



THE WEST CHINA MISSIONARY NEWS

NOVEMBER 1939

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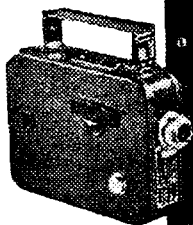
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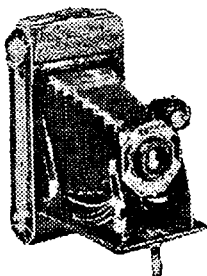
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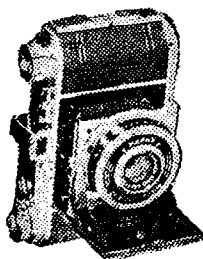


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MEETING OF PUBLICATION COMMITTEE

The committee of publication of the West China Missionary News met at the home of M. M. Argetsinger Oct. 13th 1939.

Mr A S Kerry, chairman, opened the meeting with prayer. Minutes of previous meeting were read and approved.

The question of a successor to Mr. Brown who has resigned was discussed, and it is hoped an announcement can be made shortly.

Miss Argetsinger was elected Business Manager.

Whereas the cost of paper and postage have increased it was

Voted to raise the cost of the News to \$4.00 per year National currency in China

Foreign subscriptions in National currency \$5.00 or \$1.10 American, or 4/6 English Money

Voted that any subscription which falls due Nov. 1, 1939 or any new subscription will be \$4.00

All subscriptions from Jan. 1, 1940 will be at the new rate.

Voted that the Business Manager solicit new advertisements.

Adjournment

M. M. Argetsinger

Secretary

NOTES

An erratum: Timothy Richard, not Richards. See page 443. ----- "Dear John" on page 439 refers to John Kitchen who kindly allowed us to print this very interesting description of "Panda flying," across America ----- Those who find the lack of bananas one of the sacrifices of missionary life in West China may bear up more bravely and hopefully if they will read about the great discovery in Chungking on page 409. ----- On page 428, the old rates for the News are to be found. Above on this page, you will see what the high cost of living, of paper and postage, are forcing us to do. -----

ATTEMPTS AT HUMOUR

Judge: Now dont you think you and your husband could live together without fighting all the time? Mrs Mandy Johnson: Noshu, Jedge, Leastwise we couldn't 'joy ourselves and be happy! (From the St Marys Journal)

A Chengtu missionary heard or read this some where. Flying high over Germany a British plane was scattering propaganda material. The lad who was dropping the material made a mistake and instead of leaflet by leaflet, he dropped a whole bundle. The officer in charge spoke to him very sharply: "Don't you realize you might have killed someone?"

THE WEST CHINA MISSIONARY NEWS

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NOVEMBER

No. 11

"IN HIS NAME". A SUGGESTION

Perhaps our Christian work in China would take on more the nature of a movement if we consciously and explicitly related more of our efforts to the Name of Jesus. He himself recommended not simply that we pray for things in His Name, but that we render our smallest services in His Name.

Would such a relating of the good we try to do narrow our lives or our outlooks? In the case of many names, surely it would; we would be hardpressed to find the relation

God reigns!
His is the day,
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!
Hers are the years,
And the age of peace
And of kindness
Shall banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust of things
Are doomed to die.

From the Speakers Bible, On Hebrews 12:27

of some great names to worthy ventures we might have in mind. But in the case of Jesus, we can think of no really good or worthy cause which would be neglected if we connected it with His Name.

Would such a custom make our services shallower, less sincere, less vital. Again, the answer is certainly "no". A conspicuous characteristic of Jesus was his impatient dissatisfaction with attempting to meet simply the material and transitory needs of people. He saw through and beyond these so clearly that no follower of his could ever be satisfied with a social service which saw only an empty rice bowl, but could see nothing pathetic about an empty life.

The "good deeds" which naturally rise from the protective instinct are one of the glories of our common human nature, but unless they be re-inforced, deepened, developed and woven into the whole life, into our thoughts and actions as well as our feelings, they have not the permanence and significance they should have, and perhaps there is no better way of perpetuating and strengthening them than by constant reference to the Name of Jesus.

If our moods are too much for us by times, if our lives seem quite too superficial for the days in which we live, perhaps these simple words will help us put demons to rout, and bring into our hearts a warmth, a peace and a zeal we have known too little. Perhaps they will put Life into our lives.

"What greater calamity can fall upon a nation than the loss of worship! Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by hope of other worlds, and age is without honour. Society lives for trifles, and when men die, we do not honor them." Ruskin.

NEW TRENDS IN RELIGIOUS THINKING

During my recent furlough in Canada I had the opportunity of listening to many outstanding ministers from the United States, from England and from Canada. The message of almost every preacher was tensely alive, with a consciousness that a stage had been passed and a new direction discovered, in the trends of religious thinking: A trend that involves a drastic break with the past, theologically speaking, and a new adventure for the future in the Christian life of Western lands. Interested particularly in Religious Education I attempted to study the background of this new consciousness to find the reason for the break with the past and its promise for the future.

The motivating force which demanded the change carries in itself the whole character of the movement for it is the renewed recognition on the part of Christian leaders of the existence, within the Church itself of a revealed criterion, apart from and independent of the authority of State, of Society, or of contemporary forms of philosophic thought. This is the reason why the history of Christian thought does not move in circles. Hegel's theory of a triple, ever-recurring cycle—thesis, antithesis and synthesis may apply to history in general but Christianity finds within itself a 'sense of correction' which keeps its directions historically moving somewhat in a straight line. This is the interpretation of

life from a moral and spiritual point of view. In other words judging values by the conscious and accepted standards of Jesus Christ.

The application of this 'sense of direction' to the events of life is finely illustrated in the nature of the 'correction' now developing within the religious thinking of both Europe and America. Nor is it unrelated to the great currents of human thought and activity of both past and present.

The new tide of thinking which began in a break with Scholasticism during the 15th and 16th centuries, inhered, to a large degree in a new mental attitude - that of freedom and of faith. This was its symbol of its opposition to dogmatism in life and thought. The new approach brought vitality to education, to philosophy, to art and to social and political life. How far this new tide was the result and how far the cause of the 'correction' which the Church at that time made in her own thinking may be a matter of dispute but the whole direction of the Christian movement was altered and operated for the time in the Protestant Reformation.

In the world of knowledge, thought set free to find its own conclusions, untrammelled by other considerations, made phenomenal progress until it developed gradually the approach to knowledge and the organization of knowledge which we now term science. For some time Science and the Protestant movement were accepted as phases almost of the same movement - and for a time science did not seriously challenge religion. Two hundred years ago Newton formulated his theories of physical science and devout Christian as he was did not see that the determinism which underlay his whole approach, if logically applied to life made impossible such expressions of the Christian religion as prayer and spiritual volition. However, this theory did not deeply affect the progress of the Christian Religion nor the deep belief in Christ, for the Wesleyan Revival and a tremendous growth in numbers and enthusiasm of the Christian Church took place co-temporary with the development of science under the deterministic theories of Newton.

The next great challenge of Science to Christianity—Evolution—was really a false one because a belief in evolution has no relation to a fundamental belief in Christ and Christianity. Similarly the critical productions of German Biblical scholars were more spectacular than real in that real Christianity has no difficulty in accepting the remnant of credited results in Biblical criticism and certainly has no conflict with truth in any field. While these movements did create considerable excitement they did not affect Christian thinking adversely. The greatest Christian missionary

expansion took place during the days of the keenest conflict and the Christian movement expressed itself in intensified new forms of effort and expansion.

During these years the philosophic background in the approach to knowledge was generally accepted to be that of 'pure reason' and it was against this approach that just before the beginning of the present century another and apparently more fruitful philosophic principle that of Pragmatism - was enunciated in America. This approach denied such a thing as 'pure reason' and postulated 'purpose' and 'values' as the final principle which would explain thought activity as well as all other processes. In establishing the validity of this principle the study of historical processes through which man evolved his values was strongly emphasised. Thus from the pragmatic standpoint truth is relative, not absolute; goodness comparative, not positive.

The relation of pragmatic theory to religion is obviously extremely intimate and at first sight seems to offer the most reasonable philosophic background to Christianity. It was here indeed that Christian leaders in North America were caught off their guard. The pragmatic position was developed in connection with a new philosophy of education and with plausible but un-warranted theories of religious experience. Thereupon many Religious educators saw a possibility of using the pragmatic position to evolve new principles in Religious education and before they realized it had subscribed to certain positions which would be fatal to religion and ultimately fatal to science also. Church leaders in North America have now awakened to the fact that while they have not fallen before any open attack of science, they have been absorbing certain elements in the present scientific approach which are more fatal to a vital Christianity than open conflict. These elements will destroy the uniqueness of the Christian message and make it subservient to the changing forms of philosophic teaching.

The implications of the pragmatic approach conflict with Christianity and with Christian education at several points.

1. The pragmatic approach accepts the physical universe as the final register of meaning - Christianity does not. Christianity believes there is a revelation of deeper meaning apart from the processes of the physical universe as known to us.

2. The pragmatic approach attempts to find the secret of progress in an understanding of the history of man's past—the evolution of his religious and moral sentiments being regarded as a growth through millions of years of adaptation to conditions of life. Christianity finds the secret of progress in a perfect God as the standard looking forward, not back-

ward to primitive bi-peds as the standard of man's stage of development. Man finds himself, when measured with the righteousness of God, a sinner in great need of divine grace and undone without salvation. Man may indeed consider himself a splendid specimen when compared to a monkey but can realize his wretched state when compared with God. Contemporary books on many subjects reveal very significantly the degree to which, in general thinking, relative values have taken the place of absolute values.

3. The pragmatic approach and methods when carried over into Religious Education - to be logical - must accept the position that moral values are dependent primarily upon the reasoned approach of the pupil to the problem before him. People should use all the reason they have in deciding their course of action where moral values are concerned and no one more so than the Christian. Reason is frequently a correction to conscience and the means by which we may follow the injunction to 'test the spirits', but there are limits to reason. There is an element in all decisions of life and particularly in moral and religious decisions, not dependent primarily on reason. The conditions to be taken into consideration in any real life situation are almost infinite and practically impossible to consider in detail in their ultimate relation to the problem in hand - much more so when a pseudo-life - situation problem is selected for academic consideration. The problem is not so much to secure a knowledge of right and wrong as to ensure the proper choice between right and wrong. Human beings generally know what is right but prefer what is wrong. If one chooses what is right he will continue to learn the right, otherwise no amount of reasoning will avail. The Christian approach is not the making of a decision for each individual case of action so much as an attitude or a state of mind which does right unconsciously—as the 'good' in the parable of the last judgment, Matt. 25 who served their brethren without knowing they did so - a natural fruit of their loving hearts.

Many factors operated to bring leaders in Christian Education and Christian leaders in general to a realization that in joining hands with pragmatism they courted ultimate confusion. The fact that 'relativity' as a philosophic basis of physical science has broken down 'determinism' which held the field so rigidly for two hundred years, caused thinkers to realize that Science is itself not a god to be worshipped but a temporary and constantly changing form of the organization of knowledge. The pronounced swing back to theology and to theological thinking is also having a profound effect. The teachings of the German theologian Karl Barth have acted somewhat in the nature of a stimulant in that many follow his methods though few follow his teachings.

The immediate cause of the break with the pragmatic position and the set in a new direction, was in North America, not so much a matter of academic dissent but came, as intimated above, from the application of the Church-revealed criterion to the practical world of events. The new trend in religious thinking was, to begin with, something in the nature of a spiritual rebellion against carnal injustice and wickedness in high places. It arose primarily amongst the religious thinkers who are now thoroughly shocked and awake over the present alarming conditions - that with 90% of the people on the earth desiring friendship and peace with others yet a small group of political leaders can force the world into a frenzied war and herd men, women and children alike as pigs, to the slaughter house: that with food and clothing for all - God's ample provision - yet small groups of capitalists even in democratic countries, control the products of the land and create conditions that make millions of free men practically serfs: that these same groups can play on mass feelings of fear to stimulate war psychology and grow rich through the exportation of war materials for aggressor nations to use in destroying the liberties of other peoples.

Thus in North America the 'correction' in the trend of Religious thinking came first as an awakening through the logic of events - but has not ended there. An adequate 'correction' must also involve the thought life. The Christian ministry and Christian thinkers in general know that in the light of Jesus Christ, world conditions are wrong - 'absolutely' wrong. They know too that in the light of the pragmatic theory they are also judged to be wrong - but only 'relatively' wrong, and so pragmatism itself must come under judgment. This is an order of procedure quite in keeping with the genius of Christianity, where 'If anyone chooses to do His will he shall understand' - first the choice and practice followed by understanding and theoretical conclusions. Even Professor Dewey, the apostle, if not the founder of Pragmatism says, "With tremendous increase in our control of nature, in our ability to use nature for our human use and satisfaction, we find the actual realization of ends, the enjoyment of values, growing unassured and precarious. At times it would seem as though we were caught in a contradiction." Pragmatism as a motivating principle in religious life and in Christian Education was first weighed in the scales of practical conditions and found wanting before being tried in the balance of Christian thinking. The spirit of the recent change in the thinking of the religious leaders of North America will be entirely mis-understood if we think of it only as a negative movement over against some other system of thought. It is far more than that. It is of the nature of a new and positive affirmation of belief, reaching out far beyond the limits of any system of philosophy, to unlimited areas of

faith and promise. In the words of the Christian Century, "It is as though a veil had been drawn from our eyes and we were receiving the Christian revelation anew as the early Christians received it."

What does this mean for Religious education? Several things.

1. As already stated it involves the projection of a criterion or authority into life which is not the creation of man himself but an absolute criterion namely God revealed in Jesus Christ - the very opposite of a relative criterion such as man's own creation must ever be. For Religious education this has meant a stronger emphasis upon Biblical teaching and particularly in teaching Christ - not merely Jesus in the experience of man - but God revealed in the experience of Jesus.

Canon Barry in his book 'The Relevance of Christianity' attempts to show the uniqueness of Jesus as ultimately inhering in the quality of his response to the will of God. Emphasis upon the life-situations of Jesus may not only bring a challenge to the will but enter into the experience of the youth as control because it carries the appeal of a universal and an eternal logic which embraces the truth of all lesser processes within its own transcending truth.

Unlike Education dependent on pragmatic sources the new trend in Religious Education does not subsist in correct responses to an infinite variety of life-situations finally articulated into a system of good habits as character, so much as in responses under the influence of an attitude of mind . . . and heart to one enduring situation - namely the presence of God, with one enduring criterion namely the will of God as revealed in Christ. This 'corrected' approach places again the emphasis upon faith. Faith reaches out in imagination and demands adventure in practice - to a degree far beyond the limits allowed by the strictly logical conclusions of pragmatism. It means an intuitive consciousness of possibilities greater than those assured by the ordinary processes of nature and of a meaning in life beautiful and good adhering in the mystery which surrounds us. It is realized that the unknown carries for life its deepest meaning and that even the fraction of life supposedly known is still seen through a glass darkly; that while knowledge has its place it has its limitations - it too must pass away, for we know in part but when that which is perfect has come it will be, not in the form of knowledge, but of love.

~~~~~ THAT DOUBLE FEELING

"I love England dearly. But I love her too well to wish her triumphant if she fights against human right and human freedom. Pitt longed for her defeat in America, but it killed him when it came. I can understand that double feeling now."

Richard Green, the Historian in a Letter 1877.

THE BACK DOOR

BY TIBETAN.

Sikang-39.

A very common and popular figure at the Back Door is the dark red-robed Tibetan lama. He comes at all times of day and frequently sits for hours. Time is nothing to a man to whom nothing is nothing. There is always something doing at the Back Door—a tooth to be extracted; a sore toe to be mollified; bad eyes to be washed; an itchy head to be rubbed with Zambuk; a small scratch to be painted with iodine; and a dozen other simple sores to be attended to. Basilicon, Green, Pink, Boracic, Sulphur, Carbolic, Zinc, Resin and Mustard ointments with Indian Balm meet the needs of all the scratches and bruises and sores that come day by day to the Back Door. And Smith & Co.'s Primoids, and Altoids, and Cyphoids, meet various coughs and other physical and mental impedimenta.

The lama with his lama friends sits nearby observing all that is taking place and noting how we treat our small patients. He himself believes in Faith Healing, that is, in contact with some unseen deity. Each lama has his own particular lha or god whom he seeks in every time of sickness or emergency and whom he believes is with him on his daily journey.

Sickness in Lamaland is always attributed to some evil force or spirit and once these are located it is a simple matter, according to the lama, to defeat the wicked designs of this malignant power. The lama believes intensely in two spheres of influence, namely, an evil sphere filled with every imaginable unclean spirit whose only ambition is to wreck and destroy and harass a suffering humanity. The good sphere is peopled with 'escapes' whom the lama and the lama only has helped to release. Sickness, then, according to Lamaism is not a disease but some wicked attack by evil forces, demanding a counter attack to deliver the patient from the affliction.

The lamas all over the Forbidden Land have become expert in diagnosis. A particular lha with his residence in some demon-infested glen discovers that a wild and woolly nomad has somehow failed to pay his subscription to the spirit world. Down comes the angry lha with his pockets filled with small-pox germs, letting them loose all round the nomad's tent, and down comes the nomad's wife with a virulent attack of small-pox. It all seems very simple to the dark, red-robed, ignorant, superstitious lama. The force troubling his client is an evil force and he produces the key that opens the door of deliverance. The patient gets well;

the lama grows fat. The patient dies; the lamasery scoops in his wealth. Heads I win: tails you lose.

The lama in Lamaland, according to Lamaism, stands between the forces of evil and the simple-minded nomad. He may not stand there all the time but he is always ready to stand there when occasion demands. The nomad's cows fall sick; for ten or twenty rupees and a good supply of yak butter, the lama placates, appeases, decoys, humours or destroys the attacking powers.

The origin of the lama and his vocation and position in Lamaism are explained in different ways by the numerous sects throughout the Land of the Lamas. He is a holy man engaged in a sacred office; his calling and training and ordination have placed him apart from the people; his office as a lama has placed in his hands powers unknown to the wild and woolly nomad. He may be ignorant, unlearned, superstitious, but in his red robe he is a lha or god and more to the simple-minded inhabitants on the Roof of the World. A god may do the nomad mental, physical, or spiritual harm, and the lama may use the god to do so. The lama's business in life is to do good and destroy evil; the question is can he do it and how does he do it?

Etymologically the Tibetan word lama means something like this: The upper one; the higher one; one who has got past sins and defilements; the 1000 Shajas of the 1000 ages depend on the lamas; previous to the lama the name of Shaja did not exist; some see a close connection between lama and Brahma, the highest deity of the Hindus; a further explanation is: la means soul or life and ma mother, hence the two Tibetan words signify: life-mother, the all-sustaining mother of the universe.

There is, however, the common idea among the people, namely, that the lama is god, or God, or iha, or the highest being in the universe known to the simple-minded nomad; and above and beyond him nothing possible can exist. In Lamaism the lama is The Great I Am, as he and he alone, holds the keys of destiny; he claims, in no uncertain sound, to be the one and only door into whatever future peace and rest and happiness Lamaism offers its followers. And if he understands his own language and appreciates the meaning of the two Tibetan words-'la-ma' then it follows that he is higher than anything and everything, and that the very existence of God depends on him, because before God he was. This is what the lama believes and what Lamaism teaches.

The lama comes into our dining room. He sits on the floor. He carefully and slowly examines everything of interest. ⁽²²⁾ give him some music. We then try to discover his cultural attainments: can he read? can he understand what he reads? can he explain what he reads? We discover

that he can read but cannot understand or explain what he reads. He has lived some years in Lhasa and has studied a little in Drebung. We are now dealing with a man, a lama, who can read quite fluently, but has very little idea of the contents of the Tibetan words. The further discovery is made that he is part of a religious system that holds and teaches certain things, all of which he accepts at their face value. We tell him the story of the Prodigal Son or the Rich Fool or the Good Samaritan and go on slowly to the fact that Christ died for our sins according to the Scriptures. Sins, dig-ba; but I have no sin therefore no dig-ba. Here we meet our first difficulty: a lama, according to Lamaism, has no sin. He cannot sin because sin is of the world; and the lama, if he is a true lama, does not come under that control.

There are two controls, namely, the Jal-si and the Chos-si. The former belongs to the kingdoms of this world; while the later is a religious or spiritual government. One is political, the other religious. The lama, by some lamaistic mechanism, has somehow escaped from all worldly control, and is now a being apart, above and beyond all worldly influence and dominion. Whether he puts himself there by a system similar to Couéism remains to be seen.

What we are trying briefly to explain and discover is: Are the words lama and priest synonymous? That is, as used in the N. T. does the word lama connote all that we mean by the word priest? Is the Tibetan lama merely a Tibetan priest? And if so are we justified in using it in the pages of the N. T. to convey all that we mean by the Scriptural word priest?

Is such a discussion purely academic and has it no practical bearing in the distribution of the Scripture along the Tibetan frontier? If the religious significance behind the two words is similar what need is there for discussion? A lama being simply the equivalent in the Tibetan language for priest, monk, cleric, or if you like, the African witch doctor.

Dana Dreding, from Drashe Lhumbo, the residence of the Panchan Lama, some days west of Lhasa, is probably the most highly educated Tibetan we have had for many years on the Tibetan border. Like any true Scotsman, a religious discussion stirs his blood; and the use of the word lama as the equivalent for the Jewish priest in the pages of the N. T. has been a warm topic of conversation for some considerable time.

In one of our last conversations I tried to explain the significance of the word priest (Tib. lama) as used in the O. T. The sinner having no direct approach to God he must perforce seek the services of a mediator, and in the pages of

the O. T. that intermediary was the priest (Tib. lama.) Dana saw no difficulty in the use of the word lama as a mediator between God and man; but when we went on to explain that the Jewish priest (Tib. lama) in his approach to God on behalf of sinful man, could only do so by means of a blood sacrifice. Now, I asked Dana, may a lama in his office as a priest kill a lamb or a goat or a young pigeon and offer the blood thereof to God as a sacrifice for sin? To this he made no answer whatever; lama and priest in this connection apparently being entirely different.

The lama, apart from hundreds of other vows, has the four following important ones: Not to lie; not to steal; not to marry; and not to kill. Lamaism as a warning has the following story: One day a young lama wandered out amongst the nomads. Drawing near a nomadic tent a young Tibetan maiden sitting in the doorway invited the lama to sit down and rest. "Oh no" replied the man "I am a lama." "Can you help me" asked the girl? "In what way?" replied the lama. "I have a small goat here" said the girl "and I want someone to kill it for me." "Oh no" replied the man "I am a lama." "Well" said the maiden "will you have a cup of wine?" "I dont mind" replied the lama. The wine was good. The lama drank more than one cup and under the influence of the wine he killed the goat and slept the night in the nomad's tent.

Unfortunately wine drinking is a besetting sin among the lamas and drabas in many parts of the Land of the Lamas. Here in Dardzendo, the lamas and drabas in performing their religious services in private homes are invited to drink Chinese wine. In Litang, where there is a large lamasery, with 3000 lamas on the roll, wine drinking is strictly forbidden; and in Lhasa wine is taboo in most of the big monasteries.

STILL PEOPLE WANT TO BE RICH

"Rich folks' children seldom turn out well. They are complacent, arrogant and conceited, and think they need to learn nothing because they have enough to live on, anyway. On the contrary, poor men's sons must labor to lift themselves out of the dust and must endure greatly. And because they have nothing to boast about or pride themselves upon, they trust God, contral themselves and keep still. The poor fear God, therefore he gives them good heads that they may study, become educated and intelligent, and be able to assist {princes, kings and emperors with these wisdom".

Martin Luther.

JESUS AND THE CHURCH OF HIS TIME*

EARL WILLMOTT

"The Church of his day" I take to be the contemporary Jewish religion. And if we look at it through Jesus' eyes we can assuredly gain much to help us in improving and forwarding the Church of today.

These ideas I present tonight for our consideration have largely come out of this summer's study groups—they are like thrilling new discoveries to me new either in content, significance, or relationship. It may turn out that I shall have to modify them, but they are my deep convictions now. On what particular points did Jesus' ideas conflict with contemporary ideas? Let me suggest a few of what seem to me to be most important.

The Method of Realization of the Kingdom of God.

The first point, basic to all others and from which they arise, is the answer to the question: How does God obtain dominion in human life? Or, what is the method of realization of the Kingdom of God?

They said that God takes direct control; he intervenes in the ordinary course of human affairs; it comes as an act of God. Men would be received into the Kingdom on one of the following bases: (i) if they were Jews, (ii) if they had kept the law, (iii) if they had been righteous, (iv) if they accepted Yahweh as their God, believed and trusted him.

Jesus disagreed with this view at every point. He said that God comes into control by an act of decision on the part of the individual, when the individual has "counted the cost" and decided for God, when self-control is given up for God control, when ego-centricity has given place to God-centredness. The Kingdom of God is, for Jesus, essentially the Reign of God in the individual; it is a standing claim made by God on the loyalty and obedience of man. From time to time individuals admit this claim and accept the sovereignty of God.

According to the mind of Jesus, then, God's relation to mankind must be personal and individual; he cannot have direct relation to a *group*, whether nation or Church. Jesus could say, what would be utterly impossible for one holding the theocratic conception of the state, to say "Render to Caesar the things that are Caesar's, and to God the things that are God's." For the Kingdom of God to be realized nationally—or socially it would involve God's decision and act. For the Kingdom of God to be realized by the individual it involves a decision and an act on the part of the individual. As Jesus

*A talk given at the University Community Mid-week Service, in a series on "Great Moments in the Life and Experience of the Christian Church". (Sept. 20th, 1939)

believed the latter and not the former, he found himself in essential conflict with the basic religious ideas of his day.

The answer to this question of *how* God becomes regnant is the fundamental difference between Jesus and "the Church of his day". From the great basic truth of Jesus' answer to this question several important corollaries can be derived.

What Determines Man's Destiny?

As to what determines man's destiny the Jews had several answers: some said it was race—they would receive God's favor because they were Jews. Others said it was those who meticulously kept the law who would reach the ultimate beatification. The more prophetic elements insisted on righteousness, individual morality, as the determining factor.

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the Kingdom of God." (This is often erroneously interpreted to mean their *Practice*, but from the immediately following examples which Jesus gives, it is quite apparent that Jesus refers to their *teaching*.) And Jesus said, "The law and the prophets were until John; from that time the good news of the Kingdom of God is preached." Jesus announces the discovery of a new truth!

"Passages most emphatic in the teaching of Jesus are all directed to one end: to impress upon men the fact that in life there is one choice whose urgency and importance outweigh every other consideration; the choice, namely, of the rule under which they are to live. The final destiny of man lies in the disposition of his own will—for or against God." (I quote this from T. W. Manson's *The Teaching of Jesus*—because it expresses so succinctly my own discovery).

This insistence that the determining factor rests with man himself—it is up to him—is one of the most impressive things in studying the teaching of Jesus. I find there many statements of cause and effect. No use of words such as "duty", "ought to", (that is futile) but rather; if this, then that as a result. For example:

"Whoever tries to save his life will lose it; but whoever loses his life will save it." Whoever builds a fortification around his ego, seeking to protect it from the coming in of any other control, will utterly destroy his soul; but whoever takes down his defences, brings his soul out into the open, permitting the Other—God—to enter and control, will find his soul preserved, brought to reality, brought forth a living, vitalized thing.

God's Relation to the Individual

They believed that whom God is pleased with he favors, whom he is displeased with he punishes. Therefore they tried to win God's pleasure so that he would reward them,

and they would avoid punishment. This conception caused them continual agonizing philosophizing—e.g. Job. The difficulty was that they believed it in spite of observed facts!

Jesus saw that it was not true. He argued neither from assumption nor from authority, but from observation. God had no favorites—see how he dispenses the sun and the rain. No one can look for special care from him; he gives special favors to no one.

They were concerned as to how to change God's attitude toward them. *Jesus* was concerned as to how to change the individual's attitude to God. *They* were interested in getting God to do things for them. *Jesus* was interested in getting the individual to do things for God.

These completely different philosophies of religion are seen in the clash between Peter's and *Jesus*' views. Peter rebuked *Jesus*: "This will never happen to you! God will protect you!" *Jesus* replied, "Thou mindest not the things of God, but the things of men." Peter's was a man-centred religion—he was expecting God to do what man wanted. *Jesus*' was a God-centred religion—man desiring to do what God wanted.

From *Jesus*' point of view, the "Church of his day" held a man-centred religion—it looked to God to act in terms of man's desires. While *Jesus* held a God-centred religion—man acting in terms of God's desires.

Under this heading of God's relation to the individual comes the particular question of sin and forgiveness; and we are not surprised to find again utterly incompatible conceptions—*Jesus*' and those of the "Church of his day."

They believed that God held against a man not only the natural consequences of his sin, but a penalty that could only be removed by sacrifice. Because of man's ethical sense, he is inescapably conscious of wrong-doing; he feels that the universe cannot ignore him, that he deserves condemnation. This spontaneous sense can easily be exploited, and was in *Jesus*' day by a monster system of elaborate sacrificial ceremonies.

Jesus saw that God does not pronounce this guilt; it is self-inflicted. It was the "lost son" in the parable, and not the father, who said he was unworthy to be a son. So God does not need to forgive. If God has not condemned, there is nothing for him to forgive. All that is necessary is the turn-about of the individual—he comes home and finds a warm welcome by his Father.

They said God only forgives sin. *Jesus* said that man has the authority—it's up to the individual! Again that difference: man-centred religion wants God to look down and pity man and do things in his favor; God-centred religion wants the individual to look up to God and act like him.

Division among Men

They would not associate with Samaritans or "sinners" because these people were in God's disfavor, they believed. God had different attitudes toward different classes; so must they.

Jesus saw that God's attitude was the same to all, he had no favorites. So away went class divisions; away went race divisions! He refused to see men divided by race or religion.

They thought the poor were the great unfortunates—out of God's favor, hopeless. God had punished them, so they had no responsibility to help.

Jesus said, "Fortunate are you poor; you are the light of the world!"—an astounding statement! The proletariat the hope of the world. Eighteen hundred years before Marx!

And there was so much dynamite in *Jesus*' idea about race divisions that he had to protect his idea by hiding it in a parable. For *Jesus*' definition of "neighbor" extended even to the most despised and hated Samaritans!

Authority

This was a very live issue in the "Church of his day": "On what authority?" "On whose authority?"—very important questions!

They wanted authority: the authority of the scriptures, of divine revelation, of the prophet, of the famous rabbi. Truth and value were decided on the basis of source—the "authority."

Jesus saw that truth is truth; good is good. There can be no question of "authority." "By their fruits ye shall know them." The only "authority" that is valid is the self-evidencing nature of truth, the experimental provability of truth. "This man speaks with authority": utterly convincing because utterly real.

The Institution—Its Status and Function

They believed that the institution was sacrosanct, inviolable, that it had divine sanction; therefore man must conform. He is expected to go through all the motions of ritual no matter what his heart dictates. He is a slave to external authority.

Jesus said that the institution must contribute to the life of man, and that it should be judged on the basis of how much it enriches the life of man. Man is its master and should change it when it has lost its value.

And thinking particularly of the "Church" of his day, we see that *they* regarded it as a means through which God is appeased, a means by which God is made to favor the

faithful. And it should teach men what they should do to get God's favor.

Jesus said, "Alas for you scholars and Pharisees! You have shut the door of the Kingdom of God in men's faces and have taken away the key of knowledge; you have not entered in yourselves, and you are keeping out those who want to enter."

"Taken away the key of knowledge"—Jesus regarded his main purpose in life as teaching: giving men the key of knowledge, teaching them to know what results from certain causes—what conditions bring about certain results, what the individual must do if he wants to achieve the best kind of life.

Some Questions

These are not all of the points on which Jesus clashed with the "Church of his day", and of course do not include all the corollaries of his fundamental religious position. But perhaps they are some of the most important. As we think about the Church as it developed through the centuries and as it is today, let us watch for these basic ideas of Jesus'. Wherein does the Church follow Jesus? Wherein does it depart from Jesus? And on the specific points above, may we ask ourselves these questions:

(1) Have we been careful to make quite clear what it is that determines man's destiny? Have we avoided confusing means and results?

(2) Have we opposed every appearance of man-centred religion: thinking of what God can do for us? Have we put all the emphasis on God-centred religion: thinking of what we can do for God? Do we pray for God to do something for us, or for the Church, or for our nation—and wait for him to act? or do we pray to God to know what he wants us to do for the Church, for the nation? Do we pray for forgiveness? or do we give ourselves completely to the will of God—the only condition to eliminating the sense of sin?

(3) What is our attitude toward the poor "power" classes? Are we helping to perpetuate or to eliminate divisions among men due to religion, race, class?

(4) Are we interested in some kind of "authority" other than that in which Jesus believed? Do we tend to look to authority or for some authority?

(5) How far are we giving the "key of knowledge"? Are we leading others into the Kingdom of God?

RELIGIOUS EDUCATION MARCHES ON.

The members of the Executive Committee of West China branch of National Committee for Christian Religious Education (NCCRE) met on October 6, for their first meeting since Dr. Miao was here last May. It was with a sense of deep gratitude that all had come safely through the various journeyings of the intervening months. The treasurer, Mr. Bell, had just come from visiting the badly wrecked city of Luchow, and had been there during its second raid. Our fellow Christians of Luchow and other cities that have suffered so heavily were remembered in prayer. The secretary of the committee, Mr. Newton Tsiang, had spent the summer in strenuous but rewarding days as one of the leaders of the Five Universities Service Corps of 120 students who worked behind the lines in Shensi. They had surmounted almost impossible problems of transportation, survived the attacks of illness that were so prevalent in that region, and rendered Christian service of which they all speak in terms of thankfulness for the privilege of rendering. Dr. Frank Price had made the round trip to Shanghai, bringing to Chengtu a truck load of baggage and 20 members of Chinese faculty families of Nanking seminary, ranging in age from a baby of two years to the 70 year old parents of Dr. Peter Shih. Dr. Luther Shao announced that although he had not been away for a vacation, he had traveled 1000 li in going back and forth to see his family, who are evacuated to a small place 30 li from Chengtu. The other members of the Committee had been attacked by numerous "ching pao", but all had survived.

Samples of new publications were brought to the meeting, indicating that creative work is going on. Dr. Luther Shao has two books recently off the press,—"Christians in the Baptism of Fire" (Published by the Y. M. C. A. "Association Press") and "Scripture for Unusual Times" (published by Christian Literature Society). Both books have been written out of the dangers and difficulties of the past two years. Dr. Jolliffe brought samples of the following interesting new tracts:

2 tracts on Christian Spiritual Mobilization (by Yang Han Shen and Yü Mu Jen)

1 illustrated tract on Stewardship (by Yang Han Shen)

18 tracts for soldiers

12 tracts for use with Mass Education people

"Bright Star" series of 14 tracts on Christianity and Current Issues

"Great Deliverer" series of 12 tracts on Jesus and His Teachings

A colored tract of Wisemen going to Bethlehem, for use at Christmas

Homes poster, in colors, suitable for decorating Christian homes (price 12 cents)

Calendar of Szechuan scenes, with write-up in English on back of each page.

A book of worship services for use with Junior Middle School girls has been prepared by Miss Mildren Owen and her colleague Lin Ying Gi. This can be secured from Y. W. C. A. at Pu Hou Kai, Chengtu.

The modern English edition of "Jesus as Teacher" made us eager for an equally good edition of it in Chinese. Dr. Phelps and Mr. Willmot are searching for a suitable person to translate it into first class Chinese.

The Christian Art Committee, represented by Mr. Chu Chin Chu, had samples of attractive pictorial posters for use in homes. These are now in process of being printed by the Canadian Press, and should have wide use.

Reprints of the material for "Christianizing the Home" week have been made by the Canadian Press and are available there. The theme for this year is "TRUE HAPPINESS OF THE WHOLE FAMILY". There are the following materials that have been prepared by the North China group of national committee on Christianizing the Home:

"Devotional Life of the Home" - - 1 booklet, price 2 cents

"Family Cooperation" - - - - - 1 booklet, price 4 cents

"Family Recreation and Social Life" - - 1 booklet & supplementary sheet 2 cents

Play: "True Happiness of the Wang Family" - price 7 cents

Sheet of four Homes songs - - - Price 25 cents per 100

Picture and poem translation of "So Long as there are homes" - - - - price .12

Four big boxes of homes books, tracts and homes pictures from Christian Literature Society are now at Canadian Press. Miss T. C. Kuan's order for them was brought up on the truck that reached Chungking in the summer. No phase of religious education work is so well stocked in study materials for use in this province as is that of Christianizing the Home. The price of these books and pictures from Christian Literature Society will be the same as that listed in their catalogue. Through a special gift this has been made possible. The next thing, is to GET THIS MATERIAL and to PUT IT TO WORK. The following are available:

Principles in Child Training: - - - Barbour
Books 1, 2 & 3

People's Home Education - Barbour and others

Christian Home Education - Barbour (for church leaders)

and church members of high school education
Teaching Religion in the Home - - Wang Hsueh Jen
Standards for Establishing a Christian Home - High-
 baugh

Parents Attitudes to their Children - Highbaugh

Mrs. Wang's Diary - Brown

Toy Making - Eugenia Chen

Family Altar - Dr. C. Y. Cheng (for use in family
 worship)

Pictures: Mother and child at prayer - - - price
 10 cents

Child at prayer - - - - price 10 cents

Happy Family - - - - price 10 cents

Materials used in previous Homes Week - 1936 & 1937

A book for use of church members for Bible study is
 being prepared by Mr. Stockwell and Yü Mu Jen. The great
 need for such a book was again expressed.

Ten dollars was received in dues of Religious Education
 Fellowship members. We hope that during the coming
 months there will be many new members added to the
 Fellowship. Anyone interested in religious education in
 church, school, hospital or home is invited to join. The
 dues are \$1 per year, payable either to Dr. Luther Shao or
 Miss Nowlin. Dr. Shao's office is Room 1, Education
 Building, West China Union University. The distribution
 of R.E.F. members in all West China is as follows:

Szechuan 89, Hunan 33, Kwangsi 4, Yunnan 4, Kwei-
 chow 5,

Sikong 4, Shensi 2, - Total 141.

Inquiries have come as to recent books published by
 C.L.S. Since a truck from Kunming Post Office comes to
 Szechuan once per week now, books are arriving more prompt-
 ly. The C.L.S. headquarters are at 78 Pei Men Kai,
 Kunming, Yunnan. Following is the list of
C.L.S. Books Issued May 8 to July 31, 1939

For Childrens Work

Pictorial Life of Our Saviour - Book 1 & 2 (reprinted) - - -
 price 2 cents each

Pictorial Life of Our Saviour - Book 3 & 4 (by S. D. Hsu,
 M. H. Brown & H. Y. Chang) - - - - 2 cents each

Happy Childhood Christmas Series, Book 1. by Happy Child-
 hood Staff

Fairy Tales from Grimm - by Z. K. Zia

Brave People—by Happy Childhood Staff

Sermons for Children, by W. R. Nicoll, translated by M. Y.
 Hsia

Lower Primary Neighborhood Sunday School Lessons—by
 Alice Gregg & Lydia Tang

- Jesus, Friend of Little Children, by Muriel Chalmers, tr. by S. D. Hsu
For Young People
 Short Stories for Young People, Book 111, by Woman's Messenger Staff
 300 More Works (English) by A. Isabel Hamilton
 What we owe to Christ, 3rd series, by Chinese Christians, edited by Shining Light staff
 Scripture Passages for Unusual Times, by Luther Shao
For Adults
 Before the Altar, by Robert J. Wilson, tr. by Y. Y. Huang
 The Book of Proverbs by M. H. Throop, tr. by Wong Yib-t sien
 Turn Thy Face from My Sins, by Attwood and F. P. Jones
 The Struggles of a People in Tribulation, by Lamb S. Shao
 Campaigning for Christ in China by George A Hudson
 Is there a Heavenly Father? by C. W. Allan, tr. by M. Y. Hsia
 Great Hymns of the Church, by C. W. Allan, tr. by M. Y. Hsia
 New Versions, of Old Virtues, by Molly Browne-Wilkinson, tr. by C. C. Hong
 How to Conduct Literacy Work, by Chu Chen-sheng, issued by NCCRE
 Outline of Life of Paul, by Chu Chen-sheng, issued by NCCRE
 Faith by Chas. de Fouchauld, tr. by Z. L. Zia
 I Believe in People, by Archer Wallace, tr. by T. C. Chu
 The Life of the Early Church, by Andrew Cheng
 Scripture Passages for Unusual Times-Luther Shao
 Music
 God is a Spirit - Nanking Seminary Music series

THE WEST CHINA MISSIONARY NEWS

Committee: Wilhelmina Argetsinger; Muriel J. Brown; Mrs. A. F. Lutley; Arthur S. Kerry; F. Olia Stockwell.

Editor: Homer G. Brown.

Associate Editor: Wilhelmina Argetsinger.

Business-Manager: Jane Hibbard.

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

ANNUAL MEETING OF THE CHENGTU BOOK CLUB

The annual meeting of the Chengtu Book Club was held in the Assembly Hall of the West China Union University on Saturday afternoon, October 7, at two o'clock. As usual on this special annual occasion, almost all of Chengtu put their best foot forward and turned out. A few hats, and at least one pair of white gloves were to be seen, reminding us of the social status of this event in the life of our far-western community.

Both the Assembly Hall and the Faculty Room, where tea was served after the program, were tastefully decorated with ferns and fall flowers by Mrs. Williams and Mrs. Campbell. In the Assembly Hall they made a very appropriate setting for the gracious remarks of the vice-president, Mrs. Small, and the witty reports of the secretary, Mrs. Lindsay. In the Faculty Room they was a gay background that set off the formal beauty of our beloved guest of honor. Madame Chiang Kai Shek.

The meeting was opened by a modest but charming address by the vice-president, in which she incorporated a delightful letter from our retiring president, Mr. Walmsley, who now has his habitation in the tents of Kedar (though he says his address is in Jenshow). Various reports were given by Mrs. Lindsay in the several capacities in which she has served the Book Club so faithfully, and at the close of these a very audible vote of thanks was given her by the meeting. Out-of-town readers will be interested in the recommendations submitted by the executive committee and adopted at this meeting:

- . That there be three types of membership
 - a) sustaining, \$15 or more
 - b) borrowing, \$10
 - c) out-of-town, \$15, the Book Club to pay postage one way

An amendment was added that any husband and wife who wanted to take out two memberships (four books) might do so for \$25

The following officers were elected for the coming year:

President, Dr. Gladys Cunningham
 Vice President, Mr. Olin Stockwell
 Secretary, Mrs. Walter Small

Interesting and instructive book reviews were given by five members, with the usual running accompaniment of sparkling humor and witty asides which serve to prevent us, on this intellectual occasion, from thinking more seriously of ourselves than we ought to think. Mr. Maurer reviewed

"My America" by Louis Adamic, which he characterized as a "source-book of the last ten years of American history." The book was a little indigestible, he said, but then, so is the present-day America! Dr. Liljestrand reviewed a book called "The Living God" by Bishop Soderblom, in which the author traced the urge toward God through all nations and cultures, and ended with the remark, on his deathbed, "I know there is a living God; it can be proved by comparative religion and history." Miss Hensman reviewed the four-hundred-page historical novel, "Towers in the Mist" by Elizabeth Gouge, which is a vivid and entertaining story of Oxford in the days of Elizabeth. "The streets of Oxford," said Miss Hensman, "are so crowded with ghosts that it is a wonder living persons can get by." In this book some of these ghosts were convincingly resurrected. Mr. Dye, as is his wont, all but persuaded us that we were intellectual enough to appreciate the books he reviewed: "Mathematics for the Millions" and "Science for the Citizen" by L. Hogben. He made our mouths fairly water for the knowledge contained in these volumes, and even after proper allowance has been made for the dynamic effect of personality, our cold judgment is impressed with the value of these books, which Mr. Dye described as a combination of "The Readers Digest," correspondence courses in science and culture, and university "orientation courses" for Freshmen. He characterized them still more epigrammatically as "a university in a zipper." The last number was a review by Dr. Gladys Cunningham of her year's reading, which, she confessed, was omnivorous to the extent of including tooth paste advertisements and the most specialized medical literature on "the birth of a nation." In her review, however, she kept to the golden mean, describing her various reactions to such books as "The Mortal Storm," "Reaching for the Stars," "Testament," "The Iron Age," "Assignment in Utopia," "Queen Elizabeth," and "The Nile." It is impossible to reproduce her comments here, but perhaps it is recommendation enough for the books to know that Gladys has read them.

A delightful tea followed made very special by the presence of Madame Chiang, whom Dr. Wu I Fang so graciously introduced to all of us.

—And now for that book that I really cannot afford to miss, no matter how many lectures, interviews, committee meetings, and air alarms still beset me. I simply must read it—now, what was the author's name?

KATHARINE WILLMOTT

THE SUMMER 1939 MOUNT OMEI ASHRAMS AND SEMINAR FOR THE STUDY OF JESUS

About fifty years ago, when Virgil Hart was visiting Mount Omei, a Chinese artist and poet, T'an Chung-yo, was appointed to write and illustrate a book about the sacred mountain. In his diary he wrote:

There is a bridge named the Liang Fêng (Cool Wind). When I passed that way, the evening mists were dragging along the hill, enlivening my mind. One turns and passes over the Chieh T'o Ch'iao (Bridge of Release), then climbs up the Chieh T'o P'o (Hill of Release).

This famed bridge, as all climbers to the resort of Hsing K'ai Ssu know well, stands at the turn of the path from the main road. A bridge, probably by this very name, has stood here since before the T'ang Dynasty. Millions of Pilgrim feet have crossed it. Remembering this fact, the poet sat down and penned the quatrain

Over the Bridge of the Cool Wind roll the misty vapours;
There the mountain pathway climbs the first hill.

Throughout long ages many are there who might have
won release

Where turn and curl the wisps of azure-coloured
cloud.

But it is with no note of wistful regret ("Might have won release") that one looks back upon the happy days of this last summer. consecrated by some seventy-five young people to an intensive study of Jesus. Here's a little arithmetic: 75 people \times 20 days \times 3 hours and more a day makes 4,500 hours devoted to the close study of Jesus.

Early in the spring attractive announcements in Chinese were mailed to university teachers and graduates in Chengtu, Kiating, Yachow, Suifu, Chungking, and many other cities in Szechuan. These announced the Seminar for university graduates and teachers. In the meantime, membership for Omei Ashram I, and for Omei Ashram II, was being enlisted. Applications finally had to be refused, for membership was limited to twenty-five in each group. In June the modern English edition of Henry Burton Sharman's JESUS AS TEACHER, with the accompanying questions upon the text, was published in Chengtu. Unbound sheets of the Chinese translation of text and questions were also printed covering the first third of the book.

Housing problems were happily solved: the two ashrams of three weeks each, found comfortable lodging in the spacious and beautifully situated Graham Bungalow; the Seminar dwelt in the Temple, and held its discussions under the historic pine amid a grove of bamboos.

Who came to the Seminar? Among others were Pastor Kwoh Chung-i of the University of Nanking; Miss Huang, a Research Fellow in Ginling College; Mr. T'an, a graduate of the Peiping Min Kuo University; several graduates of the Union University now teaching in the Union Middle School; Mr. Chang, graduate of Tsing Hua; Pastor Fu Chin-pei, Secretary of the West China Baptist Convention; Miss Ch'en, a Ginling graduate; Miss Ch'iu, Ginling graduate and now assistant in Pharmacology in Chung Yang Central University; Mr. Huang of the Chinese Customs Service; Miss Grace Wu, principal of a girls' middle school; Miss Shih of the Chengtu YWCA; and others.

The two Ashrams were chiefly composed of undergraduates, though several university graduates were regular members, as well as Pastor and Mrs. Hsu of the Suifu Baptist Church, and Pastor Chang of the Yachow Baptist Church. These boys and girls (about equally divided), came from Union University, Ginling College, Chung Yang (Government) Central, University of Nanking, Cheeloo University, Szechuan National, and other institutions. They are students of Sociology, Philosophy, Pharmacy, Music, Medicine, English, Biology, Chemistry, Dentistry, Physical Education, Political Science, Agriculture, Industrial Chemistry, Electrical Engineering, and other subjects. They hailed from New York City, Hong Kong, Shanghai, Canton, Hupeh, Fukien, Honan, Chekiang, Kiangsu, Kiangsi, Szechuan, and other provinces. But this is becoming a catalogue of all-China! Well, that's what the roll-call of these Jesus Study Groups was.

The daily program at the Ashram went something like this: (we went on Daylight Saving - two hours earlier than Standard)

6:30 a. m.	Rising Bell
7:20-7:45	Morning Worship led by students or leaders
7:45	Breakfast
8:30-10	Study-group Discussion of Jesus
10-10:30	Intermission
10:30-12	Study Group Discussion of Jesus
12:30	Lunch
1	Rest and Recreation: Walks, Swimming, Picnics. . . Trips were made to Flying Bridges, Lung Men Tung, and to the Chin Ting at the close of the Ashrams.
6	Supper
7	Group Singing
8-9	Discussions led by invited leaders on the church, social relationships, the Christian life, international relations . . .
10	Retirement.

An Impromptu Banquet was held at the end of the First Ashram. After it, the members marched with lighted candles into the large living room. There above the hearth, on a background of green ferns had been woven a cross of purple hydrangea blossoms. All partook of the Lord's Supper, and then every member gave his own spontaneous testimony of what the three weeks of religious discovery and of fellowship had meant to him or her. We wondered what the one non-Christian would say. He is the son of a wealthy official family. He had been on his way home for the summer vacation when a friend had persuaded him to join the Ashram.

"I had never known much about religion; little or nothing about Jesus," he said. "But here I have made discoveries of what religion means, and of the road of Jesus. From today on, I intend to follow that road."

The Second Ashram closed in a similar way, with bon-fire and singing added. They were solemn and deeply moving occasions.

During the summer the priests were persuaded to lease for the future Omei Seminar Lodge a beautiful hill-top site facing the Golden Summit. This crest of the "Azure Dragon Hill", we trust, may become the Northfield Round-top of West China, and the old sacred mountain again draw seekers after life to its heights.

One night at the end of the Seminar, around a glowing fire in a glade of the forest trees the new site was dedicated. "Unto the Hills" and "Into the Woods" were sung. Poems of Omei were read. The story of the Jesus Study Groups in West China was briefly told, and mention made of the friend in America whose gift is making the building of the Lodge possible. Members of the Seminar gave their testimony.

"I have heard this method criticized on the ground that the group never reaches any concrete, definite conclusions, but to me that is the best thing about it. I can then draw my own conclusion - then it is *mine* - and the road is left open for me to grow in understanding of God through Jesus, and my faith will grow, too."

"As the discussions went on, love for Jesus grew, and respect for his teaching."

"The discussions have shown the real importance of the Church - that it should serve as a means to an end, so that we shall feel more responsibility to build or to organize in such a way as to reveal the will of God in the fullest sense."

"The great discovery I've made is that instead of being a passive individual praying and expecting God to do things for me, I know that I am master of my own destiny, and that it is my responsibility to ^{serve} God, and to act".

And then the one who had been in charge of cuisine said, "I suppose it is because I am in charge of the *ho-shih* that it appeals to me this way: the Church and Christianity seem so often like a pig which has ugly, black, dirty hair on the outside, so that no one looking at it knows there is delicious meat beneath. But here in this Seminar we have shaved off all the hair!"

The evening of dedication closed with a prayer which expresses what the Seminar and Ashrams have been, and may be, in the lives of many:

In the name of *beauty* we dedicate this hilltop: beauty of sky and cloud and sweeping mountain mists; straightness of pine trees, ruggedness of rocks, greenness of ferns and grasses, and majesty of mountain vistas.

In the name of *truth* we dedicate this hilltop: as year after year generations of young men and women ascend this hill and find themselves a little nearer heaven, may they know the joy of climbing step by step towards *truth* that is ever waiting to be discovered, until they gain a vision of life, rich and noble and godlike.

In the name of *friendship* we dedicate this hilltop: friendships of the past, of the present, and of the future, which have consecrated, and will ever consecrate this spot.

And we dedicate this hilltop in the name of Jesus, whose mind we would know more clearly, whose truth we would make a part of our lives, whose spirit we would all receive, and whose way we will ever follow.

Come now, O living spirit of God, whom Jesus revealed and has made known to us, each in his own experience of him - come thou, and hallow this ground. Amen.

DRYDEN L. PHELPS

.....

"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.

SOME IMPRESSIONS OF JAPAN - SUMMER 1939

Three weeks in a country do not qualify one to offer very profound conclusions; but a few impressions, I would share with you.

The most interesting experience of the summer was a two-day conference between Japanese Christian leaders, Japan missionaries, and a number of us from China. I left it most depressed. Although they took up the first hour and more telling us of sending missionaries to China, the Japanese had no answer to the question, "What are Japanese Christians doing to stop the messages of hate being rained upon innocent Chinese by Japanese emissaries of the air?" The fact is that very, very few Japanese Christians are doing anything. For one thing, most Japanese know nothing of the actual situation; for another, the Japanese mind is so constituted that facts mean nothing unless they come from official Japanese sources; and for still another, the cost of speaking out is great - not only prison or death for one-self but also, what is more important, dishonor and suffering for one's family.

The Japanese point of view is perhaps best illustrated by a statement made by an important Christian leader. He said, "We Japanese intellectuals know the facts; but we are trying to see how the New Order in East Asia may be made a recompense to the Chinese for what has happened to them" When it was suggested that the Chinese might be allowed to say something about the nature of that recompense, he replied, "You do not understand. This must be a *Japanese* recompense."

What is still more sad is the fact that the Christian Church in Japan is not merely accepting a passive role but is even making itself a tool for government propaganda. Again and again I heard the complaint that Christians everywhere were taking up the refrain of "The Holy War." One pastor, after asking the children in his Sunday School whom they had to thank for the fact that they were well-fed and safe while thousands of Chinese children were starving and being blown to pieces by bombs, himself supplied the answer, "Why, the Mikado and our brave army." And this was at Christmas!

But I am also concerned for the missionaries themselves. Not that they are all of them victims of propaganda - all that I met seemed most anxious to learn - but because they are faced with a difficult dilemma.

A few have spoken against the war and have left; a few more are speaking, with discretion, and are staying. But for most missionaries, to speak out is to be forced out, not only leaving their flocks shepherdless but even bringing down upon those flocks the wrath of the government; the

only way to stay is to keep quiet on one of the great moral issues of the day. Some are becoming convinced that they must speak, and that it may be better for the Japanese Church to suffer persecution because of its faith than for it to purchase immunity at so high a price.

I returned to China more thankful than ever for the relative tolerance which is still to be found here.

WILLIAM P. FENN

BARTH AND HITLER

Horton W.M., *Contemporary Continental Theology*, New York, Harper & Brothers, 1938. pp. 146-147.

"What think ye of Barth?" is a question which elicits prompt reactions in every part of the theological field in Europe today—very much as "What think ye of Hitler?" elicits prompt reactions in the political field. If the reactions are wholly positive, we may infer that the revolt against liberalism has proceeded pretty far in that territory; if they are pronouncedly negative, one may presume that some vestiges of liberalism are still to be detected. In either case, we may hope to learn something of the dangers to be avoided and the corrections to be made if the genuine values in the liberal Protestant movement—so widespread in America—are to be preserved for posterity.

WEST CHINA BORDER RESEARCH SOCIETY

PROGRAM OF OPEN MEETINGS, 1939-1940.

- Nov. 25:* A Pilgrimage of Poetry to Mount Omei.
 DRYDEN L. PHELPS.
- Dec. 16:* West China Soil and Population Distribution.
 C. K. RICHARDSON.
- Jan. 20:* The History of Chinese Ophthalmology.
 EUGENE CHAN.
- Feb. 17:* The West China Museum.
 D. S. DYE.
- Mar. 17:* Adaptation in West China Salientia.
 C. C. LIU.
- Apr. 21:* "Reporting the Road" by Szechwan Chairmen.
 GRACE MANLY.
- May. 19:* Szechwan Music in Four Dimensions.
 ESTHER B. STOCKWELL.

President's Address Annual Meeting.

The meetings, unless otherwise announced, will be held on the third Saturday of each month, promptly at three o'clock, in the Educational Building of the West China Union University.

These lectures will be supplemented by local or visiting talent as seems feasible and advisable through the year. Notices of meetings will be advertised in the Chengtu News Bulletin, on the Tuesday before the Saturday on which the lecture is given.

Executive Committee—

S. H. FONG	President.
CORA D. REEVES	Vice-president.
D. S. DYE	Member-at-large.
R. L. SIMKIN	Treasurer.
J. G. KILBORN	Editor.
MRS. J. S. KENNARD	Librarian.
L. C. WALMSLEY	Secretary.

AT HOME AMONG THE KIARUNG

FROM A LETTER

I'm writing this letter under a handicap. Picture yourself writing a letter just after you have gotten up from your Christmas dinner. Today is 'go jai' and we ate accordingly. Practically every dish was meat and we haven't had any meat for a month (hunter's haven't had either time or luck). I hope the shock isn't going to prove too great for my constitution. Yesterday it rained (and besides we didn't think about it) so we didn't get around to delivering 'Christmas presents' until this morning. We have little parcels of erdzes, tea and sugar (in various permutations and combinations). We got the most pleasure out of giving erdzes to Shu's. Remember poor blind old Mrs. Shu? She just said "erdze" in the most unbelieving and rapturous tone. The only drawback is that the poorer the family the more punctilious they are likely to be in returning a gift.

What should one do when a very important person is very sick (we estimate one chance in four that she may die). The family has tried every method, 'nien ginning' etc. and finally ask you to treat the case. You feel sure you can in any case make the patient slightly more comfortable and perhaps make the difference between her living or dying. If she dies will you get the blame? Whether wise or not we've taken the case. The patient is the bau djang's pious old mother. She has a cluster of the worst boils I have ever seen or dreamt of. They are on the back of her shoulder. A circle with a diameter of about 8" is swollen and hard as a rock. When we were soaking it with hot cloths she couldn't even tell whether the clothes were too hot or not. She hasn't slept a wink for 4 days and nights. She's old and rather feeble and trembles slightly all over. Treatments before we took over consisted of (1) reading the sacred scriptures and 'sunging gwei' exorcizing demons (2) cutting open the three biggest boils which hadn't even started coming to a head, (3) encircling the affected area with a hard ring of tsamba pastry. The difficulty with the bou djang's family is that they just want some medicine applied which will immediately cure it. Who wants to be bothered with anything as childish as hot fomentations? We can't spend all our time there applying the fomentations. The best we could do was add a speck of permanganate to the boiling water and hope that they would consider the vivid purple fluid worth applying. The poor old dear! I hope for her sake and ours that she pulls through all right.

We went to SooTo the day before yesterday and had the best fortune. Yoh Wen Shi (Please excuse this interruption. A caller came and wanted to see how the typewriter worked

so I wrote his name for him at which he marvelled greatly.) As a matter of fact I believe I'll postpone writing of Soo To until I've dealt with Yoh Wen Shi's visit. He came to bring us a gift of fresh walnuts (return 'Christmas gift') Being very sociable he stayed to visit for a long time and Lan Kow Zan, the wonderful Peter Pan-like dancer, dropped in with another man to drink wine celebrating the latter becoming Lan Kow Zan's relative for he had just become the guardian of Stam Ber Jar, Lan Kow San's 2-yr old son. It appears that when the fortune-teller was here last month he told Lan Kow Zan that he, being born in the year of the Snake, was quite incompatible with his son who was born the year of the Tiger. The fortune-teller advised him to find someone born in the year of the Dog to be father to Stam Ber Jar if he wanted all to be well. Mr. Wang of the year of the Dog was found and tonight they were sealing the new relationship with a measure of wine. They hospitably invited Yoh Wen Shi to join them with the result that as the wine circulated and conversation dealt with guardianships etc. it occurred to Yoh Wen Shi that I would make an excellent guardian for his small daughter. It started like this. "Row da jai, how old are you?" "Twenty-three, the year of the Dragon," I answered promptly having just finished figuring it out that very minute. Semi-quiet for about 15 min, as he muttered away moving his fingers calculatingly and furrowing his brow. Finally he brightened "Ah, the year of the Snake" he pronounced happily. "Pardon me, the year of the Dragon" "She's the year of the Dragon all right", said Lan Kow Zan, "because I'm the year of the Snake and I'm 22." Fifteen more minutes of concentrated semi-silence "Yes, definitely the year of the Snake" he said amid a fresh roar of protest. I don't believe he was convinced but probably concluded that a Dragon was doubtless as satisfactory as a Snake and so he proposed the guardianship. The humour of the situation is lost on you if you can't recall that 3-yr. old youngster that came to have her feet treated after having walked over the red hot coals in the fireplace while her mother was out carrying water. Needless to say no great bond of affection for us arose from the treatment of her feet (although successful). In fact she has a conditioned reflex and whenever she sees Miss Liu or me she starts to cry. Besides she is a rather unattractive snivelling kid. However, as guardian I suppose I would have the right to teach her to blow her nose and wash her face. I must look into the extent of my jurisdiction, which reminds me of another point, her name. I said "What's her name?" "Thlrrrrung" he answered fluently and all in one syllable. I practiced it several times

but with no marked success (and so I said, "I'm afraid I can't pronounce her name" (which wasn't contradicted, but rather brushed aside as unimportant. "Oh that doesn't matter. As guardian you will pick out a name for her.")

ISABEL J. BROWN

FOUND IN CHUNGKING.

One of the fruits which missionaries and others miss in Szechuan is the banana and the edible fruit of plantain. Plantain is a tropical plant yielding a fruit extensively serviceable for food. Many of the so-called bananas offered for sale on the fruit stalls in European countries are nothing more than the fruit of the edible plantain.

For several years we have been on the look-out for local plantains in Szechuan which would mature their fruit and thus provide a supply of "substitute" bananas. Our theory was, that if we could find a plantain or plantain clumps which would survive the winters of Szechuan by carrying their blossoms, develop and mature the fruit to the natural size of a marketable banana, we would have grounds for hoping that "true" banana plants, and known varieties of edible plantains might be imported for propagation from countries where the climatic and other conditions were similar to those found in Szechuan.

At last, after years of waiting and searching, there has been located a very vigorous clump of plantains bearing stalks of well developed edible fruit. October 6th, 1939, will be written in the diary of horticultural searchings in West China as the day on which a "GREAT FIND" was made. In the excitement of the discovery, and the desire to share the one fruit which was given me, we failed to measure the length, circumference and weigh the fruit, but, nine nice sized pieces were cut from the fruit, and nine different people ate the "first fruits" of a banana-like-fruit grown in Chungking, and pronounced it very good. On the mental score card this fruit was given good points for size and flavour, with texture rather coarse. But, as one replied, the coarse texture provides a natural place for cream.

We shall be delighted to hear from others interested and of other clumps of plantains bearing full sized fruit, for we feel we see hope of supplanting the vigorous, non-economic plantain of Szechuan with plants and 'true' banana plants that could supply an annual food crop.

F. Dickinson

85 Asquith Ave., Toronto,

Aug. 16.

Dear John,

As editor of Chengtu's leading newspaper, you may be interested in the enclosed clippings. I hear that there have been a number of garbled reports reaching you in Chengtu about my surreptitious entry into U.S. with a panda. From Honolulu on, at every stop, between local newspapers and radio broadcast we were somewhat in the limelight as far as the people of North America were concerned. (My brother in B.C. happened to be listening to a New York broadcast and thereby got his first news that I had arrived on the continent). I had been warned there would be a certain amount of publicity so was somewhat prepared, but not for the grand climax of that last night and morning. Of course it was the fracas with the panda on the plane that did it. That was really rather funny, but of course the papers did not get the

details of that, for several reasons. A brief account might interest you and others there who "knew" the panda. Please see that Dan sees this, and those you see fit.

In Shanghai, stevedores stole my whole stock of sugar cane I had got in Haiphong for the remainder of the trip. This was really serious as apart from bamboo "Bimbo" would scarcely look at anything else, and for some reason or other bamboo had been almost impossible to get. Through the kindness of a friend at Kobe (for political reasons of course I cannot divulge the name) I got a large stock of bamboo. And the way that *Chinese* panda *attacked* that *Japanese* bamboo was a sight to see. The last stalk was finished the day we arrived in San Francisco.

At Frisco, the sturdy cage provided by Dan Dye in Chengtu had to be discarded for something lighter. Kermit Roosevelt (son of the famous Theodore) and who met "us" at the boat had arranged with the Zoological Institute there for a special cage, strong and light, made exactly to fit the plane. Incidentally it was he who shot the first panda, thereby making some history, and also his wife was with Dean Sage to meet us in New York. The cage was a perfect fit, for the *particular plane we boarded there* and everything would have been all right, had we not changed planes. Dean Sage with an eye perhaps to advertising had the stage all set for us to arrive in New York the opening day of the World's Fair, but just why he had us go around by Boulder Dam and Albuquerque, New Mexico instead of direct across. I do not know. At any rate, when we changed at Boulder Dam, though it was to a bigger plane the baggage door was actually smaller than that of the first plane. After wasting an hour, in fruitless efforts at getting a slightly too large cage to go through, an inelastic door frame (taking off the door gave a little but not quite enough room) we tried persuading the panda to enter the tiny baggage compartment immediately behind the pilots' seats. I went up inside while the attendants held the open end of the cage against the door opening of the plane. Perhaps the jostling about had persuaded the panda that the plane afforded greater security than his fine new cage. Without the slightest hesitation he walked calmly out of his cage, into the plane and right on into the little baggage compartment. Before he had a chance to change his mind about the desirability of his new quarters I slammed the door shut and in a few minutes we were off.

At Albuquerque, New Mexico, we had to change again and there we had a six hour wait. During that time, while I was out at the University, the company carpenter at the air-port constructed another cage, "made-to-measure for the next plane. The plane arrived, and the new cage passed in through the door a perfect fit, *except* that it was just a few inches too long, and of course the plane door could not be closed. Another hour was wasted juggling that cage about. Finally, we took a saw and cut off the whole end of the cage. With the door closed and locked against the open end, the cage was still a cage. All serene, we were soon off for the last leg of our journey to New York.

The next morning, we landed for a short stop at Pittsburg. I was just settling down to an appetising breakfast, (and meals on the plane are free of charge, too) when I got an urgent request to go forward into the pilots' room, immediately, as the panda was making difficulties. What I saw when I got there would have made a picture worthy of the front page of any newspaper. The two pilots were down below, and standing up in the entrance with one paw on the door-jam was the panda, "monarch of all he surveyed", and he was just not letting anybody up where he was. To my amazement, his cage was gone. For some reason or other (in the excitement I forgot to ask) at some stop during the night, the pilots had taken him out of his cage, thrown it away, and tied him up loosely in the narrow alley way just behind the pilot seats. I learned that just as we were landing at Pittsburg the

panda had got his chain loosened so that he could just nicely reach the after portions of the pilots where they sat. He was evidently in a peevish mood and no wonder, his home (cage) taken away from him, a night made sleepless by the roar of the engines and his little world doing gymnastics as never before (If he felt as I did he should be forgiven everything. The only time I was seasick on the whole trip was on that plane. I do not recommend plane travel). Naturally he blamed those two human beings up front for all his woes, but from what he did to the one man's trousers, and biting the other pilot's hand (fortunately he had heavy gloves on) whenever he reached for certain levers on the floor, he more than evened the score. Had that chain got loosened but a few inches more, the situation could have been really rather serious but as nothing serious happened, it was just funny, *afterwards*.

However, as matters stood the panda dominated the scene, and the pilots just could not bring themselves to brave those teeth and claws, much as they wanted to get back into the plane. As it was ostensibly my panda they naturally enough expected me to solve the problem. However, drunk with victory and still in a vile humor, he slashed viciously even at me, I who had nurtured him so tenderly all the way from Chengtu. It took a good deal of time and maneuvering but finally I got his chain shortened and fastened well back in the little alley-way, so that the pilots could take their places. And then nothing would do them but that I should stand right there, *between* them and the panda, against further emergencies. The de-seated pilot regarded the whole affair as a huge joke and roared with laughter whenever the co-pilot would involuntarily glance back nervously before reaching back to those levers on the floor. I gathered he had not had so much fun in many months. There I stayed until we got to New York, and forgot all about the breakfast, as the pilot's cabin in a plane is a wonderful vantage point from which to view the country, even at 10,000-12,000 feet. The air was very clear, and there were just a few "thunder heads" to make things interesting. The sea-sickness had pretty well passed and that part of the journey was thoroughly enjoyable.

Dean Sage of course met us in New York and of course as to reporters and photographers New York simply had to surpass all others. With certain slight exceptions, mentioned in the papers, the panda "did his stuff" beautifully. I waited until all the passengers were well away from the plane, and then he came down the aisle and landing steps as casually as if flying across North America were but a trivial incident. The crowds assembled got much enjoyment out of our manipulations inducing the panda to enter the special "station wagon" that was to take us to the zoo (I mean the panda). However, *we* got much enjoyment watching the faces of the crowds as we passed through the busy streets of New York, for all the way the panda insisted on standing up on its hind legs, its paws against the side glass pains. To see the expressions change from that of no interest in us at all to blinking incredulity and then blank amazement was rather amusing.

At the Zoo he was put into the luxurious cage formerly occupied by his fiancée, Pandora. He went immediately upon highly scientific diet in which pabulum figured largely. I have heard since that during the first three weeks he gained 36 pounds. And by the way, it has been definitely established that he is a boy and needless to say there was much rejoicing in official quarters.

UNIVERSITY NOTES

The enrolment for the Fall Term is practically completed for the five Universities on the W. C. U. U. campus. The number of students in each is as follows:

Cheeloo	Arts	89	
	Science	39	
	Medicine and Pre-Medicine	118	246
Ginling	Arts	86	
	Science	56	
	Physical Education	16	158
University of Nanking	Arts	80	
	Science	147	
	Agriculture	167	394
National Central	Medicine	83	
	Dentistry	33	116
West China	Arts	162	
	Science	151	
	Medicine	161	
	Dentistry	64	58
Total	University students		1,452

In addition we may report the enrolment figures for the associated schools:

W. C. U. U. Agricultural Extension School	42
West China Union Theological College	39
W. C. U. U. Senior Middle School	392
Goucher Junior Middle School	120
Dewey School - Primary 609, Kindergarten 95	704

Within the past month the University has received a grant from the Trustees for the administration of Indemnity Funds remitted by the British Government, sufficient to establish five Chairs - in Chemistry, Mathematics, Physics, Pharmacy and Chinese - this is a most valuable contribution to the work of these departments.

The event of the month was, without doubt, the visit of the Generalissimo and Madame Chiang. During their brief stay in Chengtu the staff and students of the five universities had opportunity to hear both these leaders of the nation. The members of the University Book Club greatly appreciated Madame Chiang's presence at tea on the occasion of the Annual Meeting.

A cordial welcome is extended to Mrs. Spooner and the children who arrived in Chengtu last week by plane, having flown direct from Hongkong in one day, with a change-over of planes in Chungking. Mr. Spooner is still in Hongkong making plans to convey personal baggage, Mission, Hospital and University supplies to Chengtu as speedily as is possible during these days when transportation problems are so difficult to solve.

We also welcome Mrs. George Birch of Canadian Mission whose husband with Mr. Spooner remained behind to bring the baggage.

CONFERENCE ON INTERNATIONAL AFFAIRS

Three major conclusions came out of the conference :

1. While all agreed that we must work hard for the establishment of the above third method, (To settle by peaceful means) many emphasised that international cooperation was **impossible until men all over the world would agree to put the heigest deity in their respective religious above their nationalism. My God *must* come before my country.**
2. The scientific West has created a materialism so big but so lacking in the discipline required to control it, that man has lost his balance and is now willing to sacrifice all else to satisfy his *acquisitive* desire. We in the Orient still have schools of thought which despise the material and which teach us to be on our guard against *things* enslaving our reasons, for so many a *thing* can start a craving for itself. Advertisers know that they must persistently present their wares till you *crave* them—'overcoming sales resistance'.

In modern education, the emphasis is much on enjoyment, acquisition and production, and is not sufficiently balanced by that discipline which can alone keep materialism under proper control.

3. While the failing of 19th century Europe was agnosticism-doubting the place of God-, that of the 20th. century was to be putting MAN in that place. God used to be greater than man, now man is bound to exalt his own creations, thus making the relative the absolute. The result has been to destroy any valid sense of the value of life. For instance, the pledged word of nations is no longer taken seriously: there is no respecting of personality. A man can only respect another's personality if there is a God above them both, and the one can see in the other, something of God. If not, they are on the same level, and why should one not force the other? This trend, which showed a real possibility of becoming universal, was one which we must do all we can to avert.

From The Panda, Chengtu Rotary Bulletin

Part of an address by T. Z. Kee

HUDSON TAYLOR AND TIMOTHY RICHARDS

Taylor and Timothy Richards were outstanding exponents of different and in time conflicting conceptions of the missionary's function. They had much in common. Richard, indeed, originally applied to the China Inland Mission, but was advised to go out under the society of his own denomination. Both dared to think in terms of all China and to attempt to formulate methods for reaching the whole of the nation much more expeditiously and effectively than was being done by their con-

temporaries. They were unlike in that Richards dreamed of seeing all phases of China's life transformed by the introduction of every wholesome feature of Western civilization, while Taylor confined his efforts to the proclamation of the Gospel as understood by the Evangelicals of the time. Richards's theology was the more flexible and he was quicker to recognize all that was good in the non-Christian faiths of China. Each was a great missionary, and it witnesses to the inclusiveness of Protestantism that both were usually recognized as in good and regular standing in missionary circles.

LaTourette K.S., *A History of Christian Missions in China* London, Soc. for Promot. Chris. Know., 1929, pp. 386-387.

CHENGTU CITY NEWS ITEMS.

Owing to serious illness of their daughter, Dorothy, Rev. and Mrs. R. L. Bacon, of UCCM Kiating, have been in Chengtu for some time. We are glad to be able to report that the daughter is again well, and the family are able to return to their work.

Other visitors from Kiating during the month are: Miss B. E. Bassett, Miss E. M. Virgo, and Dr. Ralph Hayward. We understand the object of their visit has been for medical and dental service.

Rev. G. S. Bell and Miss Tallman were driven to Tze-liutsing recently by Mr. Valeshin in order to inspect the amount of damage done by the recent Japanese air raid. On the return trip owing to a blow-out the car overturned, but fortunately no serious injuries were received by the travellers.

Several Chengtu folk have spent week-ends at Jenshow recently visiting their families at the Canadian School. We prophesy that Jenshow will become increasingly popular during the coming months.

Mrs. Maurer, of the Nanking University staff, is recovering from an attack of typhoid. She is convalescing at the home of Dr. and Mrs. E. O. Jolliffe.

Owing to the European war the C. M. S. has cancelled the furloughs of their missionaries who are due to go now. Although sorry to hear this, still we welcome Rev. D. N. Sargent to remain in our midst. He is expected to live and work at Pi Fang Kai.

Air raid alarms continue to disturb the community. But we are glad to report that no actual raid has occurred at Chengtu since the last issue of the W. China Missionary News.

Among recent visitors to Chengtu were Mrs. C. A. Bridgman and Miss I. K. McIntosh both from the U. C. C. M., Junghsien.

BOOK REVIEW

BY DRYDEN LINSLEY PHELPS

AUTOBIOGRAPHY WITH LETTERS. By William Lyon Phelps. XXIII and 986 pp. Illustrated. New York: Oxford University Press. \$3.75.

"But I AM reading it," insisted Madame Chiang K'ai-shek when I suggested her time might permit perusal of only the best chapters. "I am reading it," she repeated, and then related the February entry in the (14 year old).

DIARY OF WILLIAM LYON PHELPS
CONTAINING WITHIN ITS PAGES A PERSONAL
ACCOUNT OF HIS EVENTFUL AND
INTERESTING (to him) LIFE

"Saturday, Feb. 8. At 9 o'clock p.m., I took a splendid bath, not having bathed since before Thanksgiving'." (He did not do so well as my father, whose daily diary contained the exciting news: "Got up, washed, and went to bed.")

This "Niagara of a book" is the exhilarating story of a man who has spent a long life crammed with activity, exactly as he longed to do: the morning at hard intellectual labour, the afternoons at violent athletic games, and the evenings in social pleasure. Improving on Landor's lines, he writes of himself, and truly.

I strove with none. I always hated strife.
Nature I loved, and God and Man and Art:
I warmed both hands before the fire of life:
It sinks, yet I'm not ready to depart.

Ninety-nine percent of the sixteen thousand students, over a stretch of forty-one years, who have delighted in this inimicable teacher (about one percent of them he irritates!) would, I think, agree that some of the qualities of this amazing human being are his wide and profound appreciations (favourite authors: Browning and Schopenhauer, Barrie and Strindberg, Hardy and Chesterton, Housman and Francis Thompson, Dickens and Emily Bronte, Henry James and Dumas, Stevenson and George Moore, Swift and Emerson, Ibsen and Rostand, Goethe and Dr. Johnson, Mill and Carlyle); his capacity to make intellectual adventures more thrilling than Alpine ascents; his lifelong whole emphasis on positive, creative, life-contagious ideas, books, music, people; his astounding memory for names, persons, significant events; his intense love of people; his critical independence (at 12, his father gave him a double-barrelled shotgun!); the vitality and joyousness of his religious life ("I really believe in the Incarnation - that the Son of God is not only the Saviour of the world, but that He will eventually save it"). All who meet this man, or read his book, know they are in direct touch with palpitating reality.

UNIVERSITY BOOK CLUB ACCESSION LIST

From Sep. 15th to Oct. 15th.-1939

Key to Classification

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

<i>Author</i>	<i>Title</i>	
Sanger, M.	Motherhood in Bondage	SOc
Buck, P. S.	The Exile	Bio
Noel, C. J.	The Story of Everest	T
Marquand, J. P.	The Late George Apley	Bio
Haydon, A. E.	Man's Search for the Good life	ReL
Stewart, G.	The Letters of Maxwell Chaplin	Bio
Obata, S.	The Works of Li-Po	Poe
Beston, H.	American Memory	His-Bio
Phelps, W. L.	William Lyon Phelps	Auto-Bio
Stockton, F. R.	The Adventures of Captain Horn	F
"	Mrs. Cliff's Yacht	F
Wilson, M.	The Valiant Wife	F
Dewey, J.	A Common Faith	Rel
Atherton, G.	The Immortal Marriage	F
Lincoln, J. C.	All Alongshore	F
Lippmann, W.	Public Opinion	PO
Galsworthy, J.	The Dark Flower	F
Patton, C. S.	The Use of the Bible in Preaching	Rel
Stewart, G.	The White Armies of Russia	POI
Field, R.	All this and Heaven Too	F
Buck, P. S.	The Patriot	F
Crow, C.	I Speak for the Chinese	O
Loring, E.	Hilltops Clear	F
Damon, B.	Grandma Called it Carnal	Bio
Bann, V.	Tale of Ball	F
Gregg, C. F.	Tragedy at Wembley	M
Fletcher, J. S.	The Mill House Murder	M
Russell, G. S.	The Face of God	Rel
Hilton, J.	More O Henry	F
Rosmann, A. G.	Truth to Tell	F
Walpole, H.	John Cornelius	F
Krey, L.	And Tell of Time	F
Sayer, D.	Hangman's Holiday	M
Higham, F.	Faith of Our Fathers	Rel
Gannes, H.	When China Unites	PO
Spring, H.	O Absalom!	F
Compiled	The World Mission of the Church	Rel
Foldes, J.	The Street of the Fishing Cat	F
Lubbock, P.	Earlham	Non-F
Golding, L.	The Jewish Problem	Pol
Housman, L.	Victoria Regina	Drama
Bramah, E.	Kai Lung Unrolls His Mat	F
Robertson, E. A.	Four Frightened People	M
Farrow, J.	Damien the Leper	Bio
Yee, C.	The Silent Traveller in London	Non-F
Armstrong, M.	Fanny Kemble	Bio

Secretary,

ALICE A. LINDSAY

M. HILDA TOMKINSON

Hilda Tomkinson's association with Friends dated from about 1916 when she was Secretary of the Fellowship of Reconciliation group that met at Streatham Meeting House, and it was there that she joined the Society. Later, after a period at Woodbrooke she took an active part in the "Friends' Christian Fellowship Group".

In 1926, as Hilda Knights, she married Leonard Tomkinson of the American Church Mission at Anking, and then proceeded with him to China. In November 1933 Leonard and Hilda Tomkinson joined the Friends' Mission in West China as workers of the Friends' Service Council.

From then until furlough in 1936 Hilda Tomkinson, although never of robust health, gave of her best to China, acting as secretary and helper to her husband in his literary and translation work and other activities, and above all making their home at Chengtu a centre of love and friendship for numbers of Chinese, as well as their missionary colleagues. She had looked forward with great hope to a further period of service in China, but in February 1938 in the abnormal war conditions her husband returned alone to China, and she remained in England making a home for their little girl, Shirley, and battling with increasing ill-health, and yet from time to time giving most excellent service in deputation work, even as recently as March this year. Temporary service with her husband in Tokyo in 1927 had given her a true insight into the needs of Japan as well as China, so that she was a particularly able and welcome speaker for Friends and others on issues in the Far East.

MARGARET T. SIMKIN.

Suifu, West China
October 12th, 1939

Miss Archer, Miss Peterson, Miss Denison, and the Jensens went to Omei for their summer vacations, the rest of the community enjoyed the quietness of the Suifu Hills.

The last to return was Dr. Jensen who took Louis to Chengtu at the end of the season for X-ray and a thorough medical examination which resulted satisfactorily. When not very far above Suifu, the junk on which Dr. Jensen was travelling, was ordered by robbers to stop and when it did not, many shots were fired, hitting the boat and peng and wounding one boatman.

September 16th Miss Carpenter and Miss Laird of the C. I. M., left for furlough, but due to change of Mission plans, Miss Carpenter returned on October 4th to resume her residence in Suifu. On the evening of the Double Tenth, Mrs. Tompkins gave a dinner in honor of Miss Carpenter, on

which delightful occasion she was most cordially welcomed back from "furlough"

Paul Maxwell Meller was born October 6th in the Women's Hospital. Weight 8½ lbs. He is the son of Frank and Edith Meller. Miss Margaret Thomson, new worker of the C.I.M. is the nurse in charge. Congratulations!

From midnight until about 3:30 on the morning of October 3rd, Japanese airplanes circled over Suifu and environs, dropping one bomb at Hsiao Beh Men in the city where two were killed; and over 100 bombs on the air-field where one man was killed and two women wounded.

LOIS JENSEN.

THE PATRIOT

Written in a style similar to that of *THE GOOD EARTH* the story in *THE PATRIOT* sweeps one on with it as it flows along. I-wan is identified at once as the hero - one of the two sons of the wealthy family of Wu which has for years been important in the banking circles of Shanghai. All unknown to his family, he rebels against their way of life. He persuades them to allow him to transfer to a government university where he joins one of the many student organizations of 1926 and 1927. Through the very power of money and consequent privilege that I-wan detests, his father is able to have his name erased from the list of those to be executed when all the so-called communistic organizations are suppressed. And I-wan allows himself to be sent off to Japan because he is convinced that the Revolution has been betrayed.

Most of the book is given to the tale of his life in Japan. There he marries a Japanese wife who, loyal to her own training, merges her life completely in his. He does his best to cut himself off from the old world from which he has come. But after persuading himself for ten years that he hates everything Chinese and no longer has any relation to China he feels compelled to go home to fight for his country.

When his father greets him with a commission from the Generalissimo, he welcomes the opportunity to serve this man whom he had once hated as the betrayer of the Revolution, but now regards as the only one who can guide China to victory in her struggle for independence. In the Northwest he meets and works with Liu En-lan, his communistic friend of university days. But I-wan realizes that after this war is over he and En-lan will have nothing in common. Canton falls and Hankow is doomed to follow. All eyes turn to the Burma Road and the far west. The war goes on indefinitely.

From the point of view of those living in China today, the reader may be misled into erroneous impressions of the nation and her leaders. But the presentation of individual relationships and loyalties is accurate and convincing.

Esther Slocum.

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1937 Issue

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By the Council of International Affairs

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Price, \$16.50 (postage extra)

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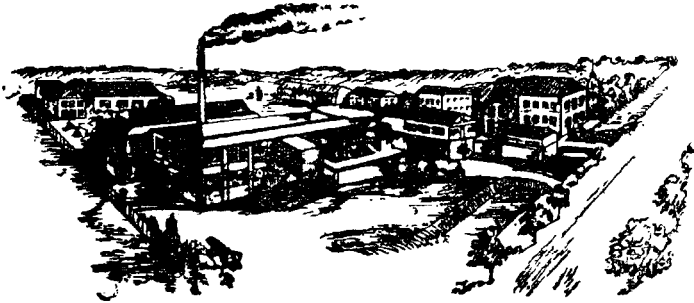
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