The Gospel.

As I chanced one day to be overtaken by darkness in a strange town, I determined to find the best quarters I could for the night. I was gratified to find that there was a Fuh In Tang in the place, and was given permission to stay there. After my usual evening meal I set out to find the Christian worker in charge of the Mission Station in the hope of further developing his acquaintance. As it happened, he had just opened the doors of the front part which formed a street Preaching Hall, and was beginning to preach to the few people who had straggled in. I sat down amongst this little audience to list and learn.

I have probably sat and listened to Evangelists preaching the Gospel in a score or more of such Preaching Halls, and each time I hope to catch the ring of conviction, the thrill of interest and the enthusiasm of a consuming passion.

But, as on so many occasions, I was again disappointed. The speaker was simply dull. There was nothing arresting or convincing in his address which lasted nearly half an hour. He did not seem to be very much interested in it himself.

Nobody listening to him would feel that he was dealing with vital realities of eternal importance to his hearers. Obviously nobody did think so for the audience dribbled in and out in an inconsequent way. The few that stayed on to the end were not listening to the

speaker but were either asleep or were interested in something else.

A spirit of depression if not gloom seemed to pervade the place. The doors were not wide open; admission was to be had between shutters which had not been all removed, but whether this was from lack of faith or lack of courage I could not say. The speaker gave the impression that he was very conscious of being unpopular and was somewhat ashamed of his message, but delivered it because that was what he was there for.

There is much to admire in the faithfulness and persistence of this type of preacher. He is left alone in a small out-of-the-way town with little oversight and no spiritual companionship with kindred souls. Night by night he keeps on delivering to the few stragglers that come the message as he conceives it or as he thinks they can take it in. All honour to him and his type;

But is there no better way? Has rural evangelism of the present day no improvements to offer to galvanize this type of evangelist into new vitality? An inexpensive outfit of apparatus-pictures, 1,000 character books, a brighter lantern, some paint and whitewash would do wonders to start with. A systematic course for him to teach would be another help, and a visit now and again from some party of students or workers from neighbouring towns would cheer him on. Something to work for, a purpose; someone to work with, a companion.

Of course no apparatus nor material equipment can take the place of the keen devoted spirit. That is the first requisite—but a keen spirit will get dulled and dimmed by neglect and monotony.

There is another kind of worker I have often met. He is alive and active, but somehow he misses the point of the whole enterprise.

One such said to me once "Do not preach so much about Jesus, people do not like to hear that name. Preach the doctrine, morality or reform of society, and the ultimate result will be the same, and you will not cause offence meanwhile". There is no doubt that much depends on the way the message is presented. Offence may be given to hearers, which is not the offence of the cross in the Pauline sense. Tact, caution and all the wiles of the astute angler must of course be used in

preaching, but no result of lasting value will be attained until each hearer has been brought into living, personal, individual touch with Jesus Christ. How this is to be done must be left to the guidance and control of the Holy Spirit. But, we may reverently say, He has very good manners, and does not easily offend.

There is another type of worker who has a strong influence in educational centres. He would say "Do not preach at all. It is no use. Educate, disseminate learning and the light will dawn. "The cause of sin," says our friend, "is ignorance and when ignorance has been changed to knowledge, virtue and righteousness will spring in its path and drive out sin." All this is very specious, but it is not the knowledge of science and mathematics nor of arts and crafts that drives out sin. If so, all learned people would be saints. It is the wisdom to judge between right and wrong, and the strength to follow the right which reforms character, and this wisdom and strength are of God—mediated to us through Jesus Christ.

Apart from methods—in which many reforms are desirable—our evangelism, or had we better say our evangelists need:—

1. A conviction that Jesus Christ is the only Saviour.
2. A triumphant belief in the power of God to change lives.
3. A courage of conviction combined with a tactful and graceful bearing.
4. A more attractive exterior in the preaching hall and doors wide open with invitation.

STUDENT SUMMER CONFERENCE

A. J. BRACE

The conference was held for the third time under the joint auspices of the Student Christian Movement. The Union University, Y.W.C.A. and Y.M.C.A. The intention was to have held the conference in the hills at Kwan Hsien, but as the time drew near for the meetings the girls interested preferred to meet on the campus of the University and the men students gracefully acquiesced. Vandeman Hall was the recognized center where most of the men students remained in residence and where men and women met three times daily in the spacious gymnasium for meals. The meetings were held in the Administration Building where ample room was found for the eight Bible classes and four discussion groups on the Conference topic—"Rural Problems". Nightly meetings were held in the big audience room upstairs, and several extra meetings were held on the wide verandah below, and in the grounds of the Baptist compound adjoining Dr. Phelps's home. Here the Conference established a tea garden, where music and refreshments were dispensed daily in the afternoons, and special talks were given by visitors—one notable occasion being a visit from a city editor who gave an hour's most interesting talk on the problems of running a daily paper in China.

One of the great advantages of meeting in Chengtu was the opportunity accorded of taking advantage of visiting speakers from down river and abroad who had been assisting in the Commencement ceremonies of the University. On the opening night of the Conference, Dr. J. L. Maxwell gave a most illuminating address on "Leprosy", revealing the fact that this disease was a real rural problem in China and that it could be cured. This meeting and discussions that followed it aroused tremendous discussion and enthusiasm. Professor Piper of Syracuse University Philosophy department gave two revealing addresses on "Science and Philosophy" and "Religion and the Rural Problem". Mr. Lo Dsung Su did excellent service in interpreting these addresses as he did also for Dr. Phelps in his

popular address on "Family and Marriage". Mr. C. A. Bridgman of Peng Hsien gave a fine address on "What is Being done to help Solve Rural Problems" and showed many fields of improvement, and areas of great possibilities. Among foreign speakers it was left to Dr. J. Taylor to lift the Conference to its highest peak of inspiration in the Sunday evening meeting when he gave his "Challenge to Christian Service". His pointed and incisive questions probed deep and the students were visibly affected. More than a dozen students referred in subsequent meetings and discussions to the influence on them of Dr. Taylor's impressive appeal. Too much credit cannot be given Dr. Kilborn and Mr. Earl Willmott for the well prepared Bible course that held the interest of eight daily groups. Miss Fosnot did a splendid piece of work in the morning Quiet Hour talks following the half hour of silent individual morning watch. After her quiet talks and time of prayer, the students after ten minutes of setting-up exercises, went to breakfast, and the day's program was well away.

The Conference discovered real talent among our Chinese leadership. Mr. Cheo Yin Wen the Executive Secretary of the S.C.M. was indefatigable and ubiquitous. Tang Sho Pu made an ideal conference chairman presiding with dignity and ability. Li Min Liang the specialist in agricultural questions was everywhere in demand. His discussion group was a very popular place and when he gave an address the questions that followed revealed a lively interest in "Rural Problems". It was amazing how many questions were of a personal nature coming out of the experience of the students at home indicating very clearly in the discussion that the majority of our students come from country districts for the questions were questions of home and problems they had faced and could not adequately meet. Li Min Liang was the right man in the right place; he always went to the heart of the question. He was never academic but practical, humorous and efficient. Mr. Chao Deh-yu of the M.E.M. and formerly in the Y.M.C.A. in Chungking was chairman of last year's conference at Tien Si Dong and was invaluable to us this year as discussion leader and chairman of the final session. We little knew that he was suffering acute bodily pain every day from severe kidney trouble that was to cause his death during the next month. He was a real influence in the conference with his warm Christian friendship and vital faith always in evidence.

One afternoon near the end of conference we journeyed out to the hill opposite Liu Peh Yui's gardens and there we al

were divided into groups and proceeded to build fires, and cook our own supper. It was a glorious experience. Then we gathered at the top of the hill to listen to a talk about the beginnings of the student summer conferences and Student Volunteer Movement at "Round Top" Northfield with D. L. Moody. It was an inspiring time, for all seemed to feel the family ties that bound us together as a Christian group, and we were meeting in our conference while hundreds of like meetings of students were in session in many other countries of the world. We really felt the solidarity of the Student Christian Movement as a world-wide brotherhood. Then on the last night the Bible class secretaries reported on the findings of the groups and many testified as to the real help and inspiration gained in the Conference, and we all felt it was well worth while to have such a week when we can concentrate in such study that seems to bring the year's work to a real focal point that started new influences in many lives of a very definite Christian character, deep and vital. The cost of the Conference was Three Hundred and Twenty five dollars shared by the missions and a few interested friends. Some think it is too costly, and that students should pay more. Well, the registration fee of fifty cents was all most of them could manage. With all the advantages of the University Campus it was freely felt that another year perhaps two conferences should be held, one for men and one for women, and that the men students should go away to the hills where more vital exercise could be obtained, and where a more unified and more personal work could be carried on. Students were scattered through five dormitories and it was often hard to get them on time for the groups and meetings. However we are grateful for the memories of a very friendly and helpful student summer conference, and pray God that the influences set in motion will continue, and manifest themselves in consecrated Christian service in future days.



CHENG TU POST OFFICE, 1901



CHENG TU POST OFFICE, 1905

Photos by S. C. Yang

THE BEGINNING OF THE CHINESE POST OFFICE IN SZECHWAN

(S. C. YANG).

My reason for writing this bit of Post Office history is that on April 21 of the 14th year of the Republic Mr. Song Yuen Tze (宋芸芷) was appointed General Historian for compiling a new Szechuan History. At that time the work was divided into several divisions, and the division on communications came under the supervision of Mr. Tu Chin-Chieh (都進堦) a personal friend of mine, who asked me to write this part of the beginning of the Chinese Office in Chengtu and the surrounding country as the Chengtu Post Office was first opened by me.

In the Spring of 1900 I came to Hankow. I had previously passed the Post Office examinations and entered the Chinese Post Office in Hankow. I served in Hankow one year, when the head of the service in Peking, Sir Robert Hart of the Customs, appointed Mr. Pen Fu-Chun (彭輔鈞) and myself from Hankow to open the Post Office in Szechuan. Two men were sent from Ichang, Mr. Chieng Tsz-Chang (錢芝祥) and Mr. Yang Wen-Pang (楊文榜). On our arrival at Chungking Mr. Pen Fu-Chun was appointed to Suifu (叙府). However before long he fell sick and returned home. I was appointed to Chengtu and Mr. Yang Wen-Pang was appointed to Kiating (嘉定) with instruction to work South to Yunnan (雲南) and the Kweichow (貴州) border. Mr. Chieng Tsz-Chang was appointed to the North and stationed first at Paoning (保寧) and then to travel through Shensi (陝西) to the capital. In 1901 there were however only two Post Offices in Szechuan, these were Chungking (重慶) and Wanhsien (萬縣). In October 1901 I started from Chungking for Chengtu with my wife. On arrival we stayed in an inn and for twenty five days we were looking for a place to open the Post Office. We finally succeeded in securing a small "Kung Kwan" (公館) in Shiao Shih Tze Kai (小什字街). At that time Chengtu had but few traces of modern civilization; the people were very conservative and the work was exceedingly difficult.

There were no newspapers here at that time. Occasionally Shanghai papers came through. A man named Fu Chiao-Tsen (傅樵材) and Dr. O. L. Kilborn of the Canadian Mission were selling Shanghai papers and later on they printed and distributed local news-sheets. Then from Shanghai came the "Shun Pao" (申報) "Shih Pao" (時報) "Wan Kua Kung Pao" (萬國公報). Later on some book shops were opened such as the "Shi Wen Shae" (翰文社), "Er Yu San Fang" (二酉山房), and the "Commercial Press" (商務印書館). Then also scholars schooled in the "New Thought" appeared such as Mr. Hsu Tze Shiu (徐子休). Before the inauguration of the Postal Service here, mail came from Chungking by "Ta-Pang" (大幫), native letter Hong.

There were very few schools established then. The only Government schools were "Chung Si Hsueh Tang" (中西學堂), the "Wu Pei Hsueh Tang" (武備學堂) and "the Kao Teng Hsueh Tang" (高等學堂). The Mission had schools in Si Shun Tze (四聖祠) and Shen Hsi Kai, (陝西街); at the former Mrs. Dr. O. L. Kilborn, and at the latter Mr. O. L. Cadv (克阿林) taught English. The Roman Catholic Mission was established at "Ping An Chao" (平安橋). Prominent in the city as teachers of arithmetic, etc. were Mr. Chen Mon-Ren (陳慕二) and Mr. Hsu Tze-Shiu who were teaching in the "Kiang Nan Kwan" (江南館).

I had no friends in Chengtu to help me in any way, but fortunately I had letters of introduction to Dr. O. L. Kilborn, who kindly introduced me to Mr. Chen Chu-An (陳竹菴) and Mr. Lai Yu-Shun (賴又生). Mr. Lai helped in the search for a suitable place for the Post Office. We looked over the big streets trying to get one centrally located but found nothing; then went to "Wen Miao Chein and Hao Kai" (文廟前後街) and "Shiao Hung Tu Ti Miao" (小紅土地廟) but found nothing suitable. Later on we entered a small lane called "Yi Fong Hang" (義方巷) where we found a new house owned by Mr. Chao Yu Pao (趙玉波). But Mr. Chao would not rent to us because the Chinese Post Office refused to pay deposits. Later on we visited the magistrate with the intention of securing his help but it was of no avail. Then we heard of a furniture shop on Chung Fu Kai (總府街). We could secure the house if we would buy the furniture from the shop. However they also demanded a deposit and so we were blocked again.

Some time after it came to our knowledge that a small place in Shao Shih Tze Kai (小什字街) might be leased to us.

Mr. Chen and I went to see the owner and entered into an agreement. In place of the deposit we agreed to pay extra interest in addition to the monthly rent, of a sum of eight thousand cash for three months in advance. The clause in the Chinese Post Office regular agreement caused us more grief, viz, the owner cannot expel the Chinese Post Office as an ordinary tenant with ordinary notice. Fortunately Mr. Chen as a shop holder in Hao Tze Men (后子門) was accepted as guarantor. When the owner was satisfied there passed into our hands the Kung Kwan on Shiao Shih Tze Kai which became the first Post Office in Chengtu in 1901. I had only one hundred taels capital and one hundred dollars worth of postage stamps. It was very difficult to sell stamps; in one day I sold only a one cent stamp. It was difficult also to get people to join the Post Office. Only one man, Mr. Chu Pu-Sun (朱蒲生) was willing to accept clerkship, and then only after considerable persuasion. We had only one post man, Chen Fu (曾福), so that made a staff of three of us. Twice a week we sent mails to Chungking. The monthly expenses totalled from seventy to eighty dollars and the income was about thirty or forty dollars per month. With such a small basis we never dreamed that the Post Office in Chengtu would reach its present status.

In the Spring of 1902 a foreign Postal Officer, Mr. Newman was sent to Chengtu. He established the letter-box system. Then taking with me my family consisting of my wife and son I left Chengtu. We travelled the district and opened Tungchuan (潼川), Mienchow (綿州) and Chungpa (中壩) Post Offices. The latter is a prosperous place being a market for medicine and drugs gathered by land from all parts of Kansu (甘肅) and then exported by water to Tungchuan, but it was not easy to open here as there was much opposition. I was accused of being a foreigner because in the Summer season I wore white clothes and they thought it was foreign style. They did not understand the characters "Yu Chen Chu" (郵政局) and took the "Yu" (郵) as meaning oil and that the merchant Yang wanted to buy the oil. I could not secure a shop even when notices were in shop windows announcing "to let". They soon took down the notices when I applied. I had a friend of mine Mr. Chang Tze-Hao (張子厚) with me, so we stayed about a month when we found a house where we could start the Post Office. When I finished with Chungpa I went to Kiangyu (江油) and Changming (彰明) districts. In the Autumn of 1902 I came back to Chengtu and opened Tehyang (德陽), Hanchow (漢州), Lokiang (羅江), and Sintu (新都) offices, Later I went to Yachow (雅州) with Mr.

Liao Tsung (廖崇). On the way we opened Shwangliu (雙流), Sintsing (新津), Kiungchow (邛州) and Ming Shan (名山). At this time the Boxers were active and attacked Shwangliu while we were there, so our days here were not at all easy. The people were very conservative and it was difficult to secure a postal agent. They were afraid of foreign influence. The stipend in those days being only a dollar per month; it was not very promising. Many excuses were made. Many were unable to write reports and compile the lists required.

After Yachow we went to Tachienlu (打箭爐). On the way we opened agencies at Jungking (榮經) Tsunki (清溪, Nitov (坭負) and Lutingkiao (爐定橋). My friend Mr. Chang Tsei Chih (張澤之) and I found the Tachienlu trip hard going, the roads were bad and the weather cold. We could not buy rice but had to carry our own. Here there was an extensive trade in gold, musk and skins for export. The imports were principally tea, cotton and silk. I came out in December. Then in the spring of 1903 I opened the Kwanshien (灌縣) Office, also Pih sien (郫縣), Wenchwan (汶川), Weichow (威州), Mowchow (茂州) and Sungpan (松潘). The last place is an important market having communications with Chinese Turkestan and Chinhai (青海) with trade dealing in drugs, skins, musk and so forth. Here I was very fortunate in having had Mr. Yuan Zu Shu (袁如旭) to help me in organization.

In summing up some of the difficulties I encountered, the following should be mentioned;—

- A—Renting Offices —
1. No deposit is allowed.
 2. Tenants could not be expelled, but the Post Office could give up buildings at will.
 3. Office must always have a central location.
 4. Monthly rental allowed too small.
 5. Feeling that Post Office was a foreign institution.
- B—Engaging Employees—
1. Must know fair amount of English.
 2. Must have slight knowledge of book-keeping.
 3. Must secure reliable shop-guarantors.
 4. Needed some knowledge of modern ideas.

C—Difficulty of finding suitable shops to act as bankers.

In the Autumn of 1903, in company with Mr. Wang Chien Heng (王建恒) opened branches in Mienchu (綿竹), Sinfan (新繁), Penghsien (彭縣), Shihfang (什邡), Shihchwan (石泉), and Anhsien (安縣). Later the Peking authorities promoted me Provincial Inspector—the first Chinese to hold this position here as this rank was formerly held by foreign employees.

In 1904 I went on an inspecting tour to Chungpa, Mienchow, Tzetung (梓潼), Wulienyie (五連驛), Kienchow peh (劍州), Kienmengkwan (劍門關) Weicheng (魏城), Chaohua (昭化) and Kwangyuan (廣元). Then in the Summer I took leave of absence and went to Hupeh. In the Autumn returned to Szechuan and opened Ningyuenfu (寧遠府). Then I secured the help of Mr. Hsiun Sao-Moh (熊紹楨). I opened Fuling (富林) Yuehsi (越雋), Luku (瀘沽), Yen Yuan (鹽源) and Tehchang (德昌), then went to Hweili (會理) on the Yunnan (雲南) Border, going through the tribes country to Chaotung (昭通), passing Laoyatan (老鴉灘) and returned to Chengtu by way of Suifu (叙府). Jungusien (榮縣), Luchow (瀘州) and Tzeliutsing (自流井).

This kind of work affords excellent chances for a young man. The following reasons are noted;—

- 1—It teaches responsibility and co-operation.
- 2—Teaches punctuality and regularity.
- 3—Teaches quickness and efficiency.
- 4—Teaches orderliness and habits of cleanliness.
- 5—Inculcates honesty and trains in business administrations.
- 6—Teaches obedience, and loyalty to system and institutions.

The only drawback to the work is that it is rather mechanical, with little opportunity for personal initiative.

5TH SEPTEMBER, 1932.

CHENGTU YOUNG MEN'S CHRISTIAN ASSOCIATION

A. J. BRACE

The real Young Men's Christian Association is not a building or a program of activities. It is primarily an Association of men and boys banded together to attain certain important objectives such as the desire and plans for growth in well-balanced, symmetrical Christian manhood, and to extend these ideals of self-development and Christian service to their men and boys throughout the world. In the words of the Paris Basis (first International Y. M. C. A. Convention, Paris, France 1857) the "desire to associate their effort for the extension of Christ's Kingdom among men".

Commencing in a prayer meeting with twelve young men led by Sir George Williams in England in 1844, then a young man of 18 apprenticed in a big business house, the movement rapidly spread to more than fifty countries. The second Association was organized in Montreal, Canada, in the spring of 1851, followed by the third in Boston in the fall of the same year while the fourth was New York in 1852. The Association began among students in China in 1895 while the city work began at Tientsin and Shanghai in 1899. The Chengtu Association was organized by Dr. Henry T. Hodgkin and R. R. Service in 1910. Mr. Yang Shao Chen becoming President, which position he held most creditably for twenty years. The writer came in the spring of 1912 (Revolution year), and has served the Chengtu Association since then, his full time being given through the generosity of the Canadian Methodist Mission, now the United Church of Canada, in affiliation through its Chinese Conference, with the Church of Christ in China. This unique relationship is right in line with the genius of the Association, which is inter-denominational and international.

The management of the Association is entirely in the hands of Christian Church-members. The membership is divided in active and associate membership, the former being Christians and the latter being recommended as men of good character. A Board of Directors of twelve men, all Christian

Church-members are chosen by the active members from the communions in a city, and the control of the entire work is vested in this Board of Directors. In Chengtu the twelve directors represent four different churches. All the secretaries are Christians and either members or catechumens of the various churches in the city of Chengtu. Vital relationship is maintained with the churches through many activities, but primarily here by the Association cooperating in a very definite way with the Szechuan Christian Council representing all the churches. An experienced secretary of the Association gives half time to the S. C. C. while the organization has office space and equipment in the Y. M. C. A free of charge, and every effort is made to coordinate and stimulate the Christian program of the churches through this interdenominational institution which is not a church but a servant to the entire Church of Christ.

Rev. Donald Fay, M. A ; B. D. has recently been called as first Chinese General Secretary of the Chengtu Association, and has commenced his work under very favorable auspices. He comes with a wealth of experience, and equipped with a fine Christian training. He has natural qualifications for the position and from the start stressed the Christian work in the program, and meets with the ten secretaries for Bible study, prayer and communion each morning. He is assuming general administration, with particular responsibility for staff, Religious and Educational work, while the writer assumes Secretarial Training, Student work and the Financial secretaryship of the Association. A new department of the local work, dormitory service, has proved productive in revenue and membership. This new financial increase made possible the planning of a larger budget and the calling of a Chinese General Secretary. The entire budget is raised locally, and only the foreign secretary's salary comes from outside sources. Following is the operating budget for this year ;—

<i>Receipts</i>		<i>Expenditures</i>	
Gymnasium and shop rentals	\$3732	Salaries-secretaries teachers-servants	\$6400
Interest on property	1680	Gen. Bdg. Administration	2400
Dormitory rentals	1800	Membership (bathroom etc)	1500
School fees	800	Rel. Ed. and Phy. Depts.	2200
Membership and Subscriptions	4500		
	<u>12,512</u>		<u>12,500</u>

In the \$5000 raised last year for membership and subscriptions foreign friends contributed just over \$500 practically 10%. Excepting this item all funds are raised from Chinese sources.

Among the activities promoted and reported for last year may be noted;--

Seven weekly Bible classes with total attendance of 2020;

Motor Mechanics, Bee Culture and Night Schools enrol 230 students;

Better Homes campaign brought 300 in attendance on Father and Son meeting, and Husband and Wife conference;

Extension classes and work for boys out from building in ten places with total attendance of 3700;

Indoor games over 11,000; outdoor games, over 8,000;

Baths, hot and cold showers, and tub 10,800;

More than 200 volunteer workers on all committees;

Cooperation in Student Summer Conferences and Dr. C. Y. Chen's.

Evangelistic Workers Conference and follow-up work.

SUGGESTIONS FOR A FUTURE PROGRAM OF THE COMMITTEE ON HEALTH PROMOTION

Mr Lincoln Zee, National Christian Council

It has been extremely unfortunate that for the past few years the Shanghai Council on Health Education should cease to be active on its field of work as the leader of health promotion in China. The spectacular accomplishments of the Council cannot be underestimated. What little health knowledge is found in the mind of the Chinese people must be credited to the zealous efforts of its leaders and the large amount of literature it produced. I am sure that the public, both within the church and without, is missing it, although its publications are still largely the only health material available in China.

The Council under Dr. W. W. Peter had many-sided activities. He touched on almost every possible means as listed in his "Broadcasting Health in China." The National Christian

Council, as its trustee, has not yet seriously begun to make an effort to revive its work or to develop it on the line that the N. C. C. may think fit. The Committee on Health Promotion has only been recently organized. Whether it is possible or advisable for the Committee to follow the lead of Dr. Peter is open to question. My suggestion is to have a program simple but workable. We must drive some fundamental health principles deep into the heads of all before we can go on elaborate lines; and to do it, we must depend upon a large number of local leaders.

1. The Church as a Center of Health Education

It is unnecessary to reiterate the need of an organization as the center of health education in China. With everything in chaotic conditions and the Government unable to fulfil its professed duties, what should be done must be undertaken by some private institution. There is none better than the Christian Church, with her background of Christ's mission of healing and the already existing medical works. It is true that much has been done by the local churches such as occasional health campaigns or child health exhibits. But there is a lack of concerted and coordinated movement which will enable the Church to bring to bear the greatest influence on the community. In other words, we should make every church a nucleus of health influence and every Christian an example of healthy body and mind. To achieve this, of course, will mean a work of many years, but we may begin with several simple methods.

Emphasis In Five Year Movement

As the Five Year Movement is making its headway with a very comprehensive program, it may profitably include also the promotion of health. A healthy body is hardly less important than a healthy mind. The Committee should ask the Executive Committee of the National Christian Council to advocate the promotion of health in the Five Year Movement in the same manner as literacy and evangelism. I believe that the churches will be interested in health problems through this channel more readily than any others.

Cooperation Of Christian National Organizations

Most of the members of this Committee are representatives of Christian National Organizations. It will be very easy for them to use their influence in their respective bodies to work

out each a suitable program for its own use. Very often the general public is more easily affected by the action of a Y. M. C. A. or a Y. W. C. A. or an individual doctor or nurse than that of a church. The Committee, however, should help as much as possible in such activities.

A Simple Health Program For Churches

For our own constituents we should especially give them a simple and good program. Elsewhere in this paper, I have drafted for your consideration an outline of health activities for a local church. I believe the pastors and active members of local churches can do a great deal if they know how. It will be interesting to note that according to the statistics of the West China Council on Health Education, 56% of their tracts were sold to pastors in 1930 and 51% in 1931, while the doctors teachers and nurses purchased the rest.

2. Cooperation with Government

Since the establishment of the Ministry of Health, later the National Health Administration, the Government at least has made a good start. What the Government says must have more weight than a private organization. But under the present circumstances, we all know that little can be accomplished by it. So I would suggest that we do as much as we can to broadcast the ideas advocated by the Government and to adopt its programs in Christian schools and communities.

Avoidance of Duplication

At the same time, however, we should have some understanding with the Government that such duplication of the publications of the Council on Health Education as they have made so far should be avoided. Dr. Peter was responsible for the production of many of the Government ideas, so far as public health is concerned. It will be very embarrassing to everybody when the Kwang Hsueh Publishing House handles two sets of child health posters produced by two different organizations but almost identical in contents.

3. Literature

With regard to the literature of the Council on Health Education, the Chairman of the Editorial Committee will lead the discussion. In general the questions are:

- a. Does the present literature of the Council on Health Education need revision?

- b. If it does, what new emphases should be laid?
- c. Standard sets of exhibit and campaign material.
- d. Lantern slides and films.
- e. Editorial help and expenses.

4. *The Training of Local Leaders*

Without local leaders to carry the work on, no program, can be but in operation with success. Of course to do the training particularly for health work will need a school or some special institute which will mean elaborate preparation and large expenses. What I have in mind is to put some simple ideas across to the present local church leaders on the field. I think we can very well utilize the various church gatherings that are being held very often in many places, to spend part of their time on health problems. Dr. Tsui told me that the Five Year Movement conference at Lintsing spent an interesting three hours on the little bit of material I prepared for them. If more time could be spent and better arrangement can be made for such conferences, very good results can be achieved.

AN OUTLINE OF HEALTH ACTIVITIES FOR A LOCAL CHURCH

1. Organize some church members into a Health Committee and make them responsible for all the health activities of the church.
2. The church and its surroundings should be kept in sanitary conditions under the supervision of the above committee.
3. Take one or two weeks each year as Health Weeks preferably the weeks beginning with May 15th and December 15th when the government is having its semi-annual health campaign.
4. In these Health Weeks, either one or all of the following subjects may be emphasized:
 - a. Contagious diseases
 - b. Child health
 - c. Personal health
 - d. Community health
 - e. Any particular disease, such as tuberculosis, cholera, etc.
5. The church may put up during these times an exhibit with the material of the Council on Health Education and it

may also secure the students of the schools to prepare slogans, posters and paper models,

6. A sermon on health in relation to God should be given.

7. There should be at least two public lectures on the subject emphasized by one or more medical men (if not available by laymen with the lecture texts of the C. H. E.).

8. Persuade all church members to take this opportunity for a thorough house-cleaning.

9. Start the younger members and the children of the church into a "Kill the Fly" or a "Street Cleaning" movement with some sort of prize for encouragement.

10. If possible, there should be a physical examination for all church members and advice should be given in case of any defects.

11. Early in the spring, a free vaccination for small-pox should be given to all the church members who are in need of it and, if possible, this should extend to the general public. Systematic vaccination is in expensive.

CHRISTIAN MEDITATION.

(Continued)

KARL LUDVIG REICHELT.

In speaking of meditation, we ought to mention just briefly the simpler and the more advanced and difficult forms of meditation. In the simpler form we think of the common way of getting down to quietness in the presence of God in order to think through the problems and questions which at a given time present themselves most urgently to us. Think them through prayerfully, waiting for guidance and illumination from above. Great blessings are received in this way.

The other kind of meditation may best be described in the Biblical term "Waiting upon the Lord." That is to say we do not enter the silence filled and heavy-laden with problems and questions. On the contrary, before this form of meditation can be carried into effect we must get rid of all the burdens, we must become empty, filled with the one desire to hear and to understand the messages which God is sending out to the world

generally and to us specially. Here we do not limit the sphere of thoughts and inspirations to one or two specified problems. The Holy Spirit has full and free flow, there is a boundless sphere of impulses, visions, intuitions and inspirations. Here if ever the mighty promise from I Cor. 2.9 holds good "Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him."

But is it not dangerous to launch out upon such a course, an ocean so boundless? Is it not safer to stay in the narrow harbour? To think the thoughts which first have been thought out by others, to put the thoughts in the same terms as our forefathers did? Is it not so that people who launch out upon this course very often will lose balance and end in hopeless confusion and misery? Many people think so, and consequently they dare not make the start. You will find them permanently drifting to and from the well-known anchoring places in the narrow harbour. They never get a view of God's boundless ocean, never get their minds and thoughts purified and refreshed, enriched and illuminated by the open sea-shore by the unrestricted communion with God.

It is true: If we go into meditation in a disorderly way and fail to live up to the great principles and conditions of the real Christian meditation then the whole thing may become a failure and we may become lost in self-deceit and the treacherous labyrinths of our own chaotic sub-consciousness.

But this thing will never happen if we strictly follow the path so clearly described in the New Testament. Let us take the Scripture passage just mentioned, Ephes: 3. 14-21. The first principle is that Christ dwells in our hearts by faith, that we have the living Christo-centric faith which opens the gate to the Heavenly realm and to our Heavenly Father, that faith which is closely connected with the forgiveness of sins in the precious name of Jesus Christ our Redeemer, the living faith which shines forth in a sincere endeavour to walk in the light.

The second condition is that we are rooted and grounded in Love. And this means much more than speaking some loving words and doing some kind acts. It means that we surrender ourselves to God. It means that we take all which is within the sphere of God's Love, humanity, the whole creation, the whole Universe into our heart. If we are rooted in this love then we are safe, and meditation will bring us unspeakable blessings.

The third condition is stated in this way: "That ye may

be able to comprehend with all saints." This is the principle of organic connection with the communion of saints in the broadest meaning of the word. In the Epistle to the Hebrews the same thought is given thus: "But ye are come to the innumerable company of angels, to the general assembly and church of the Firstborn." It is essential to fruitful meditation that we consciously know ourselves linked up with the visible Church Family here on earth, among all nations and tribes. But not only with the visible church with whom we can communicate in an external way. We must also remember the higher circles, the whole wonderful host of saints, of angels and archangels, the heavenly principalities, powers and dominions. We are linked up with them through the One, the Christ. Here is the wonderful thing about Christian meditation; in one sense you are alone, Oh, so perfectly alone, when you first launch into the "breadth and length, the depth, and height" of God's boundless ocean. In another sense you experience first in connection with Christian Meditation the most sublime companionship, especially after you have taken the first step. Never before did you to such an extent realize the reality of the Communion of Saints. But you get still more. You come into touch with the whole creation, with humanity, with all its tribes and nations, all its different cultures and civilizations as never before. You realize that this all belongs to you and you to that all. And in a flash of unspeakable bliss and rapture do you see the Kingly relation between yourself, Christ, God and Cosmos as it is stated in so masterly a way by St Paul in I Cor. 3. 21-23. "For all things are yours . . . the world, life, death, things present or things to come, all are yours and ye are Christ's and Christ is God's". This is, to use a modern word, to wake up to a real Cosmic Consciousness.

Out of such experiences may we get a clearer understanding of the wonderful compassion which characterized St Paul in his relation to nature. Read the classical portion of Romans 8. 19-22. Compare also here his attitude towards men as it is stated in Col. 1. 24-29 "Everyman, everyman," it comes again and again like the chorus of a hymn. What an aim, what an inspiring thought in our dealing with men: "That we may present every man perfect in Christ Jesus." The real Christian meditation is not an unfruitful indulgence in sentimental joys and Utopian dreams. It involves a tremendous dynamic, a driving, compelling force for unselfish service in the Kingdom of God. It is the quiet schoolroom at the feet

of the Master where God's children are trained for service on the earthly plan, and also prepared for the higher plans to which we shall in due time ascend. It is the Holy Place where the Master Himself in his own time will introduce us to the special groups of angels and archangels with whom we are providentially linked up from eternity. Compare St. Luke 12. 8.9 "Also I say unto you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God, but he that denieth me before men, shall be denied before the angels of God."

Introduced by the Master Himself this makes the thing safe and secure. We do not rely upon a medium, we do not go to seances, we do not depend upon occult exercises. "Confess" introduced by Jesus Christ. Oh, what a privilege! In such a company we may afford to live and work, struggle and fight, under the most trying conditions. May we "together with all saints comprehend what is the breadth and length, the depth and height and know the love of Christ, which passeth knowledge: that we may be filled with all the fullness of God."

THE GOSPEL TRACTS PUBLISHED BY THE CANADIAN MISSION PRESS

It may not be inopportune at this time when the news has come of the decease of The W. China Religious Tract Society to draw attention to the select and very useful list of evangelical tracts which the Canadian Mission Press print and sell in Chengtu. One often wants a bunch of tracts in a hurry. There is a sudden call for a mission or a journey, special meetings are unexpectedly arranged where tracts are needed: or some pastor writes for a parcel at short notice and, besides the supplying of local general needs, it is here the Press performs a genuine service to the missionary body, for their issues are always on hand. No work need be hindered or delayed when we can call on their help in this way. We know, of course, that it sends out many other tracts on health and hygiene, all very good and in their way very necessary, still the Press Managers are to be

complimented most in our opinion in keeping to the front in its work the production of these evangelical leaflets so indispensable to the religious needs of Szechuan. We preachers, pastors and tract distributors are more than grateful and hope that in future whatever be the stress of other work, they may not here grow weary in well doing. Indeed, would it not be an anomaly for an institution calling itself "A Mission Press" if it did not serve the missionary Community in printing gospel literature?

We should like to point out the gradation and fine suitability in its sheet publications.

1. What better initiatory statement of the truth and its claim on one's attention could be put into the hands of a raw heathen than Dr. Case's short treatise on "Ingratitude to God" (忘恩負義)? It grips the heart and sends an arrow into the conscience. A thoughtful man cannot read it and lay it aside with composure if he does not take heed to its counsel.

2. Succeeding it comes another called "Without Excuse" (無可推諉) to prevent the reader dodging or evading by any process of sophistry the facing of the vital question before him. The title is from the first chapter of Romans and the endeavor the same to shut up men to a belief in God as their Creator and Saviour. The way it does this elicits the surprise of the Chinese. When they read of the number of instances where the name of God is mentioned in their various classics they exclaim "ai ya, these missionaries know how to get at us".

3. With the logical inference left strong that men should serve God, a third tract shows what will follow if this is not done. This tract was written by request to fill a gap in the tract line. Its name is "Preparation prevents Calamity" (有備無患) and like that of the first is a common proverb.

4. To assist the anxious enquirer at this stage there follows another of Dr. Case's tracts because it is written so succinctly and so clearly. It has the apt title of "Heaven's Method of Forgiveness", (天法免罪) which on the face of it suggests that in contradistinction to man's method it is reliable. It states that the forgiveness of sin is wholly of God. Christ by His free grace brought it near to mankind by His life and work. It cannot be earned by human effort, which announcement, of course, is revolutionary to all Chinese religious thinking, for it is at entire variance to what they are taught by their priests. For this reason the tract is a very telling one.

5. "Line upon line, precept upon precept". The gospel story is now carried a little further in, "Peace Is Happiness" (平安就是福). The name is another "proverb" and in this case a happy one, for all who see it want to read it.

6. In all these tracts mentioned the Cross has ever been becoming plainer. Now the reader is purposely brought immediately before it as he peruses, "The True Meaning of The Cross" (十字架真諦). To soften any prejudice and remove any preconceived opinions against it Chinese analogy is drawn on and the meaning of the cross character in its structure and usage adopted by way of illustration. Slowly and naturally its reasonableness is shown, its necessity explained and its power made known.

7. The tract next in line is naturally on the, "The Resurrection of Christ" (救主復活證實). The most of it is a reprint of an article written by a C. M. S. preacher and which appeared in the pages of "Christian Hope". Its form takes that of a general gospel appeal, where the resurrection is accepted as declared precisely in the New Testament. Home spun theories and negations are avoided. The emphasis is laid on the fact itself and its divine evidential value. A story embedded in the centre of the tract powerfully reinforces its strength.

8. Now comes, "The Greatest Question On Earth" (天下第一問題). The question is, who was Jesus Christ? This is answered by Scriptural quotation and careful statement until He is shown to be The Saviour of the world and the Lord of life and glory.

9. The ninth in the series supplies a distinct lack in Christian literature. It is on the surprisingly neglected topic of "The Kingdom of Heaven" (天國主義). Even in West China it is rarely a missionary is heard to preach on the first announcement of Christ. Consequently native pastors too often have been found proclaiming in its stead some sort of utopian rule on earth preferably in China, which they think an essential to recommend their gospel. Men in the aggregate they imagine must be saved by a rehabilitation of the body politic. It is well therefore to have this tract as a reminder that there is a Kingdom of Heaven.

On the side edges of this tract are simple medical notes of general importance, on how to avoid infection and the contagion carried by insects and flies, etc.,

10. The tenth is a companion in style and size to the ninth. It has also a text in large characters on the top and medical notes on either side. Its subject, "Save Yourself And Save The Country" (救己救國) presents logical advice which serves as a wholesome corrective to the notion that other things apart from righteousness can exalt a nation.

11. "Be a new man" (改過自新) fits in appropriately to this counsel of No. 10. This tract like several others is a reprint of a Hankow production. The writing is well done, the reasons given convincing and the exhortation pithy.

12. "Jesus—the Saviour" (耶穌不是教主是救主) takes a new and striking line. The assertion is again and again emphasised that Jesus is not the teacher of a mere doctrine like others but first and last the Divine Saviour of men. Therefore He is over all, the One to whom men must look for deliverance from sin for beside Him there is none other. As the finish of a series the emphasis is properly laid on this point.

To missionaries conducting a forward Mission we have every confidence in saying that they could hardly do better than distribute in their order one of these tracts every evening. By doing so they should witness a cumulative power attending their work. For there are always a number of persons who attend night after night and these would gain a growing benefit.

However it must not be imagined that each of these tracts is not complete in itself. Every one may be used at any time or given to any person. All individually tell a full story. The way of salvation may be learnt in whatever sheet is chosen. The unique feature about them is that while each separately is a perfect unit it lends itself to this orderly adaptability.

The Press in addition stock a number of other highly commendable leaflets, the length of which is from 1000 to 1500 characters. A favourite is, "A Gospel Exhortation In Rhyme" (勸信福音歌). It is written by a Yachou Christian. "Arousing Words" (醒人妙言) comes from the stimulating pen of a Salt-Wells man. "Do Not Trust In Mere Speculation" (莫隨己意) warns of a danger that besets multitudes of Chinese. "The Story of The Conversion of Han Hsien-Chi" (韓升之傳) a late C. I. M. pastor at Kiungchow is a rare biographical sketch reprinted from the pages of "Christian Hope". "How A Christian Slave Won His Master", (黑奴化主) is a true story full of pathos and moving power. "The Universality of Heavenly Truth" (天道不分中外) no one should miss buying and distributing. The title is an adapted well known saying. The mere sight of it at once disarms prejudice and gives a strong impulse to read it, which is done with a genuine smack of the lips. The Reds, however, dislike it: they cannot answer its assertions.

Finally the attention to the general tracts may be called to two of the story type. The two are contrastive and mutually complementary. One tells of "The Power of Love" (愛子力量);

the other of "The Certainty of Retribution" (實在有火). Here the Divine Love and the Divine Wrath are both told as they ought to be.

Now this description of the Press Tracts is not an advertisement, neither is it inspired even indirectly. So we do not give any list of all that is sold. That is the Manager's business, not ours. The purpose here is to indicate to tract distributors what they may obtain at the Press. Many do not know and, therefore, do not do the amount of distributing they should. Indeed a surprising number of excellent people never think of giving away tracts. They are ready to give alms to mendicants, pills to the sick, teach English to all and sundry but never what may bring light and life to the immortal soul. And we know of Chinese pastors in foreign pay who feel ashamed to go on the streets armed with a sheaf of Christian literature. Strange but true. There is no doubt that direct preaching is the most fruitful of all methods of winning men but where one can hardly begin in this way to touch the fringe of China's teeming population surely this is the next method of reaching the largest number we can. If we fail here we cannot blame the Press Manager. Personally we occasionally give him a word of criticism. Two years ago we had reason to call him to book over the disgracefully thin paper he sometimes used but have seen none of it now for over a year and trust he will continue to use the better quality if for nothing else than to recommend the high class literary material he prints thereon.

A TRACT DISTRIBUTOR.

CHUNG HUA SHENG KUNG HUI

Meetings for the representatives of the pastorates of Paoning, Kwangyuan, Pachow, Ch'ien-fu chang, Nanpu, Ying-shan, Shunking, Kwangan, and Ioh-chi were held in Paoning in June.

A ten days' Bible School was attended by 40-50 pastors, evangelists and church workers. The Rev. James Fu gave lessons from the prophet Amos. The Christian home was discussed, under the leadership of Mrs. Mowil and the Revs. C.H. Parsons and G. T. Denham, while the pastors heard lectures on 'The Truth as it is in Jesus' from the Rev. A. M. Stibbs. Bishop

Ku closed the morning sessions with a series of addresses on the Pastor's responsibility, giving much help to his younger brethren from his long and varied experience. Each afternoon there was a discussion on the Five Year Movement, which was warmly taken up by those attending. Each evening the Rev. A. F. Lutley showed beautiful lantern slides of Palestine. On Sunday June 19th, the Rev. Ren Tseh Uen of Nanpu was ordained. Owing to the illness of the Rev. C. H. Parsons, the Rev. G. T. Denham preached the ordination sermon taking as his text that already selected by Mr. Parsons, "Take heed to thyself, and to thy teaching".

The following week was occupied with sessions of the Northern sub-Synod, attended by 47 delegates from the parishes. A good deal of time was spent in discussing ways and means of remedying illiteracy amongst church members. Much thought was given to the question of self-support, and how to make the extremely limited staff fill the all too-many vacancies. Reports were read of the General Synod held last year in Hangchow, of the Women's Missionary Service League work in the diocese, and the Shensi home mission work. It was decided that Mr. Liu Hsiang Dju, who graduated from the University this summer, should be appointed Principal of the Paoning Middle School, and that the Synod Evangelistic Band should visit Kiencheo in November. During the latter part of the week, Quiet Days were conducted by Bishop Song and the Rev. James Fu of Yunnanfu.

The Rev. Ts'ai Fu Ts'u also gave an account of his evangelistic tour during the past year. He had felt led to resign his salary, trusting to the Lord to supply all his needs. If any offer him money, he refuses to accept it. He only receives that which is sent to his friends in Pachow who act as his treasurers, or who send it to some subsequent place that he is going to visit. He has dedicated himself to the work of preaching the Gospel in all the county towns of Szechwan. He generally first holds some meetings with the Christians, and then preaches to the unconverted on the streets, and also tries to visit the beggars in their common dwelling, and says that almost every time he has found Christians among them. On his journeys he has had some remarkable deliverances from real danger. Once he failed to get a passage on a boat, but later heard that the boat was wrecked, and at least half a dozen people were drowned. It was specially cheering to hear of so many out of the way places, unvisited by missionaries or other workers for years, where he found Christians true to the Lord. In the mountains

beyond Suiting he came to Ch'in-chi-chang, where the church has been closed since the persecution of 1926; but an old Christian woman of over eighty he found went there every Sunday and prayed there by herself. She tried to keep it as clean as possible, and pulled up the grass in the courtyard. After some years, another Christian came and joined her, and now over a dozen people meet there for worship. Near T'aiping, at Miao-po-chang, he found a Christian the only believer in a radius of several hundred li, who kept the Sabbath, and was zealous in preaching. He told how floods came, but his property was uninjured. Brigands robbed him, but later returned what they took. Mr. Ts'ai visited Taning, near Kweifu, and the large market of Taning-chang, which consists of a straggling street nearly 10 li in length, where there is a natural salt spring from which the water is diverted through 160 pipes and conducted to the places where the water is evaporated, and the people of the place all depend on this salt as their means of livelihood. Here he found two Christians of former days.

On June 27th, a school for teachers in this district was begun, under the leadership of Miss Mannett, assisted by Miss Wu Shiu Hsin, B.Sc, and Mr. Liu Hsiang Dju, B.A. Bishop Song conducted daily morning prayers. The lectures on consecutive methods of Bible teaching and Hygiene were much appreciated, as also Mr. Liu's talks on Child Psychology, and Miss Wu's lectures on silk-worm rearing, poultry keeping, tree planting, and other kindred subjects, which those present asked might be printed.

The gatherings closed with a four days' missionaries' conference, attended by some 30 missionaries in this district. The daily devotional hour was conducted by the Rev. A.M. Stibbs, whose addresses on 'Christian Discipline and Discipleship' will not easily be forgotten by those privileged to hear them. Informal discussions took place on various practical matters connected with the work which had been sent in beforehand. The series of gatherings closed on Thursday July 7th with a celebration of the Holy Communion in the Bishop's Chapel.

The Paoning Theological College is to be re-opened next year, and a school for Biblewomen at Suiting, similar to the one conducted at Mienchow. Similar conferences will, D.V., be held at Liangshan in November for the pastorates in the Eastern part of the Chung Hua Sheng Kung Hui diocese, and prayer will be valued for them.

MRS. N. J. AMOS, CHINA INLAND MISSION.

“ His servants shall serve Him, and they shall see His face.” It is hardly likely that Mrs. Amos had any presentiment of the near fulfilment of this gracious promise, but it is remarkable that it was much on her heart during the last weeks of her life on earth; and yet it may be that the experience of drawing near to the shadow, when she so narrowly escaped drowning as the result of a bus accident less than two months before her death, had given her an inner light that even she herself did not fully understand. At one of the meetings which were held at the Kwanhsien Hills, and in which she took a most acceptable part, she spoke of death and the entire absence in her mind of any fear of death. She could say beforehand, from a deep experience of the verity of the words: “O death, where is thy victory? O death, where is thy sting?”. She had quoted not long before some words of Dr. F. B. Meyer that a shadow could hurt no one; and it is simple truth to say there was probably not even a sense of shadow as she passed the border line that separates death from LIFE.

Mention may be made of three features that characterized Mrs. Amos' life as a missionary. First, she had an almost uncanny gift of penetration, and cherished a wholesome unkindness for anything in the way of sham or unreality; nor did she hesitate to unmask these, and was sometimes, accordingly, misunderstood. She had clear, strong convictions, and it was difficult for her to have patience with vacillation or fence-sitting. Second, she early evinced a remarkable facility with the Chinese language, and she had already acquired great fluency in its use. Third, she loved “to speak of the Glory of His Kingdom, and talk of His Power”, either with fellow missionaries or with the Chinese women who mourn her loss, perhaps more especially with the latter. It was her delight to get an interested woman in quiet surroundings, and bring out for her from the Word, treasures new and old. She had the joy recently of seeing her serving woman, who had hitherto been almost antagonistic, make definite confession of faith in the Lord Jesus Christ for salvation.

Mrs. Amos came to China from Toronto as Miss Atkinson in 1925, and after the usual period of training at Yangchow

was appointed to Szechwan. The "evacuation" provided the opportunity for a happy wedding ceremony, and subsequently she returned to the Province with her husband—to Chengtu for a time, and later to Kiungchow. When appointed to the latter station she shared with her husband his misgivings about going, and she had the joy later of sharing with him also the assurance that God has blessed their united witness in that place.

A life of happy, fruitful service has, as we see it, been cut short all too soon. The plague of cholera, which had been raging in many parts of China throughout the summer, laid hold on Mrs. Amos, it would seem with peculiar virulence, and in just over twelve hours from the inception of the attack, to her the promise on which she rested became tenseless: she was seeing His face. Every precaution had been taken. She with all the other missionaries had been inoculated before coming to Chengtu from the Hills. By a gracious providence Dr. Jeffrey and Miss Fritsch were staying here at the time of the attack, and their devoted attention was supplemented by a prolonged visit from Dr. Wilford of the Canadian Mission. No means taken, however, seemed to have any effect on the course of the disease, and our sister passed away in the early morning of September 3, conscious almost to the last.

A service was held at the C.I.M. church, when the Chinese Christians were present, Bishop Mowl kindly conducting this and the service at the Foreign Cemetery outside the South Gate. The funeral was on Saturday, and on Monday, while the flowers on the grave were still fresh, little Esther Olive, seventeen months old, was enjoying with her mother the beatific vision.

While thankful that we do not often have to mourn the loss of so young and useful a life, we are not the less shrouded in baffling mystery. What strong consolation we have in the fact that "as for God His way is perfect", and the apparently incompleting life is not best symbolized by the broken column in the churchyard; rather do we think of the completed pillar in the temple of our God. Our hearts go out to our brother and his two motherless bairns; "our God is able and He will" work out for them all His gracious purpose.

J. R. S.

THE GOODLY FELLOWSHIP.

Here is a book by Miss Phyllis L. Garlick (Highway Press 2/-) which is Church History, for it tells of all the salient factors in the development of the world-wide church; and which is a vivid presentation of the growth of missionary endeavour from the time of the Apostles to the present day.

The brief, pointed biographies of little-known missionaries and leaders make the book most attractive. The chapter on the "Saints of the Western Isles" with its thrilling stories of Patrick, Columba, Aidan and others is certainly one of the best epitomes imaginable of that wave of Celtic Christianity which swept back into England from Ireland and the North in the 7th century.

The catholicity of the book is one of its greatest charms. Loyola and Francis Xavier, Thomas Bray and John Wesley, all shine out from its pages as prophets and heroes moved by one single purpose and united in one unceasing enterprise. Here are Greek, Roman, Celt and Teuton in a fine procession of continuous endeavour—a "Goodly Fellowship" indeed and the book is brought right up to date with Apolo, Kagawa, Azariah and Gandhi.

To anyone who is on the look-out for a simple, yet thrilling text-book on the history of the development of Christianity we heartily commend this little book. There is an excellent bibliography for further study and a good index which add greatly to its practical value.

F. B.

CHUNGKING NEWS ITEMS.

The Rev. Wesley Morgan, Fowchow was a visitor in town early in September seeking dental attention.

Dr & Mrs D.C.Graham and their two girls left for Suifu en route for Chengtu early in September.

Mr I.H.D.Findlay of the N.B.B.S. arrived in Chungking on Sept. 7 after spending the Summer months in Shanghai, where he went for medical attention. Mr Findlay was forced by illness to delay at Hankow on his way up river. He was in the hospital there for some time.

With all the Chungking people who were at Omei back in Chungking and the last families coming down from Chungking hills, the foreign community begins to assume its natural aspect. Much energy and enthusiasm is in evidence.

Mrs Curtis, accompanied by Miss Whitlow and Miss Young left late in July for Shanghai. At the same time Mr & Mrs Urech passed through Chungking from Chengtu, leaving for Shanghai by the same steamer. Miss Whitlow has returned to Kiangtsing where Miss Laird is expected to join her in the near future. Miss Young has gone to her appointed station at Suifu.

Word from Shanghai late in August was to the effect that Mrs Curtis was slightly better than she was on leaving Chungking. A telegram came at the end of the month however saying that she had taken a turn for the worse and the doctors gave no hope. Mrs Curtis went to be with the Lord on August 31st. The sympathy of all is extended to the C I.M. friends in their sorrow and loss.

Miss Dorothy Kirton made a successful convalescence at the home of Mrs William Sheridan. She left at the beginning of September for Liangshan. Miss Kirton is to be married on October 1st at Suiting.

Miss Bessie Hollows, treasurer of the W.M.F.S, for China, who has been spending the summer at Mt. Omei, passed through Chungking en route for Shanghai, giving it as her verdict that Szechuan is a wonderful Summer Resort.

Miss Viola Miller arrived early in the month from Tze-chow where she has been spending a few months assisting in the

work there. She brought with her seventeen students for the school of nursing which was opened on September 12th.

Miss Wells has had a pleasant summer at Omei. At present she is at Ding Gia Ngao holding a Bible School for Women.

Dr. Piper of Syracuse University, who has been in Szechuan for the past few months, left recently for Peiping. Before leaving Chungking he showed at the M.E.M. Hospital for Men some of the moving pictures he had taken during the summer. It was interesting and enlightening and the audience felt that they had received a very special privilege.

Dr. and Mrs. Manly, who have resided among us for the past year, have left for Chengtu. While here, Dr. Manly rebuilt the Women's Hospital. Mrs Manly taught in the Girls' School. Our good wishes go with them to Chengtu.

Mr. Howard Veals has made a short trip to Fowchow and a longer trip to Chungchow. Mr George Rackham is planning an itinerary to Lan Chwan.

Dr. E. F. Allen escorted his daughters Janet Joy and Florence to Chengtu where they are to commence their Secondary School studies in the Canadian School. Barbara Jones is also commencing her High School course there. They will be missed in Chungking where they were known as "THE THREE GOOD GIRLS"

Chungking has a new city market. Due to the street widening projects many vendors were driven from their accustomed places of business. The city opened a space for their operations. Visitors to the market are delighted with the cleanliness and with the management in general. After the rush of the morning's trade is over, the whole square is subjected to a clean wash-up. If visited at this time a very favourable impression is received

MARTEA J. COUTTS.

WEST CHINA
BORDER RESEARCH SOCIETY

PROGRAM OF OPEN MEETINGS
1932-1933

Oct.	15	{ Buddhist Mysticism } Chinese Temple Architecture (<i>Illustrated</i>)	Dr. Reichelt Dr. Prip Moller
Nov.	5	The Badi-Bawang	J. H. Edgar
Nov.	26	A Survey of Endemic Goiter in Kinchuan District with notes on the geologic and ethnologic factors and meteorologic conditions. (<i>Illustrated</i>)	S. H. Liljestrand
Dec.	17	An Excursion into Nosu Land (<i>Illustrated</i>)	F. Dickinson H. J. Mullett
Jan.	7	Chinese Medicine-Acupuncture (<i>Illustrated</i>)	W. R. Morse
Feb.	18	W. C. Union University Beginnings	J. Beech
Mar.	4	My Omei Pilgrimage (<i>Illustrated</i>)	D. L. Phelps
Mar.	25	The Revolution of 1911-12 in Szechwan	S. C. Yang
Apr.	8	Some Missionary Experiences on the Indian and Tibetan-Chinese Borders	J. Neave
Apr.	22	A Year's Research in the Department of Physiology and Pharmacology (<i>Illustrated</i>)	L. G. Kilborn
May	6	A Study of Chinese Music	C. Blanche Brace Charles Chiu

Through the courtesy of the Medical-Dental Faculty lectures this season will be given in the Lecture Hall of the W. C. Council on Health Education. This hall is equipped with blackboard, lantern and epidioscope; and is fitted with window shades making possible day-time illustrated lectures.

Meetings will be held Saturday afternoons punctually at 3 o'clock unless otherwise announced.

Messrs Emmons, Burdsall, Yang and Terrence Moore of the "Kung-Ka Expedition" are expected to return in late Fall by way of Chengtu, and have agreed to report at a special meeting of the Society.

EXECUTIVE COMMITTEE

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UNIVERSITY BOOK CLUB

JUNE-SEPTEMBER 1932

The List of recent accessions:

Author	Title
Tsao	Dream of the Red Chamber
Eckstein	Noguchi
Compiled	World's Great Detective Stories
Christie	The Mysterious Mr. Quin
Holmes	The House Round The Corner
Farjeon	The Nine of Hearts
Green	The Leavenworth Case
Smith	Kamongo
Nevinson	Goethe, Man and Poet
Stong	State Fair
Elizabeth	A Buried Treasure
Difmars	Strange Animals I Have Known
Thorndike	The Devil in the Belfry
Dorsey	Man's Own Civilization
London	On the Makaloa Mat
Parrish	Loads of Love
Waugh	Leap Before You Look
Berssford	The Next Generation
Phillpotts	The Broom Squires
Lowndes	Love Is a Flame
Royde	Incredible Tale
Asquith	The Duchess of York
Chapman	The Weather Tree
Hull	Heat Lightning
Baum	And Life Goes On
Gibbs	The Golden Years
Marie	Education of a Princess
Clemens	My Father Mark Twain
Tarkington	Mary's Neck
Eddy	The Challenge of the East
Crofts	Mystery in the Channel
Untermeyer	Modern British Poetry
Phillpotts	Found Drowned
Young	William

Wallace	A Liberal Education in a Modern World
Jones	The Christ of the Mount
Adams	The Crime in the Dutch Garden
Orczy	A Child of the Revolution
Kagawa	The Religion of Jesus and Love the Law of Life
Barry	Christianity and the New World
Jones	A Preface to Christian Faith in a New Age
Jones	Pathways to the Reality of God
Kagawa	New Life Through God
McGiffert	A History of Christian Thought
McGiffert	Jonathan Edwards

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