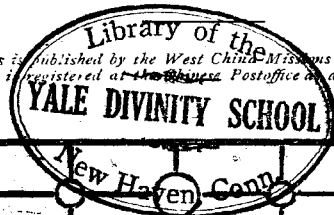


v. 40 (1938) C THE *2nd Dec. no.*
**WEST CHINA
 MISSIONARY NEWS**

Build with 1/29
 JANUARY 1938

	<i>Page</i>
Resolution - Conflict - Revolution	Frank A. Smalley 1
Physiology, Ideology, Theology, - 1938 - - - -	Editorial 5
Geological Horizons in West China	Daniel S. Dye 8
Sunday in Tatsienlu - - -	Tibetan 14
The Theological College Reports	Mrs. Muriel J. Brown 16
Progress - - - -	Frank A. Smalley 17
Burnett Hillman Streeter - -	Miss Irma High- baugh 19
Homes Work in Rural China -	Mrs. Alice W. Lindsay 21
Book Club Accessions - - -	T. Edgar Plewman 22
1938 World Peace or World War?	Earl Willmott 25
What Shall We Do About Japan?	Correspondent 30
University News - - - -	Mrs. Marie Hoffman 31
Chungking International Red Cross	- - - - 33
The West China Missionary News	Mrs. Gertrude Best 34
Chengtzu City News - - -	Douglas Sargent 36
West China Union Middle School - Announcement, - - -	Jean Stewart 37
Chungking News - - - -	W. Henry Davidson 38
Correspondence - - - -	- - - - 39
What Union University Students Study - - - -	Thomas Cook 40
"Praise is Comely" - - - -	

*The News is published by the West China Missions Advisory Board
 and is registered at the Postoffice as a Newspaper.*



RECENT PUBLICATIONS.

SPECIAL EFFORT!

By request of the N.C.C., Shanghai, we are co-operating in the issue of a bi-monthly publication in form of pocket-size 8-page booklet. These are definitely helpful and stimulating messages for the present time, under the editorship of Dr. Miao (C.C.E.A.). We are reprinting these excellent booklets as the copy reaches us and on request will supply free of cost in limited numbers to evangelistic workers.

CHILDREN'S STORIES

For use in Religious Education work. This is a small book containing thirteen stories. Whilst primarily prepared for use in children's worship and having teaching that relates itself to the S. S. Lesson for the day (C. M. Press publications), these stories are interesting and useful for any children's gatherings when a religious atmosphere is desired. Per copy 5 cents

MASS EDUCATION PRIMER No. 2.

The second volume of the Mass Education Primer gotten out by the C. M. Press is now in press and will be available in a week or two. Price per 100 \$4 00

THE EXPECTANT MOTHER AND HER CHILD.

Mrs. C. A. Bridgman.

Also a translation by our Literature Department. This book covers pre-natal care of the mother, baby clothing, cradle and dietary. This book should be of great value to expectant mothers. Per copy, 30 cents.

A BOOK OF PRAYERS

A selection of prayers in Chinese for varied occasions--in the home, school, public gatherings, the hospital, etc. Translated by Rev. W. R. Shiao, M. A. Per copy, 10 cents.

GOSPEL STORIES IN COLLOQUIAL.

Lessons 75 to 95 are included in the book just issued. Per copy, 8 cents.

NEW TRACT ISSUES.

New Attitude to Life, Co-operation, Women and the New Life Movement (in rhyme), are the titles of three simple language tracts for women. Per hundred, 20 cents.

1938 MONTHLY CALENDAR.

Twelve sheets illustrated with Mrs. Kitchen's pictures, and with texts in both English and Chinese for each month. Good for presentation to students who have some knowledge of English. 5 cents each, per hundred \$4.00

OTHER TIMELY ISSUES.

1938 Chinese sheet calendar. Stresses as keynote the Christian interpretation of the New Life Movement. Very pertinent and practical, per hundred, 80c

New Testament Catechism. By J. Davies. Tsingtao (American Presbyterian). Recently met with very favorable reception down river, and is now being issued here for West China use. Per copy, 5 cents

Outline Scripture Texts. Fine for handwork. Can be colored by junior or kindergarten grade students. Per hundred, 25c

CANADIAN MISSION PRESS

Chengtu - - - - - West China

THE WEST CHINA MISSIONARY NEWS

Vol. XL

1938 JANUARY

No. 1

RESOLUTION—CONFLICT—REVOLUTION

FRANK A. SMALLEY

If there is any connection between broken treaties and broken New Year Resolutions—between world conflict and the struggle of the individual with himself why must we try to think geographically and try to keep up-to-date with the swiftly changing kaleidoscope of world affairs in order to come to some general conclusions? Is it possible to make a fresh study of the local in order to get new light on the remote? By using this method we get to know quite a lot about some of the remote stars—but the stars, in spite of their tendency to hide themselves in the mists, are not as shy as man is, so we must avoid old methods of approach. Incidentally, if we wish to put up a warning board for ourselves at the beginning of a new year we might write on it "Beware of former methods of approach which have many times proved unsuccessful!"

Our method starts with laughing at ourselves: this will save us from getting morbid and assist us in being as objective as possible. Most of us know that the trouble with New Year Resolutions is that they are generally wrecked on the rock which psychology has exposed in its dictum that when the will comes into conflict with the imagination the latter almost invariably wins. Realising this we try to overcome the difficulty with a mild form of auto-suggestion i.e. we try to persuade ourselves that we will get to like something that we know we do not like at all. In the background of our consciousness however, there lurks an uncomfortable feeling that we are "trying to kid ourselves" or "have ourselves on". The feeling is so ridiculous that no sedate word of the English language seems quite to fit the situation. Our wills having failed to force us to take castor oil, we try to get our imaginations to persuade us that we like it. But we have an uncomfortable feeling that having failed to discipline ourselves by straightforward means we are now trying to cheat ourselves.

Only a Vision large enough to catch the imagination can solve the problem, and though such a vision can be found in the Bible, most of us Christians are so "Gospel-hardened" that we cannot get a new point of view large enough to be of inspiration to ourselves—at least not large enough to fire our imaginations to such an extent that resolutions are superflu-

ous because we are infatuated. So we make a flank attack—not another attempt at self-delusion but just the opposite—an attempt to expose the cheat. The experiment is not harmful if we can only retain the propensity for laughing at ourselves. It can be as fascinating as a detective story, with the detective searching round the avenues of the mind, not so much for the criminal as for the innocent victims in the form of hidden capabilities which the criminal self has imprisoned.

We start with a parable. A man arrived at the gate of Chengtu in search of another man who lived in the city. He starts to make enquiries as to whether anyone has seen a man. It turns out that he does not know the name of the man he is seeking nor know which street he lives in, though he has a vague idea what he looks like. He continues with his enquiries which never fail to evoke laughter, and continues to wander through the maze of city streets in bewildered consternation. Perhaps it may seem to require a stretch of the imagination to believe that such a story could be true—but the fact is that it describes thousands of people in this world. They will not be happy till they get what they desire, but since they do not know what desire they will never be happy. They are like the baby who does not know what he wants and won't be happy till he gets it! In this bewildered world there are a few people who seem to know exactly what they want, men such as Mussolini and Hitler, and this knowledge of what they are aiming at gives them a power which is out of all proportion to their qualifications simply because others are aimless. They laugh at Democracy and the Church, and can afford to laugh until Democracy becomes more than a vague idea, and until the Church becomes more than a conglomeration of conflicting groups eddying to and fro on the shore of a vague sentimentality.

Can we commence by asking ourselves some questions? First we will write down "Define your aim in life". We need a pencil and paper and also need to allow ourselves time, otherwise we shall short circuit our ideas. For example, it is very easy to reply—"The setting up of the Kingdom of God" but actually this might be part of our grand delusion, as one or two more of our answers will soon show us. Our answer must be connected with other people, as none of us are planning to live in isolation. So we will give ourselves the benefit of the doubt and presume that our aim in life is "The Betterment of Society" rather than self aggrandisement. Our second task is to write down all our aspirations, daydreams, and the thoughts which most frequently occur to us in our spare moments (we can add the purpose of our reading and anything else that takes a large share in our thought life).

Now comes our second question, "How far do these things promote or hinder the attainment of my aim in life?" We may now discover that we have not got a straight road ahead and that there is either deviation or disconnection. In other words we are deluding ourselves, for whereas we say our aim is the betterment of society, our thoughts are not directed to that end at all, all the potency of our thought forces is really driving off at an angle or several angles. We do not get distressed at this any more than the scientist gets distressed when examining a specimen, and the diagnosis of the trouble often acts like a stimulant for we begin to realise that we are getting at the root of the trouble rather than its many and varied symptoms. To change the metaphor, we feel that the key to purposeful living is almost within our grasp.

Our third task is to write down all that we have to do, or think we have to do by force of circumstances - lectures, interviews committees, accounts, letters, public speaking, walking the wards, organisation, and so on. Then comes the question again, "How far do these further my aim in life?" We will decide that some are more valuable than others, that some might be dropped, and that some which were a bore take on a new significance. Have we started out with the feeling "Oh dear I have to take that wretched lecture?" Our analysis may show us that we were not suited for that type of lecture, or, on the other hand we may have found that it is one of our main roads and it takes on a new significance and thrill now that we have discovered *purpose* behind it. But we must not forget to allow for *waste*, i.e. activities which seem to achieve nothing. Nature is prodigal, and, of the thousands of seeds of life she scatters, only a small number germinate. We shall get discouraged if we do not realise this, but we have to guard against other danger regarding all interruptions as waste. To avoid this we might say "Every visitor may be a messenger from God."

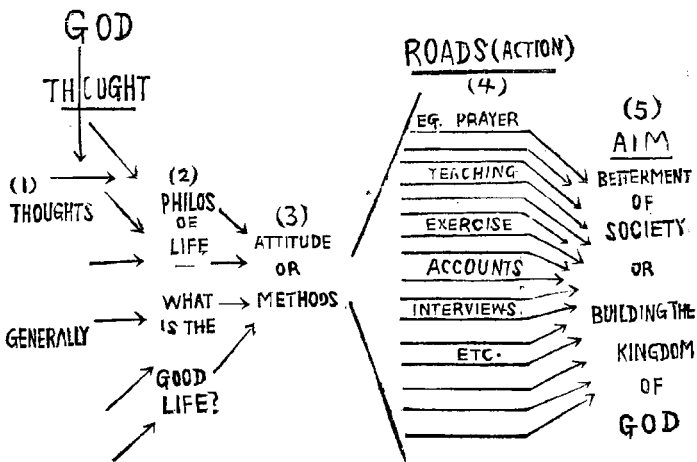
Now we may find we are using up too many sheets of paper, for we have written down many more thoughts than these outlined here, and there is difficulty in sorting them, so we might draw the outlines of a diagram into which we are going to fit everything. It is best to make one's own, and to revise it. It may serve like a map in a hitherto uncharted land. We now have a simple diagram: THOUGHTS - ROADS (i.e. Activities) - AIM. There are other things involved, such as the question of attitude or METHOD. For example, are you going to work from above downwards, "putting it over" or "putting it across" in vulgar parlance, are you going to use the method of cooperation and mutual help, or are you going to use the first method mentioned but disguise it so that you can fulfil the dictum of being "wise as serpents and

harmless as doves?" This is not the most important part of our scheme however and we must not delay over it too long.

The next important point to consider is that while we have written down our aim we have not *defined* it. We had to delay the definition of course till we had made our survey. Now we have to ask, "What is the betterment of Society?" What is the Good Life? We must beware of glib answers which someone else has given or at which we leap ourselves in order to save ourselves the trouble of thinking. Is the good life concerned with Economics, Political system, escape to Heaven, music, art, character, absence of worry and suffering, a transcendent God, or still other factors? We have got to think out our Philosophy of Life - and maybe we will get to the stage of saying "These things must be done *in spite of* difficulties and suffering, and even advance to the stage of deleting the words "in spite of" and replacing "because of." Perhaps we now dare state our aim as "The Building of the Kingdom of God" and bring God into our diagram. He comes in at the beginning in the realm of "Thoughts" and carries right through with us.

Here is a diagram which has been developed from the three main points; it is merely a suggestion, but it might lead to integration of our own personalities and might lead to the cooperation and concentration of all those forces in the world which are trying to make it better but seem to lack unity of purpose.

A KEY OF LIFE



(See next page)

- (1) Will be under continual revision.
- (2) Comes originally after (5) in order to define the aim. Then between (4) and (5) and it returns to those positions at times.
- (3) Some roads will be obliterated or blocked and new ones opened.

The whole plan is never static. It has to be adjusted to new conditions and new thought, but it must not deviate from its general course or the sense of purpose is lost and the feeling of aimlessness creeps in.

The filling in of the plan must not be too ambitious. It has to be something within the reach of the ordinary busy man and woman, and suited to normal, natural life.

Though the plan looks simple, the new factors we may find in the situation when we work the scheme out for ourselves are:

(a) Our thoughts are often out of line with what we say we are aiming at.

(b) Much thought is not translated into action.

If suitable extensive action is not possible at the moment, it might be well to *do* something, if only symbolic - e.g. Tell some one, write it down, or even stand up.

Ring out - ring out - ring out!

Ring in the valiant man and free,
The larger heart the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

PHYSIOLOGY, IDEOLOGY, THEOLOGY, - 1938

(Some Notes on Biblical Attitudes)

"And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knowest not, neither did thy fathers know, that ye might know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live."

One proof that the Bible is inspired is that it keeps us in touch with the earth, it keeps our feet upon the ground. It does not lose itself in the depths of our subconscious, nor on the heights of academic speculation. It starts off with the creation of the physical universe, and says that in God's view it is good. For years the possession of the Promised Land was the main concern of the Chosen People. The prophets made the physical and economic well-being of the people one of their main aims. In a sense, Jesus brought God down to earth from heaven, and, as Streeter says, "ever since there have been theologians who have tried to push Him back." "Give us this day our daily bread" shows the vital place Jesus gave to our physical needs.

For most of us, however, the problem is not to maintain contact with the earth; it is to keep from being swallowed up by it. The smell of pottage was quite too great an attractive force for Esau to resist. The flesh-pots of Egypt all but wrecked the great enterprise to which Moses gave his life. Jesus came eating and drinking, but He was not blind to the danger of thralldom to the body. "Ye seek me—because ye ate and were filled." "Labor not for the food which perisheth." The ancient writer quoted at the head of this article saw our common human tendency to find in physical well-being the main concern of human life.

To-day, the world situation is extremely complex, but one great, if not the greatest factor in the situation is quite conspicuous: it is that of food. Often it seems that the word "profits" would be more correct, but "food" sounds a bit more plausible. Our countries sell cotton, scrap-iron and nickel to groups who are enemies to humanity, to their own lands and to all others. Why? It is said we must eat. Sanctions and boycotts are surely called for, but we must eat. China is so engrossed in the problem of food that there is little surplus energy to apply to the wider and deeper problems of life. The most flourishing missionary projects sometimes seem those which have a bearing on the rice-bowl problem. We are all strongly tempted to try to live by bread alone.

One of the first appearances of ideology in the Bible is in the words of the serpent. "Ye shall not surely die." The wily creature thought he had an idea that was more certain than the word of God. He really set ideology off against theology. But ideas also conflict one with the other in the Bible. "The fathers have eaten sour grapes and the children's teeth are set on edge," and "The soul that sinneth, it shall die" are ideas which cannot be entertained in the mind at the same time.

One of the most serious ideas mortals have ever entertained is that all suffering is caused by sin. The Book of Job deals with it, and denies it. Jesus refuted it most vehemently. But to-day there is no more popular way of limiting our obligations to our fellows than by the thought, "They deserve all they get". Unhappily Christian preachers sometimes seem to look favorably on the idea. "All suffering comes from sin". Therefore be good! It is simple and seemingly moral, but false.

Ideology may be treated as a sort of game. St. Paul was distressed to see the Athenians like butterflies flitting around from one new idea to another. Ideas make fine playthings for dilettantes. But taken seriously, and without sense of proportion, they may lead to the direst of tragedies. For example, the Jewish idea of being the Chosen

People, really a glorious conception, was so interpreted that instead of producing a wonderful national servant of humanity, it has given to the world perhaps the most baffling racial problem which it faces to day. It was a problem for some of the prophets; it was to an extent responsible for the Cross: it made St. Paul an exile and a martyr. Indeed Jesus had more hope of publicans and harlots than he had of those who had become entangled and enslaved by their heartless ideologies of race or class superiority.

Ideology seems to have the freedom of the world to-day. In the field of religion, it has tried to replace God by "an impersonal purpose working its way out". Just how you can have a purpose without a will or mind to conceive and try to execute it - is not clear. In the world of affairs, it is said the next war (if it comes soon) will be fought under the banners of various ideas or "isms"; it will be a war based not primarily on nationality, but upon ideology. The world is like the demented man who said his name was "Legion". It is suffering from a conflict of ideas which issues in absurdity and tragedy.

The Bible, however, is not a book on physiology or ideology. It starts with theology. The Old Testament begins, "In the beginning, God - -". The subject of the last verb in the Old Testament, also, is God. The New Testament begins with the genealogy of Jesus, and ends with a reference to the personal regime of God as we know Him in Jesus. There are few if any pages without direct or indirect reference to God. This is the real basis for our belief in the inspiration of the Scriptures. They organize the common experiences of our physical life and the varying theories and ideas which come into our minds around God and His Purpose for us and for the world. In this way, they bring the confusions and complexities of life whether of the individual or of society into order - in the Personal Purpose and Will of God.

The function of theology is not to dispense with physiology and ideology. It is rather to knit them into a system, to head them up, to put Life, Meaning and Purpose into them.

As we start on 1938, we must give due attention to our physical welfare; we must have a lively concern for the ideas which, sought or unsought, find their ways into our thoughts. But our most likely neglect will be in theology, in forgetting God, forgetting the Master, Him into whom we should grow up in all things. We must be as sure as we can that the ideas by which we live proceed from the mouth of the Lord.

"And so the Word had breath, and wrought
 With human hands the creed of creeds
 In loveliness of perfect deeds,
 More strong than all poetic thought".

SOME LOST AND FOUND GEOLOGICAL HORIZONS AND THEIR RELATIONS TO LIFE PATTERNS IN WEST CHINA.

In response to the editor's request, the writer herewith presents selected items from his talk before the West China Border Research Society on October 16, 1937.

Essentially this is a talk about life. The biologist recognizes that life is a process, that life is a changing quantity, that life is of a changing quality, in response to and in correspondence with a more or less rapidly changing environment. When the environment becomes more or less fixed over long periods, life tends to become fixed and unvarying; when the environment changes slowly and gradually, life tends to appear in slightly new forms by growth and change; but when the environment changes rapidly, differentiations in life forms become more numerous and more varied. Should the changes in environment become sudden and catastrophic, whole life forms may completely disappear. These ideas are summed up in H. Spencer's definition as modified by C. L. Herrick,—“Life is a correlation of internal changes with external changes for the conservation of the individual.” As the writer has literally walked up and down and viewed Szechwan terrain these twenty and odd years, he has figuratively walked over and glimpsed beyond certain geological horizons, and he has psychologically walked around life in several dimensions. This paper is a daring, yes, an audacious attempt to summarize some data and some conclusions. Caution would dictate “Wait until data are mountain high,” but common sense suggests that others should share in the quest of broader horizons. The writer is only too conscious that he cannot exhaust this subject now or in the future, even if he does hope to add to the present paper.

A horizon is an earth-sky line that is distant and usually out of clear focus. A geological horizon is a time-earth-surface that is more or less veiled with many details lost or hazy. This paper considers a few geological horizons which are recorded in the rocks not so far from Chengtu, Szechwan. But the considerations apply equally well to many other parts of West China.

COAL MEASURES OF CAVE MOUNTAIN AND BEHLUDIN Region contain fossils of Carboniferous plants like a fern related to the cycads and horsetails that represent a horizon of 250 million years ago. Here was a flora that had a close counterpart in Pennsylvania when much coal was laid down in that region. (And by the way, tree ferns are still found on certain parts of Mount Omei.) Here was a horizon where the temperature was subtropical with ample moisture.

CORAL SEAS AT SHIN KAI SZE at the foot of Mount Omei were discovered by the writer in 1916 and before, where he collected 34 kinds of fossil coral of some 200 million years ago. These present eloquent testimony of warm and shallow seas.

BASALT COVERS MOUNT OMEI SUMMIT, and it represents at least 13 lava flows of some 175 million years ago. These layers can be seen from Shin Kai Sze or the basalt columns may be seen from the cliff brink by the iron chain whence one sometimes observes "Buddha's Glory". This material has not been exposed so long as some of the same date which is soft and rotten from weathering. It is easy to visualize what must have happened to life in these regions when this material was extruded and crustal movements took place in violent ways that are almost foreign to this region today.

DINOSAURS WERE EXCAVATED IN 1936 AT JUNGHSIEN. The Chinese geologists who had part in this excavation are to be congratulated. When these creatures were extant upwards of 100 million years ago there must have been lush foliage, lakes and slime and mud in these regions, where they left their marks in time and stone. Not even at this horizon were flowering plants found. These were to come later.

THE SZECHWAN RED BASIN crops out some 15 miles outside the Big East Gate of Chengtu on the Chengtu-Chungking motor road. It is covered over at Chengtu by the alluvial fan from Kwanhsien. It is found in much of Szechwan, and it is this rich soil rather than the seasonal rains which makes Szechwan famous as an agricultural paradise. This Red Cretaceous horizon of some 80 million years ago is well distributed over Szechwan. Turned up at the edges it is easy to see how "The Red Basin" got its name. These beds have but few fossils but they bespeak a warm climate, where the iron content has been oxidized to a red color by heat. Such oxidization is even now taking place in some hot desert regions.

THE INLAND DELTA OF THE CHENGTU IRRIGATION REGION has been superimposed upon the Red Cretaceous beds between Chengtu and Kwanhsien. It is here that bumper crops are harvested every year. Li Bin is credited by the Chinese of exploiting this largely natural irrigation system. The system insures no floods, no drought, no lack of fertile soil, and no injury of the soil by excess of salts, but this is another story. The point is that the horizon represented here dates back some tens of millions of years ago. (Yet this process of alluviation on the Chengtu Plain continues up to today, and has been accentuated by earthquakes and crustal movements.)

THE DIFFERENTIAL EROSION OF THE UPPER MING VALLEY some 30 to 150 miles north of Chengtu between Kwanhsien and Songpan has left upper heights of more gentle slope and

lower gorges of steep sides. These slopes tell stories of changes in the tempo of land uplift and of valley cutting at times, say, between 50 and 100 million years ago as well as of later times. More careful dating in the uplift and erosion cycle for different parts of this whole region is very much needed. The heights show slow and gradual erosion, but the deep, lower valleys illustrate river cutting at full steam ahead. Yet there are whole sections of this river, that reveal scarcely more than 100 feet change of river level in a half million years.

THE EARTHQUAKES OF THIS REGION OF SZECHWAN have seemingly been few and slight during these last three decades. Yet the earthquake of Tieh Chi on August 15th, 1933, which covered the whole town with a mountain slip and dammed the river back by 10 miles is more nearly the norm for these regions. Some 20 years ago the writer, in company with Prof. P. M. Bayne, located an earthquake lake within a day's walk of Kwanhsien, but the Dragon Pool was so old that it had been almost filled with silt. Yet it was only in 1936 that the writer discovered earthquake accounts imbedded in the Szechwan Gazetteers, whence he has translated some 200 citations since 200 B. C. Later he found that some studies along this line for other parts of China had already been made. This summer he found at least 6 major mountain slips along the Upper Ming valley due to earthquakes doubtless, that made lakes of 10-15 miles long. These were filled up with silt and cobbles and then cut out by river erosion. Most of these were interlarded by loessial deposits, but one major lake gave no evidence of the yellow streaks. This particular earthquake -- mountain-slip-lake and its filling must have occurred on the far side of a half million years ago, while the others occurred this side of that time milestone. After writing this paper the writer received a paper by Prof. G. D. Hubbard that noted a few of these ancient lakes but he failed to notice the loessial time marker. Thus it is seen that historic earthquakes in these regions were preceded by prehistoric quakes of real dimensions. All of these quakes speak of land movements, changes of altitude and temperatures and moisture -- all of which have vital bearing on life, whether it be individual, racial, or societal.

LOESSIAL DEPOSITS HAVE BEEN FOUND BY THE WRITER SINCE 1912 IN SZECHWAN, but it was only in 1934 that James Thorp of the Geological Survey helped in the identification of the concretions so broadly distributed in this material. Upper Ming Valley slopes have loessial terrace farming on the part of the native peoples, especially the Chiang people who have been studied by Rev. T. Torrance. In widely separated places there are deposits still from 20 to 60 feet in thickness. On the Tachienlu-Yachow Road, in the Miencheo regions,

around Chengtu on the Red Basin materials, beyond the Long Chien I Hills, and at the Chengtu Airport there are 3 to 15 foot deposits with concretions (which evidence an annual rainfall of 3 feet or less *at the time of their formation.*) To be sure, 95% of the loess has been and is being washed and or blown away from slopes so that much of the material has already been relayed to the Yangtse Delta and to the Yellow Sea by wind and stream. The tonnage shift from Mid-Asia to Szechwan and thence to the coast is of staggering dimensions. There is still evidence in these regions of a climatic catastrophe that dessicated Eurasia at the time England-France-Germany was under a glacial climate, which was by and large a half million years ago.

GLACIAL MORAINES WERE FOUND AT TSAKOLAO IN 1919, BEYOND TACHIENLU IN 1926, AND BEYOND SONGPAN IN 1937. There are at least 11 steps in the retreat of these glaciers, as is evidenced by the terminal moraines. These changes in the retreat of the glaciers reflect pulsations in the weather in geologic times.

RAIN AND CLOUDS BEFORE AND DROUGHT AND CLEAR SKY BEHIND THE RANGES today, from Yachow to Tachienlu, from Kwanhsien to Songpan, present the background for various and unique life societies from hydrophitic to zerophytic habits. These rain-screens and rain-makers have located tea on the rain-slopes and the *hwa-chiao* on the dessicated sides of mountains behind the rain-screens. The sunshine of the Kwanhsien-Yachow-Suifu-Chungking-Wu Shan (dark mts) countryside is conspicuous by its absence, and the necessity of long exposure of photo plates is eloquent testimony of poverty in actinic rays. At Songpan and beyond, exposure time is cut down by the wealth in actinic rays—which dwarf such plants as the azalea. But this horizon approximates a geographical horizon as much as it simulates a geological one.

LIFE PATTERNS IN PLANTS IN WEST CHINA ARE MULTIPLE and varied, especially in Szechwan and in Yunnan. In 1910 and before, E. H. Wilson collected and described more new and old plants in Szechwan than possibly any other scientist in any other place or time. Prof. Smith of the University of Upsala has made the public statement in Chengtu that there are from two to three times as many kinds of plants in Szechwan as there are in all of Europe. Such statements are no surprise to those who have observed widely in West China. From Omeih sien to the Golden Summit one passes from the subtropical to the temperate to the subarctic vegetation, from Kwanhsien to Songpan along the streamside one passes from the moisture-loving-plants to the drought-resisting flora. One finds plants adapted to sun and shade, to rock and sand, to water-saturated soil and wind-dried earth, to heat and cold, to lack and excess in actinic rays—for there is a wealth

of climate and a variety of soils that present a diversity of environment today. A long prehistory through geologic time, especially late geologic time, has set the stage for these changing life patterns.

CREATION CENTERS OF LIFE ARE POSTULATED FOR THOSE PLACES WHERE THERE ARE MULTIPLICITY OF FORMS, ESPECIALLY OF RELATED FORMS. (Thus, it is believed that "Irish" potatoes had their creation center in Peru where there are so many forms of the tuber. This principle has been accepted for more than a score of years.) Between Yachow and Tachienlu there are upward of ninety kinds of rhododendron and azalea. At the Chengtu Flower Fair twenty years ago the writer bought 63 kinds of leguminous seed and in 1937 he found enough other kinds in the Tieh Chi regions to make the count up to one hundred. (To be sure some of these may have found their way from Persia when the trade routes were more sure than they are today!) Then there is the Lac tree that has been used as a source of lacquer work at Chengtu since 50 A. D. at the least. Ramie, wood oil, and the tea plant seem to be in their original home in these regions. While this talk was on the ways, a popular article (by Vauilov in Feb. 1937 "Asia") appeared which speaks of Asia as the creation center of species. This was opportune as it added three creation centers to the writer's knowledge, and it reinforced his own conclusions along this line. According to that article there are nine chief creation centers and five of these are in Asia, and the chief one of the five is largely covered by Szechwan and Yunnan Provinces.

CHANGING HORIZONS AND CREATION CENTERS RELATE AS CAUSE RELATES TO EFFECT. When the plant was developing the flower system some 100 million years ago, when plant life was plastic, in West China it encountered changing conditions that were neither too steady nor too violent in their change. Impressionable and plastic life found itself in an environment that was changing as to altitude, as to temperature, as to humidity, as to sunshine, as to actinic rays, as to soils, as to winds, as to annual rainfall and its distribution. Plant life responded by developing multiple and adapted forms which more or less adequately met the challenge of the multiple life zones that evolved and are more or less retained until this day. If such changes had occurred during the period of the coal measures, before the flower-system had developed, before plant life was so plastic, the life story of plants in West China would be very, very different. It would have been a meagre episode instead of a major chapter in the story of creation.

MULTIPLE FORMS AND KINDS OF FLORAL LIFE INVITE AND MULTIPLY MANY KINDS OF FAUNAL LIFE. It suffices to call attention to the extensive collections of animal life, of mam-

malian life, of bird life, of butterfly and of insect life of these regions. It seems unnecessary to call attention to the dependence of land faunal life upon the floral life of the region. It is a corollary that other things being equal, that where there is the richest floral life there is the most extensive faunal life.

THEORETICALLY IT WOULD APPEAR THAT MAN WOULD MAKE HIS APPEARANCE BY MIGRATION OR BY DEVELOPMENT IN A REGION OF SPECIAL OR RICH FLORA AND FAUNA, although he might later proliferate in special regions such as deltas. The writer makes no especial plea that West China is the birthplace of man. He would merely call attention to the wealth of artifacts of early man that the late J. H. Edgar collected and deposited in the W. China University Museum, and to *similar finds around the Tibetan massif* as revealed in museums of Singapore, Calcutta, Bombay. He would call attention to the numerous tribal groups of the West China Border. (The Chinese gazetteer of Songpan mentions 72 groups.) He would recall the fact that black and red pottery found its way from North Kansu into the upper Ming Valley about 2000 B. C. He would call attention to migrations of peoples along this corridor between the northwest and central Szechwan. And finally he would call attention to the wealth of pattern, both ancient, derived, and introduced that make these regions unique. These speak of cultures and of culture contacts through historic and prehistoric times.

THE ACCOMMODATION OF LIFE PATTERNS AND PATTERNS OF LIVING CALL FOR EXPLANATION AND FOR UTILIZATION. In these regions of West China, plants have changed, animals have changed, birds have changed, man has changed, man's culture has changed—all have changed into varied forms. This paper has shown that there has been a changing physical climate up and down the Sino-Tibetan Border, and in order to meet these changes, plants and animals have been born again, and again, and yet again through these later geologic horizon changes. Life has met the challenge in the main, while some forms have passed into oblivion. This paper ends where it began: "Life is the correlation of internal changes with external changes for the conservation of the individual"—and so of the race, be it plant, be it animal, be it man, be it psychological, be it spiritual.

West China Union University.
November 16, 1937.

Daniel S. Dye

Thou didst found the earth of old, the heavens are the work of thy hands; they vanish but thou shalt endure, they wear out like a robe; thou changest them like garments, and they change, but thou art still the same, O thou Eternal, Thy years shall never end; and in thy presence live thy servants' children and their posterity perpetually.
From Psalm 103.

SUNDAY IN TACHIENLU

Tachienlu, Dec. 37.

BY TIBETAN.

The patter of little feet past our dining room window at 9. a.m. on Sunday morning reminds us that the day's work has commenced and that a number of young 'hopefuls' have arrived to learn the Golden Text. In summer the hour is 8. a.m. and we have hardly finished our breakfast when the little voices begin to repeat the text for the day. It may be that some are slower than others and so need an early start; or it may be that sometimes the Golden Text is long and intricate and demands more perseverance. Be that as it may, last Sunday morning, we were called upon to explain some characters in the text at 9. a.m. Cheme, Yenma, and Behma, three little Tibetan girls, before they 'got under way' demanded the removal of certain difficulties; and then their little 'pipes' yelled forth the Golden Text.

Last Sunday the text was Rom. 3 : 28. "Therefore we conclude that a man is justified by faith without the deeds of the law." In the Chinese language it was not difficult but sometimes the Tibetan children, and sometimes the little Chinese-Tibetan boys and girls have difficulty with Chinese words. The Chinese children have difficulty with 'dra' and the Tibetan children have difficulty with 'feng', there being no 'f' in the Tibetan language. But as they begin this strenuous exercise two hours and more before the service commences they have acquired something which love and patience can understand.

The mob is usually at its height between ten and eleven and when Ralph Holder is at home he frequently has a wild gang in front of the Golden Text valiantly struggling to get it inside their little heads. Occasionally a Normal School boy will give half an hour in front of the board attempting to 'get home' the text before him. By eleven o'clock, the hour at which we usually begin the meeting, probably thirty children have got some idea of the Golden Text. The Chinese service may go on from eleven till twelve fifteen or twelve thirty. Frequently during the service we get the audience to repeat the text and this acts as a 'call' to attention.

While my wife or Ralph Holder operate outside with the youngsters I function in our large dining room with a number of Normals. These young fellows have been coming about us now for a number of years and sometimes we spend an hour or so before the service reading through some book in the N. T. or the O. T. Occasionally we will spend the hour with 1st John, reading it through several times, each boy reading one chapter. 1st John is in very easy and beautiful Chinese and carries with it its own simple message. The boys have their breakfast in the Normal School at 9. a.m. so come to us around 10. a.m. The class will go up to

ten and sometimes up to twenty boys. We have practically no discussion or explanation, the idea being to make the young men familiar with the actual words of Scripture and give them some knowledge of the contents of the N. T. Last Sunday we got into the Gospel of Mark.

11.15 a.m. will see the dining room filled with 100 boys and girls and grownups, including the ten or twenty Normals, twenty and more boys and girls from the government schools, and about fifty children from the street and other schools. In the audience are a number of Christians from other parts of the country. Last Sunday we had a Mr. Hsu from Nanking whose parents and grandparents are Christians connected with the Methodist Mission in Hupeh. Mr. Hsu had two other fellows with him from the wireless station, one of whom was a pupil of Miss Brodbeck's in Yachow. Some of the boys who come to the service are graduates of Fred Smith's school.

Tell it not in Gath, publish it not in the streets of Askelon, but Tachienlu is very cold, so we begin the service by singing ten hymns to warm up the meeting. The Chinese-Tibetan children are quite musical and love to sing hymns. Now some mathematical brains may say—ten hymns, that must take up fifty minutes—don't they pray or read the Scriptures or preach a sermon? Those border fellows are a queer bunch! Last Sunday my wife tells me I spoke for half an hour on the Parable of the Sower. Disgraceful!

12.30 to 1.30, 50 to 100 youngsters are making a desperate effort to get a 'register' mark indicating that they have attended the service and repeated the Golden Text. Holder, my wife and I, all have sections hearing the children repeat the verse. While the children are repeating, the Normals have small requests to make, as Sunday is their only free day. After 1.30 the 'all clear' is sounded and we have a bowl of rice and some vegetable, inviting old Mr. Wang from Shunking to join us. From 2 till 3 we try to have a little respite before the Tibetan service. But this is not easy. Normal School Girls somehow get to know that the 'coast is clear' about this time so drop in before we begin our Tibetan meeting. 3 till 4 is occupied with this service. Paul Sherap remains for a cup of tea and a chat. 5 p.m. and darkness are now upon us so a number of the children who attended the morning service gather for a revision. Ques. No. 1. "What happened to the seed that fell by the wayside?" "The lao-wa (old crow) came and ate it all up." Good! Is there time for a walk? No. Supper at six.

Our friends from the other part of the town join us and we enjoy a happy hour singing some of the songs of Zion. We repeat the Lord's Prayer and last Sunday--any Sunday on the frontier--passes down into history, with, we pray, God's rich and abiding blessing resting upon it. One soweth and another reapeth—God giveth the increase. Monday?

THE THEOLOGICAL COLLEGE REPORTS PROGRESS.

MURIEL J. BROWN

From Nov. 15 to Dec. 14 a short course for lay workers was given at the college. The eleven students, three of whom were women, represented three of the co-operating missions, and the Y.M.C.A., while all the missions and they were represented on the staff of this school either by Chinese pastors Secretaries or missionaries.

In a sense this course for lay workers was put on for education of our theological students. Mr. Wang discussed fully with these students the importance of the lay worker in the success of the church and the Chinese pastor's part in their training, then the feasibility of having in a group for a month and the part they could play. The students were enthusiastic and from the opening day when they helped register them and establish them in their rooms, and in general did all they could to make them welcome to the closing day they have done all they could to make this month a rich one in Christian fellowship. We are quite sure that this fellowship will always linger in the memory of the students.

The courses given were taken from N.C.C. course of study for lay workers; approximately one-third of the prescribed course was given. We are hoping each year it will be possible for the school to put on the whole course in three periods of a month each. We also hope that part of the course will be given yearly in many of our churches, and that before long the meaning of "Trained Lay Workers" will be clear to all.

The students all did practical work—leading morning prayers in turn, helping several nights a week in street chapel work and the distribution of tracts, Sunday School work, games with the children of the little mass education class at the gate. The last Saturday the students were taken to Wen Giang where they carried out a well-planned attack on the town. Divided in four groups and all well armed with suitable tracts, pictures to talk from, and gramophones, the students held forth in the church and in three other centres of the town on Christianity and its applications to health, home life, personal life and patriotism. Each group carried a pennant announcing the Theological College short course.

For a month this group has lived in a Christian fellowship so warm that we who have taught them have been enriched. And now they have gone forth, some to be rather lonely standard bearers, out at the front.

BURNETT HILLMAN STREETER

It is by special request that I have been asked to write something about the late Professor Streeter, otherwise I would not have dared to do so after an acquaintance with him that was relatively short. Many papers have written obituary notices and have mentioned his scholarship, his books, and his attainments, so they will not be recounted here. Hence I am limited to remarks which perforce must be personal, but may convey something of the "human" side of a great scholar.

The first picture that rises to my mind is of Dr. Streeter brewing coffee over the gas fire in his little sanctum and chuckling merrily over some new thought he was pursuing with the same delight that a kitten chases a ball. Those who were invited to attend his Seminars enjoyed a real treat in more senses than one. After having helped him to carry his armfuls of heavy volumes down to the seminar room we had tea which included toasted scones soaking with butter and also the best fancy cakes in Oxford. But work began during tea, and after reading a passage from a Synopsis and giving a few leading ideas on it we were invited in turn to contribute ideas. I felt very bashful in such company, which included authorities on Greek and Aramaic, and also one whose Bampton lectures on the Gospels have recently caused a considerable stir. But the bashfulness wore off, for the Professor gave just as much attention and consideration to the half-baked ideas of a missionary on furlough as he did to anyone else. The greatest inspiration that came from these seminars was not so much the conclusions as the way in which the leader "weighed up" evidence and tackled problems.

I was busy writing a thesis which concerned Chinese thought and the New Testament. Professor Soothill had been appointed as my supervisor, but Dr. Streeter heard about it and said "Can I help?" Naturally no one would refuse the help of one of the greatest authorities on the Gospels, even though the gaps in his own knowledge might be revealed. "Come to lunch," continued he, "bring your outline, and bring your wife." The last three words are a revelation of Dr. Streeter's human interest which he never lost sight of in spite of his vast academic interests. In addition to a most delightful time I left with a number of new ideas and a pile of books which he handed to me with the words "Return them sometime." This invitation was followed up by others to "tea on the College Barge" and so on.

A new theological work had just been published and Dr. Streeter had written a long review on it. Concluding that I had not time to wade through huge tomes he sent me his manuscript as soon as the proofs had been read, with the words "you may find this useful." While he thought of little

helpful things of this kind his restless mind was revolving a new problem. If his most popular theological work was the attempted correlation of religion and science in his book "Reality," his most profound research was done on the Four Gospels, but he always felt the need for a world setting for this study. This led to the study of "The Buddha and The Christ." But his outlook began to envisage the world situation, and this led to profound dissatisfaction because he felt deeply that "some thing ought to be done about it."

He cast about for any section of society or the Church which was attempting to grapple with the international situation. I met him before his identification with the Oxford Group, but he was then studying their work and methods, as they seemed to be the only body which was facing the problem seriously and getting into action. I gathered this information from him in response to a question I asked about one of Geoffrey Allen's books which I saw by his fireside. His views were expressed with his usual balanced judgment. Dr. Streeter was not swept into the Groups on any wave of emotion nor by means of mass suggestion. The scholar who studied the movement critically before he entered it took the final step because he realised with one of China's ancient scholars that "Knowledge and Action are One." For the same reason he was not willing to remain in scholastic seclusion, but accepted the Headship of The Queen's College when it was offered him, though it meant the devotion of some of his time to business details.

The last time I saw him was when I was travelling by train from Oxford to London with one of the secretaries of the Bible Society. We had entered a third class compartment, but Dr. Streeter insisted that we join him in a First "so that we could talk." He was on his way to London to give one of his Warburton lectures to the lawyers. I thought that this had now ended our connection, but when some two years later in China I received a copy of those Warburton lectures with the author's compliments (published under the title "The God Who Speaks") I was again thrilled at the thoughtfulness and "detailed kindness" of a great man to a missionary in China. (Someone saw the book and "ordered" this article.)

Dare we gaze into the next world and see Streeter (for he has given up his doctorate now as well as his duties here below) sitting with a circle of angels round him (like the youth at S.C.M. Conference), rubbing his hand down his nose and beard and then over his knee, giving a few indrawn sniffs and chuckling with delight at some new foible he has discovered in humanity down below, or some new aspect of truth which one of the surrounding angels has just pointed out to him?

FRANK A. SMALLEY

HOMES WORK IN RURAL CHINA

(Report of work carried on in the Changli Rural Homes Experimental Centre and the Shanghaikuan District, 1935 - 1936)

MISS IRMA HIGHBAUGH.

The emphasis on Homes Work in Shanhaikuan District during the last year has been largely on winning the whole family to be Christian and on Family Worship. Five churches reported that from three to seven families had won all the members of the family to Christ during the past year. Since three-fourths of the church membership in the North China Methodist Church is men, a large percentage of the church homes have no Christian mothers in them, and therefore no Christian family life. There is little hope for the next generation becoming Christian. Results of the establishment of Family Worship reported are:—harmony in the home, feeling of need on the part of the women to become literate, children have quit cursing, cleanliness, and women of the family becoming Christian. There is an increase of religious pictures and magazines in Christian homes. Four of the eight churches on the district have held from one to seven Parent Education classes in their churches, and four of the eight have held Homes Campaigns. Every church has had from one to six sermons on the home during the year. There is a feeling of need for sermon outlines on the home and supplementary material to use in preparation of sermons on the home.

The Changli Rural Homes Experiment Center has carried on work along Health, Parent Education and preparation for Marriage for Youth, during the past year. Health work has been done along three lines for Church members. Clean Homes Campaign was started. The church families who wished to enter registered for it. Twenty-six homes altogether went into it. The team to examine homes was selected by the church congregation on Sunday morning and consisted of a Health nurse and church men and women, altogether five members. All the homes registered were visited by the team and graded according to the standard put out by the Rural Institute of Cheeloo University. People were encouraged to white-wash walls, being given a formula by which they could do it for twenty cents a room. Screens and other items were discussed and families made improvements accordingly.

A Maternity Welfare Class held for two weeks had forty enrolled with an average attendance of twenty-five. The Health Nurse found the women and older girls very interested and the women asked for more classes in the future. The aim was to produce more intelligent mothers.

A third piece of health work is regular health teaching through the Mass Education Classes. Teachers are taught what to teach and physical examinations are given each of the students. Special programs done by the Mass Education students for their friends and relatives are of value.

Parent Education Classes in Changli were seven in number with twenty-three families enrolled. Leaders were a pastor, a pastor's wife, the principal of the women's School, church members, and a missionary. All classes were held in houses where the setting was natural and conducive to discussion. Each class was a neighborhood group. They ranged from illiterate wives in some instances, to college graduates among the men. Some results were:

1. When some families heard that the others were being helped, they also wanted classes.
2. Non-Christian neighbors often joined the classes.
3. Religious Education Course of Study for children taught by parents in the home to their own children.
4. Self-satisfied parents became aware of unChristian problems in the home.
5. Non-Christian wives of Christian men realized that there was a message for them in their home and became Christian.
6. Literacy classes asked for by women in Christian homes.
7. Middle School teachers asked for classes to be started for parents of their students.
8. Parents testified to the following help:
 - a. Father said he had always been dominating and looked down on his wife and women. Realized equality of sexes and is trying to help his wife. Children in home need to be taught, not left to teacher in school.
 - b. Mother told of changes in discipline from beating and cursing to constructive ways. Children taught to help with housework and burden lightened for all, while fellowship developed between mother and children.
 - c. "Children are a gift from God and we are to help in training them. Formerly I thought they were my own and I could do as I pleased, beating and cursing them," said one father.
 - d. Family Prayers established for the sake of the children, even though one well educated family had not felt a need of it for themselves.

Preparation of Youth for Marriage has been begun for two groups, Mass Education students and students in Higher Primary and Middle Schools. Mass Education Classes were taught by students of Woman's School who had studied such

a course the previous semester. Material for this course is under preparation. Several girls have married in the meantime, so it is clear that work is needed now.

A study of what is being taught on the home in Middle Schools and Kao Teng Schools in Changli showed homes work being taught through civics, sociology and religious education classes. "How can a man be a good citizen when he isn't a good husband?" asked one middle school principal. Girls' Middle School and Woman's School has Health Teaching, Care of Children, Sewing, Cooking, Home Making, etc.

In accord with plans of the N.C.C. Homes Committee and the North China Christian Rural Service Union—Hopei Branch Homes Committee—to use existing organization for teaching Home Making, the Chapels for a week were used in the Middle Schools, Woman's School and Higher Primary Schools for a Homes Campaign. Representatives from the schools planned the program and invited the leaders. Lectures and Demonstrations made up the week. The topics used were: The Value of Politeness between Husband and Wife; What Kind of a Husband, Mother-in-law or Wife Do You Plan to be? Diseases coming from Pests and Elimination of Pests—Flies, Mosquitoes, Fleas, Bedbugs and Rats; Food for the Family; Religious Education in the Home. Evaluation of the week later, brought out a need for such a week to be held each semester with special emphasis on carrying it into the homes of students afterwards.

Parent Education Group Series:

1. What is the Purpose of Establishing a Home.
2. What should be the Attitude of Christians toward their Children.
3. Husband and Wives.
4. Christian Relations between Old and Young.
5. The Christian Home's responsibility to the Community.

Reprinted from THE CHINA BOOKMAN.

UNIVERSITY BOOK CLUB

The Accession list of the University Book Club from November 30th to December 15th is as follows:

Gillmore, R.	The Ebony Murder
Bolt, B.	The Unseen Witness
Walsh, J. M.	Spies Never Return
Lin Yutang	Confucius Saw Nancy and Essays About Nothing
Gregory, C.	Forgotten Men
Wentworth, P.	Touch And Go

Alice W. Lindsay
University Book Club Secretary

1938—WORLD PEACE OR WORLD WAR?

What does the year 1938 hold of weal or woe for the nearly two thousand million people now inhabiting the world? With Germany, Italy and Japan talking in terms of peace but acting in the equivalents of war, one would be a bold man to assume that another world war is impossible. One day we read of ex-service men of former enemy countries visiting one another and declaring that they will prevent another holocaust, but the next day we hear of one demand after another made by totalitarian states—demands which as a rule cannot be acceded to without injury to some smaller or less military state. Harmless Rotary clubs are forbidden in Germany because they inculcate world brotherhood, but Germany is wrathful if Nazi organizations are prohibited from exercising their political pressure in countries other than Germany—e.g., South Africa. German newspaper men are accorded free residence in Great Britain and can write what they like to their various constituencies, but when four of them were deported for also engaging in subversive political activities there was a great outcry in Germany and the correspondent of the London Times was deported by way of retaliation because his articles were not always complimentary to the German government. The last year or two British and French statesmen have repeatedly tried to get Germany and Italy to put all their cards on the table and see if a world settlement might not be arrived at that would lay the War bogey for a generation or two. Lloyd George, Lansbury, Eden and Lord Halifax have all visited Germany to no avail, for Italy has left the League and Germany has stated that under no circumstances will it ever rejoin. Mussolini's jibes at humanitarianism and democracy would fill a book. A year ago Great Britain came to the conclusion that its influence at the council table of the powers was much weakened by its lack of naval and air strength, so it has embarked on an unprecedented programme of rearmament. An American statesman said that it was the greatest move that Great Britain had ever made for the cause of world peace. What an anomalous situation! Rearmament to uphold peace—superficially anyway pacifists have a very good case against force to fight force. A war-sick pacifist world, however, has certainly grown a large crop of aggressors. The aggressors are united and the advocates of peace hopelessly divided in their peace programmes. We recently saw an article describing a peace convention in the United States last summer. The person who wrote up the meetings said that they were splendid except for the fact that there were about five different schools of thought as to how peace might be attained

and the conference could not get together on any one programme. The writer has always been a 99% pacifist, but has never felt he could criticise those who fought his battles for him in the Great War. He has always felt that a world police force at the service of the League of Nations would be necessary to discourage the programmes of conscienceless political systems that aim at world conquest. Germany, Italy and Japan seem determined to divide the world between them. Great Britain would undoubtedly go a long way to meet Germany if she could assure thereby world peace. But there is no finality to the Nazi programme and Great Britain does not want to make great sacrifices and then be confronted the next moment with another and increased demand. And so thus far all pilgrimages to Berlin and to Rome have been in vain.

A few words as to the place of the United States in the world picture. There are still a great many fine people in the United States who think that their country can retire into a self-contained existence and live at peace while other countries engage in a death struggle. They have a perfect right to that opinion. But it is at odds with a belief in a world brotherhood. The world is getting so small that acceptance of the Manchurian situation by the democratic countries only whetted the appetite of the nationalist countries, and events in Abyssinia, Spain, China, followed in swift sequence. Now the rest of the world is confronted with a three-power pact to ensure immunity to all aggressors. In his speech at Chicago Pres. Roosevelt said: "Let no-one expect that America will escape, that it may expect mercy, that this hemisphere will not be attacked." Reviewing the world situation, he said that "without a declaration of war and without warning or justification of any kind, civilians, including women and children, are being ruthlessly murdered with bombs from the air. In times of so-called peace ships are being attacked by submarines without cause or notice. Nations are fomenting and taking sides in civil warfare in nations that have never done them any harm. Nations claiming freedom for themselves are denying it to others. Innocent people and nations are being cruelly sacrificed to a greed for power and supremacy which is devoid of all sense of justice and humane consideration. What is the remedy when an epidemic of world lawlessness is spreading? When an epidemic of physical disease starts to spread the community approves and joins in the quarantine of the patients in order to protect the health of the community against the spread of the disease. The peace-loving nations must make a concerted effort in opposition to those violations of treaties, those ignorings of humane instincts . . . There must be a return to a belief in the pledged word, in the value of a signed treaty.

There must be a realization of the fact that national morality is as vital as personal morality . . . As President he was determined to pursue a policy of peace and to adopt every practicable measure to avoid involvement in war, but the violation of treaties," he added—and he reminded his hearers that the United States was a signatory of two, the Kellogg-Briand pact and the Nine-Power Treaty—"threatened the welfare and security of every nation."

In this speech the President was undoubtedly reminding the world that the U. S. had interests and obligations in China. We in China are thinking in terms of China most of the time, and would view everything from that angle, but any detached thought will bring us to the recognition that the present hostilities in China are only another symptom of the disease of perverted nationalism that several countries are suffering from. A myriad evils follow in the train of this pagan glorification of brute force and national exclusiveness. Naturally it is blasphemously opposed to Him who said "Love your enemies," and taught conciliation and brotherhood. The sinking of the gunboat "Panay" by Japanese bombers, the machine-gunning of the survivors by Japanese launches and the callous denial that the latter incident ever took place, is all a part of this nationalism run mad. The sinking of the "Tuckwo," the firing on the gunboat "Ladybird," and the consequent death of one sailor and the wounding of several others are further symptoms of the disease. The end of the situation is not yet in sight.

In this gloomy review of facts, however, it is an encouragement that Great Britain, France and the United States are animated by one viewpoint, even though their plans for remedying the situation may not yet be coordinated. We believe that if these three countries stand firmly together the cause of world brotherhood will be maintained and the epidemic of lawlessness exhaust itself against the solid world conscience of three-quarters of the human race. The best is yet to come.

T. EDGAR PLEWMAN

THE NATIONAL OPTICAL COMPANY.



Ophthalmic Opticians
1914-1937

281 Nanking Road, Shanghai.
Telephone 91224

25 Years experience in Eyetesting,
frame-fitting, lens-grinding
and accurate prescription-work.

Moderate prices and prompt service.

Our past work is proof of our efficiency

WHAT SHALL WE DO ABOUT JAPAN?

(An address given to a number of student groups in Chengtu.)

It was a sad, disappointed group which arrived at Kobe shortly after the outbreak of hostilities at Shanghai, for we were to get off there, and who knew how long it would be before we could get on to China? Now that we have finally arrived home, glad at heart, we look back on our short stay in Japan with delight and thankfulness. It was a wonderful opportunity to get to know a little of Japanese life and thought, and to see something of their beautiful country.

Our first impression was that the whole country was solidly behind the army in the war against China. Every station through which we passed was crowded with people, men and women, boys and girls, waving flags, singing, cheering and shouting "banzai" to the soldiers on the train who were going off to the war. Even through the country, outside of small villages and at cross-roads were little groups apparently enthusiastic over their boys going to fight China. I watched the faces of our children as they looked out at the massed station platform—they were amazed, and awed, and frightened. "They are not going to fight China, are they? Daddy, why do they want to fight against China?" It was utterly understandable to them that these people should want to fight the peaceful, friendly Chinese among whom they had grown up.

Flags were flying from every house and building—at one time white, but now a dirty grey with their glaring red spot in the centre. And everywhere we saw the two sentences 祝出征 and 祈武運長久 asking blessing on the activities of the army. To my eye, used to the beautiful symmetry of the Chinese "dwei dzi" it seemed odd and ugly to see three characters down one side of a gate and five on the other.

But let me leave the war for a moment to say a few words about other aspects of Japan. Japan is a beautiful country; even the pine trees know how to grow so that each one is a delight to look at. And how the people love the natural beauty! They travel in great numbers to the many national shrines and parks. And no matter how small their yard, a little garden transforms the drabness and a pine tree gracefully hangs over the gate.

And everywhere in Japan one meets quite surprising efficiency. Trains are frequent, comfortable and exactly on time. It was interesting to watch the majestic little station master stand watch in hand waiting for the second hand to get to the top before giving the signal to start, to find a train boy, with a special arm band denoting that he was English-speaking, to look after us in the not-too-bad-at-all third class

sleeper, to see the brakeman on the Kobe-Osaka interurban get down all the packages on the high-racks and hand each in turn to its owner with a bow, to note the kindly politeness with which he asked people to sit closer when the car was crowded so that some standing could be seated.

Electric power lines net-work the country, and I understand that there is hardly a house, even to the little farm houses on the mountainsides, which does not have electric light. And schools and school-children—thick! I was so surprised when I found that the woman who came to help use very day from the little town at lovely Lake Nojiri could read and write not only Japanese *kana* but Chinese characters. Imagine literacy being greater in Japan than in the United States!—but that is true.

And in public health: one person in Kobe was diagnosed as having cholera. Immediately arrangements were made that everyone should be inoculated. Our maid did not go when she was supposed to, and the next day she had a visit from a member of the police force, who gave her another chance! They even called to inspect our inoculation certificates—for-igners in Japan have no special privileges or exemptions!

But to return to the war. The Japanese people do not know much about the war. Everything they read or hear has been rigidly censored. Even those in high positions on newspapers are forced to publish what the military dictate. A certain news agent in a very responsible place is a Christian and protested against the publishing of lies. He was interviewed by a general, who fingered his side arms and said, "You print what we tell you." Often he feels he cannot stand it, and thinks he should resign. A foreign friend of his told him, "No, my friend, stay where you are and do the best you can. If you got out it would only be that much worse."

The Japanese actually believe that China is entirely responsible for the war because of deliberately working up anti-Japanese movements in China. They believe that China has turned Communistic, and being trained to fear and hate Communism, they are fighting to preserve their country—and the world—from what they think would be a terrible fate. So when they hear of the Archbishop of Canterbury acting as chairman for a meeting to advocate economic boycott of Japan, even the Christians are flabbergasted.

Not only are their thoughts directed by the Propaganda Bureau, but they are educated to accept uncritically what they are told. Even among university students, I was told by friends who were professors, there is a woeful lack of any individual thinking. When students do not think, it is no wonder that a people who have no sense of humour, accept such statements as the following, which appeared in the

Japan Times in early September: "It is eagerly hoped that the positive punishment given China by positive military operations will awaken her to her wrong actions and stop immediately her antagonism and fighting against Japan." And this extraordinarily naive people cannot understand China's perverseness in not being won to friendship and cooperation!

But although appearances would indicate that the people are all enthusiastically in favor of the war, and in spite of the fact that the government has "thought control" over the people, the mass of the people do not want this war. We learned that the demonstrations were organized and ordered by military officials. The young men of military age were daily fearful of being conscripted. The soldiers went to the front reluctantly; there was only a small fraction of the enthusiasm which was present during the Russo-Japanese war of a generation ago.

The people are concerned over the number of casualties. The numbers of soldiers killed are never reported in the papers, but each family receives word when a relative is killed. So in a small village where twenty men had gone to the front everybody knew that five or six had been killed, or a town which had sent fifty could easily reckon up together and find that ten or twelve or even more had been killed - - and this was only toward the end of October. So the people knew something was wrong; they hadn't been told that the war was going to be so costly and so long. Later, of course, they have been warned to expect a long war.

How long will Japan's money last? When the "incident" started, the Diet voted 2,000,000,000 yen - - this was supposed to be sufficient to close the incident. And the Diet intimated that it would be difficult to supply more. We heard that in September they were using this at the rate of 10,000,000 yen a day; now it is probably over 20,000,000. Everything that they could possibly do without is prohibited from importation - - our children were particularly disgusted to see that moving picture films were included in the long list of banned imports. Every possible cent must be saved to buy materials of war. But exports, which pay for what is bought, are falling: Before we left Japan the Osaka Chamber of Commerce had had a meeting to discuss the serious situation of falling exports.

One might think that with the people worried and discontented, with money running out and exports falling, the military power might fall or there might be a revolution. But don't be too hopeful! Remember that there is an iron control! No Japanese dares to be even hesitant in showing his patriotism. No one dares to say a critical word. It would be so easy for word to reach the local military com-

mittee in charge of conscription. And the next thing would be a notice to report at camp, which if ignored would mean execution. No meeting of any nature is allowed unless special permission has been obtained and a policeman is present. How difficult to start a revolution! But it will come! Everyone we spoke to in Japan agreed that the downfall of military despotism was sure. Some said three years, others said two. (It is interesting in this connection to note the opinion of a group of expert economists after an investigation in Japan, quoted in *Fortune* for September, 1936, that Japan could stand only two years of war before a revolution would break out.) Can China hold out that long?

I spent an interesting evening in the home of a Japanese Christian. He was a small store-keeper. As a young man he had trained in the navy, and was very militaristic. When he became a Christian, he changed completely in attitude and became keenly opposed to the military. I told him I was leaving in a few days for China, and asked him what message he would like to send to my Chinese friends. My foreign friend through whom I was speaking, as neither of us knew the other's language, hesitated to translate that to him; he was afraid it would embarrass him. I urged him to do so, and our Japanese friend answered immediately, "Oh, tell them that this is not the Japanese people fighting the Chinese people; it is all on account of our capitalists and militarists. The people don't want it; they want to be friends with China. And war can only breed hatred. We Christians must guard our unity and brotherhood whatever happens."

It was interesting to hear of other Christians in Japan. In spite of a lack of knowledge of the facts, they are trying to understand and they are sympathetic with China. One came to a friend of mine one day and said, "We hear that in America and England they are talking of boycotting us, and our papers say it is because the Chinese propaganda is so much cleverer than ours. Surely that isn't the real reason. Tell us what you know."

Now in view of all this what should we do? What can we do as students away off here in Szechuan? We can do a lot! First, support the Government to the very end. The Government's intention is to resist to the limit; it depends on the people. Can the people keep up their spirit in face of continual military defeats? They can if we all help! And I believe that if China can keep up resistance until after the internal crash in Japan, the Japanese military machine will be beaten. But if China gives up before that time, their hand will be greatly strengthened. So, continued resistance.

Second, economic resistance. "That's easy," you say? No, my friends, it is not. It is terribly difficult to pay more

for goods when cheaper things sit right there beside them. It is far from easy to pay six dollars for a fountain pen, when you can buy a Japanese one for two - - especially if the latter has "Made in U.S.A." stamped on it. Did you know that five or six years ago when you students were working hard for a boycott of Japanese goods, Japanese imports into China actually increased? Do you believe that Japanese goods are coming into China and are for sale in stores in Szechuan right now? Maybe you don't, but it's true! The Japanese militarists have said that they have to force China into economic "cooperation". Don't play into their hands so that they can say to their people, "I told you so." Strengthen economic resistance!

Third, and perhaps hardest of all, though not least in importance, resist in China any of the things you dislike in Japan. The Chinese are perhaps the most *reasonable* people on earth - - hold to that heritage. Resist any movement or tendency which is against the policy of the present Government to make China a real democracy - - not only politically, but socially and economically. And beware of hatred toward the Japanese! Let us shout "Down with Japanese Militarism" and "Down with Japanese Imperialism" - - and let us do something about it as well as shouting - - but let us not shout "Down with the Japanese." You are not fighting them! Hatred now will lead to revenge later. Look at Europe. Why is Germany as she is today? Why is there hatred and suspicion between nations? Eighteen years ago a group of representatives of the Allied Nations were discussing peace terms with Germany. President Wilson pleaded for a generous forgiveness. The premier of France, Clemenceau, who was called "The Tiger" curled his lip and said, "He talks like Jesus." Shall we ever have peace on this earth until men listen to those who talk like Jesus?

As foreign missionaries what shall we do? I believe that we can do a great deal. Not only can we emphasize my third point above, but we can help much on the first two - - our Chinese friends need a lot of encouragement. But there is still a third thing we can do: in letter or in article we can urge our friends across the oceans to carry out Stanley Jones' suggestion of economic withdrawal. Every cent that is withdrawn from Japanese goods or service (such as freight or passengers on ships) means that much less that can be used to buy materials of war. EARL WILLMOTT.

MOTTOES OVER THE TWO MAIN PORTALS OF
THE HOUSE OF GERMAN ART, MUNICH

"Art is a Mission demanding Fanaticism."

"No nation lives longer than the Documents of its Civilisation."

UNIVERSITY NEWS

President Y. G. Chen of the University of Nanking arrived in Chengtu by aeroplane on Thursday, December 16th. He came ahead of his staff and students - a group of some three hundred and fifty persons - to consult over plans for their accommodation.

President Chen has a thrilling story to tell of their exit from Nanking. As soon as it became evident that there was nothing to be done but to move from the capital, the staff and students began to pack up their belongings; one group packed the university equipment and apparatus and listed the contents of seven hundred odd cases. They made many fruitless attempts to get reservations on up-river steamers, but eventually reached Hankow in three parties with 480 of the seven hundred precious cases, each succeeding party having more difficulty than the previous one to get on to a steamer.

It was problem enough to get the staff and students away with their personal belongings - but the seven hundred cases of university equipment!! The University is situated a long way from the riverside, and so it was necessary to find some kind of conveyance; nothing on wheels seemed available. Finally, however, a truck was secured and on to it they piled boxes high and ran back and forth between the campus and the river bank. Next day it was confiscated. Then came the question as to how the boxes were to be transferred to the steamer which was anchored in mid-stream. The wharf coolies demanded \$10. per box, which was prohibitive. Long drawn out negotiations followed, and at long last a lighter was secured on to which the students piled the baggage and boxes. Needless to say those wharf coolies were not a bit pleased and announced firmly that although they had allowed such a procedure in a time of crisis, it was certainly the first and last time!

A group of teachers from the Department of Agriculture with their families are already on the way to Chungking, the rest remain in Hankow awaiting news from President Chen, and also trying to secure accommodation on steamers. It may be two months before they can all arrive in Chengtu. They will bring with them only the most necessary equipment and apparatus, leaving the remainder in Hankow until a suitable opportunity occurs to remove them. The fate of the two hundred and twenty boxes which it was impossible to get out of Nanking remains to be seen. The exodus was conducted in such an atmosphere of urgent haste that it was with a feeling of great relief that they arrived safely in Hankow.

News has just come that President Yi-fang Wu of Ginling College is planning to bring five members of her staff and some ten students to Chengtu.

Plans are already on foot for the housing of this large group on our campus.

The latest figures for the fall term enrolment are as follows:

	Men	Women	Total
College of Arts	96	66	162
College of Science	103	34	147
College of Medicine	148	39	186
Dentistry	55	13	68
Agricultural Extension Course			35
Dyeing Extension Course			19
	402	162	618

The University broadcast programme for the month will be:

Speaker	Subject
Jan. 4th Prof. Lan Chien-tung	"Nutrition during the time of national crisis" (Chinese)
Jan. 11th Mrs. Dye	"Szechwan Birds"
Jan. 18th Prof. Cheng Te-k'un	"The Beginning of China's Modernisation"
Jan. 25th Mrs. Anderson	"How to listen to music"

CHUNGKING INTERNATIONAL RED CROSS

What is being done locally by Red Cross groups? The following are some of the ideas suggested, possible plans, and information brought forward at recent meetings of the Chungking branch of the International Red Cross.

There are apparently as yet no wounded soldiers from the fighting areas sent to Ichang. The government wished the Ichang district to prepare and equip a hospital for 1000 capacity but Ichang replied that 500 was their limit. The Government wishes hospitals which they are to aid, to be of 1000 bed capacity approximately because of the decreased overhead expense of which they are apparently prepared to take a considerable part.

It seems to be the general idea of those in Red Cross work that it is better not to go to work with the military medical corps.

The Wei Shen Shu, or Government Health Administration, has recently moved from Nanking to Hankow for their headquarters. Their headquarters manufacture serums and vaccines and are also responsible now for sale of narcotics.

The International Red Cross in Hankow is helping financially with wounded when sent to the Union Hospital in that city. The hospital gets 70 cents per day for such patients, 50 cents from the Red Cross and 20 cents from the Government. The Red Cross has been responsible for the supplying of necessary clothing and bedding.

At present there are about ten hospitals in Hankow for taking in wounded soldiers with a total capacity of only about 1000. More are badly needed. It is reported that there are approximately 300-400 doctors and nurses in Hankow, who have had to leave their work further down river, who at the present time are not doing any active medical work. This was the reply when one of the members of the local Red Cross wrote to a doctor in Hankow asking if a unit of doctors and nurses sent from Szechwan would be of any help or not. Organization is not yet perfected for the using of already available medical workers who are in Hankow.

Previously it was recommended that the Chungking branch of the International Red Cross should have no connection with the former Local Red Cross but now it is suggested that we might well have a connection so as to utilize their present hospital for a base hospital, should such be needed in Chungking in the event of wounded being sent to Szechwan or of an airraid.

Inasmuch as there would be considerable difficulty in securing a suitable place in Chungking for a hospital and also due to the fact that some place closer to the front would

likely be more acceptable to the authorities concerned with the transportation of wounded, two places, Wanhsien and Ichang were considered. The vote went in favour of Ichang partly on a/c of its being nearer the front and partly because of the fact that, if the water in the river gets much lower, most of the river steamers stop running to Wanhsien.

The Hankow Red Cross will be asked to help us with purchase of drugs.

The Hospital which is proposed, should be registered with the Government so as to have its backing in case of possible difficulties.

Hankow has written to say that they are able to recommend nurses with good training should this city wish to open and run a hospital. As there are numbers of well trained experienced nurses and doctors available here, this question was left with the Medical Sub Committee for decision and recommendation.

Inasmuch as the Air Raid Defense organization has already a committee under Dr. Wang who are prepared to look after victims of bombing from the air, the Red Cross will not concern itself with this part of the work but will make preparations to cooperate and receive such as may need treatment in hospital.

It is suggested that we prepare a site and buildings capable of taking about 1000 patients and that we suggest that the Red Cross pay from 50-55 cents per day with an additional sum from the government to cover cost of food. Special drugs, operating expenses, etc. to be supplied extra to the hospital.

The Red Cross Committee for raising funds is committed to raise \$40,000 and it is suggested that we purchase, through the Hankow Branch of the International Red Cross, drugs to the value of \$10,000.00 immediately or in four separate lots. A committee was appointed to purchase such drugs or to specify what the drugs should be.

It is expected that blankets, bedding, clothing, etc. for inpatients may be obtained from local sources apart from the actual givers of money to the fund.

Regarding nurses needed for such a hospital, Mrs. Lo asked to report back recommendations to the Medical Sub Committee.

Any questions regarding doctors for staffing such a base hospital to be referred to a committee composed of Drs. Wang, Yo, Gentry and Hoffman.

The Szechwan government is said to be planning five base hospitals in Szechwan in the near future. There is some discussion to whether we should cooperate with the local government but it was realized that there would be many difficulties in such an arrangement.

The Administration committee was instructed to communicate with the Local Court authorities regarding proper procedure for the protection of local hospitals in the event of air raid victims being accepted as inpatients and need attention before the usual guarantor forms could be filled in and brought in. For example, protection of the hospitals in the case of a family suing a hospital for causing the death of a patient undergoing treatment as a result of an air raid.

THE WEST CHINA MISSIONARY NEWS

Editor-Homer G. Brown.

Business Manager-Mrs. E. C. Lechler.

Subscription Rates. In China, Mex. \$1.50 per annum, 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,

All matters concerning advertisements, subscriptions, reprints etc., should be addressed to:

The Business Manager, West China Missionary News, Chengtu, China. All other communications should be addressed to—
The Editor, West China Missionary News, Chengtu, China.

HELP THE BIBLE SOCIETIES TO
PERMEATE CHINA WITH
"THE LIGHT OF LIFE"

Every type of Chinese Bible or New Testament, also Scriptures in English and other tongues may be purchased at or through the

WEST CHINA BIBLE AGENCY

of the

BRITISH AND FOREIGN BIBLE SOCIETY
AMERICAN BIBLE SOCIETY

at

CHENG TU, and MI HWA KAI, CHUNGKING
or from the

NATIONAL BIBLE SOCIETY OF SCOTLAND
CHUNGKING

CHENGTU CITY NEWS.

MRS. GERTRUDE BEST

Archbishop and Mrs. Donnithorne have been in the city for the past few weeks at the home of Dr. and Mrs. Lechler. Mr. Donnithorne has had a light case of typhoid and Mrs. Donnithorne took half time duty in nursing care. We are glad to be able to report he is now much improved and able to be about the house, though it will be still some time before he can return and take up work in Hanchow, their station.

Mrs. R. S. Spooner is the proud mother of another daughter, who arrived in December at the W.M.S. hospital, city.

Miss Cora Kilborn is recovering nicely from a mild case of para-typhoid.

Miss Argetsinger is a most welcome addition to our community, having just returned from furlough. Her cheery smile lights up the streets as she comes and goes to and from her work, and her home, beside Dr. and Mrs. Gordon B. Loh, on San Shen Kai.

A delightful "TEA" was given on Monday, December 20th at the home of Mr. and Mrs. T. E. Plewman, to say farewell to Mr. F.E.L. Abrey and Mr. Caveliere. Mrs. Lindsay poured. Many friends came to drink tea and say good-bye to these two men who have both been associated with the Post Office in the city. Mr. Abrey has just completed the superintending of the designing and building of the fine big modern Post Office which now adorns Shu Hwa Kai. He left for Chungking, thence to Hongkong, and later by way of England to Canada and Toronto, where Mrs. Abrey and his daughters live. Postal Commissioner Caveliere is being "transferred" to another city which is more "cultured" than is Chengtu,—as, since Japanese "culture" is being introduced into the cities down river, it requires a "foreigner" to hold the position of "Postal Commissioner." Chinese postal commissioners are being sent in here to carry on the work in Chengtu. Other transfers are also being made. Mr. Caveliere left for Sian by Eurasia plane. He is appointed to Kaifeng, Honan.

Mr. Smith, Postal Commissioner from Chungking, has been a visitor for a few days, and went with Mr. Caveliere to Sian his new station.

Christmas was celebrated in Chengtu by a new procedure this year. All the usual interchange of cards and gifts was cancelled,—among the foreigners, and an amount amounting to at least the usual sum spent in gifts etc. at Christmas, was forwarded to needy places where Red Cross work needs help, or soldiers need warm clothing and care. The Chinese students of the colleges followed the example of the foreigners and - as well as cancelling all exchange of cards,

gifts etc, raised a sum to send their own fellow country men who are going through such terrible hardships; also they are subscribing a minimum of 10 cents per month, each. The psychology of this is all a fine thing for the students, not to say anything of the comfort it will bring to the wretched, homeless ones.

The returning W.M.S. party, consisting of Misses Virgo, Harris and Dr. Millar, are expected to arrive late December, from furlough. They have travelled by way of Hongkong, Haiphong and Yunnanfu, in company with the Sparling and Dickinson families. Miss Harris and Dr. Millar are appointed to Chengtu City, and we welcome these two ladies to our city community. Miss Virgo has been appointed to work in Luchow.

We are glad to report that Dr. Helen Beh is recovering nicely from rather a serious operation.

Dr. T. M. Pi, who came to live in our midst from Cheeloo University has been appointed Acting Head of the Department of Public Health, and is indeed proving to be a busy "Bee." Already he has made trips into surrounding districts and a program has been worked out for public health work in both these small towns and in Chengtu city schools. This is a step in advance, and should prove a great blessing to these places where such types of work are started.

An exhibit and sale of paintings was held in the Y. M. C. A. on Chuen Hsi Lu December 11, 12, and 14th. Picture mounting and the work etc. was the ladies' contribution to Relief Work down river. There was an entrance fee of ten cents for adults and five cents for children, -this money to go to the Y. M. C. A. and the Y. W. C. A., to help buy clothing and bedding to be sent to the war zone. The most expensive picture was marked \$30. Some of the women whose paintings were exhibited were: Mrs. Chiang, wife of the Commissioner of Education; Mrs. Dzang, wife of the President of Chuan Da University; Mrs. Jen Jei Sen, recently arrived from Nanking; Miss Si Pu, professor of English in Chuan Da University; Mrs. Dzang Beh Lung who helped Mrs. Morse, and others. There were twenty women in all.

The American community of Chengtu city celebrated the last Thursday of November—Thanksgiving Day—by a dinner together in the W.F.M.S. Home, on Shan Shi Kai, city. There was a short program and group singing before the dinner, and a worship service following, taking the form of special prayer for those in the war-torn areas of China. An offering was taken for the relief of the war-sufferers.

Miss Celia Cowan of Tzechow had her tonsils removed and stayed at Shan Shi Kai while recuperating.

Miss Eleanor Williams, was a patient in the W.M.S. hospital for appendicitis. She is now home again and all better.

Miss Florence Jack received a radio Christmas Greetings on Christmas Day from her sister in Vancouver.

Owing to war conditions, practically no transients have visited the city for the past few months, so that the list of personal items is shortened considerably.

The main item of interest has been the continued influx of students and their teachers from other colleges and schools, and the problems arising out of this. Also the influx of refugees still goes on. As many of the city people have left for smaller outlying towns, to live, (fearing air raids)..... there are lots of houses available for rent for these down river people who are coming.

Dr. Peterson is leaving early in January for a health leave of absence in U.S.A. (upon doctors orders.) He expects to go by way of Hong Kong, via Yunnanfu. He will be away at least six months for rest and treatment.

WEST CHINA UNION MIDDLE SCHOOL.

A new class of students will be admitted to the Union Middle School in the Spring term. The entrance examination for those desiring to enter this class will be held on February 7th and 8th, in the school building. Further particulars may be obtained from the school.

Other important dates are:—

Subsidiary examination for old students Feb. 10th, 11th, 12th and 14th.

Registration	-	-	Feb. 12th and 14th.
Opening of School	-	-	Feb. 14th.
Classes begin	-	-	Feb. 16th.

"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.

CHUNGKING NEWS

Chungking was very glad to receive the Willmott-Walmsley party as they returned from furlough. It was plain to be seen that they were also glad to get home again, back on the old stamping ground of Szechuan. With them were the two new teachers for the Canadian School, Miss Sharpe and Miss Mackenzie, whom we welcome to the fellowship of West China.

Mr. Leonard Tomkinson of the Friends Mission was in Chungking about the same time as the above party and proceeded to Chengtu by bus after his furlough in England.

Miss Argetsinger came up river with our Chengtu friends having been unavoidably detained down at the coast for some weeks. It is very pleasant to meet the friends on their way back to their stations and to hear what people are thinking on the other side of the world.

The Canadian Mission in Szechuan enjoyed the visit of Dr. Robert Laird from Toronto who is completing a tour of the missions of the United Church in the Orient. He spent a very busy week end here in the city and there is not much that he did not see in the work. We hope that we did not tire him too much but he seems to possess such abounding energy and is so willing to give of himself that it is possible that we took advantage of him. He included a flying trip to Fowchow to see the friends there; Dr. Irish accompanied him.

Mr. and Mrs. Ma from Nanking arrived in Chungking and are staying at the Agency while they look around for a place to settle. They have with them their six year old daughter Jerrena.

A young lady from Holland stayed at the Agency one night en route to the coast where she will continue on her trip around the world. She was not the least concerned about the state of the country and the lack of language did not perturb her in the least. We admire such courage in the face of the dangers that are ever with tourists now in China.

Chungking is rejoicing in the return of Mr. Barry who has returned from England after a hasty trip home, where he had gone to consult a specialist about his health. The way home to England was entirely by air but his route back included several boats as well as airplanes.

We are glad indeed to hear that Mr. Barry is feeling fit and able to carry on his business as usual.

Mr. and Mrs. Gordon Jones and their son, Stephen; are spending the Christmas week-end with Mr. and Mrs. Longley in Fowchow. They have as their guest, Mr. Fred Abrey, who will accompany them there also.

Suining, Sze.

22. xii. 37.

The Editor,
West China Missionary News,
Chengt'u.

Dear Mr. Editor:

I have read with rather pained interest the letter of "A Bible Loving Missionary" about his "Sad Experience on Mt. Omei," in the December issue of the W.C.M.N. and I feel tempted to make a few remarks on the same.

I have much sympathy with your correspondent while probably not accepting the inspiration of the Bible in the same way as he does. Like most other Christians who read the Bible and criticisms on it I have passed through periods of doubt and perplexity, usually with the result that I go back a little farther to Him who inspired the writing of it, to the infallible authority who bestowed His spirit on fallible men. God, who will give His spirit to all who truly seek it, is the ultimate authority for our religion, not the Bible. If He is the maker of all laws which regulate the Universe, I do not see any serious difficulty in believing that He can modify those laws as He sees right. If He can do what, to us, is the continual miracle of the germinating seed, I cannot understand why we should deny to Him the power to do lesser miracles. So, while not pretending to be able to explain or understand such incidents as that of the feeding of the five thousand, I would not be prepared to tell a young seeking soul that the "Lord Jesus was only doing a conjuring trick."

I recognise that my personal views are not of any particular value; what I deplore is the tragedy of the uprooting of that tender plant of a young man's faith, a tragedy perhaps often repeated by such ill-advised statements as that recorded. It is not faith in the Bible that is alone uprooted, it is faith in God and in the Master whom we try to follow, a far more important matter. Here is a young man with, at least an incipient faith in Christianity, with, and for, whom his original-teacher may have spent much labour and prayer; he is sent to a theological school for help and confirmation of that faith and he is met with a remark which shatters it. He is not the only one; many of us have met similar cases. From those who have a more deeply rooted faith such a statement might pass ineffectually, but in those whose faith is new born it acts like small pox on a susceptible child, scarring his life irrevocably. Cannot our theological teachers refrain from using such crude methods?

In reading and re-reading our New Testaments, no matter what errors may have inserted themselves, we cannot but be convinced of the sincerity of the writers and of their belief in the things which they recorded. Belief in an ideal will carry men and women through much persecution and suffering, but I know of no ideal, belief in which will carry men through such prolonged suffering and tribulation as belief in the Christian ideal has done. The Christian ideal enabled the Apostles, and many thousands since, to meet and surmount life-long suffering and to pass away triumphing in it. The faith of the Apostles was founded in what they had seen and knew of the life, death and resurrection of Jesus. If they had doubted they could not have accomplished what they did. Our interest is aroused by the recorded history, that interest is the occasion of our thinking and seeking, this results in our finding more than the historical Jesus - we find the living Christ revealing to us what is God's attitude to men, working the continual miracle of the renewal of our lives, saving us from our worst selves

and making us desirous of rising to the heights to which Jesus himself rose. There is no greater miracle in the physical world than that which Christ can work in the spirit of sinful men. If we had greater faith we should see this miracle more often.

I am interested in gardening, sometimes in the evening I have planted some tender seedlings; in the morning I have found that some noxious insect has nipped it just above the root. It seems to me that is similar to what we do when we give frivolous answers to those whose faith is in its infancy. Those whose faith is founded in long experience of God may pass unscathed through such a trial, not so the young soul who is just beginning to see the light. Is it really necessary that we should try to lift them at once into the same condition of knowledge that we think we have reached ourselves?

Yours sincerely

W. Henry Davidson

WHAT UNIVERSITY STUDENTS STUDY

(Subjects of Theses, Union University—1937)

- Wang Hsien-kuen—"Characterization in Dickens' Novels"
 Sung Su-hsiu—"A Reconstruction of Manners of English Middle Class Society in the Early Nineteenth Century as revealed in the Novels of Jane Austen."
 Chang Yu-lien—"Study of the Beggars in Chengtu"
 Liu Bei-shang—"Superstitions around Chengtu"
 Li K'e-ch'ien—"A Critical Study of the Cooperative Movement, Szechwan"
 Chang Yin-heo—"Criminology in Szechwan"
 Bi Su-hsuei (Mrs. Peterson)—"An Analytical Study in Social Psychology of the Chinese People"
 Du Chin-min—"A Collection of the Commentaries of Han on the Book of Poetry"
 Shih Kueh-hsi—"A Study of the Six Common Terms used in Mao's Commentary on the Book of Poetry"
 Lo Ch'ien-hsin—"A Critical Study of the Books quoted in the Shih Chi and Han Shu"
 T'ang Ih-hen—"A Critical Study of the Books quoted by Han's Commentary of Tung Chien".
 Cho Hsioh-chih—"Methods of Teaching Chinese in Middle Schools of Chengtu"
 Miss Yuan Yu-ch'iu—"Study of the use of Pictures and Maps in the Schools of Chengtu"
 Miss Ch'ien Chiu-hnei—"Study of Sixty Chengtu Middle Schools - recitation rooms and equipment"
 Miss Wang Yui-n-vao } "Study of Szechwan Middle School and Prim-
 Miss P'an Szu-tzen } ary School teachers - their economic status"
 Miss Wan Lung-tzen—"Study of Teaching Methods in Chinese in Chengtu Lower Primary Schools"
 Miss Fu Yu-kwang—"Study of Szechwan Primary School Principals"
 Hng Ngen-p'u—"Translation of Principles and Practice of teaching English"
 Teng Pang-lan—"A Preliminary study of Dragon Flies on the University camps."
 Fu Chi-chieh—"Szechwan Salt"
 P'u Pao-ming—"The underlying Philosophy of Mathematics"
 Ki Ch'ao-chuin—"Translation of an English text on Interest and Annuities"
 Tu Hwei-lin—"Translation of an English text on Interest and Annuities"

- Ch'en Ching-hsin—"Translation of an English text on Interest and Annuities"
- Song Ching-kwang—"Translation of an English text on Interest and Annuities"
- Chang Shi-yin—"Extraction of Medicine from Szechwan Medicinal Plants and their Physiological Action"
- Chu Ting-ju—"Extraction of Medicine from Szechwan Medicinal Plants and their Physiological Action"
- Wang Ch'ao-hwa—"Extraction of Medicine from Szechwan Medicinal Plants and their Physiological Action"
- Lo Peh-lin—"Extraction of Medicine from Szechwan Medicinal Plants and their Physiological Action"
- Djang Djuin-ru—"Appendicitis among Chinese and Westerners"
- Djang Gao-hsien—"Hernia in Chengtu"
- Giang Liang-yin—"Comparative Study of Scarlet Fever and its Complications in Children and Adults in Chengtu"
- Dwan Gu-chin—"A Survey of Morbidity and Mortality in 59 Families in Chengtu"
- Mao Wen-shn—"The Seasonal Incidence of Acute Conjunctivitis as related to Climatic Conditions"
- Dn Shuen-fu—"The Blood Pressure of Chinese School Children"
- Lo Shen-djao—"Spinal Anaesthesia"
- Wang Li-tsu—"Epigastric Pain and its relation to Pylorospasm"
- Wang Dzai-min—"Seasonal Variation of Malaria in Chengtu"
- Wang Pu-ngen—"Tuberculosis in Chengtu and Environs"
- Wu Dzo-tai—"Headache"
- Djang Dai-min—"Chronic Bronchitis"
- Tang Wen-kwei—"Variations in Gastric Juice and its Implications"
- Pen Cheng-ling—"The Ages and Causes of the Loss of the Six-Year Molar"
- Miss Yu Te-min—"Impression Taking"
- Miss Liao Wen-yu—"Position and Inclination of Teeth in relation to Partial Denture Construction"
- Miss Chen Gweb-hwa—"An Oral Health Programme for the People of Szechwan"
- Cheo Shih-gih—"The Manifestation of Vincent's Infection in Chengtu"
- Chen Ih-gwei—"An Observation on the Occlusion of Teeth in Chinese"
- Wang Djen-tsu—"Amalgam Restorations"
- Hsia Liang-tsai—"Radical and Conservative Methods in Root Canal Therapy"

"PRAISE IS COMELY"

Our conversation was on the subject of Prayer and some one remarked that the praise of God had far too small a place in our ordinary talk and even in our prayers. Left alone, I sat and pondered on the word "praise". I turned up the dictionary and found that the word means - Commendation for worth, approval of merit, honour rendered because of excellence, Joyful tribute of gratitude, Worship in song, Laudation, Approbation; To extol and to magnify.

What a field all these words represent, covering objectively all the intrinsic Goodness and Power of Almighty God, and subjectively hinting at my conception of, and my response to His Goodness and His Power.

What then should be the object of my praise? . . . Himself Alone.
That means to me His Transcendant Beauty, His Surpassing
Glory,

His Supreme Holiness, His Measureless Might, His ineffable
Love,

His inexhaustible Grace and His illimitable Wisdom.

All these and much more as facets of His Wonderful Self.

What a sublime Being these thoughts caused me to envisage?
And having seen Him how can I but Praise?

Then my thoughts went on to some of the things that would
cause me to Praise, distinct from Himself and His Beauty.

From somewhere a thought came "memories that bless and
burn", and here was a cue indeed. We should praise for the gift
of memory. We are looking back on a year that is fraught with
food for our reverie. There are memories of friends, kindnesses,
cheering words, steadying hands. There are memories of friends
who by their timely sympathy and concern have caused bright
stars to shine in an otherwise black and dreary sky. We must
praise Him for these and, yes, we must praise Him for those whose
attitude has pierced and hurt, for after all they threw us back
into the arms of God.

Rummaging in my memory, I found many experiences, that
proved to me that, *so long as I make Christ Jesus my abiding
place*, nothing can reach me but to purify and to benefit. It may
be the death of dear ones, loss of friends, unjust attacks, but so
long as I have met these from the vantage point of the Presence
of Christ, they can only cleanse and sweeten. For this we can
praise, as well as for the memory of having been given power to
rise after grievous falls, for the memory of the protection of the
outstretched hand of Christ after a period of wandering with the
wild beasts of our own unkind and ungenerous thoughts.

Then we could praise Him for the opportunities of being al-
lowed to recast broken resolves, for the ability given to revisualise
ideals that had got out of focus in the shifting scenes of our lives.
We can be sure that the untoward things that have happened to
us along with the pleasant things of our experience all may be
included within the territory that bears the superscription, "all
things work together for good to them that love Good".

The other day a young man wrote me that he had been perse-
cuted and insulted because of his Christian testimony. I felt led
to tell him to praise God for the difficulties and persecution. I went
on to say that the lions and Goliath gave David not only an op-
portunity to overcome them, but also an opportunity for him
to overcome himself and his fears, and to prove God, thus gaining
confidence for the days ahead.

In continuing to think along lines pertaining to praise I was
drawn to consider things material and of the present. I became
utterly overwhelmed with the vast array of the facts of present
blessings that surround our lives and the lives of those we love.
Then we can praise for the great wealth of promises that embrace
all our futures. These simply stagger us, there are about thirty
thousand of them in the Bible.

After all this what a searching thought that is, that our lives
and our prayers have little of praise in them. Should not our
anthem be

"How good is the God we adore
Our Faithful Unchangeable Friend
Whose Love is as Great as His Power
And knows neither measure nor end
'Tis Jesus the First and the Last
Whose Spirit shall guide us safe Home
We'll praise Him for all that is past
And trust Him for all that's to come"?

T. COOK

SIMMONS BEDS

We are now prepared to supply from stock the complete line of Simmons Beds including all models for both home and Hospital use. Also, their complete line of Mattresses, including "DEEP SLEEP" and "BEAUTYREST" Mattresses. Beds, Springs and Mattresses supplied in all sizes.

A catalogue showing their complete line, together with prices and *discounts* will be forwarded upon request.

ASSOCIATED DRUG COMPANY
FEDERAL INC., U. S. A.,
SHANGHAI.