

The West-China Missionary News.

用和平彼此聯絡竭力保守聖靈所賜合而為一的心

以愛心互相寬容忠實遵行基督親示神人團契之道

TABLE OF CONTENTS

Open Letter to French Protestants	Karl Barth	141
Yunghsien Institute for Training		
Christian Home Leaders	M.R. Nowlin	144
The Back Door	Tibetan	149
East Gate Chapel, Chengtu	L.S. McRae	153
Report of Field Work of Ginling College		
Sociological Department 1938-40	Dzo Yu-lin	155
Prayer is Power	Alexis Carrel	162
Correspondence—West China R.T.S.	H.D. Findlay	164
Omei Transportation	B. Copland	165
Kiating Notes	B.E. Bassett	166
A Teen-Age Student and God	May Bel	
	Thompson	167
Personal—Mr and Mrs Lovegren		170
Health of Missionaries	J. Parfit	171
Britain in War-time	Wm. G. Sewell	173
Improving Louquats	F. Dickinson	172
Can the Small Mission Hospital Survive	Frank Knights	177
	Harley Jenner	
	C.G. Vichert	183
Yaan Notes		
Present Day Costs—Raising Dairy		
Calves in Chengtu	F. Dickinson	184
West China Union Theological College		
New Dormitory		185
Report on Moving C.L.S. and W.C.U.U.		
Cargo from the Hokou Area	C.Y. Sun	186
Chungking Notes for March		192
Death of Ralph Greene		191
Correspondence		195
Scholarships for Missionaries and		
Nationals at Union Theological		
Seminary N. Y.	D.J. Fleming	193
University Notes	M. Robertson	194
Cost of Living in Chengtu		196
Inter Alia		195
The Union Normal School		202

MAY-JUNE

Let us agree to differ, but resolve to love, and unite to serve.

T. T. Lew

Canadian Mission Press

Recent Books include—

"Victorious Living", by Stanley Jones. Price per copy \$3.50

A devotional book, written because the author feels that the most urgent necessity in human living is to face life victoriously.

"Sir, We Would See Jesus", by D. T. Niles. Price per copy \$1.20

In this book the author writes with insight and freshness about Evangelism in the modern world and the aims and methods of the church.

"Why Do Men Suffer", by Leslie D. Weatherhead. Price per copy \$2.50

The author in this book reviews the problem growing of the question "Why Do Men Suffer"? In this review gives us an unusually clear analysis of the whole problem of suffering and God's purpose in it.

National Christian Council Religious Education Lay-training Text-books

Nanking Union Theological Seminary Readers

Sunday School Graded Sunday School Lesson Materials.

This year we are specializing on the Old Testament.

"Christian Hope", a monthly religious periodical. Price 50 cents per copy, per year.

Canadian Mission Press, Chengtu, Szechwan

SOLE AGENTS FOR:

THE DIARSENOL CO., LTD., CANADA
"Neo-Diarsenol" & Allied Products.

HOSPITAL SUPPLY CO. (BRITISH) LTD
Surgical Instruments, Hospital
Sundries and Furniture.

THE BRISTOL DRUG COMPANY LIMITED
ENGLAND.
Hospital Supplies.

E. F. MAHADY COMPANY, BOSTON, U. S. A.
Certified Sutures & Ligatures.

THE SIMMONS COMPANY, U. S. A.
World's leading manufacturers of
Beds, Mattresses, etc.

ASSOCIATED DRUG COMPANY
FEDERAL INC., U. S. A.
HOUSE 12, 146 NANKING ROAD,
SHANGHAI

Cable Address

"VITTALY SHANGHAI"

Good Snapshots

the easy way

with a

BROWNIE

EVERYBODY likes to take pictures, and many seek the simplest way. With a Brownie even a child can get good pictures from the start. That's why these Kodak-made cameras enjoy world-wide preference. That's why they give a world of fun... at low cost.

AND remember any camera is a better camera loaded with . . .

VERICHROME

—the film that
guards against .
reasonable ex- . .
posure errors. . .

EASTMAN KODAK COMPANY

185 Yuen Ming Yuen Road, Shanghai

Christian Literature Society

C. L. S. Readers for Illiterates, (5 Vols.), by Z. K. Sia		
Vol. 1-4		.15 each
Vol. 5		.20
Vol. 6		.25
Mrs. Wang's Diary, (5 Vols.) by M. H. Brown		
Vol. 1-4	.10 each	Vol. 5 .20
Gospel Truth for Village Woman, (2 Vols.) by Nettie M. Senger		
Vol. 1	.07	Vol. 2 .25
New Life Comes to the Villarge, by M. H. Brown		.10
Mr Li's Conversion, by Wang Tso Kwang		.04
Rural Religious Readers, Elementary (3 Vols.) by F. W.		
	Price Each	.15
Rural Religious Readers, Advanced (6 Vols.) by F. W.		
	price Each	.25
Stories for the Home, (8 Vols.) by Women's Star Staff		
	Each	.15
People's Home Education, by Dorothy Dickinson		
	Barbour	.25
Woman's Star Magazine, (A Monthly Publication)		.35 per
by M. H. Brown & Ruth Hong		annum

Notice: All listed prices are in Shanghai currency
 Local selling price is to be fixed by the local agent.

Kunming Depot: 78 Pei Men Kai, Kunming, Yunnan

CHRISTIAN LITERATURE SOCIETY

128 Museum Road Shanghai

Notes on Contributors

- Miss M. R. Nowlin* (see March issue)
- Miss L. S. McRae* is a member of the United Church of Canada's Mission. She came to China in 1918.
- Miss Dzo Yu-lin B. A.* is a member of the staff of Ginling College, Department of Sociology.
- H. D. Findlay* is the Chungking Secretary of the National Bible Society of Scotland. He came to China in 1929.
- Miss May Bel Thompson* is a member of the American Methodist Mission working in the William Nast Academy of Soochow. The school is now located at Ting Chia Ao, Szechwan.
- J. Parfit, M. D., B. S.* is a member of the Church Missionary Society, and on the staff of the Public Health Department of West China Union University. She came to China in 1936.
- Wm. G. Sewell M. Sc., A. I. D.* is a member of the Friends' Service Council, who has just returned from furlough in England. He came to China in 1924.
- Rev. F. Dickinson B. A., D. D., M. Sc.* is Head of the Agricultural Department of the W. C. U. U., and a member of the United Church of Canada Mission.
- Frank Knights, M. D.* is a member of the Church Missionary Society, now located at Mienchuh. He came to China in 1939.
- Harley D. Jenner M. A., M. D.* is a member of the United Church of Canada Mission. He came to China in 1935.
- C. Y. Sun* is the business manager of the Kunming Depot of the Christian Literature Society.
- Miss A. C. Theaton B. A.* is a member of the United Church of Canada Mission and on the staff of the Union Normal School. She came to China in 1918.

THE WEST CHINA MISSIONARY NEWS

Committee: Wilhelmina Argetsinger, Muriel J. Brown, Mrs. H. A. Maxwell, Arthur S. Kerry, F. Olin Stockwell.

Editor: Rev. A. F. Lutley, M. A., Th. M.

Associate Editor and Business-Manager: Wilhelmina Argetsinger.

Subscription Rates. In China, Mex. \$6.00 per annum, postpaid
Abroad, Mex. \$10.00 per annum, postpaid; \$1.00 in gold if
remitted from U. S. or Canada, 4/6 if remitted from England.

Note: Dr. Harry Openshaw, 24 South Westlake Ave., Los Angeles, will forward American and Canadian Subscription.

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

West China Missionary News

*In essentials unity, in non-essentials
liberty, in all things charity*

Vol. XLIII

MAY-JUNE 1941

No. 5-6

*Karl Barth's Letter to French Protestants**

DEAR FRIENDS AND BRETHREN,

. . . My last letter had in the main a friendly and understanding reception. I may therefore hope that what I now wish to write to you will not be regarded as the unwarranted interference of an outsider and non-participant.

In the need and task of our time there are no outsiders and non-participants. There may be many who think themselves such, but none are so in reality. This is much plainer today than it was a year ago. The war between the nations, which had then begun as a smouldering fire and has since become an all-devouring flame, is the necessary form of a conflict which is not confined by national boundaries, but cuts right across the nations (including the neutrals and not least the Germans themselves), and which everywhere in one way or another compels men to a clear and binding decision—to a Yes or a No, in full view of all conceivable consequences. We all find ourselves immersed in this conflict. We are all involved in its origin and continuance, and we are all, on one side or other of the gulf, involved in its solution, whatever this may be, as sharers in common action, common responsibility, common guilt and common suffering.

These being the grounds on which I take the liberty to address you again, dear fellow believers in France, I can without further preface explain to you at once what are the question and the request I wish to put to you.

First, the question. It is true, is it not, my French friends, that we are agreed with regard to what has just been said? We were so a year ago. And surely we are so today—that is, after, as well as before, all that has happened? It is true, is it not, that the armistice concluded between France and Germany has not altered in any respect the fact

*Printed as a Supplement to the Christian News-Letter of Jan. 29th 1941

that you too are still, and even more now, involved in the conflict which is the root cause of the war, and in the responsibility for the existence of the conflict and for its solution

And now to add to this question my request. We know how much you are necessarily preoccupied at present with your particular national need and task. But you will not withdraw into it, as though it were your own private concern? You will not seek after solutions which would lead you to a neutral attitude in face of the great decision which now, as before, confronts you, as it does all of us, and on which in the last resort—for you in particular—nothing less than all depends? We count on you that, as Christians and as Frenchmen, you will not leave us in the lurch, but will stand with us on the same side of the abyss | stand with us both inwardly, with your faith and prayers, and—as a result of this—according to your insight and your ability, also outwardly, with your words and deeds, just as definitely as a year ago—nay, more definitely and convincingly, because of the added experience and knowledge of the past year. Just because we love and respect France now as much as before, we cannot and will not for the sake of any specifically French concern, let you go. We need you. Do not separate your cause from ours, since ours, as truly new as formerly, is also yours.

I have been told that many of you after the events of last summer have remembered and pondered over the last part of my earlier Christmas letter, where I said that it was unchristian and unwise not to reckon with the possibility of the war taking a turn quite contrary to our wishes and expectations, with "signs and wonders of the Antichrist," with a coming judgment of God on ourselves, and that we must be ready to submit ourselves to the will and commandment of God even in such unwished-for circumstances. Then and only then, if we were prepared even for that, I wrote at that time, could the necessary work of resistance against Hitler's National Socialism be joyfully and confidently accomplished. That was in no sense an attempt to assume the role of a prophet. I wrote as I felt I must write in the circumstances of that time in the discharge of my responsibility to the Holy Scriptures. What actually took place in May and June, I, just as little as others, did not at all foresee. It was certainly not a good omen that the French censor then thought it necessary to suppress the last part of my letter as "defeatist." It may be that the reason why the French resistance could not be so joyful and confident as to become effective was that men were too little ready to take into account that man proposes but God disposes.

However, be that as it may, the very thing happened

which we had all least desired and expected, worse than the worst we had imagined. I may tell you, that my brother Peter Barth, who died on the evening of June 20th, in the extreme weakness of the last hour of his life exclaimed, "But we will not withdraw beyond the Loire!" "We"—do understand, dear French friends, that many of us during those weeks were living in immediate union with you. Yet you (and we with you) had to withdraw far, far beyond the Loire. I need not here enter into details, which are better known to you than to me, and I for my part have no wish to use any of the harsh words which have been spoken and heard often enough in France itself to describe and explain that whole happening. Whatever the thing may be called, and whatever accusations or self-accusations may be made in regard to it, it was a simple fact that the military capacity of Hitler's Germany was able on this occasion to gain the upper hand, that after Poland, Norway, Denmark, Holland and Belgium, France too is prevented for the time being from further co-operation in the necessary war against that Germany. It has come to pass that just in these circumstances you have now to submit yourselves to God's will and commandment.

But if, as is probably the case, you are more inclined to-day to remember especially that last part of my Christmas letter, I must also ask you to lay to heart that in the rest of what I then wrote to you there is nothing that needs to be taken back to-day. What change has there been, so far as you are concerned? This, certainly, that to-day for the time being (for the duration of the armistice) you have reasons—I refrain from enquiring whether they are good or bad reasons—for not wanting any longer, or at least not at present, to carry on the war. But there is one thing, surely, that has not changed even for you, but has rather been strengthened; the reason that is to say, which led you a year ago—led you as Christians—to endorse this very same war and to prosecute it with all earnestness. Need I remind you that a whole ocean of actual events, of enemy success and of our own failure, does not necessarily contain for us as Christians a single drop of truth? The recognition that we under-estimated others and over-estimated ourselves is a good and necessary thing. This recognition, however, has nothing to teach us about what is right or wrong or about the responsibility and decision which follow on our knowledge of right or wrong. I cannot think that your judgment of to-day about the fundamental situation between Hitler and the rest of us is different from a year ago just because in the meantime Hitler has had so many good days (vividly reminding us of Job xxi and Psalms x and lxxiii) and France, together with all those other

(continued on p.p. 196)

Junghsien Institute for Training Christian Home Leaders

In February, 1940 representatives of the five denominations cooperating in the Szechuan Christian Council met together to make plans for furthering the work of Christianizing the home. The shortage of church leaders trained for carrying out in a thorough-going way the task of Christianizing the home seemed to be the greatest obstacle in all of the denominations. When the delegates saw what had been accomplished through the Mothercraft Institute and Baby Welfare Clinic of the Canadian Mission in Junghsien, they felt that similar results might be achieved by Bible women or other church leaders, if they could come to Junghsien for a year of practical training. There were still two years before the furlough of Mr. and Mrs. Bridgman, who with their excellent Public Health nurse Miss Kwo Chen Hsin, could direct an "Institute for Training Christian Home Leaders". The cooperating missions authorized a two year experiment in such an Institute, and financial aid was given by four of the missions. The Canadian Mission furnished the operating plant and faculty consisting of Mr. and Mrs. Bridgman, Miss Kwo Chen Hsin, Miss Rouse, Mrs. Jenner and Miss Ts'ao, who have given part time to the Institute. A local committee in Junghsien and the Homes' Committee of the Szechuan Christian Council have been responsible for the plans and policies of the Institute. Three young women of Junior Middle School education, about 25 years of age, who had had successful experience in church work, were sent in for the training during 1940-1941.

After being present when the plans of the Institute were formulated, it was a joyous experience to visit Junghsien April 4-9 and see how well the plans have turned out. I found students and teachers doing a unique and deeply Christian piece of work, of high quality and permeated by the spirit of Jesus Christ. During those days I visited their classes, went with them when they called in homes, talked with their teachers and met with the local Committee.

On my first day, after breakfast I watched one of the students mix the bean milk formula for the feeding of an under-nourished baby belonging to a poor woman who carries coal for a living. The baby weighed only 3 pounds when they began feeding him bean milk. He now weighs 7 pounds and is gaining steadily. Enough of the modified bean milk was mixed up and put in bottles, for the day's feedings. The gate woman had been taught when and how much to feed the baby, during the day.

Then came the Religious Education class under Miss

Rouse. The students took turns leading the group in singing Scripture choruses. One of them who couldn't carry a tune when she entered last autumn, does well now, not only in singing but in leading others. For this class Miss Rouse is using as the textbook "Victorious Living" by Dr. Stanley Jones. There seemed to be a real appreciation of its message. I was sorry not to be able to visit Mr. Bridgman's class in The Social Teaching of Jesus, and Miss Tsao's in Methods of Religious Education in the Home.

In the afternoon I attended the Dorcas Society of the church, to which a varied group of girls and women come every Saturday afternoon to sew for the poor. The motto of the Society is, "GIVE",—of your time, new or old clothing, money,—everything is used in one way or another. Many old Chinese garments had been given to the Society instead of selling them to a second-hand dealer. These things are ripped up, cleaned and made over into useable garments for babies, children or older folk. The people who get them must pay what they can for them, even if it is only a few coppers. The money received buys more material to be made up. There were middle class women there sewing, poor women, old and young. Two young women of Madame Chiang's Rural Service Corps, stationed in Junghsien for six months, were helping, too. I counted six members of the Little Mothers Club (Tze Mei Hui), each with a baby tied on to her back, sewing busily on baby shirts.

In the midst of the Dorcas Society meeting, a Mrs. Wang, who tends a small shop, came in. She said to Miss Kwo Chen Hsin, "Can't you and one of your students come to the home of my sister-in-law this afternoon, to give a bath to her newborn baby? An old-fashioned midwife delivered the baby last night, so it hasn't had a bath yet". Miss Kwo agreed to go, designated which student should respond to this request, while the other two took charge of the Dorcas meeting. Within ten minutes Miss Kwo and the student had their equipment and record cards ready, and we were on our way. We were led to a house with a thatched roof and mud walls outside the city. Mrs. Wang began at once getting water heated to use. It is surprising what a little pink rosebud of a baby can be born in such a poor, squalid home! As the student bathed the baby, the mother said she had lost her three previous babies a few days after birth. Miss Kwo said to me, "That was from tetanus, because the baby's cord was not properly attended to. In a home where we were last week, we found the midwife had used an old black shoestring to tie the baby's cord!" After the student bathed the baby, she treated the cord, applied a sterile bandage; and promised to return to give the baby a bath each day till the mother was able to bathe it. During these visits the student will not

only bathe the baby, but will help the mother learn to clean and improve the unkempt house, and as the way opens, she will introduce the mother to Jesus Christ, in whose spirit it is done. This service which the Baby Welfare work of the Church carries on, in offering to bathe new born babies, till mothers are able to do so or to bring them to the Baby Welfare Clinic, is far reaching in its contacts and results.

Sunday was a busy day for the students, with work in Sunday School and Church in the morning. In the afternoon they called in homes. I went with the student who was assigned to go to a middle class home to bathe the eyes of a month-old baby, with a solution which Dr. Outerbridge of the mission hospital had prescribed. When this baby was born, the old midwife had not put silver nitrate in the baby's eyes. By the time the mother brought the baby to the Clinic, infection had destroyed the sight of one eye, and there was little hope for the other. The students offered to take turns going to bathe the baby's eyes each day. Through their faithful treatment they have saved the other eye, and the grateful parents are receptive to the message of One who cured the blind long ago, and whose spirit prompts men and women to do so today. Changes moral and physical are needed in that home, and are coming about through the visits of the students. From there we went to a good home, in which 2 years of work through the Better Mothers Club of the Church has brought results in improved housing and in home relationships.

The following morning I visited the Home Gardening Class taught by Mr. Bridgman who said, "The first thing the students must learn is to *see the possibilities* in the yards of the homes. Something can be done to beautify the yard of any home." He wisely chose for the students garden plots a corner of the compound rather filled with broken brick and poor soil. They learned how to build up the soil, until now they have six kinds of flowers thriving there, and some of them going to seed. These seed they will use in the homes of the suburban Center for which each student will be responsible later on. They were learning that day to transplant morning glories against the wall at the back of their neat little plots, and how to shelter them from the burning sun by covering with a banana leaf.

After this, came the class in Child Management, ably taught by Miss Kwo, then the Little Mothers Club (Tze Mei Hui). These little girls 8-12 years of age, are usually seen leading a toddling little brother or sister, while the baby of the family is tied to her back. They are proud to wear the

cap and apron that is the Club uniform. They learn how to give a bath to a baby, how to train their little brothers and sisters in habits of cleanliness, how to make proper clothing for them. They learn songs and prayers, stories and games to teach them, as well as reading and writing. The students in training learn how to organize and direct this kind of Club.

The students have proved to be rather slow in handwork, and have not always been keen on a high standard of handwork. However they now see its importance in the results of their work. They have made cloth toys, proper clothing for babies and children, simple things for beautifying the home. These are of use not only for their utilitarian value but also as a way of interesting women and making contacts with them.

On my last afternoon I went to see the suburban places where each girl will conduct a small Christian Child Welfare Center from May through July. Each place affords abundant opportunity for improvement! The living quarters for the girls will be cleaned and whitewashed, but otherwise be just the simple kind of the neighborhood. In one place, there were five women, each carrying a baby in her arms, who came wanting the baby to have a bath at once. They thought just the appearance of Miss Kwo, Mrs. Bridgman and the students were sufficient to insure a bath for a baby on a moment's notice! Part of the work will be that of getting people who come to the Welfare Center to ally themselves with the Church which is nearest to them. This project in setting up and conducting a small Child Welfare and Christian Home Center, which is linked up with the Church, is surely the educational way to finish a course of this sort.

Last autumn when the students began, they looked askance at all this practical work in the homes. They said they'd only been used to preaching, i.e. to talking. Now they realize they can get across their evangelistic message much better by helping meet the needs of the homes and working with people in their homes, rather than in just talking to them.

A maximum of 8 students can be received next autumn. Applications for entrance should be sent to the following mission representatives of cooperating missions: For Baptist Mission—to Mrs. Salquist, for Canadian Mission to Miss Winifred Harris, for Methodist Missions to Miss Grace Manly, for C.M.S. to Deaconess E.L. Stewart, for Friends Mission to Miss Rose Tebbitt. The following gives an idea of the curriculum and policy:

INSTITUTE FOR TRAINING CHRISTIAN HOME
LEADERS AT JUNGHSIEN CURRICULUM

Child Welfare Work	Home Visitation
Mothercraft activities	Gardening
Dorcas Society Activities	Budgeting Cooperation
Recreation	Handcrafts
Home Worship	Music
Bible Study	Spiritual and Moral Training of Children

RULES AND REGULATIONS OF THE INSTITUTE

1. Twelve months course, beginning September 1, 1941.
2. Each candidate must be willing to take the Course assigned.
3. She must be willing to cooperate with others.
4. She must be willing to wear the uniform of the Institute which will be provided by the Institute but charged to the expense of the candidate. This uniform consists of a gray Chinese garment with white collar and cuffs.
5. She must be willing to do her own laundry or have it done at her own expense.
6. She must have a pair of *sensible walking shoes*, rubbers or rain shoes and an umbrella.
7. She must provide her own soap, towels, bedding, wash basin and all toilet articles.
8. The candidate must be willing some time during the latter part of her course to live from 4 to 6 weeks in a small community, and put into practice what she has learned. This community will either be in a little hamlet about 1 or 2 li from the city, or in a compound of the city or suburbs, where several families live. Adequate accommodation will be provided.
9. The Mission that sends the candidate must bear all expenses in sickness, as well as that of board, traveling expenses, uniform and outfit.
10. As the course is very strenuous the candidate will be required to pass a physical examination by an accredited physician, whose statement must be sent to the missionary sending the candidate, before the candidate is considered by the Mission to be an applicant for the school. The physician's statement must also be sent with the application to Mrs. Bridgman. It is very important that this be carried out as stated here.

11. A maximum of 8 candidates can be accepted in September, 1941. If a mission has 2 or more candidates, and another mission has none, those from the first mission may be admitted. Please state order of preference among candidates for whom application is made.
12. Expenses: Constant changes in price of living make it difficult to estimate, but about \$1000 per candidate will be required to cover board, uniform & equipment, if present high prices continue.
12. Travel expense varies so much in distance from Jung-hsien that no estimate can be made. This expense is borne by the mission sending the candidate.

MABEL R. NOWLIN

The Back Door

By Tibetan.

The World's Workers are usually paid by the hour, the day, the week, the month, or the year, though some and among them many missionaries, are paid quarterly. In China, as a rule, workers are paid by the day, the contract, or the month, though we have heard that the Singer's people are paid by the week. This however is unusual; wages being commonly paid in the Chinese Republic by the month. Here on the Tibetan border this is almost universal. A man, in government employ gets his monthly wage regardless of holidays, off-days, broken days, and sick days. Two days at Christmas and three days at New Year in no way affects his monthly wage of two hundred dollars.

In business or official circles along the Tibetan frontier one seldom, if ever, hears that a certain employee, because of sickness, home affairs, or attendance at any public function, has had his monthly wages 'docked' so many dollars or even so many cents. The worker may cease to function but somehow that in no way affects his wages or his salary. That fortunately goes on no matter what may happen.

In country life among the Chinese or Tibetan farmers the wage question is less in evidence. The farmer engages so many labourers usually on a term basis which eliminates the value of each day's labour. The farmer and his wife may go to see the dance or the theatricals, and the farm hand may follow their example without suffering any financial embarrassment. In country life the day basis of wages has not yet become a public question.

There are however hundreds and thousands of workers who simply must receive their daily wage or starve and among these are wood-carriers, roadbuilders, and day-labourers. Soldiers are paid by the month; students are not

paid at all; and government workers receive their salary or part of it quite haphazardly.

Last Sunday a young graduate of the University of Soochow preached the sermon, and as he did so I could not help looking closely at his audience. Sitting opposite the preacher was a young Szechuanese who had studied in Nanking; he is connected with the Broadcasting Station in the town. Behind this Szechuanese sat another young fellow, a Christian from Chungking connected with the Bureau of Communications. Next to him sat a young fellow on the Local School Board and a native of Luchow. The next person was a young man from East Szechuan who has worked in Team Work with Gordon Aldis; then a young fellow from the Finance Bureau. The next three or four young men were connected with bureau work on the border. Two students sat opposite to them. Then a young Christian soldier who attends the services very faithfully, and who has not been slow to bring others to the meetings was the next figure. Then five young students from one of the Normal Schools helped to fill up a row. Some more Normal Students occupied seats near the door.

The ladies sat on their side and the children, boys and girls, sat on the floor, sometimes to the number of one hundred. The young preacher from Soochow addressed his remarks to the children speaking to them on the two words much in use today, namely, The Alarm and The Refuge: The Jin-bao and the Be-lan-so. We get frequent help from down river Christians, and their spiritual contribution to mission work in this great province will be a lasting memorial to these days of war and tragedy. When the time comes for them to return again to their homes, there will be a great blank in the Christian Social life of this large populous province.

Sitting in a corner of the room and taking an active interest in the service sat an illiterate workman who might have been out carrying wood and earning at least seven dollars; yet he sat there, enjoyed the preaching, and helped to maintain a little order in his part of the world. His son sat among the boys and his daughter sat among the girls, and sometimes his Tibetan wife attends the Tibetan service. I know definitely that this day labourer attends the meeting at some sacrifice, for he could quite easily be working on the public road at \$3.50 per day; or working on some special work at \$5.00 per day; or out carrying wood at \$7. per day; yet he cares to come to the service and we think he gets some help to his soul. We have often wondered if he regards the Sunday as a day of rest after six days labour and enjoys it as such, or if he has enough Christianity in his soul to realise it is his duty to devote at least one day in seven to the worship of God.

A sweet-meat seller who sells his sweets at the front

door sometimes comes to the services. When he first started attending the meetings he did so at the sacrifice of at least two hour's business; now his little bride, 15 years old, looks after the stall while her Christian husband worships God inside. A fruit seller on the plaza outside the chapel sometimes comes to the Sunday morning service, leaving his little wife to attend to business; and frequently the wife comes leaving the husband to care for the stall. Money simply must be made as there are so many mouths to feed and we sympathise with every difficulty that confronts them.

In inviting people to our service we are frequently met with the reply: 'Yao chih fan'; and this in the present state of the world is a very serious proposition. Here in Tatsienlu no one can live on much less than \$5 per day, and carpenters are now earning \$6 per day. A ragged old chairman now demands \$20 per day and gets it.

The Roman Catholic Church, wise in many things, has overcome this difficulty. Mass is held in the cathedral at 7. a.m. and the building is pretty well filled. The service lasts one hour and at 8. a.m. an enormous cauldron of corn-meal and potatoes, steaming hot, awaits the hungry congregation. Chopsticks and bowls are provided and by 8. 30 a.m. those who attend morning mass have discovered that after all life is really worth living. The father takes 20, 30, or 40 school boys out into the country and enjoys some shooting; the merchant returns to his shop, the workman to his work, the clerk to his office. Early morning mass in no way interferes with the occupations of the day and incurs no pecuniary embarrassment. Bishop Valentin quietly smokes his pipe, strokes his long beard, and enjoys a day of quiet. Pere Lecor takes his Latin students out on to the mountains and gathers flowers. And Sunday is a day of rest.

Gao, a wealthy shop-keeper, and a member of the Baptist church, Yachow, attends the services, and he frequently brings some of his shop assistants with him: and sometimes he gives us very good help by leading a service. He is a devoted fellow and we are very glad of his fellowship. Christians from Changsha, Tsinan, Hanchow, Canton and other points of the compass meet and worship with us here on the border, and their fellowship and intercourse are a great help and inspiration.

However there are some Christians in Tatsienlu who hide their light under a bushel. They have no desire whatever to associate with us in evangelism, though as a rule they remain very friendly, simply avoiding the services. Yesterday a young fellow from the Jefferson Academy, who has spent some nine months in the city, joined with us in the worship of God for the first time. He had his N.T. with him which showed he had not forgotten his God. And there are young

men and women scattered all over the town who do not feel it in any way incumbent upon them to attend the House of Prayer and we have tried to find out the reason why. We know some of them would come if we followed a certain line of service, but at present we do not feel equal to it.

We are not unconscious or unappreciative of all the implications of the question under discussion; so as I looked at the different members of the young Soochow graduate's audience I could not help asking myself some serious questions, one of which was, what would be the size and nature of our Sunday Service if it meant that the Christian carpenter was losing the sum of six dollars by attending it? (Of course spiritual values can never be measured by material gain or loss: further no one has ever seen the righteous forsaken nor his seed begging bread).

There is Realism in religion and there is Realism in philosophy, and there is Idealism in both religion and philosophy. It may be that we are pressing Realism too far. But at the present time there is a building 'rush' along the frontier which has brought hundreds and hundreds of builders on to the border from the plains below, and up to the present it seems we have been unable to reach one of them. A diagnosis of any one of our Sunday audiences reveals this fact. It is made up almost entirely of school children, students, soldiers, and bureau officials to whom Sunday is a free day.

True, even those with a free Sunday, might have spent the day bathing in the Sulphur Spring, or fishing in the river, or swimming in the pool; the fact that they came to the service when they might have done otherwise is something for which we thank God. But when a doctor examines his patient he usually tries to examine every organ in turn: and the working man along the frontier is a living part of the life of the border. What effect has he therefore on the whole life of the organism?

Fortunately a person's attendance at church in no way proves his salvation or entitles him to a place in the mansions above; but it has this advantage, at least, it lets the wise and careful missionary or pastor see just where he is and what he is doing. We hear and read a good deal these days about Building The Kingdom, and a man's attendance at church may be some evidence of the progress of the construction. However it may not.

Douglas Haig had a habit during the Great War of inviting high officers and important officials to spend the week-end at his Headquarters behind the lines. On Sunday morning no matter how hard and fast the bullets flew or how tense the battle he usually invited those at his headquarters to attend Divine Worship. And we have read somewhere that the Generalissimo spends sometime every Sunday morning in the worship of God.

It seems as if the 'Star Period' has now become a part of the Republic, and the Sunday an institution in Chinese Public Life. As such it gives the school boy, the student, the soldier, the bureau, the government, an opportunity for rest and recreation and moral and spiritual fellowship. I am somehow convinced that West China is passing a crucial period in her history, and that we are more or less at the parting of the ways. What will Sunday become in this baby province of the great Republic?

Amongst our other efforts at the Back Door is that of trying to inculcate the spirit of reverence and the worship of God. So far we have found some encouragement among the children, and now the young scholars in the normal schools are giving us something of their attention. But our ambition is to reach the hundreds of workmen along the frontier and this is no easy task. It means sacrifice and the missionary who can encourage sacrifice amongst his followers has surely something to be thankful for.

"Master, I will follow thee whithersoever thou goest."

East Gate Chapel, Chengtu.

On March 30 a very impressive service was conducted in the East Gate chapel, when the congregation was formally organized and dedicated themselves anew to the work of the Kingdom in that place. Mr. Kan, Mr. Iang and Mr. Kong conducted the ceremony.

Pastor Kan gave a short history of the early days and growth of the work there. Since before the days of the Republic Christian work has been carried on at the East Gate. In the beginning a Christian Mr. Fang Hai-yuan, rented a building as a chapel, and services were held there every evening. The second year Theological students preached in turn. At that time two teachers, Kay Shi-luen and Wang Hwan-ran took responsibility for directing these students. In a few years the work was well established.

At the same time a day school was opened with Mr. Cheo Chao-hsiang as teacher.

About the fifth or sixth year of the Republic, the minister Mr. Tan Ko-chiu decided that the building was too small and rented a larger place at Chiu Yen Chiao. Mr. Hsia Hsi Tseo was invited as Pastor. At that time both Church and School were flourishing.

Later on Mr. Harold Hsu came to this little group and gave unstintingly of his time, his help, his teaching and his cheer. Home group meetings, street chapel evangelistic services industrial work for the orphans, a definite leading of the people to Christ were all parts of his program. It was a lonely group when their pastor was taken from them on June

11, 1939. But many of them had caught from him a vision of Christ and His call to them to service.

Mr. and Mrs. John Kong, friends of Mr. Hsu's, rented rooms near the Church and became real friends to the believers. They were ever ready with encouragement and inspiration and their whole-hearted devotion to Christ and His work strengthened and unified the group.

Then came Mr. and Mrs. Yang with their enthusiasm and zeal for the Kingdom of God. This couple was set in out midst to be a Light to lighten every corner of our lives, every section of our homes.

At this service (March 30, 1941) Mr. Kong presented the certificate of Church dedication to Mr. Kan who handed it to Mr. Yang. Mr. Jang, representing their congregation received it with thanksgiving and expressed the purpose that Christ should be the centre of their group and through them be glorified.

Mr. John Kong, Mr. Kao, Mrs. Wang, Miss Yuin and Dr. Djo Dju were dedicated as deacons in the Churchwork. Mr. Boyd, who left the following Tuesday on furlough, brought a message of triumph through Christ to this newly dedicated group.

On Sunday, April 6, Mr. Brown conducted the service. Mr. and Mrs. Yang's little girl and baby boy received baptism, also six adults were baptized. Six were received by letter and fifteen came in as learners. At the close of the regular service forty-two communicants received Holy Communion. Christ was very near to His disciples.

On Easter Sunday Mr. Den Dzi Gang of the C.I.M. was with us and gave a message of new life in Christ. Four special musical numbers were rendered.

Following the Church service, the group went to the home of Mr. Kao, and aided in conducting the funeral services of Mr. Kao's mother. The previous Sunday she had joined with us in the service, and had shown to us all that her hope was now in Christ. One more friend has passed on to peace and joy with Christ. Together, we purposed to labor more faithfully to bring others to Him.

The East Gate has numerous mid-week activities. Mrs. Hibbard conducts an English Bible Class on Monday afternoons for Chuan Da students. On Wed. afternoon there is a Well Baby Clinic. On Friday afternoon there is a Bible study class for Church members C.G.I.T. and Children's Sunday School are held on Sat. afternoon, and a special service for Young People on Sunday morning.

Joining in the work at East Gate are students from the Sr. Middle School, Women's College, Hart College, Central University and Theological College. These helpers bring to us real inspiration and uplift.

L. S. McRAE

A Report of The Field Work of Ginling College *Sociology Department. 1928 1940.*

Owing to the down fall of Nanking due to the Sino-Japanese war, Ginling College at last moved up to Chungtu in the fall of 1938. It continued the school on the Hua Si campus as one unit of the Union University. There were students from various parts of the country. Among them, there were ten sociology majors. The majors were required to do field work as well as attending classes. As to their field work, the students usually went out doing something in co-operation with the local social institutions. And then, in the spring of 1939, the department succeeded in getting a piece of land near the Hua Si campus and built a community center of its own. Since then, the work has developed there.

The local institutions in whose work the students participated are: Y. W. C. A., Y. M. C. A., Local Government, War Orphans' Institution and Hua Mei Middle School. The participation not only was helpful to those institutions but the students themselves also got a great deal from it. They had the chance not only to face very complex situations in society, but also to have experience in dealing with them.

The work which was done either in the local institutions or in Ginling's own center from 1938 to 1939 is briefly described in the following article:

I. Work which was done in co-operation with local institutions:

A. Y. W. C. A. Womens' Club.

There were twenty members in this club. The age varied from 14 to 35. They were the students of the half day school and the hand work class of Y. W. C. A. The meeting was held twice every week. Although there was a great difference in their age, they still had the same interest and the same need. Most of them were badly treated at home, so they wanted to have a change of atmosphere, and also wanted to take the chance to learn something by which they might earn their living. As the Y. W. C. A. had already started hand work and a half day school for them, the program we planned for them emphasized especially the side of recreation such as singing, games and dramatization. They liked to dramatize very much. On Christmas Eve and at their annual meeting two plays were given by them. The result was successful. Everybody enjoyed taking part in it. In addition to recreation we had debates, free discussion, daily news report and story-telling. During the meetings they had a chairman of their own. The members liked to ask questions and they expressed their ideas freely. They showed a good spirit and much co-operation.

The club was active from Oct. 1938 to Jan., 1939. Two students planned the program and carried on the meeting under supervision. Although we had only three months of work, a strong friendship was established between the members and supervisors. After the closing of the club some of the members still came to see the supervisors often and asked for guidance.

B. Girls' club (Hua Kwang Tuan)

This club was part of a wide Y.W.C.A. program, the purpose of which is to help girls to realize their own importance and responsibility in society, helping them to have strong bodies, sound characters and healthful minds.

The Y.W.C.A. has begun this kind of work in various places in China. In the spring of 1939 they decided to start one in Hua Mei Middle School in Chengtu. In the meantime we realized the importance of this kind of work too, and arranged to co-operate with each other in starting the work together. This made it possible for our field work students to get much experience by working with them as leaders.

In Hua Mei there were one hundred and twenty members. They were the students of Junior III and Senior Classes. The meeting was held once a week. The first week of every month was a general meeting and the next three meetings were divided into small sections. The program was carried out by themselves under the supervision of our students. The program was perfectly free. They could choose whatever subjects they were interested in. Generally the program was: discussion, news report, debate, handwork and recreation. The opening meeting was a candle service. During the meeting the history, purpose and organization of the club were explained, although the main purpose of it was to welcome the new members. That day the supervisor especially emphasized the responsibility of each member and the importance of being a good member.

Because of the air-raid the school moved to the country in April so the work lasted only three months. Thereafter the club was supervised only by the Y.W.C.A. secretary as our students had no time to go so long a distance for their laboratory work.

C. Local Government:

Four students were sent to the Social Administration Department of the local government twice each week for two months as assistants in the department. Thus they had a chance to learn something about social

administration and get some idea about the work and organization of that department.

D. Y.M.C.A.

Students took turns to go to visit when their Boys' Club was holding a regular meeting. The idea was to let them have some idea about club work, and at the same time to see the activities and organization of different club organizations.

E. War Orphans' Institution:

The children in that institution had regular classes, but they did not have regular recreation periods. The persons in charge noticed the need, but they could not afford to pay another teacher to take charge of the activities. We then took this chance and asked our students to be their leaders. A Club was organized and the club meeting was held once a week. The members were those boys who wished to join the club voluntarily. The program was similar to the program which we planned for our neighborhood boys in our own center, but more emphasis was placed on the recreational side to suit their need. (The program of the Boys' Club in our own center will be listed later.) One of our major students had worked with the boys and studied them in relation to her thesis on the topic, "A Study of the Chengtu War Orphans", which has been published by the department, together with the other students' theses as a kind of article produced under the auspices of the department.

II. Work which was done in our own center:

A. Womens' Club:

The women all came from the neighborhood near the campus. They were only eight in number. The meeting was held twice every week. One student acted as their leader. As to the program, there was citizenship training, learning characters, handwork, recreation and lectures about hygiene or the care of babies.

The members did not attend the meeting regularly because every one of them was the mother of quite a few children, and therefore was kept busy managing her own household affairs. As a whole, the women were not interested in learning characters, but much interested in doing hand-work, because by doing the hand work they could earn some money. Later, aside from the regular meetings they were asked to do some sewing or cross stitching in the college at a wage of 30 cents a day. (30 cents in 1939 in Chengtu was the right amount to pay a woman for sewing.)

B. Girls' Club:

There were ten members in this club. The age varied from 12 to 16. The meeting was held twice every week. As to the program, it was somewhat like that of the Women's Club. They were especially interested in recreation. The girls couldn't do the hand work well, but they were anxious to learn it. They learned simple embroidery and knitting. Some of them could do very nice cross stitch. A small amount was paid to those who completed a piece of work when they were learning, and a regular amount was paid to those who finished a definite piece of work.

C. Boys' Club:

There were ten members in this club. Their age varied from 9 to 14. The members met twice a week. Their program was as follows:

1. Mass Education
2. Citizenship training—leadership training, etc.
3. Common sense on Air-raids
4. Health program
5. Dramatization
6. Hand work—wood work, bamboo work
7. Gardening
8. Recreation.

We had quite a number of both regular and irregular members at the very beginning. It was reduced after several air-raid alarms. They were all from the neighborhood homes. Some of the oldest boys were from the shops and restaurants who worked as apprentices. The boys had bad manners and were very impolite, but they were full of life and innocent little souls. They were taught to be polite and to have good manners, to be leaders and companions during each meeting. Gradually they behaved very well and acted as school boys. Although they were young boys and active, they didn't have any chance to have the right kind of recreation as some of them had to help with the household affairs in their families, and some of them were working to earn their living in the shops. Very anxious they were to come and very much interested they were in playing games and football. After the regular program was over most of them gathered together in the court-yard to play games and ball. Great disappointment could be seen from their facial expression when they were called by their parents or employer back to work.

D. Kindergarten:

There were 15 children who came twice a week regularly. Their age varied from 4 to 7. The program we planned for them was follows:

1. Looking at pictures
2. Pasting cut-out pictures
3. Story-telling
4. Examination for cleanliness—their hands and faces were examined each time they came to class.
5. Singing songs
6. Games

The children came with their mothers. They were taken care of and given something to do when their mothers were attending their meetings.

The purpose of having the kindergarten program was two-fold. On one hand, it enabled the mothers to concentrate their minds on the program without their children near by. On the other hand it gave a chance to those naughty little wild children to have intellectual and healthful development. They enjoyed the activities very much. Sometimes they even came to the center by themselves with their sisters or brothers before their mothers did.

III. Case Work

Miss Mary Richmond defined Social Case Work in this way: "Social Case work consists of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment". From this we can see that "Its theories, its aims, its best intensive practice all seem to have been converging toward one central idea; namely, toward the development of personality". Basing our work upon this idea we give our major students chances to do case work under supervision, so that after they graduate they may have some back ground and knowledge and skill to deal with people who have problems, when they meet them in their daily life, and to help them to adjust to their social environment when they are doing social service work. On the other hand we are trying to promote the welfare and social betterment of our own society.

In the spring of 1940 the work in the Community center was stopped because we had to tear our small hut down, owing to the fact that West China University needed to build their faculty residence on that piece of land. As the population was crowded outside the city to escape the harm and damage of the air-raids, not a single piece of land could be found or a single room could be rented in our neighborhood. It is rather a pity to have the work given up, but nothing could help due to the limited budget of the department.

Beginning in the spring term of this year the major

students were sent to do case work in the Local Opium Hospital and the Union Hospital under the supervision of Miss Chou Li Chiu and Miss Dzo Yu-lin. In other words we worked in co-operation with the social worker Miss Ten in the Opium Hospital and Miss Loh Mei-dji, the social worker of the Social Service Department of the United Hospital. Four students were sent to the two places twice each week under supervision, and in addition they also took up some cases which were referred to them from the neighborhood near the campus. The idea was to give them a chance to deal with the medical social problems as well as pure social problems. Each student carried two or three case loads depending upon how well the person could handle it. Since the students had a limited time and period in doing their work, the follow up work of most the cases was carried on by Miss Dzo.

This year two of our students, one Senior and one Junior are still taking case work. We are still working in co-operation with Miss Loh. (The Local Opium Hospital was closed last spring, so we cannot do any more work there.) Most of our first interviews were referred to her. In order to illustrate the importance of case work I briefly outline one case here. This case was referred by Miss Loh too.

Once a girl was referred to Miss Loh because she refused to leave the hospital. After the first interview the social worker found out that there were two reasons why she would not go out. First, she owed some hospital bills and she had no money to pay them. Besides, she was not married, and she came to the hospital to give birth to an illegitimate child. After the father found it out he forbade the girl ever to come back home, and he even asked his daughter-in-law to kill the girl by poison. In the meantime the girl had decided to commit suicide. She could not even tell any one about her trouble. The worker then recommended that her bills be charged to charity, as her father could not afford to pay it, and she also introduced the patient to us and arranged that she should stay in our community center, and earn her living by doing some sewing. At the same time an arrangement was made whereby the baby was adopted by some one in the hospital. (This case was assigned to a Senior student.) After she became somewhat stronger physically, our department then helped her with some travelling money so that she could go to Kien-yang (簡陽) to find the man. However, the man's monthly income was not enough for him to support a family, so he asked the girl to wait for

sometime and he sent her back to our center hoping she could earn her living by herself temporarily. Since then the girl became worried and felt sick all the time. She had high fever and felt dizzy. We then sent her to the French Catholic Hospital and had her examined. She had typhoid fever, so was sent to stay in the hospital for some time. After her sickness was cured her mind was still restless. She worried because she could not go back to her home, and was most worried that the man would not take her. We made arrangements to let her rest in the hospital for a longer period, and at the same time arranged several interviews with the patient's father, the man's mother and also wrote to the man about the girl's sickness, trouble and his responsibility. At last the patient's father agreed to let her go back home. Later the man came to Chengtu to work and promised to take the girl as his wife, after he has settled his business. The girl is now strong and happy with the family folks, and is expecting to get married. She came to us very often to get some sewing to do in order to earn some money for her own expenses.

From the facts stated above we can be sure that if there had been no one to pay attention to the girl, she might have committed suicide.

A by-product of the case work carried on since 1938 by the Department under the supervision of Miss Dzo Yu-lin is the peanut butter project. The purpose of doing this work is two-fold. Firstly, when we were having our community center we gave this work to the members of the mothers' club to do. They enjoyed doing the work very much because they got pretty good payment, and the work was not heavy. They could chat and enjoy themselves when they were working. We let the members of the Mothers' Club take turns to do the work. Those who came regularly to the club meetings got more chances. This was one method we tried to secure regular attendance. Secondly, in carrying on the work, on the one hand we helped those who worked, and on the other hand we used the small amount of profit we got from the selling of the peanut butter, to help the poor neighbors who are really in need of financial help, and in addition we used the money for case relief among the neighbors.

Now the peanut butter project is still carrying on. Two of the workers are our last year clients. They came regularly to work once a week. As the price of peanuts is so high, student customers are less. The regular customers are some of the foreign faculty families on the campus. We are not using the project as a business, but we do count on the project to give a little help to our neighborhood women as they count on it as their weekly additional income.

Dzo Yü-LIN

Prayer is Power

By

ALEXIS CARREL, M.D.*

Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer; your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realism of grace.

Prayer is a force as real as terrestrial gravity. As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them, with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should underestimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity

*From the Readers Digest, March 1941.

Dr. Carrel is one of the world's great scientists. He has been long impressed by the fact that many of life's phenomena cannot be scientifically explained. He concluded 33 years of brilliant biological research at the Rockefeller Institute in 1939. Among his many honors are the Nordhoff-Jung medal for cancer research and the Nobel Prize for success in suturing blood vessels. His *Man, the Unknown* was a best seller in 1935.

indispensable to the fullest development of the personality—the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength.

The words, "Ask and it shall be given to you," have been verified by the experience of humanity. True, prayer may not restore the dead child to life or bring relief from physical pain. But prayer, like radium, is a source of luminous, self-generating energy.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers have one thing in common. The triumphant hosannas of a great oratorio, or the humble supplication of an Iroquois hunter begging for luck in the chase, demonstrate the same truth; that human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired.

But we must never summon God merely for the gratification of our whim. We derive most power from prayer when we use it, not as a petition, but as a supplication that we may become more like Him. Prayer should be regarded as practice of the Presence of God. An old peasant was seated alone in the last pew of the village church. "What are you waiting for?" he was asked; and he answered, "I am looking at Him and He is looking at me." Man prays not only that God should remember Him, but also that he should remember God.

How should prayer be defined? Prayer is the effort of man to reach God, to commune with an invisible being, creator of all things, supreme wisdom, truth, beauty, and strength, father and redeemer of each man. This goal of prayer remains hidden to intelligence. For both language and thought fail when we attempt to describe God.

We do know, however, that whenever we address God in fervent prayer we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result. "No man ever prayed," said Emerson, "without learning something."

One can pray everywhere. In the streets, the subway, the office, the shop, the school, as well as in the solitude of one's own room or among the crowd in a church. There is no prescribed posture, time or place.

"Think of God more often than you breathe," said Epictetus the Stoic. In order really to mold personality, prayer must become a habit. It is meaningless to pray in the morn-

ing and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer.

The best prayers are like the improvisations of gifted lovers, always about the same thing yet never twice the same. We cannot all be as creative in prayer as Saint Theresa or Bernard of Clairvaux, both of whom poured their adoration into words of mystical beauty. Fortunately, we do not need their eloquence; our slightest impulse to prayer is recognized by God. Even if we are pitifully dumb, or if our tongues are overlaid with vanity or deceit, our meager syllables of praise are acceptable to Him, and He showers us with strengthening manifestations of His love.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

Correspondence

West China Religious Tract Society, Chungking
25th. April, 1941

Editor,
"West China Missionary News"
Chengtu, Sze.

Dear Mr. Editor

At a special meeting of the Committee of this Society a letter was submitted from Rev. Arthur S. Kerry, Hon. Secretary of a sub Committee of West China Religious Literature Publication Committee at Chengtu, asking that a grant of five thousand dollars be made his sub-Committee to constitute a revolving Fund for the purpose of helping to subsidise the publication of certain tracts and booklets.

Amongst those to be published are Christian & Missionary Alliance Red Circle tracts, certain of those used by The Salvation Army, Maxwell's "Abundant Life", Kerry's "Gospel Catechism", Griffith John's "Great Themes of the Gospel", Fleming's "The Foundations of the Christian Faith" and Changsha Bible Institute's "The Saving Gospel". In addition to the tracts etc. mentioned others are to be undertaken.

Interested friends of the W.C.R.T.S. will be glad to know that the Committee unanimously made the asked-for grant of \$5,000.00.

For well over a year now the Society has been without income as following the bombing of the Compound which resulted in

heavy damage to the properties the excellent tennant had to move out.

Three months ago the residence proper was leased for 18 months to the British Embassy for use as offices—no rent is received, the conditions of lease being that the tenants put the house into good order and maintain it so. At the time of writing negotiations are on foot to lease what remains of the depot building on the same conditions but to another interested party.

It is the Committee's hope that commencing from June, 1942, the buildings will be a source of income which can be used for the furtherance of the Society's aims—the distribution of Christian literature throughout West China.

The grant just made leaves a very small balance on hand which the Committee feels must be conserved for emergencies.

Yours faithfully,

Ian H. D. Findlay
Hon. Secretary.

Omei Transportation 1941.

Little definite information is available about travel to Omei this summer, except the unpleasant fact that it will be very expensive. For those who pass through Kiating no better method has been found than to depend on mountain carriers. The cost of transportation will be determined almost entirely by the price of rice. It does not seem likely that the cost per carrier can be less than \$80., and it may be considerably more if the cost of rice rises.

It will be necessary for travellers to arrange to draw money from banks in Kiating, either by opening accounts, or bringing bank drafts. The local missions cannot supply on local orders the large sums that will be required.

Hwa-gans are being repaired, but we have no covers so that oil sheets or umbrellas need to be brought by visitors. Those who can walk part way will probably be able to get rickshas from Su Chi to Bao Kuei Ssu.

Will visitors please advise me about the first of June as to how many men are required, how many hwagans etc. and for what date, and please keep copies of your letters for reference. We will do our best under the present very difficult conditions, and will supply more information when it is available.

E. B. COPLAND,

Address—Canadian Mission, Transportation Manager.
Kiating, Sze.

Kiating News Notes.

Mr. Amos and his family have moved to Kiating, coming here early in March. Mr. Amos almost said "Hello!" and "Good-bye" on the day he arrived, as he left the next day for Luchow. He had been invited to carry on a special 'mission' in Luchow city and district. Part of the time was spent in a large market town, and for ten days several Luchow Christians joined him in the work. He is now in Yüning district and his family expects him home in Kiating about the middle of June.

On Mar. 10th, funeral services were held for the mother of Mr. George Wei who is Y M. Student Secretary. His mother died in the hospital, and the service was held in the Clinic-room near the high West Gate. Wu-Han students, members of the Christian Fellowship group, attended and sang a hymn as the coffin was carried down the steps from the clinic, and on out to the hillside cemetery. Mr. Wei's mother had been ill for some time and was glad to go on to her heavenly Home.

Several members of the Fellowship group have offered their services, during free time, to the churches in Kiating. Their work is being done in Sunday Schools (city and Warphanage-), hospital, evening evangelistic meetings and in a week-day women's meeting in a missionary's home. We are grateful for their help and encouraged by their youthful earnestness.

The end of March found workers of the Canadian Mission district gathered in Kiating for a few days of fellowship, study and conference. The Chinese pastor used Mr. Jolliffe's book, "Gathering in the Harvest", for daily study.

On March 8th the Baptist secretaries, Mr. Fu Kin-Beh and Mrs. Salquist, arrived in Kiating enroute to Suifu. They returned on March 28th and conducted very helpful and informing study-classes for enquirers and new church members.

Prof. Joseph Chen planned and conducted an Easter musical program which was given in the Baptist church on Friday and Saturday evenings, preceding Easter. A brief sermon and Bible readings varied the musical program and about 500 people attended both nights.

The Christian Fellowship group of Wu-Han students held a sunrise service out in the hills Easter morning. Dr. Paul Kwei led Devotions. This group also provided 300 eggs for the children in the Warphanage at Easter-time.

BEULAH E. BASSETT

Kiating, Apr. 14, 1941.

A 'Teen-Age Student'—and God!

(Donald C) was graduated from William Nast Academy in Ting Chia Ao, Szechuen Province, West China, last June. He had been a good student, very popular with his fellows, a good tenor singer, very fond of music and of Wordsworth, fine with brush and pencil, and as a gentleman the most sensitive student I have met in China. Within his last two years in this school he had been baptised in the Methodist church, and his heart was divided between his desire to be a minister of the Gospel and his other desire "to be a second Roger Bacon," for he loves Chemistry. He wrote back in September, "With a blue heart I write this letter, for I have passed the Government Examination and entered the gate of Chekiang University" (in Kweichow). "I must leave here—my family and you—to a farther land; the bus is all ready to go this week, so it's only three days for me to live here that makes my heart very blue. There must be something waiting for me, I must push forward, this is what the Lord tells me to do. Chekiang University is famous for Chemistry. I'll join the Christian party in this University; if there have none I'll build some by the help of God. This is why I tell you there must be something waiting for me."

"A little later this Chinese lad wrote: "Yesterday afternoon I reached my school, this is a poor place in a poor country, a country poorer than Ting Chia Ao, we have one thousand freshmen, they come from different places, I do not know any one. The first thing I did when I reached here, I found out who are the Christians in this group and then I borrowed a little house for our chapel; I hope we can have a service this next Sunday; what is your idea? . . . For three days I walked; because there was no bus so I must walk. The sun broke my skin, the stones on the highway broke my feet, but I kept on walking, at last I reached here and began my work which the Lord put before me. This is a holy work; really I am very proud of this holy work! An announcement was put on the wall by me for I want everyone to become a real Christian! Please, my dear teacher, give me some good ideas such as what can we do, etc. . . and remember to pray for me, for I need strength."

The next fortnight brought good news: "To day is Sunday and we kept the second chapel since we came here. We had 34 persons who came to our chapel to-day, but last Sunday we had only 22. I borrowed a small hut for our church, it can contain 50 people or a little more; I think we can get a bigger house later. The first difficulty I met was money; I gave out my own money and collected some from the others, but I do not know how much; there is a teacher

who takes care of it for us, and this will let the others know I am not walking for money; do you think this is right?

"Every day and night if I have time I always put myself in a silent place and make myself silent, then begin to pray, a very short prayer, when finished, wait for the answer. I can hear clearly Some One answers me! At the end, I give thanks for the answer, this makes me work hard.

"We need Bibles, we want an English Bible class. Mr. Loo will lead us, he is an Englishman, a Christian. We have several kinds of hymnals. I make up my mind to get 100 hymnals of same kind, for our little church. The only thing I ask you is that can you send a certain number of 20, at least about 10, of the book which taught about the Holy Spirit, and how to pray? I am willing we can get to read it four boys for one book; I think you will be glad to help us, many of us do not know how to pray. A very interesting thing I want to tell you is that we have already started to sing "Send Out Thy Light" for this Christmas; some of my new friends have very good voices, some of them were leaders in other schools' Fellowship. I met one of my old friends here, he was the leader of Griffith John's Fellowship, so I'll make him become our leader. . . . Just as you said, some of them laughed and scoffed, but we try to change their minds. We fear nothing, for we are the soldiers of Christ! We'll work and work till we can not work any more! Pray for us, my dear teacher! God bless you. Very sincerely yours, Donald."

In November: "To-day I received your 24 books. When I shared your books with my Christian friends, what a thankful emotion they exclaimed! When they looked at the nice little books, they all asked me to write a letter to thank you, so here I say. We thank you, our honorable teacher! Your kindness and your service are so great that we do not know how to let you know that we thank you; the only thing we can do is to pray for you; may God be with you! Now they are just reading books, their faces are red for they got what they longed for, yes, these are what they need. . . . Mr. Yu told me to ask you to sell us 10 Holy Bibles. I do not know what is the price of them now, so I mail \$17 with this letter. . . . I just remember that we have sung "The Hallelujah Chorus" and "Gloria" in my mother school--William Nast. I do not know whether there are any more copies? We need these two songs; please mail me one copy of each one.

"A very interesting thing I'll tell you: we'll have a chapel next week out in the country. Now we have eight girls and eight boys for singing, ten boys for service, and twelve boys and girls for worship. We try to help each other; we visit some families, give them helps. This is a heavy work; we build up our Fellowship with our own hands and the guidance of our friends. The first one who guides us is God."

In December: "Your hymnals came on to-day; such beautiful copies I have never seen before. . . . In the last letter I mailed you \$17 for the pocket Holy Bibles. I do not know whether you can get them or not; my friends are thirsty for Bibles!" He tells about the growing attendance. . . . some fifty or sixty now, and gives the outline of the talk he was asked to give in the church one Sunday. He ends his letter: "In this University I study Chemical Engineering, after four or five years I'll study Theology, what is your idea about this?" I answered that I thought he was getting the finest possible course in practical theology right now in addition to his Chemical Engineering. . . . The Bibles were delayed in transit, as is everything but airmail letters now in the province, due to war. He wrote: "Please tell me when you have some Red Bibles on hand; we've opened an English Bible class, we have only fifteen English Bibles!" Then he asks a number of questions gathered from his personal Bible study.

January brought the good news: "Our little church is greater than formerly now, I opened the doors on the side so it now contains two rooms, I cannot refuse to do this for the people coming to this church are more than before. . . . I am very ashamed to hear that Mr. Hsiung put my work in his report, because my work is so small, just a little part you have done in your life. It is so worthless! But I'll try to do better until my end of life is nearer me. Please pray for me, my teacher! May God's Charity fill you! Very sincerely yours, Donald C."

"In February he spoke more fully of his studies: "I take Chemical Engineering, first section; I take Physics (Duff), Chemistry (Deming), Calculus (Granville), Descriptive Geometry (Ashley), Engineering Drawing, and Strategy, eighteen hours a week to practice in laboratories, so it is very busy for me, but I still make out several hours for work—work for the Glory of God. We think people will know Christ from our work, so everywhere if we find out that there is something for us to do we begin to do it. . . . We are hungry for *English Bibles*, if you have, please mail me. Two works are in plan, 1) have a visitation to the poor, 2) Sunday School; the second is establishing now, I think we may have our first lesson this Sunday! Please tell me your experience about this, are there any pictures about Christ's story? We want to give them to the children who are in Sunday School; we will pay the money."

And in March: "During these two weeks I have been touched by the cruel hands of malarial fever; unfortunately our final examination runs across at the same time; although I am not strong, I still try to take them; I believe that our Heavenly Father will tender me. . . About 500 pictures of God

were received to-day" (he means Sunday School scripture picture cards) "you have not told me their price, here I mail you \$5 of stamps; I do not know whether they will pay out or not, if not, please tell me. . . . I have only received thirty-four hymnals in all" (transportation is almost impossible these war days) "and they are sold for 34 dollars. I gave 50 dollars in your name to the Fellowship, a part to Sunday School and a part for our church and here is the receipt. I think you have allowed me 50 hymnals so I gave 50 dollars to our Fellowship, for I think the other hymnals will come soon. . . . I have passed the examinations of English and Calculus; whole examination will be finished on this Sunday, next week we have our winter vacation, only seven days and it may be called our spring vacation also. In those days I make up my mind to visit the parents of our Sunday School students; I may give them some helps on the Lord. . . . Thank you, you still remember my birthday, This is the nineteenth birthday, in China we call it the twentieth, so it is an especial birthday, I'll become strong and do more when I'm twenty! This term I have finished the Bible in New Testament, next term I'll begin the Old Testament, in winter vacation I'll read the "Four Millions" and several poems. If I have time, I shall take French for my vacation work. Yours truly, Donald C. P.S. Bibles and hymnals came to-day and they sold out at once, they are \$4 for each. I mail you \$25, just the price of Bibles and pictures."

One or two other letters, written in Chinese, tell what a blessing the Holy Spirit is to him, and how he enjoys this quiet communion by the riverside in the rare moments he gets to himself there. I am sure your prayers will be with this young Chinese lover of his own people and of His God, as he carries on through his university life in Free China.

May Bel Thempson.
Methodist Missionary
in Wn. Nast Academy
April 21, 1941.

Personal

"Mr. and Mr. L.A. Lovegren send greetings to all old friends in West China. Mr. Lovegren is associate professor of psychology in Howard University in Birmingham, Alabama. Two of the children are in college and a third one will be in the fall of this year. All are well and finding many avenues for Christian service although they wish often that they were back in West China."

Health of Missionaries

At the Annual conference of the C.M.S., certain recommendations regarding health protection were considered and approved. It has been suggested that they might be of interest to others in West China and so are recorded herewith.

Annual Physical Examinations which are becoming much more general, should be universal and include all children, always with the understanding that their value lies almost entirely in the follow-up resulting from the examination. These reports to be kept carefully filed by the Mission Doctor.

Preventive Inoculations.

- a. Smallpox. Infants should be vaccinated within three months of birth, and subsequently every two years; adults every four years. In addition, anyone should be vaccinated again immediately after near contact with a case or an epidemic.
- b. Typhoid. Two methods are commonly used—inoculation with the full course of three injections every two years, or one 1cc dose repeated yearly. The latter method is preferable. Children should be done after two or three years of age.
- c. Diphtheria. Infants between the ages of 6 months and 1 year should have two injections of Diphtheria Alum Toxoid, followed by a Schick test after three or more months, and with one more injection if positive. Older children, who have not previously been immunised, should have a Schick test followed by two injections if positive. This usually confers a life-long immunity.
- d. Cholera. Inoculations should be given immediately on the appearance of cases of the disease in Szechwan. The relative immunity conferred only lasts for four months, but that will cover the average length of an epidemic in this section of the country.

Prevention of gastro-intestinal infections.

Amoebic dysentery is one of the most frequently recurring infectious diseases among the foreign community in West China, and, as the warmer weather comes, the risks of this disease, together with its companions bacillary dysentery and typhoid, and its poor relation the round-worm, are increased. The acute forms of this trio of diseases are more easily recognised and as a rule can be efficiently dealt with, but the chronic form of amoebic dysentery may be completely insidious and unnoticed, sometimes causing a prolonged condition of being 'off colour' and 'below par', with its consequent lowering influence on the missionary's work

and effectiveness, at the same time making him a danger to his family and close associates.

And yet this group of diseases is almost entirely preventable, and, in a large majority of cases can be avoided, if certain simple measures of hygiene are scrupulously observed, e.g.:—

1. All raw food e.g. fruit, salads, etc. should be sterilized before eating by one of the following methods:—
 - a. plunging into boiling water for half a minute.
 - b. steeping in a red solution of Potassium Permanganate for at least half an hour. (Such a solution is not poisonous).

For Cherries, grapes, etc. where the whole fruit goes into the mouth, and especially for foods grown near the ground, it is wise to use both methods consecutively. It is unsafe to eat strawberries and lettuce wherever grown unless it is certain they have been adequately sterilised. It is impossible to ensure that our own gardens are free from the risk of infection. Cold boiled water sterilises nothing. Care should also be taken that persimmons when bought have no cracked skins.

2. No cold foods should be eaten in restaurants or when on the road.

3. Before eating on the road, bowls and chopsticks should be thoroughly scalded with boiling water.

4. Every house should be provided with an adequate screened cupboard for keeping food from flies.

5. Cooks and table boys should be examined as possible carriers of amoebic dysentery. One cook in the carrier state can infect a whole community.

N.B. A fortunate past with freedom from infection does not insure an equally fortunate future, therefore every precaution should be taken.

J. PARFIT

Improving Louquats

Professor Chang Min-djwfu, head of the department of Biology West China Union University has been successful in importing, grafting on local stock and securing fruit from a new strain of louquat. The louquat is most commonly known in Szechuan as 'Pi Ba.'

A few years ago a young tree from abroad was imported and grafted by "approach" on a large 'Pi Ba' tree of inferior bearing and quality. Since the affinity between the imported variety and the native stock seems ideal, and the quality of the fruit a great improvement on local fruit, definite plans are being made to gradually propagate on a large scale.

In two or three years propagated trees will be available to the readers of the NEWS.

Professor Chang will be delighted to learn of any outstanding variety of "Pi Ba" collected from any known trees, where scion wood could be secured for propagation, trial and comparison with this imported variety.

West China Union University,
Chengtu, May 5th, 1941.

Britain in War Time

W. G. SEWELL.

"We are not interested in the possibilities of defeat: they do not exist." These brave words of Queen Victoria's, printed on neat cards, are hung in shops, bars and hotel lobbies throughout Britain. Very vividly they reflect the spirit of the people. No one in Britain is interested in defeat: it is unthinkable that such a thing should happen. Everyone knows that the British in war time always lose every battle except the last. However that does not mean that people are taking the struggle lightly. Whatever slackness there may have been during the first few months of the war was all dispelled after the shock of the collapse of France and the retreat from Dunkirk. The British people then fully realised the significance of the struggle; they knew that they had to depend upon themselves alone. They braced their shoulders and from that moment a new spirit was present in the nation.

The old distinction between the fighting forces and the civil population is no longer clearly defined. This is a war in which everyone is involved. Bombs do not discriminate as they deal death and destruction. The factory worker is as much on active duty as the soldier; the civilian has responsibilities for the relief of air raid victims, and shares with professionals in the control of fire and the evacuation of populations from dangerous areas. It is indeed total war.

When fighting broke out the first thing that happened was the rush to buy first aid outfits. Immediate air raids were expected, and many who were not already prepared hastened to remedy the lack. The stocks in the shops were soon exhausted. Similarly those who had not yet obtained gas masks waited in long queues at the distributing centres. In areas believed to be specially dangerous fearsome helmets were issued through public health clinics for infants under two; while small children were given gaily coloured affairs with quaint nose valves. For days people carried their masks in containers of all types. The sale of these cases was one of the minor miracles of trade during those early days of war. Some were of real leather, others of oil cloth. Some were round, but most were square. Khaki or black were favorite colours, but the gay young blossomed out with fancy patterns, bright red spots, or fashionable shades to match their faces, their stockings or their lapdogs.

After a time, finding that they had survived the day without their masks, many people ceased to carry them in the streets. The lost property offices, meanwhile, accumulated large numbers of forgotten masks; and absent minded folk discovered that the only way to keep them safe was to

leave them hanging on a peg at home. Many cinemas and some restaurants refused to admit their patrons without masks. In some cities officious police or air raid wardens stopped people in the streets and demanded that they should return home for their masks. There were even a few prosecutions: but it was firmly established that the Englishman had the right to leave his protection at home if he so desired. Was this not the freedom for which the war was raging? Some wily individual, however, forced home a case against an offender as a public nuisance: if a gas raid took place a man without a mask would require more than his fair share of attention, and would endanger the public peace.

The evacuation of school children from the exposed towns and cities to safer places was a revolutionary movement with great social implications. For the first time many towns people realised how those in the country lived; while in the open spaces of the countryside some of the hidden secrets of slum-dwelling were laid bare. It is true to say that, socially, England will never again be the same. The very rich and the very poor will not survive the war as such, and certainly will never again be content or able to live as they have lived. Bill and Lizzie and their mother have had a taste of unpol-luted air. Although they hated it at first, and once or twice slunk back to their prison, like liberated birds returning to their cages, yet the youngsters (though not always their parents) as they have grown physically and spiritually have entered into new life.

One of the most noticeable of the superficial changes in England is the removal of names. We can no longer sip Banbury ales and eat Banbury cakes, but merely have ale and cake. From shops, from carts and vans, from post offices, the place names have all disappeared. The roads and lanes are stripped of sign posts and mile stones. Woe betide the traveller who strays away from home into unknown parts; while utter confusion awaits the foreigner from across the water.

The train passenger is confronted by a hopeless maze of unnamed stations, which, especially on suburban lines, seem very much alike. Which "Bovril" or "Daily Mirror" represents his destination it is hard to divine, for even though the war has left at least one local inhabitant on each platform his way of pronunciation rarely seems to coincide with the traveller's own idea of the station he desires.

The greatest perplexity of all is the black out. In the earlier days of the war, trains which were completely dark would draw up at stations so black that one could not discern at which side there was a platform, or indeed whether one was at a station or not. It was all too easy to step out in to space and, sometimes, death. Later a few dim blue lights

made their appearance. The long distance express trains were also made light-tight, so that full illumination was possible in the carriages.

Every home has become sealed so that at night not a glimmer shows through any crack, under any door or even through a keyhole. Ventilation has for many become a serious question; but the most difficult problem of all is for those who have to go out at night. Cars have only a minimum of light from one headlamp; and it is only too easy for people to be knocked down. Women wear light stockings as a protection, and wise men carry papers or white cloth. For the very young and the old and the physically unfit the only thing at night is to stay at home. If it is suggested that summering at Behludin tends to promote the development of webbed feet, life in England tends to produce cat's eyes.

Everyone in England is doing something. Even the uncompromising pacifist finds some act of mercy which he carries out. Labels on their cars proclaim those who are doctors, who are members of the auxiliary fire brigade, who may be called upon to help evacuate bombed districts, or carry the injured to safety. Many commercial vans and public buses are converted into ambulances and, night and day, are kept waiting ready for any emergency. Some people are fire watchers (and it has been discovered that even a child can easily extinguish an incendiary bomb), while others are enrolled in the Home Guard patrolling every section of the country, day and night, in case of attempted enemy landing. The police are helped by special constables, though perhaps the most widespread group of volunteers are the air raid wardens who, even in the midst of raids, patrol the streets, helping the people, seeing that what should be done is done.

The blast of the sirens in England seems even more portentous than in China. The note is a trifle stronger, a little more penetrating. It is peremptory too, for it means that a raid is at hand; only a few moments warning is possible. People, whose nerves are racked by the discordant note, have suggested that it would be better to give the warning with some such tune as "The Campbells are Coming;" the all clear being sounded with the oft-asked question "Who's afraid of the Big Bad Wolf."

It would be wrong to give any impression of superficial levity in Britain. Humour, mercifully, there is in plenty; but people feel so deeply and so strongly that it is hard for them to speak of what they are experiencing. They are constantly facing death both for themselves and for those they love. After every raid some men and women are confronted with the loss of their homes, of everything they possess, of all those treasured insignificant things which through the years have been part and parcel of their daily lives. It is

little compensation for them to know that their loss is "of no national importance." Nightly the crowds can be seen going with their bags into the fetid dugouts in the large cities. As one old woman said: "They tell us to keep our chins up, but, Good God, how can we?"

The miracle is that they do. The spirit of England still keeps high. A white-haired lady, over eighty years of age, writing from Yorkshire in March, says: "I think you in China can get false impressions from your newspapers and your radios. If you could see how cheerful and well fed we all are you would be relieved. The rationing is very well organised. It is lovely to have Spring really here: there is a thrush singing at this very moment, a lovely deliberately sung melody. A little tit is racing through his song as fast as he can go, and as for sparrows, well you know how *they* can chatter!"

As we picture England from abroad some of us perhaps think of the England of history, the England of bygone years: or we remember our childhood there and live over again the days that have gone. But above all, perhaps, we see in our minds the England of Nature, of the flowers and the birds, for nowhere on earth is there anything so exquisite, so enthralling, as the countryside of old England.

There is no beauty like the beauty of England. It is a gem in miniature, painted in pastel shades, softened by rain. Under the shadow of the limestone church, past the thatched cottages the milk-maids still trip across the village green, their faces fair with "dabbling in the dew." The moors stretch away beyond, mile after mile, now green with tiny leaf, now a blazing purple carpet, and then golden with autumnal bracken. As one steps across the soft turf of those wide open spaces the grouse rise with a whirl from under one's feet. After the English winter the snowdrops push their way up through the moist red earth, and modestly announce that spring is coming. Daffodils nod their yellow heads in shady woods. The brilliant gorse blazes forth. We can almost hear the fairies ringing the hairbells and see them dancing among all the bluebells. The lawns of stately houses are studded with daisies. Small streams murmur ceaselessly as they thread their way amid mossy stones in sunlit glens. The cows graze at their ease in lush meadows which are golden with buttercups, speckled with dock. Tired horses gather for shelter beneath massive chestnuts in fields which are green. High above the beeches and ivy-clad houses the lark pours out his song. Children cluster round the door of the smithy, watching the hammer clang downwards, the sparks flying upwards. All around Britain the waves are incessantly breaking in white foam on yellow sandy shores or against the bleak rocks. England, this England, she can never die.

Wm. G. Sewell.

Can The Small Mission Hospital Survive?

The sub-title to this article might be "the third mile". The first mile was trodden by the pioneer, who created the hospital and its good reputation. He has departed some years back but his name is still held in the greatest affection for miles around "his" hospital (though he never sought his own glory). His enthusiasm, skill and evangelistic zeal created an effective work on the field, and aroused a large body of supporters in the home base. In this period the hospital was a great evangelistic force, and many "were added to the Church" through its ministry. In those days a high percentage of patients were treated free. If the pioneer failed to build up a team adequate to "carry" the hospital on his departure, it was often because in the earlier stages of his work he lacked colleagues to help, and by the later years the patients' faith and multitudinous details of hospital administration had alike become too firmly fixed on his own shoulders.

The second mile marks our present pilgrimage. Two big changes have taken place in our "external" environment. The more important is the progressive expansion of Public Health work with the proposed development of medical services extending even into the smaller market towns. The second change is in the attitude of the people to Western medicine. It is now "paying". In evidence of this we may cite the numerous small dispensaries and "hospitals" to be seen in every town, managed by graduate nurses or quacks. Chengtu graduates are now making a living in towns below hsien status.

The mission hospital shares in this financial boom, which is largely of its own creation. This coincides with a steady reduction of grants from the Home Board, for the avowed aim of all missionary work is local self-sufficiency. However these reductions in support from the home base mean that compared to the pioneer stage fewer poor people are supported; though we may still claim to be benevolent institutions in the sense that we are seeking no profits, but put any surplus money in to treating free, or at some loss, a large number of poor patients.

Many changes have taken place in the internal economy of the hospital at the same time. Over-hasty devolution to Chinese personnel has in some cases lead to deterioration in standards of work. We feel it is true to say that there is not the same amount of evangelistic work being put into the hospital as formerly; largely because increasing staffs bring into our work a large number of individuals necessary for their professional contribution, and these, though they may be sympathetic with the spiritual work of the mission hospital,

at the same time lack the evangelistic fervour of its founder. The hospital has also lost the impact of novelty, and the people take its work for granted, especially since they have to pay more for its services. We may assume that the value of the hospital to the Church is proportionately less than it was.

The type of patient coming into hospital is often 'medically' disappointing: on the one hand they may be simple cases of 'ulcer' which could do as well by attending a neighbouring dispensary, as out-patients, if such existed; on the other hand we have a large number of advanced hopeless cases applying for admission, expecting that the hospital to which they have come as a last resource, will heal them within a week, although their illness has been steadily progressing towards its termination during which time they have spent much time and money on local medicine. If death takes place within the mission hospital, that in the popular view is so much to our discredit. To improve the type of patient coming to our doors must still be the object of much educative propaganda.

But at the same time it must be admitted that there exist very serious deficiencies in our armamentarium for dealing with those cases coming to our hospitals whom we could and should heal. The biggest deficiency is in personnel: at the present time there is the greatest difficulty in obtaining medical staff. The graduating doctors in Chengtu for one reason or another are difficult to 'lure' out to our hospitals; they prefer to stay around the big centre, go into private practice, or may be are co-opted into Public Health service. Both with regard to the minor medical staff as well as major staff, necessary to the running of the hospital, the expanding Public Health services can absorb most of those available, and command priority in supply. Graduates of only a year or two have not the necessary experience to carry full clinical responsibility without some supervision. Then again, Nursing policy in Szechwan is in a state of 'flux'. There is an increasing demand for properly trained graduate nurses in the Province; and the individual graduate with government certificate can be sure of a good position and salary. It is therefore increasingly difficult for the small hospitals to obtain graduate nurses. On the other hand to train one's own nurses is almost impossible, not because of any difficulty in obtaining recruits for the nursing profession, but because of the difficulty of the small hospital obtaining government recognition as a training centre. Even those that have managed to do so cannot really offer their pupils sufficient experience. On the other hand those without some form of training school are in a very unenviable position indeed.

Hospital equipment also has not kept pace with the times,

and so we see the hospital having to deal with a large number of fracture cases without radiology or modern apparatus for treating such cases. Again tuberculosis levies a fearful toll of life and health in this province, yet in the absence of radiological facilities, even given workers conversant with modern collapse-therapy of Pulmonary Tuberculosis, we can provide no adequate diagnostic or treatment facilities. Twenty percent of the population are said to be syphilitic, and here our limitation is chiefly financial, for the necessary drug is expensive in the hospital, and a scandalous price in the street dispensary. Many small hospitals are still without adequate laboratory facilities, even at a time when the people will pay extra for such services, appreciating that accurate diagnosis will save them money in the long run.

Some reference has been made to the financial side and further comments may be made. In 1939 the small hospital budget showed an income ranging from \$30,000 to \$70,000 Mex. Of this amount, according to the varying practice of each mission, something between 1/9 to 1/20 th of the amount is supplied by the Home Board. Even so a hospital taking care of 30—50 In-patients can afford the services (and pay competitive salaries) of three Chinese doctors, adequate nursing staff, laboratory technician and pharmacist. The biggest source of profit is out-patients. With this income the hospital can treat a large number of poor people cheaply, and a certain proportion free. This is stressed to emphasise that our chief difficulty is in the obtaining of personnel rather than in finance, and secondly, that in our equipment we are not sufficiently modernised.

In asking ourselves the question whether we are still needed, and whether such work remains worth while, and if so, how future policy should differ from present practice, we shall do well to re-consider our dynamic and end-motives in the initiation and maintenance of such work. All will agree that the chief dynamic for medical missionary work in the present and past alike is the conviction shared by the missionary and his supporters that such work is an essential expression of the Christian message. It is a most effective method of approach to the people whom we are seeking to evangelise that they might see for themselves "...the light of the knowledge of the glory of God, in the face of Jesus Christ". We desire ideally though for some reasons already stated it is not fully attained, that our hospital staff should have an "evangelistic attitude". Perhaps the attitude towards our patients which should be the mark of our medical work is summed up best in the word 'courtesy'; we may recall Hilaire Belloc's lines:—

Of Courtesy, it is much less
Than courage of heart or holiness,

Yet in my walks it seems to me

That the grace of God is in Courtesy.

The second dynamic is the strong sense of social service—to supply medical help where none exists or exists very inadequately. But it may well be said that this reason is getting daily less potent, where others are stepping into the work to supply both quantity and quality of medical service. Indeed from this standpoint the time is nearly here when we could pack up our small hospitals or hand them over, and close a very creditable chapter in missionary enterprise. But for the very reason that our work has a strong social dynamic, we must determine that if we are to continue, we must readapt it to meet the changes in external environment, and fit our policy to the new medical framework.

We believe that the small hospital still has a big part to play in the "third mile" which lies before us, given a clear appreciation of what our altered role should be. Nor should we attempt to disguise the fact that our Christian character is our greatest asset both in the treatment of patients and in training of staff. We may draw much inspiration from a recent article in the "News" showing how successful personal work can be, even in the big hospital which always tends to be impersonal. Let us consider some of the modifications we should attempt if we are to pull our weight effectively in the near future.

It is probably correct to say that the greatest question facing our mission hospitals at the present time is their relationship with the provincial public health service. Until the present this phase of the work has played a very small part in the total medical program in Szechwan. Now, with the rapidly expanding government health services all this is changed. During the past year nearly all of our small Mission Hospitals have entered into a minor co-operative venture with the provincial public health department. This has resulted in the provision of vaccines and sera free or at cost, some financial aid to indigent patients, and in some cases help in securing professional staff. However it can probably be said, that in the whole of Szechwan there are at most, not more than two or three instances of successful Public Health stations being carried on under mission auspices.

Under the present government plan for medical work in China, it is proposed that each Hsien city shall have a health centre roughly equivalent in size and scope of work to our present small mission hospitals. Grouped around these it is planned to establish small branch dispensaries located in all market towns. These will co-operate closely with the central hospital and have a resident nurse controlled from the Hsien centre. This plan is now being put into operation in Szechwan

with the establishment of numerous public Health hospitals. As yet there is no serious conflict between government and mission controlled work, but one does not have to look far into the future to see that eventually we will be drawn into much closer contact. There will then be two possible courses open to us. First, we may continue on as now, running independent Mission units, and leaving the essentially public health part of the work in government hands. Second, we may elect to become closely linked with the general program with our hospitals fulfilling all the functions of the Hsieh centres. At present it is practically certain that those in charge of the provincial work would welcome our co-operation on this latter basis. It is logical to ask whether this "Open door" will remain so for long.

If we embark on a progressive plan for the extension of our work, there are certain minimal requirements as to professional staff. Obviously the key person of all is the hospital superintendent. Largely on his administrative and co-operative ability rests the success or failure of the venture. If full co-operation with the Public Health Administration is our aim, he would also need to be that Administration, representative. In this case he must be Chinese. Working with him will be at least two other graduate physicians one of whom should have good clinical experience. This second Doctor on the staff might in some cases be a foreigner, and should be the backbone of the clinical work. He might even be made medical superintendent responsible for in-patient treatment. The third staff Doctor could well be a recent graduate.

The question of how to interest young Doctors in small mission hospital work is one that requires careful thought and attention, especially by those in contact with students and recent graduates. What inducement has the mission hospital to offer which is at all unique? Obviously the distinctively Christian character of our work. There are probably a fair number of students who could be appealed to on the basis of Christian service, or who at least appreciate the atmosphere of a Christian Institution. The Mission hospitals also rank next to the teaching hospitals in clinical facilities afforded. On the question of salary we must be sure not to fall far behind the standard set by the provincial public health service. We must pay substantially more than the teaching hospitals. The living accommodation for the graduate doctors deserves careful thought and planning. Only so will a harmonious living relationship be possible. Another factor of vital importance is the provision by the hospital of an up-to-date medical library for the use of professional staff. Undergraduate students might be induced to spend their summer holidays in small hospital work, in return for board and travel al-

lowance. This would give them some familiarity with the environment and considerable valuable experience.

We felt that it would be extremely valuable if we could come to a working arrangement with the teaching hospitals. Thus it would be possible for graduates of high calibre to spend a year doing general work in a small hospital immediately following graduation, without jeopardizing his chances of obtaining an assistant residency for the ensuing year. This would be advantageous to all concerned. The young physician would gain much by consolidation of his general medical experience before specialization. The teaching hospital would gain by a more seasoned Junior Staff. The small hospital would gain in an increased availability of the front rank graduates.

Concerning our nursing policy. Alternatives to training nurses for government certificate are—(1) To run the hospital on graduate nurses. (2) To train "auxiliary" nurses. Both of these alternatives are unsatisfactory. Much better is the scheme, already mooted by those in authority, of affiliation with a registered nursing school in the nearest large centre, where the student would spend approximately half of her time while in training. This plan would appear likely to prove satisfactory to all concerned—at any rate it is infinitely better than the present impasses. We believe that in the selection of girls of good character, aptitude for nursing, and with a Christian background from our church middle schools, and in training them for the nursing profession, the mission hospital may well be making its biggest contribution. The position of the foreign nurse should be a very important one. We would hope that she might be left relatively free of administrative and routine entanglements to make a more unique contribution. Nursing here still in a pioneer stage, and it is on her, that we largely rely to instil the spirit and tradition of nursing into the student body. We feel very strongly that she should be chiefly responsible for *teaching bedside nursing in the wards*.

We have already made some mention of deficiencies in equipment. A hospital setting out to provide efficient service without radiological facilities is a complete anomaly. The expansion of our laboratory service is particularly important. Such modernization of the small hospital is essential if we are to retain the faith of our patients and meet their ever increasing demands for more efficient treatment. Secondly, it is only in this way that we can attract and hold modern medical graduates of high standard, whether Chinese or foreign. Thirdly, it is necessary if we are to maintain a worthy contribution to the medical work of the province.

Regarding the necessary hospital relationships we may

conceive of them as two equilateral triangles. First, the medical triangle have at its three points the Provincial Health Administration, the Teaching Hospital, and the Small Hospital. Second, the administrative triangle made up of the provincial Public Health Administration, the Chinese Church, and the Mission. Given friendly co-operation between these bodies coupled with a progressive policy we may look forward to a bright future for our small hospitals.

FRANK KNIGHTS
HARLEY JENNER

We claim no originality whatever for our comments. We have learned much from talks with several interested people who will recognize each his own "baby." This article does not attempt to deal with any but small mission hospitals in Szechwan.

Yaan Notes

Yaan had its first church wedding of the year on March first when Mr. Chiang Dung-chuan's daughter was married to Mr. Wang, an engineer on the Kiating-Fulin highway. The bride wore a gown of peach crepe with a white lace veil. The church decorations of white magnolias, peach blossoms, orchids and bamboo were arranged by Mrs. Crook and Miss Ada Nelson. Bouquets for the wedding party were composed of rose buds, camellias and white magnolias. The ceremony was a combination state and religious service. Commissioner Liu, Mr. Smith and Mr. Vichert officiated. After the wedding a feast was served on the church compound. The bride and bridegroom will take up residence at Chin K'un Ho.

Mr. Smith, as a prelude to closing up his home for furlough, entertained the foreign community at afternoon coffee on Wednesday, March nineteenth.

Mr. Peter Goullart and Miss V. Sydney were guests of the Crooks for several days the third week in March. While here a tea was given for them by the Miss Nelsons and a feast by Mr. Chiang. Mr. Goullart is being transferred from Kangting to Chungking Miss Sydney is on her way to India where she expects to remain several years.

Calling all sinologues was Yaan the birthplace of Tzu Hsi, the Empress Dowager? Local scholars say, "Yes". They claim she was born in the Tao Tai Yamen in this city. One room in the Yamen is kept unused in memory of her.

Inquirers' classes opened at the local church on March 29th. Over twenty men and women have come from our out-stations for these classes.

Next month we hope to give you more news concerning the two craters on our main street. At present they are still a snare for the unwary.

Yaan, April I, 1941

The month of April will be long remembered by Yaanites as the month of the Exodus. Mrs. Crook and Mrs. Vichert spent most of the month in Chengtu undergoing medical treatment. The serious condition of Mrs. Crook necessitated the sending for her husband. Two weeks later Mr. Smith left for furlough. This reduced our resident foreign missionary community to three adults and two children. Latest reports indicate that our representatives in Chengtu will soon be returning to their homes.

Master Bruce Vichert is convalescing after a mild attack of pneumonia.

Visitors to Yaan during the month included Mr. Ruess and Mr. MacDonald of the American Embassy, Mr. Frieberg of the Lutheran Mission of Honan and Dr. and Mrs. Bare and family from Kangting.

The Easter season brought twenty eight new members into our church

Miss Esther Nelson and several of her co-workers spent part of April in the district vaccinating and conducting clinics.

A farewell meeting for Mr. Smith held on the playground back of the church on April 20th resulted in one of the largest meetings of its kind ever held in Yaan. The program consisted of speeches, plays, musical numbers, and skits. Among the outstanding features of this farewell were the singing of the mixed chorus from the government middle school, a Chinese student's imitation of Mr. Smith giving a speech, the decorations catching on fire, and the bilingual speech of a local Harvard graduate.

The Yaan church is now a place where "there are no ten commandments". A thief broke into the church one night and removed from the pulpit two silk hangings inscribed with the Ten Commandment and the Beatitudes

C. G. Vichert
Yaan, May, 1, 1941

Present Day Costs—Raising Dairy Calves in Chengtu.

The tremendously high cost of imported milk products—canned milk, powdered milk, butter, cheese, etc. the high retail value of fresh whole milk, the increased cost of cattle feed and labour have all combined to make us examine the economic efficiency of dairy cattle and their products.

We frequently received letters asking us questions about milch cows, feeds and feeding, the raising of calves and other subjects allied to whole milk production.

"Reckoning accounts" at the end of last month brought out a few startling dollar and cents facts showing the cost of raising dairy calves under present day financial conditions in Chengtu.

Here is a story in brief. On February 18th, 1941, a beautiful wide and black fourth generation improved heifer calf, sired by Madame Chiang Kai Shek's Purebred Holstein-Friesian bull, Heard Number 6, was born. This young heifer carries in her blood the 'grade' strain introduced by Rev. A.P. Quentin in 1922, and the purebred bull Kaifeng King Sylvia Model brought to Szechuan May 1924. This young calf represents more than fifteen years of patient hopes and gradual improvement.

The future possibilities of high milk production of such an improved animal can be seen in the trend from 1922,

when the original native cow great grand-dam produced 7 lbs of milk on two milkings a day. The dam, herself, during March 1941 produced an average of 26 lbs a day, also on two milkings. By all the rules of the breeding theories this young heifer born by crossing this 26 lbs per day dam with Madame Chiang Kai Shek's wonderful purebred bull should give at least 40 lbs of milk on two milkings by the time she is five years old.

What has it cost to raise this young animal from February 18th to April 30th, 1941?

For the first three days of its life the young calf was allowed to suckle its mother, and no charges are made against it.

February 22nd—28th the baby calf was fed	
99½ lbs of fresh whole-milk, value \$1.00	
per lb	99.50
March 1st—31st	
442½ lbs of milk, retail value @ \$1.20 per lb	531.00
April 1st—30th,	
394½ lbs of fresh whole milk, retail value	
\$1.20 per lb	473.40

During March the calf consumed 15 lbs of a home-made grain ration, and thirty pounds during April, which at 58 cents per lb is	26.10
--	-------

This makes a total cash value for feed and milk consumed in raising one heifer calf for the first sixty-eight days of its life to	<u>\$1,103.90</u>
---	-------------------

By the middle of April it is hoped to have this heifer calf on skim-milk and a home-made grain ration. Our experiment calls for the calf to have sixteen pounds of skim-milk each day in two feedings.

F. DICKINSON

West China Union Theological College New Dormitory

The building of the new dormitory at the Theological College is making good progress. The workmen are now putting on the roof, so there is every prospect of the building being ready in time for occupation in the autumn. This will greatly facilitate work during the coming year. Part of the ground floor of the new building will be used to house the work of the B.D. course under the supervision of Dr Francis P. Jones of the Nanking Theological Seminary.

Report on Moving C.L.S. & C.C.U.U. Cargo From Hokow Area, Yunnan.

On a certain day in the summer of 1940, Rev. Alfred Evans told me that a foreigner (of the UCC Chengtu) named Mr. W. B. Albertson would come via Haiphong to supervise shipping their big lot of medicines to Kunming, and he had invited him to move the C.L.S. books of 47 cases at the same time, and the C.L.S. would share the necessary freight. For about three months, no news was received, but suddenly on the 5th of October, Mr. A. Evans asked me to call at his office. Messrs. Arnold, Clark and Albertson were all there, and said the cargo was then at the river bank on the Chinese side near Hokow. Mr. Albertson was sick and decided to send me down first with all necessary equipment, trying to secure a shipping agent to undertake the whole job at Hokow, he himself to go down later. I went down on October 14th and secured 30 coolies at Chihsun. I stopped there on the advice of a friend who is in the Post office, who told me that there was no shipping agent in Hokow and that it would be better to get coolies beforehand. I arrived at Hokow on the 18th of October, and called on the officials at Hokow and started work myself. Unfortunately, Mr. Albertson died at Kunming with malaria and infected legs which he got in the Hokow area. At Lutiaopan which is $6\frac{1}{2}$ kilometers from Hokow lay the cargo. I was handicapped after I had spent the \$4000 which I brought down: I also suffered very much. I had to borrow money from the local people for travelling back to Kunming. Though I sent several cables to Kunming, I got no reply (later received). On the way back, I met Dr. Wallace Crawford on November 1st at Pei-chai, who came from Chengtu with \$20,000 and then we went down together. Though we had so many many troubles, yet the shipping was going on smoothly. When he said he had on hand only \$300 cash, we agreed that he go back to Kunming for further money on November 9th, and he promised to come back within one week. But unfortunately he was taken very seriously ill at Kunming with malaria, etc. How much I had to suffer again! I waited until November 29th. Then I had to move to Nanki and Laofanchai, which is the centre between the railhead and Hokow to take care of everything and everybody of both sides. The rain fell for a full week very heavily, as if the sky also worried about me, as I was short of money. I could do nothing, and had to send cables by coolies who walked 43 kilometers to Hokow or 200 kilometers to Pih-chai. The other coolies pressed me hard for money, I had nothing to pay and tried to go back to Kunming, but they did not let me go. If I kept on waiting there, I would waste more money and everyday I was troubled by them, and couldn't

even sleep at night, and had no money to pay for food. At last I got a cable from Kaiyuan via Hokow asking me to meet Mr. John Evans who brought me the money, as there were bandits at the place where the railway had been torn up, and many corpses enroute so that he dared not go down to meet me at 43 kilometers where I was staying. I went up, but unfortunately I couldn't see him, and at the same time I was sick so I caught the train and returned to Kunming, selling my overcoat, towels, etc. to pay for food. The Railway police took away my bedding as I had no money to buy a ticket. When I arrived at Kunming, I was so hungry, cold, sleepy and tired. I slept for 5 hours without speaking a single word, one hour cold and another hot. My wife was so frightened and invited Dr. Woo to give me injections quickly. Then I felt a little better, and had to see Dr. Crawford who was abed in the home of Dr. W. H. Clark. We both could hardly talk, but anyhow talked several minutes, and agreed that I myself go back again if I should recover sufficiently. Time is money really, as the railway is being constantly torn up which makes us spend more and more money, and moreover if I did not go back quickly, my guarantee at Laofanohai might be torn up by the coolies. After 4 days rest, I was better and Dr. Yeu examined my blood and said I could go if absolutely necessary. Dr. Clark was so sympathetic with me and said, you be very careful for both the CLS and your family and promised to pray for me. I ought not to go but how could I help it? No one dared to go with me, as it means running great risks. I had determined to trust my life to God, and went down only with two ignorant helpers under the arrangement that they stopped at the railhead, Wantang, and not go to the Hokow area which is famous for malignant malaria. I went down with \$22,000 cash and when I arrived at Wantang, I was seriously ill again with malaria. Should I go back? No, go on! I took a hwakan (carried by two coolies with two poles). It was dangerous as the day before two men were shot by bandits just 100 yards outside the village. I got 6 guards with rifles from the local Paochang, and went on with my pistol which I rented at Kunming for \$200, followed by a band of coolies. Along the line, I could see many beautiful hills, and hills with prosperous trees of banana, pine and bamboos, and many flowers with their blossoms. Different birds were singing in the forest and many monkeys jumping from tree to tree. Beautiful clouds were floating in the sky, with everchanging shapes. I could hear the sound of running water from various springs. But it was hard to see any local people except travellers or coolies. No food and hot water was available in the distance between any two stations (say about 15 kilometers a station). At the stations, there was no inn or hotel, however food was obtain-

able at \$.50 per small bowl of rice and \$.80 per oz. of chicken or pork: no vegetables. I could hardly sleep as big mosquitos, and fleas were so active, though I had a mosquito-net. At 70 kilometers, one pole of the hwakan snapped in two pieces. If it had snapped one second earlier, I should have fallen down into the valley which is very deep, and at the bottom is a river running very quickly. If so, where would you find my corpse? I heard many birds sing and I saw many corpses along the road, no one to bury them (later buried). I used a phone of the military friends at Tashutang, and asked the Local Fanchai Paochang to send another 6 guards to meet me with rifles. At several stations, I paid the debts to the coolies who had carried the cargo for me. Unfortunately when I arrived at Laofanchai on 10:00 p.m. December 12th, I found there were only a few coolies there, all seriously ill. Others had gone away, as they feared they would also become ill. Then how could I move the cargo on? Though I had determined not to open the medicine boxes, as I knew there would be loss, I had to do it, because the only possible way was to carry it on horses. But where to find horses? With the help of the local Paochang, Mr. Soo, I secured enough horses after spending about 10 days, to repack the boxes into bamboo baskets, small cases, etc. with the help of some coolies and local carpenters at high wages. At the same time, the godown-keeper whom I had brought down from Kunming was seriously ill, and I had to send him back by hwakan. The road bed was very badly destroyed, so that the coolies and horses could hardly go on, and sometimes they had to walk along the paths used many years ago before the railway was built, and there were many bandits. Some of the horse-men and the coolies had their own rifles. After it was determined to hand over the cargo to the horse-men, all my former coolies came along to press me for money, and I paid them accordingly. Some big bridges had to be repaired, and no one dared to do it unless it was approved by the military, and in this I was successful. However, I had to pay for labour and materials. Just at that time, I was informed that the traffic along the Red River was closed, and the traffic along the Yunnan-Annam Railway would also be closed shortly. So I had to hurry up to go toward the railhead. At several big bridges near Pei-chai, Wantang and Potutsing, the horses could not go through as they were absolutely exhausted. They were standing between two hills, where there was no other way to go through, and the horses had to go around. How terrible it was! The horse-men and other coolies had to pei, tai or tiao the cargo from one side of the river to another and then put it on the horses again. We had sometimes to climb the hills and cross the water with bare feet. Several horses and coolies fell into the deep valleys

filled with water and died. We could do nothing for them and left them behind. Once I had to roll myself along the dangerous hills, and once my shoes fell away. Now I need not tell of these dangers and bitter stories as it will take many sheets of paper. THANKS BE TO GOD! We arrived at the railhead and there caught the train. But alas! The money was finished and the coolies and horse-men held me up again! I sent one coolie to Pi-che-chai to cable Mr. A. Evans for another \$5000, but after one week it was not received because he couldn't get a man to send the money down. So I arranged with the railway authorities to load the cargo in the wagon and ship it to Chihtsun first, followed by the coolies and horse-men altogether, and promised to pay the freight when it arrived at Chihtsun station if money was received there. When we arrived at Chihtsun, money had still not been received. At such a serious time, I was taken sick with malaria again, while air-raid warnings were our daily food, and at the same time Mengtze and Kukiw were bombed. Aircraft flew over our heads every day. There was no other way than to return to Kunming first, leaving everything and everybody behind. My wife is my reliable helper, and she had to go down with my son as guard, with the money on the same day I arrived at Kunming. Air-raid warnings took place every day at Kunming too, and I had to run out of the city every day though I was a sick man. My wife had to run for warnings too, when she was at Kaiyuan, Pi-she-chai and Chihtsun stations. She paid the accounts at Chihtsun against the debit-slips which I issued to the parties concerned, and she also arranged with the station master to ship the cargo first to Kunming as soon as possible and pay the freight at destination, as she feared the cargo might be bombed. After several days, one of my helpers came suddenly to my office informing me that the Chihtsun station master refused to accept the cargo unless freight was paid in advance. The \$5000 which was sent down by my wife not did include the freight, and so another \$300 had to be sent down again. Time was too short, and I had to borrow the money from my friends, as Mr. Evans was at his villa beside the lake near the city. Just after the cargo was loaded into the wagon, another trouble took place, because the head-coolie at Chihtsun from whom I got 30 coolies, pressed me to pay him wages for 8 days of the 30 coolies at Piastre \$12 a day instead of NC \$12. However, this was settled later with the help of several friends. Re this part of the story, I will give the facts later on. (The coolies are only a part of the total coolies, and we have hired so many whenever and wherever required). The traffic along the railway was closed just after our cargo arrived at Chihtsun. Surely we have wasted some money caused by the sickness of Dr. Crawford and myself

and the death of the late Mr. Albertson, but this could not be helped as it was out of our control. When I returned to Kunming on December 1st, 1940, I had many boils on both of my legs together with malaria. But when I returned the second time on January 2nd, 1941, I also had trachoma and malaria, while the boils were gone.

The whole cargo arrived at Kunming on January 14th and was unloaded at the Customs godown on the 16th. The books, which were the last lot, were moved to the CLS Depot on the 21st, but the medicines still have to be carefully examined by the Customs officials one by one, which will take several days, as we were unable to show our Invoices, especially since they were all repacked. I believe Mr. John Evans will be responsible for these procedures.

Nothing was left anywhere, except some empty drums, as it was uneconomic to move them to Kunming. At Peichai, 2 small boxes were stolen and 6 coolies ran away. However, I have asked all the Paochangs to trace them and arrest them. It seems there is little hope of getting them back, unless the coolies are arrested. 10 bottles fell down into the river together with the horses at the 50 kilometers bridge, as the small wooden bridge was so dangerous and rough. So far I believe there have been no other losses since the whole cargo fell into my hands. Really no one ever handed over to me the cargo officially, and I just got whatever was lying at the river bank, and Dr. Crawford knows this very well. As the drums and big boxes of WCUU were repacked just for shipping convenience, except cod-liver-oil drums, as they are not so heavy, but they all leaked and are not full. Now they are all sealed. There were slight leaks in the cases of vaseline which was packed into bamboo baskets with Manila and Chinese oil papers inside.

During this job, about 80 coolies and 5 horses died. So far as I remember all the coolies who carried me in hwakans died. About 120 coolies fell sick since they went to work for me. Five who tried to steal the cargo were arrested and are still in prison. At least 5 are still at Laofanchai waiting for death (infected legs), as they cannot walk to the railhead to catch the train for Kunming or Mengtse for treatment. I have no way to help them, but just to give them some money. Pitiful. One was bombed at Chihsun and another shot by bandits around Lahati.

After all, we have to express our sincere thanks to Mr. Chen Yu Kuo, the Civic Tupan for Hokow Area, and Mr. Kuo Yu Luan, the Defense Commander, Mr. Chin Ming San, the Chief-Superintendent for the destruction of the railway, and Mr. Soo Shao Hwa, the Paochang for Laofanchai and all the Yingchang and Lienchang and Paochangs along the line.

We have to remember the services of the late Mr. W. B.

Albertson who brought the cargo from Haiphong to Hokow and died on the job. Dr. W. Crawford was seriously ill after he had worked so hard with me at Lutiaopan, and walked to the railhead 50 kilometers a day, then caught the train for Kunming and took to his sick bed. Without these helps, I could hardly have been successful. From beginning to the end, I spent more than 2½ months, and now the boils, trachoma and malaria are all past, and I am glad to see the cargo is in Kunming safely, though many many banknotes flew away through my hands, and many died.

Later, let us express our sincere thanks to Rev. Alfred Evans who is our treasurer, and always arranged to prepare money during the dangerous times of air-raids at Kunming, and is a switch for information to all parties. He cared for Dr. Crawford and my family while I was not at home. Really he is our Commander-in-chief and helped us with his 30 years experience in this province. Many thanks to Dr. W. H. Clark, Mr. R. D. Arnold, Mr. Wang Chi Hsing (YMCA, Kunming).

As I was too busy in the Hokow area, I didn't write often to all the friends who were concerned about my health. I am glad to say that I am quite alright, and have the temptation to be too easily proud of the success on this hard job.

AT LAST, WCUU got the medicines and the CLS got the books for Free China for the coming years. This is our last chance, and is the only reason why we run risk to life and enter the dangerous and famous malaria district, the tiger's home to fight for a baby tiger, the new China, a corner of the Kingdom of Heaven.

C. Y. SUN

Death of Ralph Greene

The sympathy of the whole community goes out to Dr and Mrs Theodore Greene of Cheeloo University in the sudden death on May 18th from encephalitis of their son Ralph aged 13 at Jenshow. It was barely a month since Ralph entered the Canadian School there, having previously been a student at the American School at Tungechow. He had settled in very happily in his new surroundings, and was full of life and promise. A few days before his death he was taken ill, but seemed to be getting over the slight fever he had when suddenly he became very ill, and died within thirty-six hours.

Heaven is made of those we love,
The beautiful and true;
And God has taken him above
To build a heaven for you.

Chungking News for March

March was a lovely month in Chungking, with balmy weather and lots of sunshine and very few air raid alarms. A warning on the 14th of the month did its best to spoil the opening day of the International Women's Club bazaar, and rain tried to dampen the ardour of Chungkingites on the second day, but, in spite of these handiaps, the bazaar was a marked success, netting more than \$12,000 for charity.

Going on furlough from his station in Shensi, Mr. Arne Unhjem passed through Chungking enroute to Hongkong. Among others going on furlough was Mr. Ronald Rees, who expects to pass through Canada on his way to England. Sir Ivor and Lady Beauchamp of the C.I.M. also stayed a few days in Chungking on their way to the coast. Their resignation for health reasons will be a real loss to mission work in the west.

Mr. C. T. Miao and Mr. W. E. C. Jenkins, both of the International Red Cross, were visitors in town. Mr. Miao returned to Kweiyang after a few busy days, and Mr. Jenkins went by plane to Hongkong.

Bishop Houghton, Director General of the China Inland Mission, and Mrs. Houghton returned from Kweiyang, where they had been leading a conference of missionaries, and left a few days later for Chengtu enroute to Kansu where they have another conference. Mr. Liversidge, of Ipin, Mr. Olsen of Kiangtsing and Mr. Vinden of Chengtu have all been here for District meetings of the C.I.M. Mr. and Mrs. Sinton, formerly of Chengtu and now of the Shanghai headquarters staff arrived in Chungking, having travelled via Rangoon by truck. We are delighted to welcome them as members of our community. Misses Lucas and Smith, of the C.I.M., have also had an interesting trip into Szechwan, having travelled from Hongkong via Shenkwan, through Hunan and Kweiyang. They are proceeding shortly to their stations in East Szechwan.

Mr. J. C. Mathieson has left for the northwest, where he expects to spend several months engaged in relief work. He hopes to be back some time during the summer.

Miss Florence Fee, Mr. E. R. Stanwey and Mr. G. W. Birtch, all from Fowchow, were visitors during the month.

One of the most interesting events of the month was the presentation to Madame Chiang, by the Young Women's Christian Association of the United States, of a pin, similar to pins already presented to Queen Elizabeth and Mrs. Roosevelt. The presentation was the occasion of a large tea at Chialing House. Mrs. K. C. Wu, wife of the Mayor of Chungking, presided, and she and Miss Lily Haass, who made the presentation, spoke of the bond between the women of these three great democracies. Madame Chiang, in replying, said that she would not dare accept the pin as a personal tribute, but she received it as representing the women of China. Mr. Nelson Johnston said a few words, and the Generalissimo, who was also present, spoke briefly. A few days after the tea, Madame entertained the members of the Y.W.C.A. Board at a delightful luncheon.

Correspondence

Union Theological Seminary
Broadway At 12th Street
New York

February 25th, 1941

Dear Editor:

Your readers will doubtless be interested in the news item contained in the first paragraph of the enclosed statement. The further paragraphs tell of the offerings of Fellowships and Scholarships for 1942-43.

Several applicants this year were disappointed because their applications came in too late; and hence this advance information may be a help to certain members of your constituency.

Sincerely yours
DANIEL J. FLEMING
Professor of Missions

Scholarships for Missionaries and Nationals

Six of the nine Missionary Fellowships and Scholarships assigned for 1941-42 by Union Theological Seminary, New York, went to China, namely

Mr. R. Leonard Bacon, B.D., United Church of Canada,
Kiating, China

Mr. Y. C. Yang, B.A., LL.D., President of Soochow
University, China

Miss Margaret Brown, M.A., United Church of Canada,
editor, Christian Literature Society, Shanghai,
China

Miss Alice Gregg, M.A., Protestant Episcopal Church,
Secretary for Religious Education, Shanghai, China

Miss Pu-sheng Kung, B.A., Protestant Episcopal
Church, Secretary of the Y.W.C.A., Shanghai,
China

Mr. James Pratt, B. Litt. (Oxford), Church Missionary
Society, Trinity College, Foochow, China

Several Missionary Fellowships (yielding \$750 a year and limited to seminary graduates) and Missionary Scholarships (yielding \$450 a year, preferably though not necessarily for seminary graduates) are available annually for missionaries on furlough, and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in

actual Christian service, not undergraduate students. Applications for 1942-43 should reach the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the the Comptroller of the Seminary.

University News

During the month there have been two interesting art exhibits:

- a. By Mr. Yu Shih-hai, a Christian artist who studied under Bishop T.K. Shen of the Chung Hwa Sheng Kung Hui and who has worked in the experiment station at Lichwan in Kiangsi, in the Y.M.C.A. at Changsha, Kweiyang and Kunming, and is at present in the Rural Church Extension Department of Nanking Theological Seminary which is cooperating with the West China Theological College in Chengtu. Mr. Yu's special interest is in drawing human characters and biblical pictures.
- b. By Mr. Chuang Hsiao-pen, the noted photographer who has taken thousands of beautiful pictures of the life of the people of Sikang and the Border. Mr. Chuang exhibited hundreds of exceptionally fine photographs of people and scenery which fascinated all who saw them.

Under the auspices of the Hodgkin Memorial Fund, Bishop Yü Pin of Chungking one of the best-known leaders of the Roman Catholic church in China gave a series of lectures on "A New Interpretation of Truth, Beauty, Goodness and Holiness". He also addressed the joint meeting of the Sino-British and Chinese-American Associations, an open meeting of the International Relations Club, the Faculty Christian Fellowship, and spoke at the Sunday Evening Service. His meetings were enthusiastically attended.

On April 30th the University had the pleasure of a brief visit from Mr. James Roosevelt, son of the President of the United States.

Easter was suitably celebrated by the rendering by the choir of Elgar's "Light of Life" and the performance of the play "The Alabaster Box."

Inter Alia

During April and May Chengtu has been visited by a number of distinguished guests including among others Capt. James Roosevelt, son of the President of the U.S.A., on his way to the Near East; Bishop R.O. Hall of Hongkong who came to visit Bishop Song, and see the work of the Chinese Industrial Co-operatives; Bishop Yu Pin of the Roman Catholic Church (see University Notes); Dr and Mrs Henry. H. Meyer of Boston University who have been giving lectures at the W.C U. Theological College; Mr and Mrs Anne Lambert Stein the editor of China Air Mail; Mr Henry Luce, the son of China missionaries, who had part of his early education at Chefoo, and now well-known as the editor of *Life*, *Fortune*, and *Time*, spent a very brief time in Chengtu with his wife (Claire Booth) en route to the Yellow River front. We have also had the pleasure of welcoming to our midst Miss E.W. Falck, Miss A.M. Groff, Miss F.M. Hurst, and Miss Anne Lambert of the American Church Mission, who arrived from Shanghai, and are now settled in next door to Dr and Mrs Cunningham; also Dr R. E. Brown the superintendent of the new University Hospital, who with his wife had a narrow escape, when their plane was bombed on the Suifu aerodrome on May 20th, on his return from furlough. Bishop F. Houghton the new Director of the C.I.M., and our old friend Mr John Sinton (who was in Chengtu for many years) were also in town for several days during the Conference of C.I.M. workers of W. Szechwan, which brought many other friends to the capital. Rev. C. B. Rappe (in two syllables) whom we used to know as Mr Rape, was also here for a few days, while Rev. W.A. McCurdy came up for the annual meeting of the Board of Directors of the W.C.U.U., and brought the greetings of the Chungking Rotary Club to the Chengtu Club.

We have also had the pleasure of welcoming Dr Gerald Winfield of Cheelo University who arrived from Tsinan, and Miss Elizabeth Mary Elliott who arrived from Heaven on the evening of May 18th to rejoice the hearts of her parents, and all who have so far made her acquaintance.

Where did you come from, baby dear?
 'Out of the everywhere into here'.....
 Where did you get this pearly ear?
 'God spoke, and it came out to hear'.....
 Feet, whence did you come, you darling things?
 'From the same box as the cherubs' wings'.
 How did they all just come to be you?
 'God thought about me and so I grew'.
 But how did you come to us, you dear?
 'God thought about you, and so I am here'.

Cost of Living in Chengtu

Prices have continued skyrocketing during April and May—Between March 24th and May 26th the cost of living in Chengtu rose as follows:-

- for workers from 1034 to 1823
- for merchants from 1015 to 1341
- for educational groups from 972 to 1271
- average index figure from 1012 to 1449

In other words for labourers the cost of living is now 18 times as high as in Dec. 1938. The price of rice used (in conjunction with other commodity prices) in figuring out the index figure for May 26th was \$64 per ton (bushel). These figures are taken from the *Economic Weekly* of the Department of Agricultural Economics of the University of Nanking. The price of rice has continued to rise till one day it touched \$75 per bushel, but subsequently fell to \$68, only to rise again to \$70, at which figure it stood when this went to press. Salaried classes are especially heavily hit by this tremendous rise in the cost of living; and our church workers are perhaps suffering most of all.

(continued from p. 143)

countries, so many bad days. If that were your attitude, you would have surrendered, not merely to the German arms, but to that German philosophy which in 1933 broke out like a plague among the German people themselves. In that case, Hitler would have conquered not only your country but your souls. I not only hope, but I know, that this is not so—in any case not so far as you, the sons and heirs of the French Reformation, are concerned. I know you are still able and willing to see through the terrible fog of a confusion between the Word of God and the language of brutal facts, just as in Germany itself I know people who have shown to this day the capacity and will to see through this confusion. I take it for granted that among your Roman Catholic brethren too, and also among the true heirs of the Revolution of 1789, there are not lacking those who have refused to be reduced by the false lure of the German realism of 1933. But to you, at least, the sharers of my own faith, I can press home the proposition that in regard to the grounds, the necessity and the right of the war against Hitler—even though it is at the moment not your war, but is being waged by others in the Channel, over London, in Egypt (and who knows where to-morrow?)—for you too nothing has changed, nothing at all. National Socialism itself, with its lies and cruelties, its arbitrary justice, its persecution of the Jews and concentration camps, its attacks upon, and poisoning of, the Christian Church, its fundamental denial of freedom and consequently of responsibility for thought and speech, its conscious and wicked repudiation of spiritual values—National Socialism as the “Revolution of Nihilism,” has not changed, even in the smallest particular. It has only proved itself to be more efficient in war than we thought and become more powerful than we wished. It has only conquered a certain number of

nations, including your own, just as it first conquered the German nation, the most unfortunate of all. It has merely won a further opportunity of applying its methods in Poland, Norway and Holland, and it seems probable that France too will quickly have the chance, if it has not had it already, of learning what they are.

Do you know what it is that at the present time exercises the minds of Christians in Germany belonging to the Confessional Church more than the whole war? It is the putting to death on medical grounds, of certain "incurably" sick persons, carried out as a system on a large scale and made immune from criticism by the power of the police. Rumour has it that up to the present there have been 80,000 victims of this system. This is Hitler. To withstand this Hitler, when after mastering his own people he began to hurl himself against other nations and countries, was the clear purpose with which England and France in the autumn of 1939, after long hesitation, entered into the war. The fact that since then things have gone so extraordinarily well for Hitler and so badly for his opponents, that he has found in Europe and Asia allies among those who by their own nature were bound sooner or later to become such, that to-day he exalts himself like a god to force a new order of his own making upon the whole world, all this is no reason whatever for abandoning that purpose. For you also, even though you are at present no longer actually at war, all this is no reason for being untrue to that purpose. You must at least in your inmost heart be with those Frenchmen who have decided, and who have the opportunity of giving effect to the decision, to continue to carry on the war of the France of 1939. National Socialism is the same terrible, but at the same time inwardly empty and in the last resort utterly unreal, product of the underworld that it always has been. "One word shall quickly slay it," is as true to-day as yesterday. You, dear friends, can in fact remain neutral in this conflict no more to-day than yesterday.

If I have been well informed and understand the matter rightly there is much talk in Christian circles in the France of to-day about the humility with which one ought to acknowledge and accept the "total defeat" as a divine judgment. And further, about the penitence which is now necessary. And again, about a sorrowful silence in which one must address oneself to the modest tasks which still remain, or are beginning to emerge, under the provisional arrangements of the armistice. Much talk also about prayer, about preaching Christ crucified, about creating, preserving and encouraging a new public spirit, as the only possible way for you to co-operate to-day in matters which are the common concern of the Christian Church and the legal State. I understand

all this, and I am doing my best to understand it with sympathy and trust. For I am a little disturbed by the fact that I seem to have heard all this before; that is to say, in the Germany after 1933, when she was ~~over~~-run by National Socialism. At that time and in Germany it implied a retreat of Christianity from responsibility in ecclesiastical and political spheres to the inner sphere of a religious attitude which, in order to maintain itself, no longer concerned itself with, or at least was not willing to fight and suffer for, the right form of the Church, let alone that of the State. At that time and in Germany, all this meant the sanctioning of National Socialism by a rightly or, it may be, wrongly interpreted Lutheranism. Be perfectly clear that the demonic power of National Socialism of which you have now had experience yourselves, at any rate passively, is connected with the fact that Christianity in Germany did thus retreat. By recalling what took place in the Church struggle in Germany I certainly do not mean to say that those who to-day in France use the language of which I have spoken are already involved in this retreat. I only want to say that the pro-mulgation of these sentiments, however well intentioned and relatively justified in the beginning, might be the first step in such a retreat, in which the Church would play directly into the hands of the arch-enemy, and in any case, of National Socialism. You will see to it that this does not happen.

Humility is an excellent thing. There is certainly no occasion for pride and, if we have been proud in the past, we have during the last half-year suffered a rude blow in the face. I am, however, troubled about the relation of this sudden emphasis on penitence both to the policy of the Vichy Government and to the apathy into which, if I am rightly informed, the great mass of your people has now sunk in the face of these fateful events. Is it not almost too much of an accommodation to the spirit of the times to fasten on humility as the preacher's theme to-day? But let that be as it may. Let us only be sure that, if we preach about humility, it is a humility before God of which we are speaking, and not a humility before facts and circumstances, before Powers and Dominions, before men and human authorities. Humility before God can have nothing to do with resignation, nor with a stunned petrification before a destiny which we must recognise, at any rate for the time being, to be in a certain sense unalterable. If we were to give way to this, we should have surrendered our faith and the enemy would already have triumphed over us. The secret of Hitler's being is that he knows how to produce this petrification all around him. Any true Christian preaching of humility in France to-day must keep far away from this kind of stupefaction.

It follows, if we are thinking of humility before God,

that there can be no talk of "*total defeat*." Has not the idea too many painful associations with the "total" purposes and claims of our adversary? How have we Christians come to apply the word "total" to anything but God's omnipotent grace? When and how can a human defeat become "total," unless Christians involved in it were to lose their faith in the omnipotent grace of God, and with it their inward joy and the courage to bear their Christian witness? It is this that must never be allowed to happen.

It follows, if we are thinking of humility before God, that the acknowledgment and acceptance of *God's judgment* will certainly not mean that we shall grow weary and allow ourselves to become confused about what we previously recognised to be God's commandment and will, and tried to carry out in obedience to Him. God's judgment is directed not against our obedience, but against the endless disobedience with which we have again and again overlaid our little bit of obedience. If God has judged us, He has been gracious to us; He has not in judging us cast us out into a self-chosen neutrality, but given us a new beginning and encouraged us to a purer obedience.

It follows that the *repentance* which is needed will not be limited to an unfruitful, merely general, submissiveness or a passive regret for faults committed in the past; still less will it find expression in forms of renewal and innovation which will in fact help the old Adam to even greater triumphs. But true repentance (in regard, for example, to liberty, equality and fraternity) will make us wholly in earnest where formerly we were light-minded, joyful where we were sceptical, strong where we were weak and slack. Repentance will lead us to watch and not to sleep; it will guide our steps to life and not to death.

It follows that *silence*, which has certainly much to commend it, will not be a mournful silence, but the natural and fruitful self-restraint of those who have privately too much to do to indulge freely in talk.

It follows that *prayer* will not lead us away from political thought and action of a modest but definite kind, but will rather lead us directly into purposeful conflict.

It follows that the new *public spirit* will be not only a goal, not only the subject of all kinds of teaching pastoral work and discussion, but, above all and at once, a beginning—the spirit of a Christian repudiation of defeat, the spirit of a Christian approach to a new and better resistance, the spirit of the Christian hope which is not disposed to leave the field to the demons. How in the world can this spirit be created, maintained and encouraged except by practising it?

More than ever, and perhaps nowhere so much as in the France of to-day will the *crucified Christ*, if we are thinking

of humility before God, be preached as the *risen Christ*—as the King, whose Kingdom has no boundaries, and whose servants can have no fear because He has overcome the world.

If I could understand them in this way, and could correct them a little, I would agree with these emphases. They would *not* mean that the *Church of France* has concluded an armistice! It is just this that the Church cannot and must not do, neither in the terms we have been considering nor in any others. In the Church in France the spiritual war must still go on. She cannot on any terms conclude a peace, or even an armistice, with Hitler. And in the Church in France, it must be, and remain, perfectly clear, that even the military armistice which the Vichy Government made with Hitler, can have only a provisional character.

Here I want to break off, though I know that it is just here that the practical questions begin. I lack the competence to take part in the discussion of these questions. Above all, the question of "Vichy"! You may imagine that I have my own opinion about it, and also an idea what my attitude would be were I a Frenchman. But I am not a Frenchman, and I consider it better in this matter, which is your special concern, to say only what I must say explicitly—that precisely in this matter your attitude is of decisive importance in the answering of my question and the fulfilment of my request.

I commend you, dear friends and brethren, to our God in all the difficult, temptation-strewn, dangerous ways which lie before you. May His peace which passes all understanding, keep your hearts and minds, and the hearts and minds of us all, in Christ Jesus.

With brotherly greetings!

KARL BARTH

Basle, October 1940

Birth

The news has just been received of the birth of a son, Ronald Gage Allan, to Mrs. Robert Gage Allan, on May 9th, 1941, at Cincinnati, Ohio, U.S.A. Mrs. Allan is the widow of Robert Gage Allan, son of Mrs. F. F. Allan of the United Church of Canada Mission, Janshow, Sze. Robert Allan was an electrical engineer in the employ of the Ontario Hydro-Electric Commission, and was drowned in October, 1940, while carrying out a survey in one of the lakes in Northern Ontario.

The Union Normal School.

The Union Normal School, Chengtu, has decided to make a change in the form of its service to the Christian community of Szechuan in its work of training women leaders for work among children.

The school was established in 1914 to meet the needs of missions by the training of women teachers for primary schools. In 1922 a Kindergarten teacher training department was added, and by 1936 when the school was registered with the government this course had become the chief concern of the school. As interest in the training of the younger child developed a nursery school was added to the institution, and the students in training learned to deal with the child from three years of age. Through all these stages of development the Normal school has trained its students as institutional workers. Now it is proposed that the school undertake the training of leaders of children's work rather than teachers.

The change in the form of our work has been decided upon by the executive committee composed of representatives of the missions cooperating in the maintenance of the school. Conditions have demanded a change in policy. As the church withdraws from primary school work it feels the need of leaders trained to develop children's work in the church, home and community. On the other hand, the government in conformity with its policy of permitting no teacher training to be carried on by private institutions is putting pressure on the school to close its teacher training department. In the face of such circumstances the executive committee has sought to plan so that they will maintain the tradition of the school as a center for the training of leaders for the children's work conducted by the church, and so that we may continue to give the lead to the community in the field of education for the young child.

The plan for the immediate future is as follows. The Board of Directors of the school are requesting the government authorities that we be permitted to continue with the work of training teachers for the next three years. If this is granted we will receive a class of students this fall. In any case the training of teachers will be continued until our present classes are graduated, another two years. During these two years we will build up again in Chengtu our kindergarten and nursery schools, and move forward as quickly as circumstances will permit in the building up of other types of children and parent groups.

It is too early to make statements as to the precise forms of work that will be developed, but a general program has been discussed and approved. The school plant at Bu Heo Gai will be a child study center, of which the nucleus will be a well developed kindergarten and nursery school work, but

which will also include other types of children's groups of a more informal nature. This will be staffed by those who can give instruction in the field of child study, and facilities will be provided for the training of students or parents who are interested in child study. In addition the school will develop a center in a neighboring church, where workers and students will carry on forms of children's and parent work best adapted to the program of the church. From these two centers it is hoped that an extension department will be developed which will promote the establishment of children's projects to be carried on by the home or a community group with a children's worker as adviser. Such a program will need time and personnel for development. If put into effect we feel that it will bring the parent and institution into a closer working relationship than formerly; it will encourage the undertaking of child projects by the community and home, and it will provide facilities for the training of children's work leaders.

How can you help in the furthering of this plan? We are a Union institution and welcome the cooperation of any mission group. Can you interest your mission? Do you know of any young women who would be promising leaders of parent and children's work? Begin to plan to send them for training. Do you want a certified kindergarten, nursery school or play school teacher? If the school can receive a class this fall see that you have a girl in it. That may necessitate the offering of a scholarship. If so, offer it in such a way that you will secure for training a young woman of intelligence, character and good health. Write the school for information. We are at Jenchow, Szechuan. Our principal is Miss Pearl Chiang.

ANNIE THEXTON

New Life Movement Dairy Goat Improvement Association.

(West China Union University, Chengtu, Breeding Station.)

A little over two years ago two purebred dairy goat billies were flown from Hongkong to Chengtu. They were drafted by Madame Chiang Kai Shek to the West China Union University to establish the New Life Movement Dairy Goat Improvement Association.

As the young male goats grew to maturity they were gradually used for breeding to the local breed of goats. The main purpose of this improvement scheme is to produce a strain of goats from which can be drawn larger quantities of milk than is necessary to feed and raise the kids, and thus provide a surplus for human consumption.

It has become a well established fact that goats' milk for infants, invalids, and grown ups is a most excellent and nutritious food. Goats milk is white in colour, free from an unpleasant odour (when the animals are properly cared for,) and the taste has been described as "smooth."

Theoretically we advise the setting up of dairy goat improvement associations in any area where there are, in a reasonably convenient distance from the breeding goat, between 50 and 75 mature breeding goats. That is where one mature goat carries on all the breeding.

The popularity and effectiveness of the above mentioned breeding scheme will be seen in the following breeding figures which have just been compiled.

For the year 1940 one Anglo-Nubian male goat, and an Indian-Nubian male goat were bred to local goats 107
 For the first four months of 1941, January—April 30th
 the one Anglo-Nubian goat was bred to local goats 47

This makes a total of 154 successful breedings in sixteen months.

With an average of 2 kids for each service, it will not be long before the youngsters from this breeding project will reach the high figure of three hundred first generation improved goatlings.

It is interesting to note the class of people going into goat improvement, Civil servants, airforce and military, teachers, preachers, University professors, doctors, farmers and goat-herd keepers.

Selection of the best native goats, improving local goats by the use of purebred sires and the raising of purebred goats for the production of milk for human consumption, is one of the most encouraging animal husbandry projects that can be undertaken at this time in China.

We are frequently asked how much milk will a goat give? This all depends on the breed and the individual goat. Native goats may be induced to give four or five 8 oz cups of milk a day. Such an amount may be given for six weeks or two months, but normal conditions and breeding tends to gradually decrease the amount until by the end of five or six months the goat is dry.

What can one expect from careful selection and improvement? Larger animals—giving more milk, more meat and bigger hides. An improved goat from a previous effort in improvement completed a thirteen months lactation period last year, and when fresh again had three kids, and now after three months is giving eight, 8 oz cups of milk on two milkings.

F. Dickinson

Diocesan Church House
 George Street
 Sydney
 Jan. 17th. 1941

Correspondence

Dear Miss Argetsinger,

My wife and I are so glad to receive the "News", for it gives us a link with the friends we value so much in West China, of whom otherwise we might not hear. The more news you give us of people and Stations the more welcome it is.

I hope you keep well. We eagerly look forward to the day when it may be possible to return to Szechwan again. Our people here have been active for the Chinese Red Cross and for Madame Chiang's War Orphans.

With best wishes for 1941, and with Greetings to our friends,

Believe me,
 Yours sincerely
 Howard Sydney
 Archbp.

KOFA
 AMERICAN DRUG COMPANY
 FEDERAL INC., U.S.A.
 226 NANKING ROAD, SHANGHAI



Manufacturing Chemists and Dealers in Drugs, Chemicals
 Pharmaceuticals, Hospital and Laboratory Supplies

ANALYTICAL REAGENT

manufactured by Schering-Kahlbaum, A.-G., Berlin

MIROSCOPIC STAINS, INDICATORS AND
 ANILINE DYES

manufactured by Dr. K. Hollborn and Soehne, Leipzig
 Original-Gruebler-Hollborn and Giemsa Preparations

LABORATORY EQUIPMENT AND SUPPLIES:

"Jena" Laboratory Glassware, "Berlin" Porcelain Ware,
 "Reichert" Microscopes and Microtomes, "Schleicher & Schuell"
 Filter-Paper. Analytical Balances, Scales, and Weights, Scientific
 Apparatus.

HOSPITAL EQUIPMENT AND SUPPLIES:

Operating and Hospital Furniture, Invalid Chairs, Stretchers,
 Sterilizers, Disinfectors, Incubators, Surgical Instruments, ur-
 gical Rubbergoods, Enamel, Porcelain, and Glassware.

X-ray Apparatus and Electro-Medical Supplies

Please write for our Price Lists.

本藥房自製各種
 西藥化粧用品經
 售歐美名廠出品
 無論化學原料染
 色藥品試驗室用
 具如各種瓷器皿
 及各種切片機過
 濾紙天秤藥衡等
 及醫院用品如病
 人椅樓架床外科
 器械玻璃捕磁器
 皮器具消毒蒸橡
 皮器具與另件以
 及醫用電線機件
 等均備有盡有價
 格公道諸君惠顧
 請認明科發商標



KOFA LABORATORIES, SHANGHAI

ASSOCIATED MISSION TREASURERS

P.O. Box 251, 169 Yuen Ming Yuen Road
SHANGHAI.

Offer to Mission organizations and institutions, and to individuals on Mission or Mission institution endorsement, the following services:

Through their Exchange Department, foreign currency checks and drafts exchanged into Chinese currency, and Chinese currency exchanged into foreign currency drafts.

Through their Travellers Cheques Department—Travelers' Cheques in American and English currencies.

Through their Insurance Department—insurance coverage on buildings and/or personal effects against fire, etc; on baggage and freight against loss and damage; on life against the usual contingencies; and on motor-cars in treaty port areas.

Through their Stationery Department, the purchase of typewriter paper and envelopes, with or without printing; ribbons and carbon paper at advantageous prices.

Through their Passages Department, the booking of Ocean and Coast Passages, without extra charge.



LET THE BIBLE SOCIETIES

HELP YOU TO

PERMEATE CHINA WITH

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

WEST CHINA BIBLE AGENCY

of the

BRITISH AND FOREIGN BIBLE SOCIETY

AMERICAN BIBLE SOCIETY

at

CHENGTU, and MI HWA KAI, CHUNGKING

or from the

NATIONAL BIBLE SOCIETY OF SCOTLAND,
CHUNGKING

When writing to advertisers please mention the News.

PRESIDENT LINERS

OFFER you the

WORLD

Sailing fortnightly
ROUND THE WORLD
TRANS-PACIFIC

*Via the Sunshine
ROUTE*

ORIENT—EUROPE
via Capétown
and the picturesque
ports of the Orient.

ORIENT—EUROPE
via America
and the World's
Fairs

World—wide service

frequency and regularity
of sailings, luxurious
comfort, excellence of
cuisine—all combine to
create the standard which
is known to world travellers
as "President Liner Service."

AMERICAN PRESIDENT LINES