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EDITORIAL

Christian Optimism.

To be an optimist nowadays is to court ridicule or pity. The practical, hard-headed man is apt to think that there is no way out of the impasse in which the world finds itself. From bad to worse, from muddle to morass, is by many assumed to be the order of the coming days. The man who looks for a bright side and insists that there is one is regarded as a religious quack, a superficial thinker, or at worst a fool.

On the other hand there is some truth in the statement that the world is not really worse off than it has been in the past. The only difference is that everybody knows more about it; knowledge is increased, newspaper chatter is more glib and the average man knows far more than he can understand.

It is true that there is a shallow optimism which does not face the serious facts of life, the problems which must be solved before the sun can shine again. There is to counter this, the shallow pessimist who can never be happy unless he is miserable. Christian optimism is a deliberate affair. It cannot be accused of shirking the serious problems of life for it begins from the Cross and carries the self-sacrificing spirit of the Cross into all the affairs of life. In fact optimism is not Christian unless it begins on that solid foundation.

The problem of suffering has perplexed the minds of men from the earliest days. I have no intention of trying all at once to solve that problem here. I content myself with the consolation that it has been solved on the Cross. Suffering is not a punishment but a stewardship, not a retribution but a responsibility which should bring exhilaration and rejoicing. That is the chief beauty of the New Testament as compared with the Old. St Paul, St. John and the other writers do not shirk the problem of suffering; they see through it by the penetrating light of the Cross of Christ and know that henceforth suffering is not a thing to be escaped from but to be endured, glorified and radiated by the same spirit which glorified a cross of shame and made a disgraceful gibbet into a means of salvation.

What was true of the Cross of Calvary may be true of every cross and care, every burden and trial of ordinary life. It depends on the way you take it.

The Christian's secret is this: Creative goodness faced the Cross and changed it into a unique force for uplifting and regeneration. So whatever hardship and difficulty a Christian meets on the path of life must be taken up in the same way and changed into a door of service, for ennobling courage, endurance and cheerfulness. "For the joy that was set before Him He endured the Cross, despising the shame."

That is where Christian optimism finds its source and spring today. It is not merely that "God's in His Heaven, all's right with the world." But that "God is in man and will work through man for the righting and beautifying of the world." We believe it and in our poor way, struggling and faltering we will live that creed.

No Gospel of Escape.

Christ's greatest happiness was not that He should escape the cross and be safe, but that through the Cross He should win a way to new life for the human race. Christian optimism is not the sort which says "We shall escape from the present troubles and all will come right

in the end." but that which faces hardship with a determination to go through it, to rejoice in it and to win a larger and a nobler life for self and others.

The greatest good that could come to the world is not that all should be prosperous, with big dividends and comfortable homes but that men should see God and follow His example of courageous endurance, helpfulness, unselfishness and sacrifice. The highest form of co-operation with God in this time of general depression is to tunnel through the darkness and find ways of cheerful service.

The worst attitude is one of gloomy foreboding or peevish whining at our hard lot. Nothing is more despicable than self-pity and we are all terribly prone to it. With a strong grip of ourselves and a firm faith that right and love and goodness will triumph we range ourselves on the side of God and His Christ. The cost is heavy, the progress slow, but the end is sure. No power can conquer love, right cannot ultimately be conquered by wrong. Christian optimism believes this and more. It is a *faith that worketh by love*. Once this basis of faith is established the Christian becomes an active instrument for the attainment of the end on which it fixes its hope. The cure for pessimism is a clear-eyed and active resolution to make failure impossible.

In China Now.

The Christian Missionary in China needs this optimism more than any other worker. An inert defeatism is the cheapest and easiest thing and the most insidious foe of every worker. But a thoughtless and easygoing optimism would be just as dangerous. The only security is to think back continually to the fundamentals of our Christian faith and in the spirit of Christ go forward. The Cross—endured not escaped—led to the new dawn of Resurrection. The expiring spirit of martyred Stephen awoke to new life and power in the conversion of Saul. Songs in the night broke through the prison walls of Philippi and ushered in a new dawn over the dark lands of Europe. But why go on? The whole history of Christianity is the story of apparent

defeats leading to ultimate victories, not by chance but by the indomitable spirit of unconquerable faith in those brave souls that endured.

Report of the Laymen's Commission.

The draft issue of the Laymen's Inquiry Report, which has been issued to the press before its official presentation to the participating societies, is awaking comment in many quarters. The articles by Dr. J. Endicott in "The New Outlook" (United Church of Canada) have been marked by calm judgment and careful criticism. Probably many of our readers have already seen them. If not, we commend them to the study of all who wish to weigh both sides of the question. Of a more caustic nature are some letters which have appeared in the North China Herald. No doubt there are some missionaries who feel that the Report is a cruel attack on the fundamental and evangelical principles to which they have devoted their lives. Of this type is an article sent us by a correspondent consisting of an address by Dr. John W. Bradbury, Pastor of Wadsworth Avenue Baptist Church, Manhattan. Dr. Bradbury takes up the gauntlet on behalf of the Evangelical Missionary Societies and meets the critics in no measured terms. All honour to these lusty champions of the cause of missions. We workers in the field are like the damsel in distress who must stand aside in trembling apprehension while the knight and the villain break their lances and cross their swords in fierce dispute, though which is the knight and which the villain we are not prepared to say. Meanwhile there is danger that a bear out of the forest may devour the damsel while the heroes clash in wordy combat.

It is a mistake to regard the Appraisal Commission's Report as inimical to the missionary cause. In all sincerity they seek to help the missions to a healthier and stronger life. They represent the surgeon who seeks by a drastic and painful operation to renew the life of the patient. If some think that they have excised the wrong part of the patient's anatomy or handled the knife clumsily, that is another matter. You may criticise the

skill or even the wisdom of the surgeon, but you must not call him a scoundrel since his intentions are of the best.

A Call to Self-examination.

About three years ago, when the "Down with Christianity" slogans were ringing at their shrillest pitch a Chinese Christian, not a pastor, spoke very calmly about it all and advised the Church not to be anxious about the "Ta tao" cry, but to search and examine the lives of ourselves and the church to see what there was in our attitude or behaviour that should rightly be "downed". That is the re-action of a true philosopher to any criticism. No human institution is above reproach. The Christian Church in a heathen land should welcome the criticism of those who watch its progress. As the old saying has it

"There is so much good in the worst of us
And there is so much bad in the best of us
That it ill becomes any one of us
To say any ill of the rest of us."

This month we print a contribution from Dr. Sparling reviewing some further aspects of the Report.

HOME LANDS.

There are some very interesting movements going on in the Church in the home-lands just now. The Oxford Group Movement is certainly developing into a mighty force for revival. Another thing which is of peculiar interest to missionaries is the mission to England by four Christian Indian Leaders. These are Bishop Bannerji, Principal A. M. Varki, Revd. A. Ralla Ram and Daw Nyein Tha. They have been spending four months in a carefully organized mission to the Church in England, preaching in churches of all denominations including Westminster Abbey, Spurgeon's Tabernacle and other centres of worship. They have made a deep impression among Christians of all classes, students and leaders, ministers and laymen. It

does not take much imagination to see in this one of the brightest and most hopeful signs of the missionary enterprise. When a "receiving country" becomes in turn a "sending" country and the leaders of a "daughter" church return to the "mother" church to encourage and revive its spiritual life there is, to say the least, a definite step forward in the relations between the Christians of different countries. It has proved a happy and profitable experiment and may well be repeated by other countries.

The Churches of the C.M.S. district in Szechuan have received from the Church in Uganda, Africa, a letter of warm thanks for the scrolls and good wishes sent last year. This interchange of Christian greetings between churches in China and Africa is a real bond for strengthening the Catholic Church throughout the world.

REPORT OF THE WOMAN'S COLLEGE.

As we come to the close of the year 1932 in the Woman's College we look back upon a period of eight and a half years since the first women were admitted to the College and the University. During this period 115 women have been enrolled. There have been four classes of graduates, with a total of 18 students. Three of the latter are continuing their studies in medicine and, including them, we have a present enrollment of 71 students. Of the remaining number several stayed with us one term but the majority studied for at least two years. Several are teaching and will later return to continue their studies. A number have married and have established homes that are a joy to visit.

Of the eighteen graduates five have been from the Canadian United Church Mission, one each from the Church Missionary Society, the Friends' and the Baptist Missions, while the remaining ten have been from the Methodist Episcopal Mission. To the Baptists belongs the honor of having the first graduate in medicine, Miss Helen Yoh, who was awarded her diploma in June of this year. This year medical and dental students were

awarded the B. S. degree at the end of the fourth year of work. Government regulations, however, make it impossible to continue this arrangement.

The five graduates of this year in service are Dr. Yoh, in the Chengtu Woman's Hospital, Miss Wu Hsiu Shin, in the Mission School at Mienchow, Miss Dsen Yuan Yin, teaching in the Fang Dsen Kai Girls' Middle School, Miss Dsang Ngai Deb, teaching music both at Fang Dsen Kai and in the University, and Miss Dsu Ju Fen, principal of the Tzechow Girls' Middle School. During the summer we had a request from the principal of a private school for two Christian women teachers, and we were sorry to be unable to supply them because of the small number available to meet our Mission School needs.

During the greater part of the fall term our work has received more or less interference, due to the fighting within the city and rumors of war which have been equally disturbing to our students, many of whom were having their first experience with war. While much suffering has come to many about us no serious harm has come to any member of our College family and the work of the term is being finished in good order, for which we are deeply grateful.

The corner stone of our new dormitory "Dedicated to Chinese Womanhood" was laid in the early fall of 1931 and we had hoped to have it entirely completed by the opening of school this fall. However, it took several months longer to complete the building and much of the furniture is still to be made. The third and fourth year girls are living in the new building and are taking much pride in keeping their pleasant rooms attractive. Conditions made it impossible to have a formal opening this fall. We look forward to giving our friends a chance to see the new building in the spring.

A class of 17 new girls was received this fall. 12 from Mission Schools and 5 from Government Schools. We have a freshman class of 24, in all, 7 girls having been with us for a year or two of preparatory work, during the time when preparatory work was offered in the University. Of the above number of first year students ten plan to study medicine or dentistry and fourteen are registered in the Colleges of Arts and Science. More than 20 Government School girls tried entrance examinations this year, among them a number of very desirable girls who failed to measure up to the standards required for entrance. We are much pleased with the girls we have received from Government Schools and find them fitting nicely into our life and work.

With regret we saw Miss Thexton depart for furlough in the spring. Much credit is due her for the splendid way in which the College has developed on the excellent foundations laid by Miss Brethorst, assisted by Miss Mannett and others in the early years of the College. The Woman's Missionary Society appointed Miss Foster to succeed Miss Thexton. Miss Foster has speedily gotten under a heavy schedule of teaching in the University in addition to working with Mr. Small in the completion of the new building and being in charge of the group of girls who live there.

Miss Downer, of the Baptist Mission, has been connected with the institution since its establishment and has been in residence since 1928. You would have enjoyed hearing her toast at the Senior Dinner in May, in which she told the story of the growth of the College in a series of pictures of dawn and sunrise. Miss Downer's major responsibility lies in the Department of Physics, of which she is head, but she also gives a large amount of time to Fine Arts, teaching piano to a number of women students. The other faculty member in residence finds her days well filled with teaching and administration in the College and in the Department of Foreign Languages in the University.

Dr. R. G. Kilborn has been in charge of the Woman's Medical Dormitory in the city and has given largely of her time and thought to the work of the College through many years. She is shortly to go on furlough. Another friend to whom the College is especially indebted and who is soon leaving for furlough is Mrs. Anderson. She has made life richer and more beautiful for all of us in her gift of song and has taught many of the women students to sing very acceptably.

I often feel as though the College were a child, or at least a favored sister of the entire campus and University family, because of the solicitous care and kindly consideration shown us on every hand. A complete list of the friends, Chinese and foreign, who have done much for us, University administrators, members of the Woman's College Field Committee, teachers and helpers in many fields, would fill a volume of no small size. However, I do want to take time to tell you of a new development of great significance this fall, under the direction of Mrs. Boreham. Mrs. Boreham organized the first Girl Guides and Brownies in Chengtu in the spring in the Canadian School for foreign children. This fall she has a group of 18 or 20 College girls enrolled as Rangers. She plans for the latter to organize cub work in primary schools during the spring term. The

foreign and Chinese groups have frequent joint sessions that are doing much to build international understanding and friendship.

The girls continue to maintain their former high standing scholastically and received a major proportion of the scholarship prizes. One girl, Miss Kwang, participated in the recent Oratorical Contest on the question of Disarmament and won second place. All are connected with College and University groups organized for purposes of fellowship in study and recreation and many bear responsibilities for Christian service either in campus groups or in their own Mission Churches. A growing group is receiving instruction in Fine Arts. Work in Household Sciences has largely been discontinued for lack of teachers but it is hoped it may be resumed in the near future. During the fighting a number of the students gave time to the making of bandages and other supplies for Red Cross and hospital work.

Our Christmas season has been an unusually happy one. The University and Community service of story and music was beautiful and our own College White Christmas and Candle Lighting service will linger long in our memories.

We are always grateful for opportunities afforded our students of hearing inspirational speakers—people who are serving their fellowmen. We had two such speakers from down river this fall, Miss Li Kwan of the Christian Literature Society and Dr. Reichelt, the great Christian missionary to Buddhists in China. Earlier in the year members of the National Christian Council were in our midst with messages that won a good response from the students. It is worth a great deal for us to have these outstanding leaders bring us a knowledge of what the Church is doing in other parts of China and a vision of its immediate task throughout China. More than one of our College girls received new ideals for Christian service and a conviction of the need of spiritually-minded leaders if the Christian Church in China is to go forward and command devotion.

We are glad for the organization of our Woman's College Home Committee within the past year and for the practical completion of the framing of a Constitution for the College, work on which has been going on for more than three years. We appreciate the way in which our respective Missions at home and on the field are backing the College in these times of depression and "cuts" and we pray that our work may be worthy of such confidence and sacrifice.

PEARL B. FOSNOT.

THE APPRAISAL COMMISSION'S REPORT.

It is with some diffidence that one undertakes to give an estimate of the findings of the Laymen's Commission which recently visited the Orient to investigate Mission work, and when he reflects that in the Commission were outstanding thinkers of the United States, College Presidents and Professors, he wonders if he should even demur at accepting their findings. But, on the other hand, it is true in any sphere that problems and work appear differently to those who view them from the outside than to others whose whole life, energy and thought have been bearing upon the problems, and therefore one feels justified in pausing before the statements to discover if they contain any constructive and practical suggestions for the missionary actually at work. Again, one would prefer to reserve his opinion until the final text of the report is before him when it could be read in its entirety. I have noticed that certain statements appearing by themselves have seemed biased and aside from the mark, but upon reading a later section new light has been added and an effect produced different from that conveyed by isolated paragraphs. So when one has the full report before him and can breathe its atmosphere and catch its inspiration the final effect of it all may be different from first impressions. It is also true that the report will endure several readings. Upon first reading the attention may be arrested by incisive words and particular criticisms, while on a second or subsequent reading these do not convey the same significance. The value of the report will rest in the general impression created when read as a balanced whole rather than in emotions stirred by trite phrases and arresting statements.

Whatever we may have to say about the report we must admit from statements made that the Commission was in real earnest in the work of investigation. They have felt that something is wrong. A desperate situation in the church at home demands desperate measures and one can almost feel the weight of anxiety which they carry and they are ready to advocate even drastic action if it will help to cure a situation which is fast passing beyond human control. "The old fervour seems to have been succeeded in some quarters by questioning if not by indifference. Subscriptions have been falling off. Problems of the utmost gravity face Mission Boards in nearly all fields.

There is a growing conviction that the Mission enterprise is at a fork in the road and that momentous decisions are called for". The Commission have turned to the Mission field to discover if the cause for the decline in the interest in Missions may reside there. If we had a new kind of missionary work and a new kind of missionary would there be a corresponding change in the interest taken at home? Is the decline in the interest in Missions on the part of the members of the church of the West due to wrong methods of work on the field? The missionary must be ready to bear his share of the responsibility for this situation but he may be right in refusing to believe that this is the sole cause of prevailing lack of enthusiasm. Missionary work has not been static but has developed as a living organism under the intimate and careful vigilance of the missionaries of the past. This organism is an exceedingly delicate one and changes in it must come as a result of growth and development rather than by major operations. Too sudden changes of diet and treatment may kill the patient.

RECOMMENDATIONS ALREADY FACTS

We believe that there are some changes recommended by the Commission which will help us in our efforts in the future to shape our work to meet prevailing conditions. These we will be wise to adopt. But I would like to point out one or two implications which do not seem to apply to us. In fact at certain points in the report one has a feeling that the Commission must be talking about some one else, for their words do not seem to be relevant. Either the Commission must have other fields in mind or the information supplied them was incomplete. Quite frequently "changes" are recommended and "new" methods suggested which have been common practice in West China for years and many ideals presented are already accomplished facts. It is suggested that "henceforth" the missionary must learn to work with native leaders giving them the prominent positions while he himself remains in the background to assist and inspire. For some years this has been our avowed purpose in West China, deliberately and carefully adopted, and we have been priding ourselves in the progress made and the practical realization of our ideal. Nothing rejoices us more than to see a capable Chinese leader in the position of prominence and carrying responsibility. We acknowledge the keen insight of these men from abroad in sensing the situation and realizing the necessity for this arrangement but we are surprised at any intimation that it is a change yet to be made.

THE MESSAGE

It is also suggested that a change must be made in the kind of message given on the Mission field. From a message of fear of eternal punishment it should be shifted to one of expansive life with its concern not only for the other world but also for the problems which confront us here and now. "Western Christianity has in the main shifted its stress from the negative to the affirmative side of the message. It is less a religion of fear and more a religion of beneficence". We are all gratified by this change that has come over the Western Church. We are suspicious that the Commission believes that the Home Church is in advance of the missionary in this change but rightly or wrongly the missionary has taken some credit to himself for the better outlook that prevails in the Christian view of the world. There is something about life in the foreign land and among people whose views and ideals are entirely different which leads one to scrutinize his creed and to investigate the verities of his belief. This the missionary has been doing for decades. He has been discarding that which was parochial and bringing out into bolder relief the real essentials of the Christian Faith. He has claimed to be a pioneer in this movement. He has written home of his new relation with other religions and his determination to build upon the already acquired faith of the people among whom he is working. Again he is surprised at a seeming impression in the minds of the members of the Commission that this lesson has yet to be learned.

RELIGIOUS TEACHING IN SCHOOLS

In regard to Mission Schools a few definite recommendations are also made. These, for the most part, are already incorporated in our working charter in West China. "Where missions are conducting schools, the aim of these schools should be primarily education and not evangelism, and that teachers and administrators should be chosen with this standard in view". This is our purpose though we do seek to engage Christian teachers who will carry on their work in a Christian atmosphere. Again it is urged "that non-christian students be not required to attend Christian services of worship or Bible classes. This does not mean that religious services or classes for all students need be omitted but that they should be carried out in a tolerant and sympathetic spirit." We need only to reflect for a moment

to know that it is some years since we decided to make all religious work in our schools optional. In fact this is required by the Government and registration will not be granted until it is agreed to and nearly all of our schools are now recognized by the government and they are satisfied that we are meeting their regulations. Another suggestion from the Commission is "That a Board of specialists be established at home, maintained by united action among denominations advising a united enterprise in Christian education abroad, and keeping in mind the special and changing needs of the Oriental peoples". In respect to Higher Education in China this has already been done. We have an organization of "Christian Colleges in China" with a Central Board in the United States and it is expected that a similar one will be soon appointed in England whose duty it will be to take oversight of all work in Christian Higher Education with a purpose of avoiding duplication and of increasing efficiency.

A MESSAGE OF LIFE

In reference to what the Commission says should be our "message" in the future, after reading this report one is somewhat depressed and feels that the life and vitality which one needs as he approaches a non-christian people has been almost smothered. Emphasis is laid mainly upon the spreading of truth in the abstract rather than upon the bringing of a new life. One looks in vain for any reference to the fundamental living truth, "Ye must be born again". The missionary has a message which is new and unique. Christianity is not only different in degree from other religions but different in kind. Other religions developed to the nth degree could never produce the life which Jesus offers through the manifold Grace of God, as Jesus said of John the Baptist "He that is least in the Kingdom of God is greater than He". As missionaries come to the Orient they believe that they are carrying a new message of life and grace through Jesus Christ which can be received by unreserved faith and fidelity to Him, and is primarily a message to the individual soul.

RELATIONS TO OTHER RELIGIONS IN DECLARING

It is true that we need to understand the religions about us, but are we not right in still insisting that Christianity is different

in its very genius, and while seeking to preserve that which other religions have, in declaring that Christ must be accepted as Lord of the individual life before the full benefits of the Gospel can be obtained? To this end the missionary has always believed in personal evangelism and nothing gives him more satisfaction than by quiet personal conversation to lead a native friend into close and intimate relation with his Lord. He still says it is personal contact which counts and he still believes that this is the most effective way of preaching the Gospel. He believes that the most devout Buddhist or learned Confucian "lacks one thing" and to be the mediator of this greatest of all blessings he has come to the Orient. To be told that in doing this he is proselytizing will doubtless come as a rude shock to the zealous evangelistic worker. The report also implies that in doing this work the purpose of the missionary has been to produce statistics which will satisfy the Home Board and give him a reputation with those who are supporting him.

We still believe in the Christian Church and that the Orient needs it. The organization of groups of believers in the community for worship and mutual spiritual help is not outgrown.

THE WORK OF THE CHURCH

It is the Church that has kept Christianity alive in the West and if it ceased our Christian civilization would soon disintegrate. It is needed in the Orient. The Church is a living organism, a cell of life and to establish and bring into existence these cells, the missionary has come to China. In a recent sermon preached at Colgate-Rochester Theological Seminary on the work of the Ministry, Dr. Fosdick outlines the work of those who would go from that institution to be preachers of the Gospel. He says that the three functions of the Ministry are first the developing of personality through individual union with Jesus Christ, secondly the building of the Church of Jesus Christ and thirdly the social application of the Christian message. We believe that this is a fair summing up of the work of ministers at home and of missionaries on the field and that the three functions have been given in order of emphasis. "The organization of churches and the zeal to proselytize into them members who would be counted in statistics and reported to boards at home have in many cases defeated the central business of missionary purpose." "As a member of a church, sent out by a church, the missionary is prone to conceive his task as primarily that of promoting the organization. His Board, as a

rule, embodies and intensifies this conception and the missionary is likely to be dominated by the expectation of his Board". It is true that many of our converts have disappointed us and bringing them into the church has not been in its best interests but who can tell which will default and which will be true. It may be true that the missionary has erred in judgment in his eagerness to bring men into the fellowship of the believers but we have never been suspicious of any desire to swell statistics.

THE ONE ESSENTIAL.

An article in a recent number of "The Moslem World" on the Essence of Mission Work presents very clearly what we would offer as our criticism of this phase of the Commission's report. We may be pardoned for quoting at some length. "Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised under forms of words which conceal its real nature and its essential importance. Do the missionaries of our Christian churches go out to proclaim to the world the unique and divine fact of the Incarnation or to carry to the non-Christian world the benefits, educational, medical and generally humanitarian which have grown up in our civilization under the stimulus and guidance of the Christian Faith. Which of the two is the primary, the essential thing, the thing without which the other could not permanently exist because separated from the source of life, the life of the risen and incarnate Lord? Are we, when we send out missionaries or go out as missionaries, fully persuaded that the command to the apostles is still the command to us and that the promise still holds "And lo I am with you alway, even unto the end of the world"? It may easily be that our Western world is not Theologically minded, that its religion is not theo-centric, which is a pity, but the whole Eastern, non-Christian world is theologically minded and when our missionaries go to them with a non-theological temper of mind they are simply unintelligible. They may bring in their hands many very useful things for our present life here and now, they may be teachers, physicians, helpers in many ways. But if they do not come to proclaim a definite Theological teaching which produces a life-transforming faith they are a puzzle to the Oriental".

SUPERNATURAL POWER

Humanitarian work on the Mission field has a most important place. It is a means of access and a practical demonstration of the fruits of the Spirit. These are aids for the missionary to do his work. They all show what the Christian life must produce if it is a true life hidden in Christ. As the Master went about doing good so must the missionary. As he teaches Christ he of necessity lives Christ. This is the secondary but necessary part of missionary work, necessary but secondary. One would almost gather that the Commission had made it primary. The missionary is sent to preach Christ and all this follows. Difficult as it may be for some minds to grasp, the supernatural element is the main part of our message and it is through supernatural power that we expect lives to be redeemed and the abundant life made real among the people of the Orient.

GEO. W. SPARLING.

DANGEROUS DAGGERS.

WALLACE CRAWFORD, M.D., D.P.H.

In these days of wars and rumors of wars, our attention is forcibly drawn to the many kinds of weapons which one sees on the streets, at city gates, and at the entrances of military headquarters. Possibly the commonest of these is the rifle and bayonet. One generally pays due regard to and has wholesome respect for any soldier who may present his bayoneted rifle and challenge one as he walks along the street. I am told that three inches of any bayonet in the body is quite sufficient to cause a severe casualty if not death. I do not know as I have never tried it, and it is a significant fact that there were remarkably few bayonet wounds seen in the local hospitals after the recent fighting in and near Chengtu. This may be significant, as I have no doubt that soldiers, well trained to use bayonets,

have just as much respect for them as civilians who know much less about their danger.

Then the huge knives which may be pointed at one on some intersections of the street, or at the entrance to some dugout, or barricade, are a bit disconcerting, especially when their points have been well sharpened and the edge keen, for significant use. Once again we have a wholesome respect for, and walk warily of such dangerous weapons.

Now these are dangerous daggers which one can easily see and easily avoid. Because, we can see them, and because we have seen the effects of their usage, we have some respect for them, and keep free of them. What about a group of dangerous daggers, which, though we may not see them, are ever present and are just as dangerous to citizens as any soldier's bayonet or beheading sword?

In the insect world there are just as many, yea, many more dangerous daggers than there are in the world of men and things. There are blunt daggers, sharp daggers, pointed daggers, and crooked daggers, and they are all dangerous to men and animals. Let us look at some of these and the havoc which they can and do play upon man, especially.

I don't suppose any of us ever think of the fly as having a dangerous dagger. Most flies, and the one with which we are most concerned have very blunt daggers. There are flies which have very sharp and piercing daggers, but these are not as dangerous to man as those which have blunt, dangerous daggers. Here follows the indictment against the common house fly.

One of the filthiest living things. Carrier of over thirty different diseases. Contributes to the death of over a million people in China annually.

Is held responsible for over eighty-five percent of the cases of typhoid fever in our cities, and ninety-five percent of the cases in rural areas.

In one season one fly may be the progenitor of 5,598,720,000,000 other flies. All portions of the fly's body are covered with hairs which may carry disease organisms. Every phase of the existence of the fly is disgustingly dirty.

To soften its food, it vomits upon it through its dangerous dagger, leaving an excess of the dangerous organisms which it carries upon the food not consumed.

At one feeding a fly will eat half its weight in food, will gorge itself, and when more desirable food is found, will vomit the stomach contents, and in less than two minutes will be full of the new, more desirable food. The dangerous fly will travel thirty miles for food.

Need we say more to show the danger of this blunt daggered enemy of mankind? What is our decision? Let us,

1 KILL THAT FLY. GIVE HIM NO QUARTER. DO IT EARLY IN THE SPRING.

2 Leave no foods uncovered, or exposed where the fly might light upon them.

3 Leave no refuse, garbage, or dirty corners in which the fly can live and breed.

Result: eliminate this dangerous dagger.

One of the sharp dagger kind of insects which we might cite is the mosquito. This dangerous dagger appears in many forms and carries a variety of diseases, the commonest which we know being malaria. She also carries yellow fever, and other forms of fever pathogenic to man.

THE HIGHEST MORTALITY RATE OF ANY INSECT.

What is the indictment against this dangerous dagger? "The female of the species is the deadlier of the pack" The male mosquito is a vegetarian, but not so the female, which is the sinner in the dangerous dagger presentation.

We do not know how many mosquitoes may be born from one in a season, but they are legion.

With her dangerous dagger, she bites into and through the skin until she arrives at the blood supply, when she injects a small amount of poison, which is the cause of the itching and swelling, and with which it dilutes the blood, making it the more easy to draw into its body through the dangerous dagger.

The mosquito may inject pathogenic organisms directly into the blood stream.

The "Anopheles" is the name of the mosquito which scatters malaria.

AND SHE WAS THE CAUSE OF THE DOWNFALL OF GREECE

You may distinguish her from the commoner kinds by the way she stands on the wall, at right angles to it, not parallel. The destruction of the mosquito is a more formidable problem here in West China than the destruction of the fly, inasmuch as there are so many rice fields and water reservoirs in the country. However, if we could dry up all the stagnant ponds, we would lessen the amount of mosquito breeding by a great deal.

Then we can think of the flea, and he rides free of charge on the rat, from which he gets such terrible plagues as bubonic plague.

Or the bedbug, which can carry and cause relapsing fever, tularemia, or trypanosomiasis, the foulest smelling of all insects.

Or the body louse which through his dangerous dagger, can cause typhus fever, trench fever, relapsing fever, etc.

Perhaps these will be enough dangerous daggers at this time but there are many more which we might mention. Possibly the information that there are from two hundred thousand to one million different kinds of insects, but we hope that the majority of them are harmless to man. There are six thousand kinds of ants alone, but only four of these kinds are known to be harmful to man, the tiny red ant, the small black ant, and the carpenter ant.

We hope that this little introduction into the realm of dangerous daggers, will cause us to have a more wholesome respect for the possessors of these weapons, so harmful to man, and give us an impetus to use our powers to rid our community of the insects which are much a menace to humanity.

1932 KIATING WOMAN'S WORK REPORT.

If you have something special to give or make known, you will advertise—and that is what we have tried to do in our work for women here in Kiating. Few women know the days of the week and fewer still know the time of our meetings, and some do not even know that there is a Fuh Yin Tang (Gospel Hall). At first, we would only invite the women within a small area around the church, but gradually we kept going farther away and now we try to cover as much of our whole district as we can, for we have found out that women will come from quite a distance if they are so inclined. Some have even come in rickshaws to our meetings. We have two meetings during the week, one on Tuesday in our Lao Gwan Di Miao district and one on Friday at the church.

Only a few women will come to the church after having been invited only once, some will come after having been invited two or more times, and there are others who will never enter our churches, but the work from house to house gives even some of these an opportunity to hear the Gospel. After you have spoken to a woman two or three times she begins to really believe you are sincere in what you tell her and that you want her to come, and sometimes mere curiosity will get the better of her and she will make an effort to come and see what it is all about. After having come to the church once it is easier for her to come again.

At some of our meetings we have had the feeling that we had too many women present, if that is possible. When you have one or two hundred women present at a meeting—and at one of our meetings last spring there were over three hundred women—you can imagine the number of children these mothers bring along with them. One should have something special for the children in some other part of the compound, but we have had neither the place nor the personnel available. Perhaps when the new church is completed this will be made possible.

We serve tea and there is much talking and visiting before each meeting. After the meeting we ask those who are not in a hurry to stay and visit with us, and I feel that this is the most important part of the work as we meet in groups and speak to the women personally. The Chinese workers have done splendidly in keeping order. A group of our church women have been splendid in helping—inviting the women, pouring tea, and taking part in the meetings both in prayer and testimony. We have tried to have some special music or singing at all meetings.

Prayer is essential and it is a waste of energy to try to do any mission work trusting in one's own ability or personality, but prayer and hard work change things. The satisfactions and compensations are greater in doing the hard things, in spite of many unpleasantnesses one meets up with along the way.

We have a street children's class, or rather a street children's church, started several years ago by Rev. F. J. Bradshaw, and we still carry on. The attendance runs from seventy to over one hundred each Sunday morning. With the help of three of our school girls we have been able to see a large improvement in many ways. The singing has been improving and it is a pleasure to hear the children sing. Mrs. Mung, our evangelistic worker, has two other meetings a week for these same children, so they are not neglected. A meeting for children in our Lao Gwan Di Miao district was started in the fall, and at the first meeting we had sixty children.

On Sunday, May 15th, there was the noise of firecrackers on the church compound—a real Chinese way of reporting that something special was going on at the Fuh Yin Tang. Nine women and girls and one man had been baptized. Two of the girls, one about eighteen and the other perhaps eleven, are third generation Christians and grand-daughters of one of our grand old evangelists who died two or three years ago at the age of eighty-three; three, one woman and two girls, had been coming to our meetings for two years, or more, and had also attended the night school held last spring by our woman workers; another is the sister of Mr. Liu Bin Kwen, the proctor of the Baptist Dormitory in the Union Middle School in Chengtu; another is the daughter of an evangelist and was then a teacher in our school; and there was a Mrs. Liu and her daughter and son. There was much rejoicing among her Christian friends over Mrs. Liu's coming. Her husband is a deacon in the church and has been a Christian for the last twenty years, but she has been strongly opposed to Christianity. We were a happy group that crossed the river that Sunday morning to witness the baptism of these people. These ten were all accepted for baptism on their confession of faith without the usual week or two of special preparation.

In November we had another bright spot in our work here when, for over a week Uncle Harry (Dr. H. J. Openshaw) and Rev. Fu Gin Beh, the Secretary of Evangelism for the Convention, were here for special meetings. There were classes and some cottage prayer meetings in the day time—and need I tell you that the evening meetings were crowded and some had to be turned away? The Cross was lifted up and every day we felt the power of God and the response of the people. The final Sunday evening closed with many, both men and women, standing up and testifying for their Saviour, and we closed the series of meetings with a prayer and benediction by Uncle Harry. Thirteen women gave their names as inquirers during the week.

During the year our Chinese woman evangelistic workers have made five trips to the outstations, one of which is two days travel away from here. They always return from the outstation trips full of enthusiasm. We had planned one trip for November but the war interfered. One colporteur woman works at Hungya and one at Kienwei.

Since the evangelistic meetings in November war has interfered with our work.

One of our good Kiating missionaries once said, as we saw a beautiful flowered cross carried at one of our Christian funerals, "The cross of Jesus was not like that, it was an ugly

cross." I have often thought of that since and know that it is true—it was an ugly cross, but Jesus changed that cross. His willingness to go the way of that cross, His great sacrifice on that cross, His final triumph over that cross, changed that ugly cross so that it has wonderful power. "And I, if I be lifted up from the earth, will draw all men unto Me."

MRS. L. A. LOVEGREN.

FROM HOUSE TO HOUSE.

I shall report some of the things of interest which I have met with in the work among women. In our work from house to house we have made it a rule to not give tracts to men, as we feel that the Chinese women would not have respect for us in this work if we did.

One day in our Lao Gwan Di Miao district as I was speaking to the women, giving out tracts, and inviting them to our meetings, an army major came walking down the street with his bodyguard, his private rickshaw behind him. He was walking as he had just met some of his friends. He saw me on the side of the street giving out tracts and stepped to the side of the walk and asked me for a tract. As I always do, I said, "I am out speaking to women and inviting them to our meeting at the Gospel Hall, I only give to women." He said again, "Give me a tract", and I replied, "It is not proper." He was then cross and in a rather unpleasant voice repeated my words, "Not proper." He then pointed to one of his bodyguards and said, "You go and get one." His bodyguards came to me with his gun in his hand and I turned a tract over to him. It was a good tract and I hope that it did the major some good. I had never expected to be held up with a gun for a Christian tract!

In this work I have met many of the women who came to our church when they were younger and have drifted away for one reason or another. A few are coming regularly to our

meetings now. When nearing the temples where I know there are Buddhist nuns I often step into the temple to rest. These nuns have been especially nice to me and a few have come to our meetings. I have had many conversations about the Gospel with one nun, who, lately because of hard times has been sewing in the homes for her support. I had known her for about a year before she told me that she had studied for two years in our school. She said that if only the missionary lady had stayed two years longer she would not have become a nun. I said to her, "She told you of Jesus but you were not following Him, you, I fear, were following the missionary." I hope that some day soon this woman will take off her nun robes and become a real Christian woman. So often these women will say, "This is the only thing we have learned to do for our living."

One of the women living right near our church, and a woman whom the Chinese workers and myself had spoken to many times, always said, "I cannot come. I must take care of the home. Who will care for the home if I go?" During the days of war here she one day stepped across the street and was speaking to her neighbor when she and many others were struck by fragments of an aerial torpedo. Both her feet were shattered and she was taken to the hospital on a door by her son, where both of her feet were amputated by our foreign doctor. The doctor begged her to stay in the hospital that night, but both she and her son answered, "No, it is impossible; she must go back and care for the home." She died that night. Too many answer just as this woman did—always putting secondary things first.

It is surprising how many of the Chinese homes are open to the street and the women right out on the doorsteps, or on the walks, working. Some even work right out on the streets in front of their homes. Some of the older wealthy women, too, spend their time sitting around visiting in certain teashops. If the front door is open and one sees women inside one does not hesitate to step inside and speak to them, but too often one speaks to wealthy women and their friends over a gambling table. Few of the Chinese women read well, or have a love for reading, so unless they enjoy knitting (which many now do) the wealthy women spend much of their time gambling.

Some streets of homes have high brick walls and very few have gatemen, so these places are more difficult to enter. The hundred and fifty students in our grade school help to open many doors which might otherwise be hard to enter. One week I had decided that I would go down a new street perhaps a half mile

away from our church, but as I neared the street I realized that most of the homes on this street were closed and it looked as though I should not meet many women on that street that day. I have never felt like knocking on a Chinese door when I was out doing this work—that is, unless I know the family—but as I passed one of the homes a little boy from our school came up to me and said, “There are people in this house. Why don’t you speak to them.” I said, “Do you know them, and can you introduce me?” That little boy took me into all the closed homes on that street and in all of them I was treated most graciously. His home was the last one at the end of the street. Some of the women from this street now come to our meetings. At times on my way home I have stepped out of a rickshaw to speak to women, when I have seen those whom I have been trying to meet bidding their guests good-bye. Members of one family that I met in this casual way have been coming to our meetings, and I now feel at home with the women of that house.

A Chinese city is like a great puzzle. There are so many twists and turns in a Chinese street, many narrow alleyways, and sometimes one must go through a store or shop to get into a narrow street or a compound. Each week one finds some new places, and many more women to try to reach with the Gospel message. God will help us if we truly believe that what we have is worth giving. We must try to convince them that what we have is something that they need and want.

“I am redeemed, but not with silver,
I am bought, but not with gold,
Bought with a price—the blood of Jesus,
Precious price of love untold.”

L. A. LOVEGREN.

NOTICE

For SALE or RENT

Bungalow at Bei Lu Din

Ample room. Good location. Price reasonable and terms of payment to suit purchaser. Further particulars on request.

E. N. MEUSER, CHENG TU

ACCESSIONS OF THE WEST CHINA UNION
UNIVERSITY MUSEUM.

D. C. GRAHAM, PH.D.

The following gifts have been received by the West China Union University museum between October first and December thirty-first, 1932.

1. Nineteen stag and elkhorn neolithic implements from Peabody Museum, Harvard University. They include punches, and handles for stone axes, adzes, and chisels. They are from the ancient lake dwellings of Switzerland, and date between eight thousand and two thousand B. C.

2. One hundred and forty American Indian artifacts from the Smithsonian Institution, a gift of the U. S. National Museum. They include bits of ancient pottery, Alaskan spearheads, arrow points, and ornaments made of ivory; stone hand hammers, axes, and chisels, bone awls and punches, and flint scrapers, knives, spear points, and arrow points. Some of these show admirable workmanship.

3. A gift of Ming Dynasty pottery from Dr. R. L. Canright, made through Mrs. Spencer Lewis. There are ten jars, vases, etc.

4. Four rubbings of ancient Chinese tile presented by the Provincial Library of Shantung through Acting-Pres. S. H. Fang.

5. Fragments of Chinese pottery, probably Ming Dynasty or earlier, presented by Dr. Leslie Kilborn.

6. Two rare Chinese coins, dated about 600 A. D., and a jade thumb ring which was given to his grandfather by the emperor Dao Kuang, presented by Mr. Chao.

7. Several fragments of Han Dynasty tomb pottery, presented by Rev. Dryden Phelps, Ph.D.

8. A Lolo priest's hat, worn during religious ceremonies, and two Lolo stone pipes, presented by Dr. Leslie Kilborn.

9. Three Han Dynasty bricks decorated by typical Chinese Han Dynasty patterns, from Rev. Thomas Torrance, F.R.G.S.

In addition to these, several important gifts have been promised to the museum.

GOD IS LIGHT AND IN HIM IS NO DARKNESS AT
ALL.*

The most important department in this University should be that of Religion for it deals with the reform of the human will and, together with Philosophy and Fine Arts, trains the human soul to recognize the absolute values. The least important should be the departments of Medicine and the other applied sciences for their main function is the artificial preservation of the human mechanism, a function only of value where such preservation can help mankind in its search after the absolute values.

And yet in the world today the applied sciences take first place, and as a consequence civilization is tottering, its balance lost. With the shallow guidance that has come from all too many unbalanced would-be leaders, youth in China has learnt to scoff at the spiritual heritage contained in the religion of their people. Where education has only touched one-tenth of the people, it is natural that popular religion should need to be largely symbolic. That religion as far as it goes does and has satisfied the longing of men's hearts. To see only the symbols and not to recognise the profound truth which underlies them, and so to dismiss them as mere superstition shows an utter lack of the true scientific spirit. Christ came not to destroy but to fulfil, that is to say to fill fuller. While the New Testament fits naturally on to the Old Testament it is also the completion of all the religions of the world for it adds power and hope to their idealism. China needs not less science but more of the scientific spirit before it can build the needed bridge between the old and the new.

I am soon going down to Shanghai to work for six months in the Lester Institute of Medical Research, and as then I may be going, after an eight years absence, on furlough to England, I want my words tonight to pass on to you something of what I may have failed to say during my years here. We foreigners

*Sermon preached at the Union University service by Dr. H. G. Anderson. Jan. 1st 1933

long to share with you in your tremendous task of building a new China, and there are none of us who do not feel grateful for the tremendous testing of our faith in God and man which this time of struggle has given us. Quite naturally therefore I have chosen to speak tonight of the God who has become for me in China more real and precious than in my past more limited experience of Him.

Science, despite what some men claim, is incomplete, very young, and very rapidly changing. To be intoxicated by the thrill of what it has already accomplished is the mark of a conservative mind, for the real thrill of science can only come to those who are willing to pay the price of themselves becoming scientists. And to be a scientist not only requires sacrifice, but a real faith in the unity and essential goodness of the universe, a faith that God is light and in Him is no darkness at all. A scientist is essentially a man trained to recognise light, a man who is seeking to learn how to separate reality from the things which present themselves to his senses. Dishonest or lazy research for example will inevitably be shamefully exposed as his fellow-scientists subject his results to further experiment and thought.

SEARCH INTO MYSTERY

For the past three years I have been devoting all my spare time to research on the problem of tuberculosis. Again and again I have had to reject the results of months of hard work, because my own bias and incomplete knowledge and mental weakness have falsified my findings. In fact I suppose my main accomplishment so far has been to cast doubt on at least half the assumptions with which I started out. I am slowly learning to recognise the tremendous mystery which surrounds even the more limited aspects of scientific research. A great medical scientist has recently said that no one man can live long enough himself to establish one single fact. Men know now that Darwin died with his work incomplete. Einstein, the greatest mathematician of our day, will surely die in the same state. What chance have I of saying "It is finished" when my turn comes to die? If I did not have some faith that God uses little men as He uses His geniuses, if science was not part of my groping religion, I would in despair join the great army of the parasites who are content merely to profit by other men's labours. I would no longer have the right to call myself a son

of God. For as men can be parasites economically and in all the other relationships of life so can they be in that part of our relationship with God which we call science.

FAITH, A COMMON REQUISITE

Life for the scientist holds no absolute certainties. From what basis then can he start in his search for truth? It is in its fundamental method that science comes closest to religion, for the bases of scientific and religious methods are the same. Faith, steadfast faith, in the three principles I want to describe tonight is common to them both. Faith that certainties can come out of uncertainties; faith that the search is worth while.

REPENTANCE

I think St. John describes the first principle in the words "If we say we have no sin we deceive ourselves and the truth is not in us"; and as he explains later sin is lawlessness, or as we might say sin is an unwillingness to accept the laws of the universe in which we find ourselves.

As in religion so in science no man can begin to be a true scientist who has not the humility and courage and honesty to see his own limitations and where necessary to confess them to men. A scientist who does not know his own imperfections is like a man in a dream who dreams he is marching forward unconscious that his legs are motionless in bed. The sins of the would-be searcher in physical science or in religion are much the same. If such sins be persisted in wilfully the scientific spirit dies in a man just as his soul dies in him when he denies that he is weak and evil and selfish. "Men love darkness more than light because their deeds are evil." "Where a man's treasure is there will his heart be also."

EXPERIENCED JUDGMENT

The second principle which enables a man to make use of the uncertainties of life is one which springs out of the practise of the first. As we learn the tremendous importance of genuine repentance our self-knowledge helps us to recognize more clearly the real limitations of our fellow-men and it therefore becomes much more easy to understand and sympathise with

them. Looking at their work it becomes more easy to select from it fruitful hypotheses, and following these hypotheses to discover the great gaps in human knowledge which remain to be investigated. Slowly this deepening experience builds up in us an increasing good judgement which enormously hastens the process of separating possibilities from probabilities. The relative accuracy of any scientific observations can only be provisionally accepted from the results of at least one thousand experiments of any given type! If in a life-time we would accomplish anything at all we must learn instinctively to recognise what are the worth-while lines of investigation for us.

In Christianity we are on safer ground than in physical science, for not only do more than a third of the people of the world belong to the so-called Christian nations, but the records of Christianity go back nearly two thousand years. Of course much of the evidence is against Christianity, but we need to develop a healthy distrust of the average modern critic of Christianity who bases his criticisms on a few encyclopaedia articles, a casual glimpse or two at the Bible, and the failings of a few Christians known to him personally. Much as I respect the sincerity of some who have been leaders in the Anti-Christian Movement, their propaganda as a whole would not bear serious scientific investigation, so full is it of mis-statement and, what is almost more important, omissions.

INSPIRATION

The third principle grows out of the other two. The history of science records another and more mysterious way to truth. To Pasteur, to Kepler, to pure scientists as to laboratory workers, knowledge of new truth has finally come by a kind of inward light, something quite super-rational. An experience familiar enough in the history of religion and known as inspiration. Men have been willing to accept knowledge which has come in this way, because of the authority which these men have won for themselves by their scientific spirit and attainments. Jesus could claim to be Son of God because men acknowledged that "He spake with authority and not as other men." Inspiration comes to us all in some small degree and sufficient for our immediate needs, but we need to beware of the quacks and false prophets and the spirit of over-credulity in ourselves where past records carry no conviction of adequate preparation to receive inspiration.

As in science so is religion the path lies through repentance, then experienced good judgement, and finally inspiration, to a certainty which has been won from the uncertainties of life by great effort. But is such effort worth while? Whether fully or incompletely, we live; is not that enough?

RESPONSIBILITY FOR OTHERS

A young officer who had led a wild life once said to a friend of mine "Well, at any rate, I am ready to bear the consequences of my own sins myself". My friend replied "Don't you realise that is precisely what you cannot do!" All men sooner or later have to eat bitterness for their own sins, but their sufferings are small compared with the harm they do to their parents and relatives and friends and many innocent folk they may know nothing of. Can you think of one evil deed you have done for which others have not had to suffer; and of course the same thing is true for the good deeds which you have consciously failed to do. Those who have caused all the trouble in this province today are men careless of the harm their selfishness is doing to others.

But the converse is true. To follow the light brings blessedness to other men. "See how these Christians love one another!" is what the anti-Christians said about the Church nineteen hundred years ago. That is of necessity true today to any Christian community or even of every partly Christianized community just in so far as it is really Christian. When we walk in the light we have fellowship one with another. Is there any more fundamental need in the modern world? It is a most striking fact that the overwhelming majority of international organisations today have a scientific or religious motive.

This letter of St. John was written to a group of intellectuals. These Gnostics had so glorified mere intellectualism that their only way of defending their attitude to themselves and others was to deny the existence of sin. In this new day may all of us have the courage to be true scientists and true disciples of Jesus. For God is light and in Him is no darkness at all.

MEDICAL AND DENTAL GRADUATES
WEST CHINA UNION UNIVERSITY.

Readers of the News may be interested in a recently prepared statement regarding the present location and work of the physicians and dentists who are graduates of the West China Union University

	<i>Medical</i>	<i>Dental</i>
On staffs of mission hospitals:		
Szechwan, outside of Chengtu	16	1
Yunnan	2	
Kweichow	2	
On University staff, Chengtu	5	3
On mission hospital staffs, but not on University staff Chengtu	5	1
On staffs of municipal hospitals:		
Szechwan	2	
Nanking		1
In private practice:		
Chengtu	5	1
Elsewhere in Szechwan	4	1
Other provinces (Shantung)		2
In military service, Szechwan armies	2	
On staff of Peiping Union Medical College	1	3
Postgraduate work		
West China Union University	2 (+ 3)*	
Peiping Union Medical College	1	1
England	1	
Canada	1	
Deceased	4	
Totals (up to 1932)	53	14
	} 67	

*These three men, while registered for postgraduate work, are also on the staff of the hospital in which they work.

L.G.K.

THE FLU.

There was a little germ called Flu,
That made you ache all through and through
He smote your nose and made you sneeze,
Then scraped your tubes and made you wheeze,
He gave you plenty aches and pains,
The sweat poured out like Autumn rains,
The shivers played around your back,
You thought your poor old head would crack.

The Doctor came, and thus he said,
“ At once, right now you go to bed:
Hot bottles at your feet you’ll place,
Cold towels on your head and face,
Drink fluids cold, or fluids hot,
And stay in bed: don’t leave the spot,
Until your fever stays at norm
At least three days: Keep good and warm”.

“This germ”, said he, “Is very sly,
He’s hard to find and very spry,
He hides in towel and spoon and cup,
Gets on your hands before you sup.
Don’t cough in any person’s face,
Don’t spit unless in proper place,
Don’t sneeze without a hanky near,
And you’ll not spread the Flu, my dear”.

CHENGTU NEWS.

Mr. and Mrs. Bowyer of the C.M.M. and Miss Cooper of the C.M.S. left Chengtu for furlough on January 25th.

Miss Jack and Dr. and Mrs. Hoffman arrived in Chengtu on January 10th. The Hoffmans made themselves immediately useful by helping to care for Dr. Anderson and Dr. Lenox.

Mr. and Mrs. Simkin and their two daughters, after a six weeks journey from Chungking, reached Chengtu on January fourteenth.

Dr. and Mrs. Mullett, Jack Mullett, Betty and Molly Dickinson, Isabel and Julia Brown, will leave for Canada early in March, traveling by way of Peking.

The University resumes classes after the holidays on February thirteenth.

Dr. Lenox has been seriously ill with a combination of pneumonia and typhus fever. We are delighted to report that he is now moving toward recovery.

Dr. Anderson was planning to be in Shanghai on February first to begin work in the Lester Institute on a six months research fellowship. As a very poor substitute for that honor he developed typhoid fever, and has been seriously ill. He, too, is now recovering.

On Wednesday, February 8th, there left for Canada Miss E. P. Sparling, Miss Lois Russell, Mrs. R. O. Jolliffe and Mary; Miss Hansing for the United States. With the same party went Rev. and Mrs. E. R. Stanway for Fowchow and Miss Munsell, and Miss Koether for Chungking.

For SALE or to RENT

At Mt. Omei, the Elson bungalow, good location with splendid view of the Gin Ding. Servants' quarters and separate teacher's residence.

Apply to :—

MRS. HOMER BROWN

Chengtu.

NOTES FROM TZELIUTSING.

For four days the ground was covered with snow and the dirty old city looked lovely with her pure white garment. The trees and shrubs in the public park all bowing gracefully in their white robes. It is said that something unusual occurred here, for men over forty years old had never before seen the ground covered with snow. Yesterday the sun came out and the snow left. It was nice to see the sun for he has only appeared a few times during the past fall.

I want to report that all the mission schools held their Christmas concerts and were real good, and appreciated by the relatives and friends of the pupils. The schools are all closed now for winter holidays and the church almost closed for lack of worshippers, as the pupils, who faithfully attend church during the school term, never consider going to church on holidays. Last Sunday on our way to church we met a lad and suggested that he accompany us to church, but he immediately replied, "The school is closed" and to his mind the church services ceased and he did not connect our school work with Sunday worship. This is surely a great weakness in our institutional work if it does not create a desire for worship which will continue in holidays and all through life. We would like to hear from other stations re their experience along this line?

Jan. 17th. the W.M.S. of the U.C.C. Mission entertained the whole missionary community to dinner, after which was held the community meeting and the election of officers for the ensuing year. Mrs. E. W. Edmonds, B. A. was elected chairman and Miss J. M. McIntosh, R. N., secretary.

The Canadian hospital is hoping to get rid of their military patients and close the hospital for two weeks commencing on Jan. 24th.

LUCHOW NEWS

The latter half of 1932 seemed more like a dream than anything else. I suppose we should have known that war was coming. A most disreputable tract, purporting to treat with Cholera, did warn us, amongst other things, that Szechwan, was the see a most fearful war, before this year ended. Perhaps it was this that caused excitement amongst the military for they started their trenches before the month of June had expired.

Now the war has gone, so far as Luchow is concerned, and yet one needs ever to hold some reserve, for even to this very day, some people still wonder whether things may not yet roll back on us again. Is it any wonder that the people are suspicious? The twenty fourth army just managed at the last minute to collect the last of the heavy emergency special tax for "PROTECTION", before actual fighting broke out in the city. Despite the fact that soldiers took so many things from the people, in order to strengthen their trenches, there was almost no looting and only one small fire was started, which fortunately did not spread. It is said that when some people throw stones at the dog, your safest place is as near the dog as possible, but that could not be said in our case here, where we were completely surrounded by the dogs! The shells thrown by the twenty fourth, it is said, seldom exploded, but that could not be said of the twenty-first, although the Boys' School did have one unexploded shell, carefully deposited on a table, after it had come through the roof and ceiling. How did they do it? Dr. Tompkins came all the way up the river from Chungking, when matters were almost at their worst—how did he do it?

Dr. Reichelt came down the river this far, but couldn't get farther down and thus we had him with us for weeks, to our great advantage.

We have much reason for gratitude, in that, with all the shells that fell on our church and dwelling compounds, that there was but one death and he was not one of our christians either. Our station doctor had the end torn off his dwelling, but so arranged it all, that he was not in the house at the time.

While the shell that tore away so much of the outside, seemed to do little more than to break all the glass of one window and most of that of a second window. Another shell came through the roof, floor and ceiling, turned everything wrong side to, so that both rooms looked as if a REAL wedding party had just taken their departure leaving everything yellow with

sulphur, still he says that nothing inside was really injured! Even his boy just happened to place himself behind the door at that opportune moment and was unhurt, so he says.

It is said that there are now some 1500 wounded here about the city.

Immediately after the entry of the twenty-first, they called a meeting to discuss building a bridge across the small river. The bridge is not yet built.

It is remarkable however, that both parties adhered strictly to arrangements at the time of the turn-over.

The city and district has just had one of the heaviest snow falls for many long years. Mr. Pocklington, of the C.I.M., is recovering from an attack of typhoid.

It makes one's heart sore to see the great increase of opium planted in at least some areas near the city this year.

At the close of the siege a few new faces made their appearance at the church, to indicate their gratitude for safe keeping during the war.

A.C.H.

NORTH SZECHWAN C.I.M. MISSIONARIES AND THE COMMUNIST INVASION.

NEWS OF SITUATION AS RECEIVED UP TO MONDAY
EVENING, JANUARY 30.

Miss Mitchell writes from Kwangyuan on the 23rd to say that the Kwangyuan Postmaster had a telephone message on the 22nd from the Pachow Postmaster saying that the Reds were then entering Pachow and that he was leaving. The Pachow Postmaster is an ex-evangelist of our church and a native of Kwangyuan. It is evident therefore that Pachow had not fallen before the 22nd.

Mr. Funnell writing on the 23rd from Paoning said. "It seems Pachow has not fallen. Troops have re-entered the city." The troops had been resisting the Reds on a high hill on the

road 120 li east of Pachow. Just before the 22nd they found that the Reds were outflanking them, and so withdrew. It is probable therefore that when the Postmaster found the troops withdrawing he concluded the Reds were entering the city. Pachow is low lying by a river. The troops were on the 23rd on a high hill 20 li on the Paoning road. The general was at En-yeng-ho, 70 li from Pachow, and it was intended to make a stand at En-yeng-ho.

There have been many rumours about disaffected troops joining the Reds, but it is to be remembered that for a month these Red troops were held 120 li from Pachow when the Szechwan troops had no time to be reinforced from the Chengtu plain.

The Pachow ladies did not leave till January 11th, 20 days after the Reds had begun their attack, and had been fighting 120 li from the city. They only left because of two urgent telegrams from the Consul. They waited until they could get coolies who had brought the goods of the soldiers, and so they left by chair with a number of their school girls and each with two boxes of clothes.

According to their report the Reds were estimated as 10,000 in number, but had been joined by brigands. They had come over the border from Shensi. Mr. More, of Hanchong, had written to Mr. Funnell that there are 30,000 Nanking troops in that city. 30,000 had gone against the Reds, and more Nanking troops were at Sian, and it was said that all were proceeding to Szechwan.

On the 23rd, Bishop Ku telegraphed from Paoning, "Pachow entered. Paoning in danger; foreigners should leave". Mr. Funnell had visited Tanishan the previous week to arrange for the Scotts to go on early furlough. He wrote on the 23rd to say that the English Secretary of the General had called to assure him that there was no need to go. Two days before he had advised the missionaries to prepare coolies for departure. The reason for the changed attitude was that so many more troops had arrived, and by arrangement with the other generals T'ien Song Iao was free to concentrate against the Reds.

Mrs. Funnell said in a letter of the 22nd how very nervous the Chinese were, particularly as the general's wife had left the city. Miss Gough has to go to Shanghai for an operation. Miss Oliver is accompanying her. On the 29th, Mr. Funnell telegraphed: "Ku, Gough, Oliver, Mrs. Jackson left Paoning yesterday Pachow ladies Monday for Shunking". There is evidently no panic, as there are still in Paoning, in addition to Mr. Funnell, Mr. Jackson, the two doctors, Mrs. Funnell, Miss

Paige and Victor, and also Miss Wilson at the hospital. They have also got the hospital car, in case of emergency, and have reduced their numbers so as to be able to move more easily. Neither the Kwangyuan, Sintientsi or Futsuenyi ladies have yet found it necessary to leave.

While the menace is a very real one, and there is always danger of an unexpected outbreak, at present the trouble centres in a small, well-armed band of Reds driven across the border and trying to find food. Fear and rumour have greatly magnified a situation bad in itself.

CHUNGKING NEWS

A very delightful Christmas entertainment was given on Wednesday, December 21st, by the pupils of the Canadian School. The Concert opened with a selection from the percussion band. Christmas, with Santa Claus, was well acted by the children. The children of the community were given a party dinner at Mrs. Rackham's home while Mrs. Veals entertained the parents and friends at dinner.

Mr. and Mrs. Plewman and family left Chungking for Chengtu via Hochow. They are complimented by all here on making Chengtu in time for Christmas.

Early in January Messrs. G. P. More and J. G. Fee from Hanchong, Shensi, passed through Chungking on their way to Shanghai where Mr. Fee is to have medical attention. Ordinarily they would have gone out via Hankow, but that route was closed owing to activities on the part of Reds.

Attending Conference of the Methodist Episcopal Mission at Suining are the Revd. W. A. McCurdy, Mrs. Dudley and the Misses Jones, Haigh and Wells.

Dr. Parry is spending a week or two at Luchow.

Miss Florence Fee from Fowchow spent two weeks in Chungking. While there she received dental attention.

The members of the Canadian Mission were entertained by Mrs. Jones at the Agency for dinner on Christmas Eve. Santa Claus was in attendance causing much merriment with joke gifts.

Mr. and Mrs. Duncan and children from Batang reached Chungking en route to England in time for Christmas. With their departure the work of the Foreign Christian Tibetan Mission closes in Batang.

Messrs Burdsall, Moore and Young of the Harvard Mountaineering expedition spent Christmas in town.

Mr. Howard Veals made an excursion to Fowchow early in January. While there he and Mr. Morgan took a tract distribution trip among the neighbouring towns.

Mr. Albertson reached Chungking early in January on his return from furlough in Canada. Among other baggage Mr. Albertson had some crated chickens for Mr. Dickinson. On arrival here the chickens were afforded some sympathy, they having entertained themselves in their cramped quarters by plucking out each others' feathers.

Mr. and Mrs Howard Batstone have been designated to Kiangtsing. Miss Whitlow will accompany them there, leaving Chungking early in February.

Mr. Cecil Smith is expected to return from his long visit to the coast. Two newly arrived German ladies for Kueichow province, the Misses Smikalla and Riger are expected to come with him.

Miss Spengler and Countess Lüttichau have left on furlough.

Miss Eleanor Graham of Fowchow was a January visitor in town for dental and medical attention.

Dr. Lawrence and his mother visited in Chungking en route from England to Mienchuh where they will be with Dr. Lechler of the C.M.S.

The Misses Coon and Coutts spent a few days in Fowchow in January and returned full of praise for the beautiful new Church and the fine spirit of progress there.

Mr. and Mrs. Stockley of the British Consulate entertained the children of the Community at a delightful Christmas party.

M.J.C.

OWNER WANTED

At Mt. Omei last summer a lady's navy blue silk coatee with five ball buttons was left on the upper tennis court and has now been sent to the Editor's office until the owner can be found.

Will the owner please communicate with the Editor of the News when the above article will be returned.

DEATH

We much regret to hear from England of the death of the little son of the Revd. H. A. Maxwell, aged one year. John was born at the beginning of 1932 just before Mr. and Mrs. Maxwell left for furlough in England.

On behalf of all our readers we extend deepest sympathy to Mr. and Mrs. Maxwell in their bereavement. We hope they will be able to return to Szechwan next autumn and shall be pleased to welcome them back to the field.

WEST CHINA UNION UNIVERSITY

CHENG TU BOOK CLUB.

The accessions to the Book Club for December and January are as follows:—

As It Looks to Young China	A Group of Christian Chinese
The Best Short Stories of 1932	E. J. O'Brien, Ed.
The Cradle Ship	E. Howes
Dreams and Delights	L. Adams Beck
Grace in the New Testament	James Moffatt
A Liberal Education in a Modern World	R. C. Wallace
Mutiny on the Bounty	C. Nordhoff and James Nor- man Hall
Night Flight	A. De St-Exupéry
Procession of the Gods	G. G. Atkins
Red Pottage	M. Cholmondeley
Saint Saturnin	J. Schlumberger
Simon the Coldheart	G. Hever

The Yellow Poppy	D. K. Broster
Black Mischief	Evelyn Waugh
The Fortress	Hugh Walpole
Hindoo Holiday	J. R. Ackerley
Faraway	J. B. Priestly
Without My Cloak	Kate O'Brien
Boomerang	Helen Simpson
Call Home the Heart	Fielding Burke
The Public School Murder	R. C. Woodthorpe
Down The Garden Path	Beverly Nichols
Golden Horn	Yeats-Brown
The Harbour Master	William McFee
Morgan's Yard	Richard Pryce
Murder in Paris	Alice Campbell
Flowering Wilderness	John Galsworthy
The Romantic Adventures of Mr. Darby	Martin Armstrong
Adams Breed	Radclyffe Hall
Inheritance	Phyllis Bentley
Blackcock's Feathers	Maurice Walsh
The Young Mr. Meigs	Elizabeth Corbett
Evensong	Beverley Nichols
The Master Spy	J. D. Strange
Secret Sentence	Vicki Baum
Soul's Dark Cottage	Richard King
The Sheltered Life	Ellen Glasgow
Royal Flush	Margaret Irwin
The Rueful Mating	G. B. Stern
Concealed Turning	Rosemary Rees.

The secretary of the Book Club would like to remind non members that membership from March first to September first may be achieved for five dollars. This will give you access to the summer libraries at Omei, Behludin or Kwanhsien. About twenty of the new books left Canada early in December and should add to the attractiveness of our offer.

Chengt'u, Sze.

23 January, 1933.

Dear Dr. Openshaw ;

As you are secretary to the West China Missions Advisory Board I am sending you a copy of the annual financial statement for the W.C.M. News. Also an extra copy for you to send to the Editor of the "News" if you so wish.

As you will see, the "News" is still financially sound, and in addition to the Capital sum of \$698.61 we carry forward balances amounting to \$539.62. But included in this latter sum are subscriptions paid in advance amounting to \$172.00 so that the real balance is only about \$367.00. The paper would not have been in such a good position but for the fact that I was able to transfer money from our account in Shanghai at a gain in exchange of nearly \$150.00.

Through the co-operation of the Editor in keeping down the number of pages in the paper the actual cost for 1932 was \$1083.27 as against \$1160.70 in 1931. To meet this for 1933 we have a subscription list equal to about \$782.00 (if the whole of it could be collected within the year) less about \$172.00 already paid or \$610.00. Add debts \$164.00, advertisements \$160.00, interest \$50.00. In all a total of \$984.00 (if all can be collected). This means that it will likely be necessary to use up at least \$100.00 of our balance. That will be all right for this year, but we cannot continue to do that indefinitely, and perhaps it would be as well if you could bring the matter to the attention of the Advisory Board at its next meeting and discuss whether it would be advisable to advance the rate in 1934 for local subscriptions from \$1.50 to \$2.00. This would provide about an extra \$100.00. During the past year the foreign rate was advanced from \$2.00 to \$2.50 on account of the increase of postage rates. The new Business Manager has not yet taken over charge but will soon do so I expect, and she should of course be consulted on this matter.

Yours sincerely,

(Signed) GEORGE M. FRANK.

WEST CHINA MISSIONARY NEWS
STATEMENT OF ACCOUNT

Business Manager, West China Missionary News, in account with
West China Missions Advisory Board. George M. Franck.

1932	1932		
Office Help	22.00	Balance in Bank	490.50
Postage	257.47	Cash in hands	76.07
Stationery	31.50	Capital a/c	652.91
Printing	772.30	Advertisements	161.00
Capital a/c	698.61	Sale of back numbers	2.20
Balance in Bank	81.40	Subscriptions	732.28
Balance with		Interest	52.42
C.M.M. Press	342.20	Gain on Exchange	154.06
Cash in hands	116.02		
	\$2321.50		\$2321.50

Audited and found correct.

(Signed) T. Torrance.

23 Jan. 1933.

CODE ADDRESS
BEAMAN'S SHANGHAI
MISSIONS CODE USED

PHONE 3554

BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

Dear Friend,

This will inform you that the number on my house has been changed from 338 to 382. I have not changed my location and am still at the corner of Rue Chapsal and Joffre. If you will kindly pass this notice on to others with the information also that my place is still going on as usual and that all who wish to come and stay with me while in Shanghai are received gladly I will appreciate it very much.

W. F. BEAMAN
PROP.

382 AVENUE JOFFRE
COR. RUE CHAPSAL
SHANGHAI

Barry & Bodwell, Ltd.

*(Incorporated under the China Companies
Order in Council)*

DIRECTORS : B. M. BARRY, T. G. WEALL.

Insurance

On Personal Effects, Furniture, etc. Bungalows,
Residences, etc.,

Please send to us or our Sub-agent, Mr. Gordon
R. Jones, Business Agency, Canadian Mission,
Chungking.

Go Empress !

If you are travelling by C.P.R. we shall be glad to
book your passage.

Machinery Department

We are glad to announce that Mr. Nye Shen, a
graduate of Cornell University, is in charge
of this Department and will be glad to attend
to any enquiry relating to Machinery.