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Missions have personality. They inherit it from the churches from which they come; they develop it in the lands to which they go.

Thinking of one function of that complex thing, personality, namely, the setting of value upon the various experiences and activities of life, what can we say of the Canadian Mission? What emphasis does it put upon the different forms of Christian activity?

Without doubt, in the minds of all, the central place is held by evangelism. This, of course, is not meant simply in a departmental or professional sense. We believe in the "priesthood of all believers", and all are evangelists in their own particular way. But in a professional sense, it is probable that there is greater satisfaction in the hearts of all our Missionaries over evidences of evangelical power on the part of our Chinese fellow-workers than over any other. The reason is not far to seek. Our fathers were in many cases lonely settlers in a new country, and were grateful beyond words for the ministrations of the "saddle-back" preachers, men who were afire with the love of Christ. Such men braved the hardships of pioneer life with joy in their hearts, and with a warm interest in the eternal welfare of each individual in their extensive parishes. No erstwhile Canadian Methodist can think lightly of the work of evangelism.

But in Canada, evangelism led directly to education. As a result of the new life, the holy optimism, the joy of the Lord, the natural development was a desire to study. The restricted lives of people who lived in the woods gave them a keen appetite for learning. Their religion and their circumstances alike called for a forward-looking attitude toward life. They assumed that there were solutions for their problems, and that these were to be come upon by study. So it came about that the Methodist Church of Canada built colleges and schools from the Atlantic to the Pacific. Victoria University which has just celebrated its one hundredth anniversary was the first institution, not under the Crown or the Established Church, to receive a Royal Charter. It was a proud day last year when the Governor-General of Canada spoke at the anniversary celebrations. It was such a day as our itinerant preachers would have rejoiced to see.

Conditions of pioneer life give a high place to the profession of medicine. Doubtless in other lands, the family

doctor is regarded with affection, but in Canada, with its sparse population, the doctor's place is nearly central in many homes. Thousands and thousands of good men have made "doctor" a word which carries warmth, a word which signifies at once efficiency and friendliness.

With such a background, it is no wonder that in the Canadian Mission in West China evangelism, education and medicine have gone hand in hand. Who would belittle the preaching of the Gospel? It was God's saving power to our fathers. Who would minimize the work of teaching? In a sense, the Gospel was the warp, education the woof of Canadian life. Who would presume to face a suffering world with no provision in mind for their relief? Our medical profession has meant too much to us.

The Government and other agencies have been taking up work in Education and Medicine, a very welcome development in China. But till such time as the needs in these lines are met, it is probable that the Canadian Mission and the Chinese Church which it has under God begun in West China will continue this threefold policy, through preachers, teachers and doctors, by personal service and by publications from our press—a ministry to the soul, to the mind and to the body.

UNITY

If religion is in any sense a search for truth, it is evident that there should be no separation or divorcement between science and religion. As Ramakrishna said: "Knowledge leads to unity and ignorance to diversity." The modern world knows only one way of obtaining reliable knowledge and that is through experience. Science is, or should be, tested and organized experience. It should therefore furnish a basis for religious faith. It will not do to solve the problem of the relations of science and religion by saying that these two occupy different provinces of life.

From *The World's Need of Religious Unity*.

CHARLES ELLWOOD,
in *World Christianity*.

"RESURRECTION."

*Recent History of the Chinese Missionary Society
Work in the Lifan District.*

T. EDGAR PLEWMAN.

Three years ago Pastor Mao was working at Lifan, Evangelist Ren was located at Tzagulao, and a helper named Deng Wei Han was itinerating the native villages in the vicinity. We had a little church at Lifan, besides a school property, and other premises at Weikiu and Tzagulao. To-

day Pastor Mao and his wife are dead, Ren was killed by the Communists, Deng has been dropped, the Weikiu property destroyed by flood, and the Lifan and Tzagulao chapels burnt by the Reds. But God has raised up new workers for this desolate field and Mr. Gong Kia Rang is valiantly witnessing for his Lord at Bahshihlao, and Mr. Ren Chi Sheng has just been appointed to reopen work at Tzagulao.

To bring us to the present time a brief retrospect of the work of the Chinese Missionary Society is necessary. Rev. Jas. Neave and other early missionaries of the Canadian Mission for years advocated the extension of our work to the Tribes Country, but the Home Board felt that we had already accepted responsibility for an area amply large enough for all our possibilities of expansion. In fact a large area committed to the United Church of Canada in the south-east corner of the province (Pengshui) has never been visited by our workers and was relinquished to another Mission some years ago. When the possibility of our Chinese Church starting up a work of their own was mooted, the group interested in Tibetan evangelization suggested the Wu T'eng (五屯), and a deputation of Chinese and foreigners visited the section and reported favorably to the Chinese Conference. Some twenty years ago Pastor Mao was selected to start work in this area. He bought a street property in Lifan and used it for a street chapel. Itinerating to Tzagulao, he found a Chinese by the name of Ren Gwong Ting, who for years had been professing Christianity as a result of reading a copy of the New Testament presented to him by the Rev. W. N. Fergusson, when travelling through that area some twenty-five years ago. Mao was overjoyed at this evidence of the Spirit having prepared his way, and opened up preaching services in Ren's home. Ren passed away soon after, but brought many of his friends into the church before he died. His son, Ren Shueh San, became our evangelist in Tzagulao. Mr. Mao was too old to undertake extensive itinerating and Mr. Ren concentrated on a day school and Sunday preaching in Tzagulao, so that the work amongst the native *chiai'tzes* was neglected. Most of our converts were small Chinese traders. Pastor Mao was greatly respected throughout the Wu Teng and officials and gentry consulted with him on all matters of public moment. But having got so far the work was relatively static. Some twelve years ago two young women, Misses Liu and Lo, were sent in and started women's work and a school in Lifan. Then came the anti-Christian agitation and the evacuation of Szechwan by the foreigners in 1927. It was thought advisable by the Chinese that the two young women, whose services had been tremendously appreciated by the Lifan populace should be withdrawn till times were more peaceful. They have never been replaced, but to this day

there are Lifan residents who speak about the good work they accomplished and ask that further women workers be sent in.

At Chinese Conference at Chungking about eight years ago Pastor Mao reviewed the work at Lifan. He said he had been there for many years and they still had only a street chapel to worship in. He would like to see a small church built to the honor of God before he died. The result was that \$580 was given that night towards this purpose and a year or so later the church was opened. Deng Wei Han was engaged about this time as a temporary helper, as he enjoyed itinerating the villages, but was always unstable. Pastor Mao died greatly lamented about New Year, 1935-6. A few months later Mr. Ren and Mr. Yang Ch'ing Yuen and his wife (both Kiarong) were visiting in Chengtu. They frequently came in to listen to the Chinese news on my radio. Then came word of the advance of the Reds westward from East Szechwan, so they hastened back to their homes to attend to family affairs. To-day Mr. Yang Ch'ing Yuen is the only survivor of the three—a few weeks after I saw them last they were done to death by the Communists. Mrs. Mao, our pastor's widow, died of illness while the Communists were at Lifan, she having been stripped all she had in the way of valuables. It was a mercy that Pastor Mao was called home before the Red visitation, so he was not there to see the destruction of his work and of the little church property. On the retirement of the Communists from the Lifan area, the writer made a hurried itinerary of the desolated area and found a lamentable state of affairs. Many of the Christians had been done to death and others had fled the country. Only a handful remained. We tried to encourage the survivors and handed out a little relief money and medicine. We found that the inherent weakness of our work lay in the fact that the permanent inhabitants of the country—the natives in the *chuiwitzes*—had been neglected in favor of the Chinese traders, who are very transient. The latter had largely taken wings unto themselves and flown, but the natives remained. We hope that we have taken the lesson to heart and that henceforth the Chinese Missionary Society will concentrate first on taking root in the soil amongst the people of the land. Mr. Yang Ch'ing Yuen has given us his fine big house at Bahshihlao for use as a centre for Christian work, and Mr. Gong has started a little school, which is attended by nine or ten boys and girls from various villages—all Kiarong. If they were not at our little school, these boys would normally be attending the lamasery school, so the lamas are naturally not pleased to see their former students passing them by. Sang Chu-ren, at Ganpochiai, Yang Hsiohpi at Kahzenchiai, Yang Ch'ing Yuen at Bahshihlao, Wang Bao-chang at Tzagulao, Yang Deh Ngan at Kahzen-

chiai, in addition to Gao Da Chieh, a woman of Muhwan-chiai, are prominent natives who have broken away from Lamaism. Mainly for reasons of health Yang Ch'ing Yui has lately been resident in Chengtu, but it is whispered that enmity of the lamas is an unpublished factor in his staying away, as he has aroused a great deal of antagonism by his open criticism of the purple-robed brotherhood. Mr. Gong says that his life also has been frequently threatened during the last year, but that he is determined to carry on.

With no stated place of worship in the whole country, and the fact that these natives are almost all living at some distance from one another, the responsibility for nurturing and encouraging these believers in the Christian path is a great and difficult one. I suggested that if possible they plan to at least get together once a month for mutual help and instruction, and hope that some such plan may be found possible. Mr. Ren and Mr. Gong themselves may be able to start a schedule and get all into it eventually. Wang Bao-chang expects to build a new house at Tzagulao and is planning to have a room therein where worship may be held. Mr. Gong is going to consult with the few remaining Chinese church members in Lifan and see if they will plan any self-help scheme regarding worship in which we may be able to help them some. It will be seen from the above that our present emphasis is in the right direction, and that we already have some church members in the native villages. In fact, after hearing of the definite lack of baptisms among the natives in other border districts of Szechwan, we are constrained to say that at the moment we have the nucleus of what may grow into a great away-from-Lamaism movement. Nowhere else do I know of five or six prominent tribespeople who have had the courage to defy the lamas and set up a Christian school entirely supported by themselves and send their children thereto. The children who board at the school and are from other villages send a *dan* and a half of grain to pay their way. Yang Tai-tai, Mr. Yang Ch'ing Yui's sister, has come to Bahshihlao from Kahzenchiai at his request to act as school matron and look after the washing, mending and meals of the children. She subscribed twenty dollars towards buying an organ for the school. The Wu Teng doors seem to have swung open wide. With a couple of women workers to take up women's work, we believe that a great harvest would soon be reaped.

A certain pastor wrote to his bishop asking that he come to his parish and preside at a Quiet Day. The bishop declined saying: "Your parish does not need a quiet day; it needs an earthquake."

This has a moral which is respectfully recommended to all who need it - and they are not a few. —*The Churchman.*

KIATING-A NEW MISSIONARY SURVEYS HIS FIELD.

LEONARD BACON.

It has been my good fortune to be stationed at one of the most interesting and perhaps one of the most difficult of our Mission stations in West China. The city of Kiating has long been a centre of interest. Situated on a triangular point of land at the confluence of the Tong and Min rivers the city occupies a most favourable position for trade and commerce. During the summer steamers from down-river visit Kiating regularly. From this centre freight is distributed up the Min, Tong and Ya rivers to inland cities. The export trade is equally heavy. Kiating is an important industrial centre. It is Szechuan's foremost city in the production of fine silks. Glass, soap and match factories are operated to good advantage. On every hand there is a wholesome activity.

In scenic and historic interest Kiating is equally famous. To the North and East are beautiful rolling hills. The fact that many of these have been terraced for cultivation has added to rather than detracted from their symmetry. The Min river winds Southward through a valley to the salt-well district of Wutongchiao. Away to the West may be seen range after range of mountains, and seemingly near at hand the precipitous cliffs of Mount Omei mingle their tops with the clouds. Just across the Min river, standing guard over the city, rises an enormous statue of Buddha carved from solid rock and almost two hundred feet in height. Near the Buddha are two large temples both in good repair and visited annually by thousands of worshippers. At almost any season of the year pilgrims pass through Kiating on their way to and from the sacred mountain of Omei. This strong Buddhist influence makes the Kiating area difficult for Christian missionary work.

In this romantic city our Canadian Mission, in addition to the work of the Baptist and C.I.M. Missions, has been carrying on a full missionary programme for many years. The work has been three-fold in its purpose, medical, educational and evangelistic.

The medical work is centred in a well built hospital that commands a wonderful view of the city, and of the Tong and Min rivers. The hospital is staffed by one foreign doctor, two Chinese nurses, and several orderlies. An average of thirty in-patients are treated daily. Among this number may be found many opium cases. In addition to this hospital work there is a daily down-town clinic when thirty or more patients are seen and treated, and an out-patient

clinic at Wutongchiao that is carried on in cooperation with the Szechuan Salt Gabelle. Quite recently an additional grant has been made by the Company making it possible to employ a full time nurse and thus extending medical services to a much larger number of the people of that district. In all of this work there are unlimited opportunities for education and evangelism.

In the Kiating District it may be said that our greatest contributions to school education have already been made. We have two excellent schools in Kiating, well built and of good location, but it has been found impossible to register them with the government as Junior Middle Schools. Higher and Lower Primary work is still taught but consistent with the present policy of our Mission we are gradually withdrawing from school work. With the increasing efficiency of the government schools it is felt that a few really good schools may be continued from which we may draw our church workers. Two splendid Kindergarten schools are operated in the city. The influence on the children that attend these can scarcely be over-estimated. In this field the church may well extend its influence.

Any form of missionary work must be permeated with an evangelistic purpose if it is to be at all effective in the building up of a living church in China. Much honest effort, and by some of the best members of our Mission, has been put into the direct evangelistic work on the Kiating District, but one must look in vain for a really active, living church. Remove the student body from the church services and you have left a small, conglomerate group of individuals, many of whom are dependent upon Mission jobs for a living, and most of whom lack any real church or community interest. This is not intended as a criticism but the statement of a situation that must be accepted as a challenge. Every new missionary comes to the field with a set of pre-conceived ideas of the kind of church that he will find. He must pass through a period of severe testing and readjustment, of disappointment in the inefficiency of native workers, of a feeling of hopelessness at the magnitude of the task to which he has set himself, and of a feeling of helplessness against the often extreme attitude of indifference on the part of the Chinese. He must develop a personal humility, patience and perseverance, and a spirit of optimism in the ultimate triumph of Love. Herein lies the romance of Missions—a field, a set of conditions that challenges us to give of our best.

In point of area the Kiating District is one of the smallest for which our Mission has assumed responsibility. East and North-East of Kiating city we have established work at five centres. In each of these there is a native evangelist, and in four of the five centres Primary schools. The many

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market towns that surround these centres are visited, with varying degrees of regularity, by the local worker. In all of these places conditions may be found in the church that are almost synonymous with those that exist in Kiating.

The above is a brief and quite inadequate description of conditions as I see them on the Kiating District. Much painstaking work has gone into the opening-up of these centres, much must be done toward their development into worth while centres of Christian activity. In this field, in cooperation with the other missionaries, native pastors and helpers, I must find my job. It is difficult to know the type of programme best suited to meet the separate needs. One has the knowledge of senior missionaries, the help of Chinese co-workers, and one's own initiative, with which to work out and experiment with different programmes until the most effective is found. Whatever we do must be practical. Our gospel must be a well-rounded gospel, applicable to every phase of individual and group life. It must be presented by those who 'know by experience' the living Christ, and by those whose education will be much more complete than that of the helpers we have had in the past. It is to be hoped that the opening of the new Theological School will fulfil, in part at least, this latter need.

We have, through experience, reached a stage of development in our Mission work when we must recognize that the natural growth of the church is not from individuals separated from families, or family groups, or villages - these have little community interest and little influence in the community life - but rather by the conversion of groups, where the life of the group, both individual and corporate, is reconstructed around the central figure of Jesus Christ. Furthermore, the time has come when more responsibility must be placed upon the Chinese Christians. The missionary is still essential, and will be for some years to come, but his place is to be found now not at the centre of the work that has been organized, but somewhere near the periphery. The church moves on, however slowly, and ultimately Love must conquer.

Liberal churches often fall between two stools. They throw over old motives and methods, once effective in support of world Christianity, but they do not conscientiously and generously take up new motives and methods with anything approaching the energy and devotion of their more conservative brethren. Yet liberal Christians more than others ought to believe in international Christianity, at work across all boundaries of race and nation. Our church proposes to accept this responsibility, to make this duty real and paramount and to use intelligence in fulfilling it efficiently. In this case, however, as in all cases, the church can do only what we, one by one, by our personal interest and loyalty make possible.

—Harry Emerson Fosdick.
In The Riverside Church Bulletin, Oct. 18, 1937

THE MEDICAL SERVICES OF THE CANADIAN MISSION IN SZECHWAN

LESLIE KILBORN

The first party of missionaries sent by the Methodist Church of Canada to West China in 1891 included two medical men and two pastors. Similarly the first W.M.S. party to reach West China two years later was fifty percent medical. Until 1906, when the West China Mission began its remarkably rapid expansion, the proportion of medical to pastoral workers was maintained in approximately the same ratio. In fact, a glance at the mission records of the early days of the century reveals that on several occasions doctors were placed in charge of churches because of the relative dearth of pastoral men. With the coming of West China's first really large party of reinforcements in 1906 this proportion shrank very considerably, and has never regained its original state. Nevertheless, the mission has always emphasized the very great importance of the medical branch of its work. Its constant endeavor to maintain a hospital in every station, its early recognition of the necessity of the allied services of dentistry, nursing and pharmacy, and its generous contribution to medical and dental education in Szechwan are sufficient evidence of this. When the mission was at its maximum strength during the post-war pre-revolution days of 1923-1925, the proportion of missionaries (exclusive of wives) engaged in the medical services was about 35 per cent.

Medical work is thus seen to have occupied a very important place in the West China Mission of the Canadian Church. But at this time, when a prominent missionary administrator writes that "There is widespread doubt and hesitation about the place of medical missions in the future" and "It is felt that the progress of government medical provision makes medical missions in many countries either needless or so expensive as to be impracticable," it is most opportune that we should review the development of medical work in the West China Mission and perhaps make some suggestions as to its future place.

Possibly the most prevalent motive that impelled the church of fifty years ago to establish medical work in a country like China was the belief that philanthropy was a very effective means for the breaking down of prejudice. By the relief of suffering the suspicions of the people would be removed and so the way would be opened for the evangelist to proclaim the Christian message. West China, like other parts of the world, was to be opened to the gospel at the point of the lancet. In other words, medicine, and all such agencies,

were means to an end. None of them constituted ends in themselves. Probably the majority of medical missionaries now believe that this motive is unworthy of the Christian Church. Surely Jesus would not have had us believe that the good Samaritan had compassion on the unfortunate Jew *in order to* remove his prejudices against the Samaritans, or *in order to* achieve any result other than to bring relief to a fellow human being in desperate need. The physical requirements of life must be met by the Christian as well as spiritual and intellectual needs. A natural and necessary part of Christian conduct is the attempt to meet those needs. Were Christians in the sending lands fully convinced that medical missions have this entirely unselfish motive perhaps one cause of the prevalent lack of missionary interest would be removed. The church in its present mood will not readily support medical or any other mission work which it believes to possess an ulterior motive. But medical work which is the natural and inevitable expression of compassion for those in need will find ready support.

In the early days medical work in West China probably created as much suspicion as it removed. A non-Christian people could not at that time believe that such disinterested conduct could exist, and everywhere were rumors of the terrible practices of the foreign doctors. That they used children's eyes for medicine or indulged in other barbaric procedures was commonly stated, and such stories were, no doubt, among the most effective causes of the riots of 1895 which completely destroyed all mission property in Chengtu. However, in spite of the persistence of such rumors for many years, medical work has steadily increased. The Chengtu Si Shen Tsi Street dispensary was first opened in 1892 and the building of the present hospital began in 1907. Medical work was begun in Kiating in 1895, but it was not until ten years later that other stations were opened. Then in rapid succession doctors were sent to Jenshow, Junghsien, Tzeliu-tsing, Penghsien and Luchow. When the Canadian mission took over the work of the London Missionary Society in 1910 the hospital in Chünking was included, and soon after medical work was begun in Fowchow and then in Chungchow. In 1914 the world war put an effective stop to further expansion, for at that time the opening of another five or six stations along the Yangtse was the decided policy of the mission.

The year 1908 marked a very important advance in the medical services of the mission, for in that year the first nurses reached West China. With their coming the efficiency of the hospitals was considerably increased, and no modern medical institution would now think of trying to operate without nurses. 1907 brought the first dentist and 1908 the

first pharmacist. All four of these essential branches of our health work were thus represented on the field by this latter year.

The next great advance came in 1914 with the establishment of a medical faculty in the West China Union University. A dental faculty was formally organized in 1919, but dental teaching had been carried on for some years before that. These, of course, were union projects, but the Canadian mission has been an extremely strong supporter of both types of professional education from their inception. The same can be said of pharmacy since the organization in 1932 of a department of pharmacy in the university. The mission's support of these projects has been shown in a very practical way through its large contribution in teaching staff, through the loan of its various hospitals to the university for clinical instruction, and through its gift to the university of the money used for the erection of the existing two wings of the College of Medicine and Dentistry building. Further contributions towards the equipment of the College from special subscriptions in Canada have amounted to at least another \$20,000 gold. One anonymous contributor gave \$10,000.

The important place that medical education now holds in the work of the mission may be seen from accounts of two successive evacuations of the missionaries from West China. In 1911, the year of the revolution, all hospitals were closed for there were no Chinese doctors to continue the work. In 1927, when the next general evacuation occurred, our hospitals were able to continue in operation, for medical graduates were then available to carry on. Even now, in six of our ten stations, there are no missionary doctors at work, but Chinese physicians are in charge. In two of these hospitals Canadian nurses work as colleagues of the Chinese doctors.

The belief in the importance of professional education under Christian auspices has led the mission during recent lean years to maintain its quota on the teaching staff of the College of Medicine and Dentistry, and this at a time when considerable reductions in personnel were necessary throughout the mission. The mission has consistently demonstrated its faith in the future of indigenous scientific medicine in China by its practical policy of keeping strong its educational contribution and placing many of its hospitals under the control of Chinese physicians who have been the product of its educational efforts. It is true that a minority of men who have been given such responsibility have failed to measure up. But it is just as true that such failures have not cooled the ardor of belief in the ultimate complete success of this policy. We believe in medicine in China, including our mission hospitals, being in Chinese hands, and we believe that it is the responsibility of the Christian Church to see

that this new Chinese medical profession is permeated through and through with Christian ideals of service, compassion and selfless devotion to truth. Such a belief makes obvious the necessity for the Christian Church engaging in medical educational work. Its objective is to so mould the character of students that they will see in disease not an opportunity for personal enrichment but a responsibility for personal service. Herein is the distinctive characteristic of the Christian medical school as opposed to the large and impersonal government institution.

Public health is now included among the objectives of medical mission activity. The Canadian mission here also has demonstrated its active belief in the necessity of preventive medicine, for it was the first mission to set aside a man for full time work in this field. This was recommended to the Home Board in 1925, and carried into effect in 1929. In both personnel and in financial contributions the West China Council on Health Education has received very considerable support from the mission and from the Canadian Press. The latter has generously subsidized much of the health literature produced by the Council. Undoubtedly one object of health education by Christians is the inculcation in the mind and heart of every individual of a spirit of personal responsibility for the health of one's neighbor. A natural expression of the Christian life inevitably should include the care of the sick and the prevention of disease.

The medical work of the mission has grown prodigiously from the earliest days when two young doctors saw their first patients in 1892. In 1936 over 140,000 outpatients and over 7700 inpatients were treated in ten hospitals and dispensaries. This was accomplished at a cost of over \$200,000 silver, exclusive of missionary salaries. Of this sum less than \$6000 silver was received from foreign sources. This is less than the Board contributed twenty-five years ago when the total volume of work was very much smaller. It is about one quarter of the income from foreign sources in 1925, although at that time the total expenditure was only about \$70,000. The decrease of foreign support in twelve years from more than one third of the total to less than one thirtieth indicates a radical alteration in the source of support for our medical work. At the same time the mission-supported foreign staff has been considerably decreased.

This tendency towards self-support in mission hospitals indicates an increasing confidence in our institutions on the part of the middle and upper classes who can afford to pay. In so far as it is the result of the increased patronage by such people self-support is to be commended and encouraged. However, mission boards and mission councils have seen that when medical grants are cut hospitals, unlike schools and

churches, do not close. Hence, in times of financial stringency, there is a very real danger that the enforcement of self-support upon a hospital through the cessation of its grant-in-aid may result in seriously hindering or entirely obscuring the Christian purpose of the institution. The poor, who cannot pay, are unable to obtain treatment: fees are raised to such an extent that even the rich man leaves the hospital with a feeling of resentment that his sojourn therein has been so very expensive. The problem has been rendered the more acute by the steadily increasing complexity, and hence cost, of scientific medicine. The conscientious doctor feels that anything less than the best is not worthy of the religion he represents. But the best is so expensive that he cannot afford it without charging high fees. High fees prevent the poor from obtaining relief. This too is unchristian. How to free himself from the horns of this dilemma is one of the most serious problems confronting the medical missionary today.

That the problem is in urgent need of solution is indicated by the fact that only two of the ten hospitals maintained by the Canadian Mission in Szechwan have such a universally recognized necessity as an x-ray plant. Only two or three have running water. All lack other equipment that is usually regarded as essential in a scientifically efficient institution. A self-supporting Christian hospital that must depend upon current income for its support, is an anachronism and a contradiction of terms. Today it is a practical impossibility. It is hoped that the sending Churches will not desert us now, but will see in the adequate endowment of free beds in the hospitals they have built one of the finest opportunities for disinterested Christian service that faces us today.

*Lord hallowed be Thy name,
From the unreal lead us to the real,
From darkness lead us unto light,
From death lead us to Immortality,
Reach us through and through ourself,
And evermore protect us from Ignorance,
By Thy sweet compassionate face.*

Amen.

*From "A Hindu Monk on Jesus" by
Swami Apuwananada, from the
"Sunday Statesman," Calcutta.*

"EVERY BELIEVER A WORKER."

GEORGE RACKHAM.

Penghsien, Sze. April 15/37.

In response to a request for information from Penghsien I thought I might refer briefly to three incidents, or items in our program which appear to be in line with modern trends in Mission work, and significant in the development of the Christian Church.

The main idea behind these items is, "co-operation with the Government." The advantages of co-operation are evident in better understanding of the purpose and function of the church; the removal of the stigma of foreignization; and the direct acquaintance of many people for the first time with the church and church people. We are aware too of certain dangers inherent in this situation, but they are not such as cannot be overcome by a devout and intelligent Christian membership.

One attempt, as it was a brief one and already completed, I shall mention first. This was in connection with the keeping of Youth Day on April 4th. The Department of Popular Education had this in hand and we co-operated with them in trying out here for the first time a Health Competition for children from six months to six years of age. For several weeks before the day we were busy with the printing of forms and the preparation of measuring and weighing apparatus. Then a week of registration, and another week of examinations, followed by the compiling of results, and declaration of winners in each of the age groups.

From the Educational Office we had the time of two men, and for the week of measuring and weighing of the children our church members gave themselves freely each afternoon to the nerve-racking job of handling large numbers of crying and struggling children. For the physical examinations our own doctor and nurse, and two other Chinese medical men gave their services. Our Chinese pastor upon whom fell most of the responsibility in the way of organization was on the job all the time.

Five hundred children were registered and examined. A small gift was provided for all who could qualify as to height and weight, who were free from any kind of blemish or ailment, and who had passed the tests for cleanliness. About 12% qualified.

On the morning of the 4th of April it seemed the entire population of the city had crowded on to the public parade-ground to hear the speeches of two representative students of each school. Most of the 15 judges awarded first prize to a

girl of our Higher Primary School, who spoke on the subject of "Children's Day and Patriotism". At this public gathering our Chinese pastor announced the results of the Health Competition which had been held the previous week in the church. It is a successful beginning and the church is the better for this contribution to the public welfare.

The second project that we have in hand is a constructive and positive attempt to do something for the many dirty and ragged boys who pick up a precarious living by begging on our streets.

The generosity of this city in philanthropic work is no secret, and large amounts are raised and distributed in rice each year at the New Year season.

A small committee of church people met together to consider more adequate means of dealing with these unfortunates, and worked out a scheme whereby we thought we could raise enough money locally to take in a first class of ten of these beggar boys and put them to live and work at gardening, and various trades, in the Mission property formerly used as a primary school. When an estimate of \$700. had been prepared, and two members found who were willing to live on the place and teach and direct the boys, we called a joint meeting with a number of the leading men of the city and had a rousing enthusiastic meeting. Our proposed constitution and organization were accepted, and a Board of Management appointed.

We have had the proposal sanctioned and later registered by the Official and the Local Party Headquarters, and subscription books have just been prepared for the four committees appointed to solicit funds.

The scheme seems to be getting away to a good start, and we trust it will develop until all these youths will be reclaimed and sent out into society as useful citizens, able to read and write, and earn an honest living.

The third and most significant venture is a Rural Reconstruction experiment. It is being developed in the Outstation of Hai O Tse, where we have a few acres of land on the church property. We already have growing there a goodly number of fruit trees, apple, peach, orange, grape, etc., which we expect in time to make good use of.

The idea, which has the sanction of the local governing body, is to choose a section of 100 old families, and see what a transformation we can make in the lives and livelihood of these people by having two of our keenest and most capable men attaching themselves to their community to enrich it in all its phases. The section chosen is up one of the mountain valleys about five li from Hai O Tse. The following information gleaned from a survey which has been made will give some idea of the needs of the people and also suggest activi-

ties of an educational and economic nature which we may try out.

The section chosen is no. 14, and consists of 387 males and 326 females, or a total of 713 persons. Of these 713 only one may be considered really literate, and he is an old time teacher. 51 adults recognize some of the written characters; 420 adults recognize no characters at all; about 40 of the children from 6-13 years of age have studied some in the private school; 121 from 1-6 years know no characters.

98% of the 122 families do some work on the land. Of these 98% 42% own their own land; 6% are part owners and part renters; 48% are renters. Last year the owners planted but 17.4 bushels of corn; the part owners 2.6 bushels; and the renters 22.4 bushels. Ten bushels plant about 300 acres of land, and the average per person planted was 2 acres.

The total crop reaped was 2878 bushels, or about 3 bushels per person per year. As corn is the staple crop for these people it is evident that they did not raise enough for their use.

The total of 367 bushels of beans averaged .6 of a bushel per person. The potato crop of 1472 catties would give each person but 2.4 catties. Only seven families raised any kind of fruit which yielded but 7 oz. per person.

Over 10000 catties of wood were cut and sold, and 7000 of bamboo. 15 families owned 18 horses. (carrying coal is the chief occupation of many of the men.

3 families owned 4 cattle; 53 families owned 64 pigs; 49 families owned 70 hens; and the whole community could produce but one goose and 3 ducks.

Our limited resources in men and money necessitate that we start out in a small way in this most needy district, but we hope, if the experiment proves successful, that it will be extended indefinitely.

The Government reconstruction plans are designed and organized so as to work from the top down, thru the provinces to the counties. They can scarcely pick out a 100 odd family district as we have done. However they welcome our proposals and have agreed to ask us to co-operate with them. As a matter of fact the Bureau of Public Education has already agreed to assign a man and funds to carry on Mass Education work in the district we have selected.

The most recent development, and which is also of a co-operative nature, has arisen in connection with famine conditions as they are developing in this area, especially in the foot-hills. You have already seen from the part of the survey quoted how poorly provided this particular district is. When we know that the whole area has not had a rain fall

for 8 months, those who are familiar with the country, with the rocky nature of the denuded foothills, and the shallowness of the soil, will not be suprised to hear that the spring crop of beans is largely a failure, that last year's crop of corn has been eaten, and that many families face the spring planting without seed corn, or means of procuring any; and that those who still have seed corn have only a parched, sandy soil to receive it.

The County Official on April 14th called a special meeting to consider what might be done to relieve the distress. I was one of three advisors called in for consultation.

As the need is pressing plans were made to raise money with which to buy corn. This is to be loaned to farmers, who are to return it when next year's crop is harvested. Another method being considered is to start relief work, principally road making. In the meantime more accurate information is being gathered as to actual conditions and responsibility is being placed on the heads of these family groups. For those who are not familiar with the organization I might say that 10 families constitutes a "chia" (甲); 10 chia or 100 families a "bao"; and 10 bao or 1000 families a "lien bao".

A territory comprising four lien bao, or 4000 families, is affected, of these about 2/3 are needy. The district affected includes two of our outstations, and at this writing we are trying to ascertain their needs and give them further help either independently or preferably in co-operation with the government.

Church people will be glad to learn that the Official, in reply to a question, stated that he was seeking authority from the provincial authorities to deal with the many distilleries in this county which are using great quantities of the much needed corn to make whiskey. It will be a simple matter to get corn to the farmers in time if the money for its purchase can be raised at once.

Our church is grateful for these and other forms of co-operation which are open to us, and we do trust that we shall be able adequately to arise to our opportunity that the church may come into her own, and be the power in society that her founder intended.

Jesus was not crucified for saying, 'Consider the lilies of the field, how they grow;' what got Him into trouble was saying, 'Consider the thieves of the temple, how they steal.'

Halford E. Luccock,
(*The Churchman*, Dec. 1, 1936).

EVANGELISM AND PARENT EDUCATION.

MURIEL J. BROWN,

Last year my work centered about two main tasks helping people to understand and accept Christianity and teaching Child Care and Training. Formerly these had been distinct subjects not consciously connected in my mind. In no way conflicting, still not in any way a unit. Month by month I have found the two steadily merging till it seems to me the best modern psychology is a remarkable interpretation of Christian principles. To teach a Christian mother to train her child properly is to drill her in basic Christian truths thus helping her to a fuller Christian experience. And I have found no better way of presenting Christianity to a non-Christian community than through talks on better ways of handling children. It is a subject in which people are immediately interested as it deals with major problems in their lives. It is a concrete subject which they can understand. Not only do they listen but they discuss both in the meeting and afterwards. My little talk to a few women finds a large audience.

I was going along a country road giving out tracts. A middle-aged man greeted me, "Are you the one who talks against whipping, scolding and threatening? Well I have thought a lot about what you say and you are right". Then followed illustrations from his own life to prove my points. "But when they told you I do not believe in whipping and scolding did they make it clear I do believe very strongly in obedience"? "Yes, yes, and it can be done."

It is typical of human nature that many a mother accepting a principle still wants to make a reservation. "But it won't work with my child". It probably won't till she has been taught a few more lessons wonderfully related to Christianity.

"Why do you go to the trouble of trying to get us to train our children properly"? "Because it is a very central tenet of our religion that every individual is important. Each child should be given the best opportunity possible of developing a rich, wholesome personality. We Christians want to see China filled with Princely Men. We know these principles of child training will help you raise a healthier, happier, more capable child, some one who will be a real help to his family, his neighborhood, his country". "What else does your religion teach"?

"We have been hearing about your class in Child Training at the Dzen family's home. We would like you to conduct a class for our community. You may teach Christianity too if you want to."

I am hoping that during the next year there will be available a set of tracts on Child Training that will be organized about Mrs. Barbour's definition of a Christian home. "A Christian Home is one where from birth children get a true idea of God and are taught the Christian way of living".

Last year's class at the Fang Chen Gai Bible Training School decided that among other points in a "true idea of God children" must be taught:

God is law. To establish this idea firmly there must from birth be certain routine laws that operate as constantly as the rising sun. Best for this purpose probably are, feeding by the clock, and being put to lie alone in bed at certain times. But law in nature goes hand in hand with freedom and while insisting on the observance of certain routine law we must also see we have sufficient freedom in the little child's life to make the balance correct.

God is Creator. The child made in his image must be taught to make things, and if possible to co-operate with the Creator in gardening and the care of animals.

God works and rules. Results being achieved in Nursery schools in getting children to do things for themselves and to carry responsibility is a source of astonishment to parents.

God is love. Not "nieh ngai" which is a destructive force but a love which forgetting self works for the good of the one loved. Love does not give a baby the peanuts it is crying for. Also love is more concerned with nourishing the wheat than in pulling out the tares.

God is omniscient, -from birth to death we should continue learners; God is omnipresent, we must develop wider interests; God is all powerful, children must be made more conscious of their latent powers.

God forgives; God is a just judge; God sees each individual as important—these revolutionize home discipline.

God is a spirit.

The characteristics of the Christian way of living chosen by the Bible School class as outstanding were: self-discipline, obedience, love, forgiveness, co-operation, service, consciousness of the Heavenly Father and the habit of communing with Him.

I am deeply thankful that the N.C.C. has put the Christianizing of the Home in the centre of the Church's program, and I hope we in West China will unite in giving it our loyal support.

三歲看大， 七歲知老

Chinese Proverb

SOCIALIZED DENTISTRY FOR CHINA

In Europe various types of health insurance schemes have been in operation for many years. In no scheme has an adequate dental service been included, and in no system has the general public, or the insured, in particular, received any satisfactory dental care; nor have the dentists received adequate financial remuneration.

Under the English health insurance system dental care is provided only as an extra benefit and when there are surplus funds. Reports of impartial American investigators condemn the quality and question the worth of the service allowed by insurance company referees, who are interested in funds rather than health.

In the insurance health systems medical and dental care is provided by individuals rather than by groups organized to carry out the necessary treatment. This, in the case of dentistry, is a source of grave danger to its standing as a learned profession. The variety of service paid for by the insurance companies is of that type contributed by the craftsman of the profession. The scale of fees is very low, too low to secure any dental service considered representative.

The insured have the privilege of a free choice among panel dentists, but as these are men who have agreed to work for the companies' schedule of fees, it cannot be said that the choice is more than of nominal value.

The successful dental practitioner sees nothing of advantage to himself in a socialized dentistry. He fears the loss of individual rights and the danger of political exploitation, as well as a restriction of adequate remuneration for his services.

To visualize these fears with clearness let us state some of them concretely:

1. Socialized dentistry will violate the common law rights of the individual.

2. Socialized dentistry cannot provide opportunities for remuneration and promotion in proportion to the abilities and values of the professional practitioner.

3. Socialized dentistry will be too stereotyped in management and operation, permitting no flexibility.

4. Socialized dentistry will provide no incentives to the best efforts of the dentist.

5. Socialized dentistry will provide a too limited service in the place of the possible complete service of the present.

6. Socialized dentistry will become a political racket.

Should these and similar fears be based on probable facts, then the advantages of lowered costs of service and in-

creased numbers served by socialized dentistry would not warrant its replacing present practice.

That the dentist will not be alone in opposing a socialization of dentistry is also certain. Patients, having discovered practitioners who supply them with satisfactory attention at fees they can afford to pay, do not wish to be forced to submit themselves to the care of untried and unknown operators, which they fear would be the case under any scheme of socialized dentistry.

It is to the credit of dentistry that there are many many thousands of satisfied patients who would wish to retain the present system of dental practice. It must be admitted, however, that there are hundreds of thousands of people who cannot, under the present organization of dental practice, receive more than emergency dental care. Many more cannot afford even a minimum of prevention service.

Competitive private dental practice has many disadvantages from the viewpoint of a health service. The following are amongst the most easily noted:

1. It is very uneconomical of professional and administrative time, of space (rent), of equipment, collection and secretarial service.

2. It provides for sickness, not for prevention.

3. It is prone to provide one service for the well-to-do and another for the poor.

4. There is no fair means of regulating the flow of practice to assure the best service.

5. There is no control of the quality of service offered.

6. There can be no means of efficiently controlling supply and demand of practitioners.

7. The financial returns of practice are very unequal.

8. Recognition by the public may be based on qualities other than professional worth.

9. The service provided in rural and small town areas is of unequal intrinsic worth.

10. The patient cannot be sure of receiving the benefit of co-operative diagnosis.

11. Too much and too unequally distributed free service is provided by the socially-minded dentist.

The type of dental practice suited to China, if more than a small percentage of the Chinese people are to receive dental care, is necessarily very different from that of the western model.

The solution is to be found in group practice, that is, a practice in which a diversified dental personnel is used under Government control. A medical hospital staff is made up of a personnel - professional and technical.

A dental hospital staff would consist of a group of professional and technical workers - the dentist, the odontal technician, the dental nurse, the dental prophylactician (so-called oral hygienist).

Some of the reasons for favouring such a group practice follow:

1. The rapid progress of the dental sciences demands too much time to acquire equal proficiency in all.

2. The impossibility of one man mastering or developing all dental techniques.

3. The increasing of dental specialists of individual practice increases greatly the cost of dental care.

4. The capital investment is becoming too heavy for the private practitioner.

5. The providing of adequate dental care demands close association with those who have facilities of diagnosis, construction and special types of treatment.

6. It will readily permit, in the operating clinics, the development of the more modern practices of asepsis.

7. It makes more possible the use of a personnel of different qualifications - dentists, dental technicians and dental nurses, odontal hygienists.

8. It is more economical to provide practice facilities for a group than for many independent practitioners.

9. It is possible to secure more competent management of both the business, the mechanical and the professional aspects of practice.

10. It is possible better to organize and direct the personnel of group service.

11. It stimulates the personnel to increase their qualifications.

12. It assures of time being given to pursue further study.

13. It assures essential equipment, mutual assistance and constructive criticism.

14. It requires that advancement in rank depend upon the judgment of the professional organization rather than on the extrinsic opinion of the laity.

15. It provides a weighted place for each specialty as part of a whole.

16. It secures the co-operation of medico-dental specialists and technical workers for the patients' good.

Thus, group practice would permit the providing of a more adequate service than is now given on the continent of Europe or in England where little or no preventive and curative dental care has been possible under the present system. Extraction of teeth, repair of simple one-surface tooth cavities and the insertion of crude artificial dentures

has well earned, for this type of service the name of "Blood and Vulcanite Dentistry".

Without further enlarging on the failure of prevailing systems it may be assumed that, whatever the minor variations of the Chinese socialized dental service, it should be based upon group rather than upon individual practice.

It may also be assumed that the organization of the service for rural areas would need special consideration. A health service suitable for thickly populated agricultural areas will not be suitable for the less populated sections of the country. Large city and town services would also necessarily be organized to suit local conditions, and special conditions in the presence of medical and dental hospitals and colleges.

Motor transportation could make possible for dental health clinics the same consolidated service that it has for the Consolidated School System in the agricultural areas of Canada and the United States. With motor buses collecting and transporting the young and the youth for regular preventive treatments, and the adults on appointment, to a centrally located Group Health Clinic, the health care of the public would be infinitely superior to that service provided by individual practice.

The inauguration of dental health services in China must necessarily be a slow and sporadic achievement. This because of the serious lack of an adequately trained and qualified personnel. Great care too must be taken that the services of these men be used to the very best advantages towards demonstrating the value of dental health services. The cities and localities of the first dental Health Clinics therefore should be chosen after a very thorough survey.

THE THREAT TO INTELLECTUAL FREEDOM

The threat to intellectual freedom is greater in our day than at any time since 1660; but it does not now come from the Christian Churches. It comes from governments, which, owing to the modern danger of anarchy and chaos, have succeeded to the sacrosanct character formerly belonging to the ecclesiastical authorities. It is the clear duty of men of science, and of all who value scientific knowledge, to protest the new forms of persecution rather than to congratulate themselves complacently upon the decay of the older forms.

Quoted by *The Personalist*, Winter, 1927, in a review of *Religion and Philosophy*, by Bertrand Russell.

According to the *American Hebrew*, twenty-one Jews have won the Nobel prize; four for distinguished work in the field of chemistry, six in physics, seven in medicine, two in literature and two in the realm of peace.

A DOMESTIC SCIENCE HOME

ALICE MACFADDEN.

The pioneer work in Domestic Science at Fang Chen Kai was done by Miss Steele, who started lectures in nutrition, textiles, and Child Care in the Senior Middle School, and established a Household Science Home to serve the students of the Junior Middle School.

This Home was established to serve as a model of a Christian Home for many a girl who has had, and many others who will be having homes of their own, a place where they can enter and take on the duties of the home as if it belonged to them.

The kind of training in theory and applied practice is especially important in China where the girls have no standardized home life such as one finds in Western countries, for now we find our girls expressing the hope that they might have homes of their own, a unit composed of wife, husband and children, rather than a life merged with the Family Clan. This necessitates more than ever training for these new homes of China.

Our home is a little Chinese house—A duplex which will accommodate comfortably eight girls, four children and an instructress. Here the girls learn to dust, scrub, care for the children, take an interest in their flower and vegetable garden, to apply some principles of home decoration, and to entertain guests, last but not least, they learn to cook and are trained to prepare simple but adequate diet for children and adults.

Each girl spends two months in the home and rotates in her duties.

These household duties are carried on together with a full time program in the Junior Middle School, only the cook obtaining special permission to be excused from the eleven—twelve o'clock class, at which time she prepares the noon meal for the Family.

This means early rising and careful planning to do the work in the Home as well as attend regular classes, but it seems to agree with the students for so many of them put on weight while with us.

There are certain duties which some of the girls find it difficult to bring themselves to do, such as scrubbing floors and carrying home the vegetables after marketing, tasks which are regarded as "coolie" work and ordinarily are not done by the student class. But they do these along with others that they enjoy much more, and most are willing to agree that they really should be able to do them.

Last term our children were four in number, aged four,

five, seven, and nine. They were all normal, healthy children who attended either the Kindergarten or Primary School on the compound. They came from homes that we were able to visit personally, which helped a great deal, for all of our four children came from "Clan" homes where Aunts, Uncles, Grandmother and other relatives all had influence in the life of the child, and in dealing with the children so often it was necessary to take this into consideration.

The girls each take their turn in being responsible for the care of the children, supervising their meals, bedtime and rest hours, guiding in their play, seeing that their clothes are in order, and that they get off to school on time.

Two of our little dark-eyed children are sisters who come from a home where the Grandmother assumes the major responsibility for the children, and did not approve of them entering the home. Their Mother was a former student of the school though and somehow prevailed upon the Grandmother to allow them to enter. During the year we had some interesting talks together as the children go home for two days over the weekend and each week their Grandmother, sometimes together with the Mother, came for them. At the close of the school term she came to me and said "At the beginning of this year I did not believe in your methods of child training; I did not believe in your Foreign medicine or your ideas on child nutrition, but I find now that the children are healthier and I do not have to 'strike' them so often to discipline them." They are to be with us again this coming term, and we plan to have a Baby member of our Family if possible, and if not we shall take a malnourished child so that the girls will be able to have a share in building up the health of the child, and see for themselves the change that can be brought about through adequate nutrition.

Our children in the home have been a link that have joined several branches of the Domestic Science work together. In the Senior Middle School when the girls followed up their theory by preparing a meal for children, they invited the children for guests that night, and from that time forward they had a much greater interest in our project in the Junior Middle School, paying occasional visits to the home and keeping up an interest in the progress of the children. In Child Training classes at the Normal School, at the Public Park in the city, and in Mothers' meetings so often we are able to call upon practical experience with the children to help solve mutual problems.

There is another project of the Home which was started last term—a bean milk depot. This bean milk is one of almost innumerable products made from the soya bean. It is a protein foodstuff consumed here as is milk in Western lands, and it can be supplemented until it has almost the same

food quality as milk. We made bean milk sufficient to supply the children of two kindergartens, girls and teachers on the compound who wished to buy, and the members of the practice home family.

Each morning the girls have chapel service as a family group, and as I watch them I find myself hoping that they will be able to interpret their Christianity in terms of a fuller and richer home life, more satisfying family and social relationships.

In looking toward the future I would hope for the day when Domestic Science is taught in all the Girls Middle Schools, where possible, to be paralleled by Practice Homes. A prerequisite for this is that faculties of Domestic Science be established in the Chinese Universities to train qualified leaders for this and other phases of the work not mentioned here. There are so many courses which could be offered to the girls in these schools and still be within the field of Domestic Science. But as I see the need now the subjects and practical work which need most to be emphasized are Household Management, House Hygiene, Adequate Nutrition, and Child Care.....just the things that further the well being of the family, and make for simple, well-managed, happy homes.

HOW POWERFUL IS FORCE?

"Physical force does not hold human society together. For a short period it may give a spear-point to frenzied disgust with monotony, desire for change and efforts to expand. No settlement can be made with it. The penalty of force, as of all artificial stimulants or drugs, is that the dose has to be increased until the patient dies of it. It was Talleyrand, the diplomatic genius, who had unrivalled opportunity of watching force directed by supreme military genius (and directed against effete incompetence) and himself being given the task of making permanent what force had erected, who concluded, 'You can do everything with bayonets save sit on them'."

Gerald Heard in *The Source of Civilization*.

CHUNGKING—SZECHUAN'S COMMERCIAL CENTRE.

MARY L. LAMB.

The busy city of Chungking is a centre that has wonderful possibilities for mission work. Commercially, the city is forging ahead in a way that surprises our friends; who, having been in some of the stations farther inland for several years, spend a few days in this city while waiting for a steamer to take them down river.

Widened streets, higher buildings, glass front shops, bank buildings that would do credit to any town in a western

CHUNGKING—SZECHUAN'S COMMERCIAL CENTRE 27

country, bus systems from one end of the city to the other, street lighting that makes the streets as bright as day - all these changes have been brought about in such a short time that one is impressed with the ability and foresight of the city fathers, who seem to realize the future possibilities of Chungking as a commercial centre.

What about the Christian churches? Are we keeping pace with this commercial progress? Is the church an organization that appeals to the modern types of young Chinese who throng these streets from morning till night? If not, why not? Are we as missionaries on to our job? What are we doing to meet the needs of this great throbbing centre of industry?

The work of the Woman's Missionary Society, and of the Foreign Missions Board are so closely connected that it is not easy to write of them separately. The W.M.S. School (Junior High) for girls, has been doing good work there for several years now, and has a high standing in the estimation of the best people of the city, as is evidenced by the fact that girls from the best families make up most of the student body, and every term there are more applicants for admission than the school can accommodate.

We find the graduates from this school in many departments of the city's life. Chiefly, of course, in the homes, as a large percentage of them marry, but they are also in the banks, in offices, in shops, in the Telephone Co., as well as in the usual occupations of teaching and nursing. We feel that their influence will tell in the future of society in the city.

The friendly atmosphere towards the foreigners and towards Christian teaching is a great contrast to conditions six or seven years ago, and makes the work of the missionary much easier than it was then. Bible classes and Bible talks are possible in groups that are non-Christian as well as Christian. One group of young men meeting weekly in an English Bible class has among its number - a teacher of English in a government school, two bank clerks (one a college graduate), an editor of a newspaper, a man in the local tax office, and young men in such companies as the Chungking Electric Power Co, the Waterworks Co, the West China Development Co, The Sino-German Co, the Airplane Co. etc. etc.

Another opportunity we have had for over a year now, is that of giving weekly talks on Christianity to group of boys and girls in Government middle schools. The quiet attention of the boys to these talks and the friendly way in which they come up for the Christian literature offered them, would lead one to suppose that they are receptive of the message.

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What is the need of Chungking from the Christian worker's point of view? One important part of the work is that of making personal contacts. Someone has said that teaching English is a way to make personal contacts but so far we have found that even without that method, we have made more contacts than we are able to follow up as we should. It would seem as if one of our great needs is young, modern, up and coming workers with a deeply spiritual urge, for, like all large commercial centres in western lands, the tendency towards materialism is the danger. Chungking is a strategic point, and should we weaken our staff of workers now when there are so many opportunities for service open to us?

Intelligence and education, combined with a practical view of Christian living, and a capacity to look towards the future are what we need in our evangelistic workers. Chungking - although it has many schools of high standing which are doing good work, - still is not so much an educational and cultural centre as a commercial one. Wealth there is in abundance, as is evidenced by the hundreds of beautiful new motor cars, that roll along the streets daily, or are parked outside the large moving-picture theatres, or the fine hotels. One would wish that this wealth might be tapped for Christian work. Poverty also is very evident; the contrasts are very marked. Last winter it was a common sight to see those who had died of starvation being carried out of the city.

Chungking is a tremendous challenge to our Christian forces of West China. What are we going to do about it? Our United Church of Canada workers feel as if we had to spread ourselves out too thin in the work of this city doing a little here and there, with not enough of us to concentrate on the many problems that we meet from day to day. The united staffs of all foreign missions working in this city number about half of what the total used to be. The opportunities and the challenge are greater and more evident than they ever were! Should this be so?

THE GERM

By Ogden Nash

A mighty creature is the germ,
Though smaller than the pachyderm.
His customary dwelling place
Is deep within the human race.
I cannot help but wonder at
The oddness of his habitat.
His childish pride he often pleases
By giving people strange diseases.
Do you, my poppet, feel infirm?
You probably contain a germ.

*From "The Bad Parent's of Verse" copyright 1936 by
Ogden Nash. Published by Simon and Schuster (\$2.00)*

UNITED CHURCH OF CANADA WOMEN'S MISSIONARY SOCIETY HOSPITAL FOR WOMEN AND CHILDREN.

CORA A. KILBORN

“Twenty-two in-patients for the year, and forty home visits,” thus reads the report for this hospital thirty-seven years ago. Yet I imagine those early workers were rather proud of that record. The first doctor, Dr. Gifford Kilborn arrived in Chengtu in 1894 and devoted her efforts to buying land and renovating old building on the hospital site. Her work was interrupted by the riots of 1895 when all the missionaries had to leave Chengtu and go to the coast. If those aged beams at the present Bible School at Fang Djen Gai could speak, what a story they could tell, of how the workers of those days found it easier to go into the patients’ homes than to induce them to come into the hospital, of how patients were received into inadequately equipped wards, and how operations were performed in the improvised operating room, of how Dr. Anna Henry was Dentist as well as Doctor, and of how that intrepid character, Miss Wu Ueh Bin, came to the hospital, the first to train as a nurse! (She is with us still as hospital registrar).

Following Dr. Kilborn came Dr. Killam (later Mrs. Neave), Dr. Anna Henry, Dr. Florence O’Donnel, and Dr. Mabel Cassidy (later Mrs. Mortimore). Among the nurses we find the names of Miss Ford, who died two years after her arrival in 1899, Miss Foster, Miss Forest (later Mrs. Franck), Miss Wellwood, and Miss Lawson (later Mrs. Small), etc., etc.

In the Blue Book of 1910 we read that there were only 28 patients in the hospital for the year, 2000 seen in the out Patients’ Department, and sixteen operations performed, and yet that was the year that the Home Board gave permission and approved of the plans for a new hospital. What vision and what faith those workers had! They knew that their work of healing could not but be accepted by the people, they knew that they must have better accommodation for the patients, and that they must have a modern School of Nursing.

So the present building was erected, and opened in 1915. What do our records in the last twenty-two years show us? Originally called an eighty bed hospital, we have gradually increased our numbers until now we have accommodation for 125 patients. In 1930, the average number of in patients per day was 38 and last year the average was 97! This steady growth has meant an increased staff from doctors and

nurses down to kitchen and laundry help, with all its attending problems. Our earlier W.M.S. doctors, Dr. Henry, Dr. Speers Smith, and Dr. Kilborn, after her return to the W.M.S. in 1936, used to carry the full load. But a few years ago we affiliated with the University, and so have the advantage of the services of several of the University doctors. The hospital is one of the teaching hospitals of the University. At the present time, though we have only one W.M.S. doctor, we have five Chinese women doctors on our staff.

Miss Wellwood achieved her aim of establishing, and building up our School of Nursing. Organized in 1915, it registered with the Nurses' Association of China in 1919, and this year we completed our registration with the Ministry of Education of the Nanking Government. In 1929 when we opened again after the general evacuation, our total number of pupil nurses was 16, with 3 graduates, whereas last year, we had an average total of 40 pupil nurses and 13 graduates. We have a Chinese Principal, Miss Dju Shu Chuan, who is doing excellent work. In the Public Health Department there are three Public Health Nurses this year, two having just returned from post graduate work in Nanking. They do follow up work in the hospital, O.P.D. and as well, run several baby welfare clinics.

We are all so happy to have a Chinese graduate Pharmacist in the drug room, someone trained in the use and knowledge of drugs, and thus not requiring the time of a foreign nurse. Would that we had a trained Dietician! But that is a hope for the future.

Our religious work goes hand in hand with the medical. The Evangelist, Mrs. Dzeo is kept busy, giving all her time to going around the wards, and talking to the patients. Her results are not always immediate, but one feels that there surely are results. She leads the Sunday morning worship for the patients, and the daily service for the servants, and is also most active in the church. We have our regular morning prayers with the nurses, and they run their Christian Endeavor service every Sunday night. The majority of our girls come to us from Mission Schools, and so are Christian, but those who are not usually become so before they leave us.

So much could be said about the patients themselves, but there is not room in this little survey. Yet the above shows to what an increasingly large number of people we are reaching in this ministry of healing, this ministry which was Christ's and to which He has called us.

"The mission is not old. The mission does not even feel old. Our thoughts and plans are all in the future. We have neither time nor inclination to worry over the mistakes of past. We have very little time to rejoice over the brilliant future that awaits us; we are all so busy praying and planning and working for the realization of that future."

Our West China Mission - Dr. Omar Kilborn.

TWENTY-FOUR YEARS IN FOWCHOW

MARION AULD LONGLEY.

It is always difficult to tell the story of Christian effort, with its triumphs and failures, in a so-called, non-Christian land. One is so conscious of much which cannot be tabulated as one or the other of the many powerful influences going out from these efforts, which never show on the credit side of the Church's records, yet we know they frequently wield a far greater power for good than many of the Church's recognized achievements. I am acutely aware of this, as I try to tell something of our mission history in Fowchow.

Twenty-four years ago, on a dreary, wet November day, my husband and I with our three little kiddies, arrived in Fowchow. We went from the river up to the two storey, rented building, in the business section of the city, where the streets were crowded on both sides with many who were getting their first glimpse of foreigners. We used the upper front rooms for a boys' school, the lower large front room for a chapel, and the back upper ones for living quarters, where we pasted paper in the windows to keep out the cold winds off the river, and walked the stones around the Heavenly well for exercise! Not long afterward we were joined by Dr. and Mrs. Wallace Crawford, and we soon learned what it meant to be the first resident missionaries in Szechwan's opium stronghold.

In the spring of this year, 1937, the Women's Home Club held one of its bi-monthly meetings in a lovely corner of our lawn, with its circle of trees, palms, ivy-clad wall, rose-laden trellis, and flower-blooming border. As the thirty women sat around chatting, and sipping tea, one of them said:

"I remember this barren hill-side before the foreigners bought the property, it had scarcely a tree and not a flower. Truly the Christians change things!"

"Not wrong! not wrong!" exclaimed an older woman, "look too, where the beautiful new Church stands in that fine compound in the city, with its big lawn, and palms and flowers. Why that was such a dirty, unhealthy place before; who would have believed it could be made clean and beautiful?"

Then the best known woman in Fowchow spoke, she who had been the wife of the civil official, the elite Lady in the district. She early became a warm friend of ours, and later (after a great struggle) found friendship with the Master. She has her faults, but one of them is not slowness to testify to what Christ has done for and to her. So she used the opportunity to turn to some account the casual conversation of these women, some of whom know little of the Church's message and motive.

"Yes, yes!" she said, "both the Church compound, and this one, which is like a park, have been transformed, but the changes you see and have been talking about are not the greatest ones, by any means. Hearts have been changed just as much as the barren, unlovely hill-side." Turning her eyes away from the two women, whose husbands have made great fortunes out of the opium trade, she added:

"Things like opium and gambling turn lives into barren hill-sides of suffering and want, but Christianity makes hearts bloom, and brings peace and happiness and joy in serving. That is what Christ came to do!"

Our meeting opened, and a fine address was given on public health, but I felt that the greatest message given had not been listed on the programme that day in May!

I believe the test of these 24 years lies in that question, —has the Church, in the spirit of Jesus, really, as the Tai Tai a woman of the better class so earnestly asserted, brought to Fowchow health and peace and joy in the Master's service?

I am sure the Hospital, enlarged, improved and better equipped thru the years has an answer to that challenge. Through the service of a splendid line of Chinese and Canadian doctors and nurses, following in the footsteps of the Great Physician, multitudes of suffering ones have felt the healing touch, found life and health, and gone home to take up the thread of their lives, knowing at least a little of Him in whose name this house of mercy and service stands. We pray that many of these, the rich, the poor, the soldiers, the bandits and the beggars, who have passed thru its wards these 24 years, may like Peter's wife's mother, when healed by the Saviour's touch, rise up to minister.

As I attempt to visualize the contribution the educational department has made in this almost quarter of a century to the blessing and uplift of this city and district, I am in danger of growing voluble. But that, I know, is only because the schools were our special task for many years! The deep sense of privilege in working with youth and little children during those plastic years of character building, has always been with me. We are grateful for those years of freedom to give religious instruction in the class room, and it is gratifying now to see how familiar many of those former students are with their Bibles. Memory is busy with numbers of these students, —some who gave fine promise for the future, and failed, —some who surprised with their unexpected loyalty or talent, —many who rejoice our hearts in their faithful fulfilment of the trust we placed in them. In many walks of Chinese life we find them today, —in responsible positions, as well as humble ones. I have no doubt that the students with us at present in the schools under the W.M.S. and the General Board, will in the future make an equally fine con-

tribution. We covet them for the Master's use, and pray that in this period of China's history, when she so greatly needs loyalty, righteousness and wholehearted Christian service, she may find these qualities in rich measure in the army of young men and women who have passed through our schools. We turn to the Church, as a department of evangelism, with our challenge of faithfulness in accomplishment.

Last fall I returned to Fowchow, after a number of years' residence in Canada. I came back, perhaps with more critical eyes, than had I spent these years on the mission field. I at once realized a change in the church, not only because it is housed in a really beautiful building (the finest I think I have seen in West China) with its adjacent buildings, for the many activities common to an institutional church. One very evident change was a greater reverence and dignity in the services, on the part of both pastor and congregation. It was very encouraging to find so many in the Church who were among our first friends in those early days of the work here. I believe the membership is realizing their responsibility toward the Church, which was lacking before, also a sense of responsibility for those outside the church with their various needs.

For two years at Christmas, the membership has voluntarily refrained from giving gifts or feasts (which they dearly love doing) so that their joy in the Saviour's birth might bring gifts of food and clothing and some happiness to needy ones. The help given by them at those two Christmastides amounted to three hundred and thirty odd dollars.

I believe there is a pride of discipleship not evident before, more the spirit of "I am not ashamed of the Gospel of Christ" attitude. One frequently hears the remark these days from Chinese Christians, "Generalissimo Chiang Kai-Shek is so trustworthy because he is a follower of Christ."

So day by day, thru the years, to more and more people, Jesus becomes the pattern of life in this city, with its filth, its hunger, its disease, its opium and its dire need of the life more abundant.

Three times daily, the church bell (a much appreciated gift from Canada) rings out from the tower, telling the time, of course, but also reminding this city that in their midst is a 'House of Prayer' where all who enter are welcome, and where the message is one of love.

Two projects deserve especial mention. The Baby Welfare department is carried on in two centres, the Church and the W.M.S. school, where twice a week over 100 babies receive cleansing and medical attention, because thru these years busy Canadian mothers (some of them trained nurses), eager for health and safety for their own little ones, in this land of disease and menace to little children, let their love

and anxiety reach out to the circle beyond, and desired to give a measure of safety to some of these tiny wayfarers whose needs are so often simply appalling. I am quite positive large numbers of children are alive today, and in many cases their families sympathetic at least toward the church, if not in closer relationship, because of this ministry of love.

The other project is the co-operative work done among the farmers on the nearby hillsides. This is sponsored by the Young Men's Club under Rev. E. R. Stanways' direction and has helped the farmer improve his seed, some of his methods, and has resulted in better returns for his labour. In some cases small loans were given where it was known to be a necessity. Hygiene has been taught, and the opportunity to attend a school opened about three years ago in a fine country-home, has been eagerly taken advantage of by a large numbers of boys and girls. This fall they say another teacher will be required for the increase in enrollment. Perhaps tho, the greatest gain from this project, has come to the young men themselves, who have gained a new vision of service in thus trying to lift the burdens of others and share in their difficult problems.

I have scarcely mentioned the names of any of our Canadian colleagues but the work of the Kingdom goes on because of their consecrated service, and tho the names are not recorded here, they are often on the lips of the friends here, who gratefully remember their faithfulness.

Yes, I believe the Church may truly claim that she has brought greater health, peace and new life to many thru her avenues of service,—direct evangelism, social contacts, humanitarian projects, education, medical and public health services and rural programme. She has been proclaiming the Father's love interpreted in many ways, but all striving to hasten the day when China shall accept His dominion and crown Him "King of Kings"!

Great Author of salvation,
Haste! haste the glorious day,
When China, a ransomed nation,
Thy sceptre shall obey!

"Results" exclaimed Edison to an assistant marvelling at the bewildering total of his failures - fifty thousand experiments for example before he succeeded with a new storage battery. "Results, results? Why man, I have got a lot of results. I know several thousand things which won't work."

Hartley Grattan, Scribners.

"LAYING THE FOUNDATIONS"

MRS. T. EDGAR PLEWMAN

We were glad to learn on our return from furlough, late in 1932, that the people of our church wanted a kindergarten started in the big room on the first floor, set aside for children's work, but not used hitherto for a day school. We at once began to make preparations and by the spring term opening day equipment had been gathered together, the room made ready and a helper engaged. In the meantime the board of directors of the Girls' Normal School agreed that we might consider this a second practice school for students taking the kindergarten course, so the girls came in turn to help with the classes.

In the fall of 1934 we opened a nursery school in an adjoining classroom and put a Normal School graduate in charge of the kindergarten which was very large that year. Last fall we decided to combine the two schools and use all the space for a much smaller class of children. The yard at the south of the church is small for a playground, but it has the advantage of being safe. The mothers know that their children cannot get out on the street and will not be knocked down by big boys and girls, as so often happened when we used the primary school grounds and play times conflicted.

We have had to raise the fees each term to limit the number of children, but those of church members are urged to come whether they can pay fees or not. Changes have come, too, in our procedure; the formal program of the kindergarten giving place in large measure to the more informal, more natural plan of the nursery school.

We try to impress upon the mothers the importance of daily attendance and the desirability of their hearty co-operation in our plans for the children. We have had mothers' meetings from the beginning. Mrs. Neave took charge of these while she was here. We invited a public health nurse to give talks on the care of children and home problems; the normal students to give talks on the training and teaching of children and at each gathering two or three students from the Bible School led in a short evangelistic service. Twice, mothers and student-teachers were invited to our home to listen to Mrs. Hwang Mien talk about the nursery school. This past year Miss Shiao, of the Literature Department has been holding weekly meetings for the discussion of home and school problems. She has taught the mothers and their friends how to make the toys we use and the clothes we wish the children might wear.

Saturday is a weekly holiday and Sunday our most important day, because we are a Christian school and like our wee tots to feel that it is the best day of the week. The

service is conducted like a beginners' class in the homeland but because we have the children for the two hours their parents are at church and Sunday School we have time for quiet play with special toys and books. We should like all the mothers who bring babies to come to the nursery school with them instead of trying to keep them quiet in the adult service.

We have a large, beautiful room, an abundant supply of toys and ample equipment for all kinds of individual and social activities. We try to maintain a harmonious, peaceful and joyous atmosphere where teachers direct and encourage but interfere as little as possible with the children as they work and play. No item of the morning's program is without definite significance and no matter too trifling to be dealt with if it affects the children's attitudes and actions. Praise where honestly earned, is lavishly given and proves a powerful incentive. Personal cleanliness, neatness and order are learned just as in a good home, by doing the routine duties of the day, by actual practice at washing, at dusting, at putting things in their places. Joy and satisfaction come as step by step requirements are met and accomplished. as in the co-operative preparation for our daily lunch of bean milk and biscuit, rest time and washing up.

We want the children to feel that work and play are equally joyous activities, that helping is a privilege and that self-control, unselfishness and courtesy are of paramount importance. "Love one another" and "help one another" are not just maxims with us, but working rules for every hour of the day no matter what the immediate activity may be.

In our "garden of children" if we lead them to realize that God is our loving Heavenly Father, who sent His Son for our sakes, who made the beautiful world we live in, who cares for each and all of us and who wants our love and service in return, we are giving them the basic tenets of our faith at the very beginning of their lives, laying the foundation, we hope, for strong Christian manhood and womanhood.

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BABY WELFARE AND ADULT CHRISTIANITY.

MARGARET J. BRIDGMAN

Sometimes it is well to check up and ask where we are getting with this or that form of work. This we have tried to do with our baby welfare work.

How much nearer is the Kingdom of God to these people because of this work? Is Jesus being made manifest? What is the effect on the community? What are actually the results as seen by others? After a little over a year's baby welfare work in Jungshien would the people miss this if we were suddenly to stop, and would they care? Has it made the people think? Are they willing to cooperate? These and many other questions we could ask ourselves.

No nation loves its children more than do the Chinese and naturally anything that they understand is good for the child they are likely to adapt. In the three different stations where we have laboured we have never coaxed or pled with the mothers to come and bring their babies. In Fowchow, Penghsien and Jungshien when we were ready and announced the opening of this work dozens flocked. The trouble has been that we've been too inadequately staffed to cope with the work and follow up all the cases.

Until very recently we had no recognition financially or otherwise from either the general board or the W.M.S. That was discouraging, but firmly believing that the time would come when it would become a vital part of our church's programme, we kept on and gained experience which now is very valuable. It is not, however, our intention to write of discouragements, but of the proof of the value of the work.

If we did nothing but keep little bodies clean by giving opportunity for one or two proper baths a week we would be doing a good work and setting a good example, but that is the least part of our work. We attend to all minor ailments that do not necessarily need a doctor. We make it possible for mothers to get medicine droppers, carbolic soap, eye medicine etc. at a price which they can pay. We've never lost out by this. The medicine department has always paid for itself.

At first some mothers sent servant women with the babies to have them examined by the doctor etc., but when we refused to have a baby bathed or examined unless the mother was there to get instructions and afterwards bathe her own baby, we soon had the mothers coming right along. These women come from all classes. In Jungshien we have a number of wealthy women who now come regularly and love to come. It has become a great day in their otherwise monotonous lives.

Most of these women paid little attention to the causes of itch, boils, and other skin diseases nor to syphilis, which is all too common. Now they know that syphilis is a disease readily contracted by a nursing infant from a diseased wet nurse. They know that itch can be controlled by bathing and clean clothes and a little careful treatment. They know that the baby should gain every week and eagerly watch the scales when the baby is being weighed. They also know that if the baby isn't gaining he is either sick or his food is not right; and that they as mothers must do their best to right the condition.

If we had done nothing else during the last year at our Baby Welfare clinics but what is written above, we feel that the work would have justified itself and would keep on; but there is another side to this work besides that of service to mothers and babies. What of those who serve?

We've been fortunate both in Penghsien and in Jung-hsien in having the co-operation of the teachers of the W.M.S. schools. Our kindergarten teacher in Penghsien got her vision of service to suffering humanity by helping at our baby welfare clinics. Later she entered the women's hospital training school for nurses and is now a graduate. For the last month she has been helping in famine relief work in Jung-hsien and has contributed service that would be hard to surpass.

Some of these teachers didn't mind bathing the fat roly-poly babies, but when it came to bathing a diseased terrible looking mite their eyes showed rebellion at having anything to do with them. They wouldn't touch the dirty smelly clothes of such children.—That seems a long time ago now. We can hardly believe that in one short year those same teachers, their faces lit up with the joy of service, have been going into disease infested famine camps and doing the work they have been doing. We had cases of haemorrhagic or "black" small pox in the camps and under instructions these noble women went in, took off the dirty germ and vermin infested clothing, and took the little sufferers and gently bathed them and ministered to their bodies. It was a glorious sight to witness. Then they helped burn the ragged clothes and put those that were worth while in a cauldron to boil. A year ago they wouldn't have done it. They didn't have the training nor the spirit that is required for such work.

Besides the teachers we asked two young wealthy married women to help us with our work. They gladly consented and since they have been taught, have given of their time and strength. It is not only for teachers to be trained in this form of service, but all our church members should have something definite to do as they unite with the church. There-

fore we are planning to try and give as many as we can some definite Christian work in connection with our baby welfare.

A great many mothers, many of them people of means, cannot read and write, and are anxious to study. We have made it a rule that no mother may bring a child to a study class because the children detract from the lesson and so this fall we are opening a day nursery. Several women, members of the church, will take turns looking after the babies while their mothers are studying.

Since opening up this work here we have gained entrance into hundreds of homes in which most of the people have never come in vital contact with Christian forces before.

When our attention was first called to the awful condition of the children in the famine camps and we wanted to open up a bathing department we hardly knew how to go about it. We suggested to a Buddhist gentleman in charge of camp work, that we have a bathing department, but he didn't get the idea until one day we asked him with some other gentlemen to come to baby welfare clinic and afterwards have tea with us. At the clinic they saw a band of happy smiling young women, wearing white aprons, sleeves rolled up, instructing mothers how to bathe and care for their little ones. They said afterwards it was one of the most joyous sights they had ever witnessed, and while drinking tea at our home asked whether, if they got the tubs etc. we could help the little children at the camps in the same way. Our object was accomplished, and we could hardly wait till they got through speaking to tell them that was what we wanted to do. Ever since they visited our baby clinic and saw what we were doing they have had implicit trust in our judgment and have given their loyal support in anything we suggested for the camps.

Our motto is "Freely ye have received. Freely give." and the best thing about our whole programme in baby welfare work is training teachers and others to give of themselves. As one teacher said "It is nice to get up and teach and preach, but this work is *joy!*" Are we nearer the Kingdom? Yes, because we are drawing the children and the people to Him through this ministry. Jesus is being made manifest through those who serve. He is working on the hearts of the people of the city. Another Buddhist in charge of an orphanage when he saw what we were doing at Baby Welfare and in famine camps got clean new clothes for the orphans and has started a bathing department. After the rush of work in famine camps is over, he wants our advice and help with the children.

If this work were to stop now in Jungshien there would be a great void in the lives of a number of the people. It surely has made not only some of the church members think,

but the gentry of the city who are now willing to co-operate for the good of all children who are homeless or in want.

One thing we must have if we are to go forward as we should, and that is a graduate Chinese nurse for the work. One hundred dollars gold would support one for a year. Is there not some one or some group who will help by providing the necessary funds for this nurse in Junghsien?

The Kingdom will not come in a day, but we feel and know that it is nearer and that the foundation work being laid in Baby Welfare work will hasten the day.

“FREELY YE HAVE RECEIVED. FREELY GIVE”.

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FAMINE RELIEF—JUNGHSIEN.

C. A. BRIDGMAN.

Famine conditions in the district have given unusual opportunities for contacts that may prove of permanent value. Elsewhere in this issue reference is made to the response of some of the gentry of the city to our proposition to co-operate in famine relief. In order to clean up the camps and stop the spread of contagion it was necessary to have facilities for bathing, to have clean garments into which to change while old ones were disinfected and mended, to destroy vermin infested bedding and provide new clean straw mattresses, to provide facilities for heating water for bathing, boiling garments and coverlets, and steaming bowls and chopsticks instead of simply rinsing in cold water. The gifts for this purpose from merchants and others, aside from their original endeavour to feed the starving, amount to over \$600. Our Cantonese friend in charge of building the new road which at one time gave employment to 20,000, most of them famine sufferers, told us that at a meeting in the park some of these gentlemen telling him of this work said they were ashamed that they hadn't got busy cleaning up things without our initiating the work. We are asked to co-operate in the orphanages. This is opening a door of opportunity in which we hope that the workers who have been realising the joy of service in the camps will continue to develop initiative in practical Christian activities.

Out of goods provided by local subscription we have made over 1000 garments and are making comforters for the fall for many of the destitute. In this work we are giving employment to many who greatly need it at this time. Besides those employed in making garments and comforters we have a large number of women employed in cross stitch and other hand work which has made it possible to keep them and their families off relief.

Famine refugees needing hospitalization have totalled to date about 2000 hospital days, and hundreds have been given medical care in camps. To check the spread of small pox we gave free vaccination to many hundreds. Later we had to combat typhus, dysentery, malaria, typhoid, relapsing fever, from the first of these there were many deaths. Nurses released to help in the work and volunteer workers among church members and school boys and girls have done fine work cleaning up camps, tending the sick and teaching the children. These camps are to continue till the last of October at least. There is much to be done for these people, many of whom sold or pawned all they had to buy food before coming to the camps. It is necessary to follow up these cases many of whom will face dire need for some time to come.

JUNGHSIEN INDUSTRIAL SCHOOL.

C. A. BRIDGMAN.

In the fall of '36 a limited number of boys and girls were received as pupils on the understanding that a part of their time would be given to developing skill in hand work, gardening-etc. In addition to their academic work, the boys with sets of carpenters' tools, under supervision of a good workman, have done creditable work making small articles of furniture and in repairing various articles. They've also done very neat work in making scores of fly-swatters which have been used in famine camps, hospital and elsewhere during the past summer. It has been interesting to find these lads so taken up with their work that they frequently continue of their own accord after the hour for closing. While the boys are so employed the girls are developing skill that will be of use throughout life. In class room the same instructors teach boys and girls, thus saving expense. We believe there is great need for development of this type of school and that pupils will readily come. In such a school those suited for advanced academic work can be selected and given opportunity, and all can be fitting themselves more intelligently to earn a livelihood, with opportunity given to develop skill in the activities that have most appeal.

In this connection mention might be made of agricultural work. Twice each week the pupils of this school, boys and girls, come for a period of instruction in Agriculture. We make it seasonal, and these pupils and others have shown a growing interest as we've shown them developing flowers and fruits, many of which they've never seen before, and have explained how to propagate these things, and how readily from seed, cuttings, budding, grafting, desirable varieties may readily be available to all who will look after them. It is interesting too in studying the life history of different harmful and helpful insects to take the pupils and show these very insects at work. Nature study is interesting to all healthy minded young folks, and when it has the practical value of learning to distinguish between allies and enemies it has an added interest. Quite a number have watched the process of grafting and budding and more are eager to be present the next time.

We have over twenty varieties of fruits new to the district, whose development is being eagerly watched, and already we have offers of land in different places to use in conducting demonstration work. Several of the gentry are quite interested. It requires several years of patient work to show results, but we feel it well worth while.

THE VILLAGE OF CHONG TAN.

EDITH P. SPARLING.

Christian Progress in a Small Village

The village of Chong Tan is about ten miles from Tze-liutsing, and has a population of about one thousand. It is situated on a river and last Spring when we were there, there were one thousand boats waiting for the waters to rise that the dam might be opened and their cargo of salt be carried down river. The village is surrounded by good farming country.

Mission work was begun there eight years ago. First a Primary School was started and the school-room was also used as a chapel. There is now a Government school in the village. For several years past our Primary school has been closed and the worker there conducts a half-pay school or Thousand Character Class for women, and children who will not go to the Government school. However, there seems to be no rivalry.

Mrs. Chong has been there about five years. When she went there there was one Christian family. At least there were no idols in the home, but the fruit of the Spirit was not manifested to any extent in their lives. They led other young people in the village to gamble in their home. This very much grieved the worker and fearlessly but kindly she reproved them, and some of the young women followed her good advice. She then sought to help Mrs Li by getting her interested in something else such as calling with her in the homes of the village and country, and teaching music in the school. The gambling has gone and Mrs. Li now gives a clear witness of what Jesus can do in a life. Last year her husband died and she herself came into Tze-liutsing to get Pastor Hsu to conduct the funeral service, but his people would not have a Christian service much to her sorrow.

Two and half years ago when holding meetings in that village a group, girls and boys ranging in age from sixteen to an old man of sixty-five, stood up saying that they wanted to be Christians. Since then they have been meeting in Bible study classes. In this class they could all read. A year later a druggist and his wife came to the village and located across the street from the classroom-chapel. Mrs. Fu soon became interested and joined this class. Last April when there for several days it was a joy to meet with this class before the baptismal service when four young women and one young man joined the church. Two others had hoped to be baptized that day but one was prevented because of illness and another lived some distance in the country and could not get there. These young converts are out to

win their home people. There is no opposition in their homes and we always have a cordial welcome, and they are so ready to read Christian literature.

The Sunday services are conducted with great dignity by Mrs. Chong. Every one of the Christians there are working, helping the work of the Sunshine Band for younger children, and Sunday afternoon going across the river and helping in the Neighborhood Sunday School held for the boys and girls of that vicinity. This Sunday School is held in a home where they are not Christians but are interested. This group of Christians is not only a working group but a giving group. There the money is always ready for the Home Mission work at Li Fan, for their S. S. supplies, and simple medicines are also bought and dispensed to the needy. Everybody in trouble comes to the chapel. It may be a family quarrel, and Mrs. Chong smoothes matters out for them; it may be a prodigal returning home and the family refuse to receive him or her, but Mrs. Chong finds a place for such; it may be an emergency case as when we were there last Spring when a terrible case of burns, a babe of one and half years, was brought to the chapel by a frantic mother, and she received help and comfort.

Mrs. Chong's days are full with the Thousand Character Class in the forenoon, and visiting in the afternoon mostly in the country. She seems to know everybody for miles around. In one home there was a woman mentally deranged because of fretting. Mrs. Chong brought a new interest into her life and to-day she is a well woman. Mrs. Chong never ceases to say through prayer the Lord Jesus was glorified in that woman. She conducts two Bible classes a week, one for probationers and the other for members.

When our Evangelistic group is in the village holding meetings the leading men of the place come, and the classroom-chapel is filled to capacity. With crowding it seats over a hundred. Our forenoons there are always very busy ones as we have more homes in the country open to us for services than we can enter. The town of Shwan Tan twelve li away where we used to have a chapel is also visited by Mrs. Chong. Last winter one of the old members living just outside of the town was ill. Mrs. Chong visited him several times taking with her other Christians, and he was greatly comforted by them singing hymns to him and praying with him. He said again and again how much he missed the church services. These lonely Christians are much on our hearts. He has since gone to join the Church Triumphant.

On Market Day there is a steady stream of callers. The people know they may always rest there and the worker finds it a good opportunity to get acquainted and to witness. Here is a fine example of what may be done in a place where

there is a worker to do follow-up work. Special meetings are held there twice a year. This Fall we plan to have a special campaign in that village and vicinity. Chong Tan for Christ.

THE CANADIAN SCHOOL, CHENGTU.

Everybody is doing it. Doing what? Teaching at the Canadian School.

September the first it looked as though the School would have to change into a Conservatory of Music with boarding department. We had a matron and a full staff of music teachers for piano, violin, orchestra and chorus, - - and no other teachers. They are still in Japan. Then the campus community rose to meet the situation, men and women of six nationalities generously representing each of the co-operating missions, among them graduates of Leeds, Oxford and Cambridge, of Bryn Mawr, Wellesley, Columbia, of Vienna, and of Victoria and Toronto. Did ever a school of thirty children have such a staff?

In coming years when psychology professors ask for student autobiographies we are sure these months will receive special mention.

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CHUNGKING

OUR SUNDAY SCHOOLS.

FLORENCE F. JACK.

Sunday Schools in China used to mean groups of children and youth who were - shall we say, within the fold in that they attended Mission schools and therefore - particularly in the case of Boarding Schools - attended as a matter of course the Church services and certainly the Sunday School. The attendance was expected of them - or you may say "required."

There were good and bad sides to this state of affairs. There is a good deal to be said for surrounding the young with that attitude of expecting them to want to do—or want to be—whatever may be the matter in question to which one hopes to lead them. Many of us today if asked why we attended the Sunday School would at once say (or at any rate feel), "Why it was just the natural thing to do; we never thought of doing otherwise." And we are all glad we did so! As for being "required"—well, there are many courses during the process of being "educated" that are "required", why in one case the practice should be approved and in another condemned, is not always clear. However, be that as it may, we live now in a new day and a new China. And Sunday School work has moved on also. No longer do the students of Mission schools crowd our Sunday Schools. Of Mission-run day schools it may be correct to say one-quarter—at most one-third—attend the Sunday School. From the Boarding Schools comes a very variable contingent—the variableness being caused by periodical home-going of pupils and therefore non-attendance at the Sunday School and Church services, and perhaps still more by the very frequent calls on students by the local authorities to do street point duty, to attend demonstrations of many kinds and in various other ways exhibit patriotism.

Thus, in these and other ways, the complexion of Sunday School work has undergone great change, and in that change is one feature of particular encouragement and worthy our hearty aid. It is in the large and growing number of Neighbourhood Sunday Schools, where larger or smaller groups of street children are found coming in eager anticipation of an enjoyable time, with often quite inexperienced, young leaders, who are thus carrying out a project in Christian service. In these schools, if looked after and helped to consciousness of themselves as an active group having a place within a larger group, may be seen a great hope for the church of the future.

A backward look is in order here—perhaps more than one. A considerable amount of Mission history lies under

this brief summary of Sunday School work. After the evacuation furlough 1927-28, our Mission came back to find that Sunday School work had very decidedly slipped back. There was a totally inadequate supply of Sunday School materials and teaching helps being used; the attendance was poor and the interest slack. The Literature Department and Canadian Mission Press, acting on the expressed desire of Conference and Council set about the task of making suitable materials available in West China (thus avoiding delays and disappointments through frequent obstructions of transit from Shanghai) and cheap enough to allow even quite poor out-stations to buy supplies. Step by step a new Sunday School literature has been evolved, including now a 3-year cycle of lessons, Senior, Junior and "Wee Friends", a partially completed series for illiterates and special Neighbourhood Sunday School supplies. Add a fine variety of pictures from tiny Reward Cards to large Posters, a most comprehensive set of Teacher's Quarterlies. The result has been a largely increased use of Sunday School materials and teaching helps throughout our Mission—and indeed far beyond our Mission.

A wider sphere of usefulness for these materials is now made possible by the warm approval and recommendation of the General Assembly of the Church of Christ in China. A Shanghai edition printed by the C.L.S. is already in course of preparation, only hindered at present by the sad war conditions in East and North China. When the war clouds have passed we anticipate a wide use apart from West China, of these materials.

A long hoped-for Sunday School Union in Chengtu came into being in June 1936; it has now passed with credit and success through its initial year and is fairly launched on a second year of greatly increased usefulness. It includes, of course, Sunday School workers and schools of the various Missions in Chengtu, but inasmuch as we have seven schools enrolled it is fitting to bring it into this article. The Union programmes include Rallies, Sunday School teacher Conferences and Institutes, also visiting and reporting on enrolled schools by duly-appointed Executive members.

In connection with Institutes, there should be mentioned an inspiring and successful one—the forerunner, we hope, of many to come—that was held in June 1935 under the leadership of Dr. R. O. Jolliffe and others. From that Institute was undoubtedly engendered a spirit that made easier the launching of a Forward Movement in Sunday School work in our Mission. The Institute was fortunate in having opportunity to hear addresses from two experts in Religious Education, Dean Luther Weigle of Yale University and Dr. Chester Miao of Shanghai, whose work in Religious Education is

well-known to all the churches of China. Dean Weigle and Dr. Miao with their warm emphasis on Sunday Schools gave a great impetus to the gathering, and days spent in discussions of methods and materials resulted in a new vision of the possibilities of the Sunday School.

Throughout the ten districts of our Mission Sunday School work is being brought to the fore. There is not a little evidence that the church recognizes its importance and value and a strong effort is being made to interest the lay power of the church toward this form of Christian activity. The Literature Department of our Mission several years ago carried out a series of Sunday School Exhibits which were followed last year by sending the writer (as Synod Rel. Educ. Secretary) on a trip through most of our Districts, at which time in every place visited special Sunday School discussion meetings were held. Unquestionably the interest was keen and unquestionably it was demonstrated that where methods and materials are suitable the Sunday School is as interesting to the children and youth of China as to children and youth of other lands. And that is saying a good deal, would be the answer of the W.S.S.A. as it looks back to Oslo 1936.

So, all interested in Sunday Schools to the fore, and a redoubled earnest attempt to put into them all that can make for strength and interest, adaptability and new life. We are endeavouring to see that the Bible courses given there shall more than make up for their exclusion from the weekday school programmes. The Church School is their rightful place, it is ours to make it all it should and can be in reality and in atmosphere. An incident to close with. - Sunday morning, 10 o'clock, 26th. Sept., outside Chengtu Si Shen Tsi Church Sunday School. Missionary Sunday School worker to a group of small people, "Where are you going now?" "Going to Sunday School" was the answer. "But," queried the missionary, "didn't you go at 8 o'clock this morning? Don't you belong to "Hope" Sunday School?" "Oh yes, we have been there; now we are going here. *And we are going tonight too.*" And sure enough, they were sitting, happily expectant that evening at six o'clock, in the "Faith" Sunday School group. Comment is needless.

BOOKPLATE

They borrow books, they will not buy,

They have no ethics nor religions.

I wish some kind Burbankian guy

Would cross my books with homing pigeons.

Reader's Digest. —Carolyn Wells

CANADIAN MEDICAL WORK IN CHUNGKING

C. M. HOFFMAN

There have been many changes and considerable progress made in medical work in the United Church of Canada Mission Hospital at Chungking within the past few years. These have been due, in part, to the occupation of our new hospital building on the site across the river from city. We who now have the use of such a fine new plant have cause to be grateful for the years of planning and work on the part of our medical and other workers, especially Dr. W. J. Sheridan. Since moving into this new plant, we have had many problems to face and settle and this period has been marked by an earnest endeavour on the part of the staff to meet and settle these problems in the way which would most benefit the cause of Christian Medical work in this great city.

For the past few years, our records show a steady growth, not only in the number of patients treated in hospital and in the outpatients' department, but also in our income and expenditures. This has, together with other factors, caused us to considerably increase the number of our staff until now we have eight doctors, including a specialist in Eye, Ear, Nose and Throat, and a dentist. We have thirteen graduate nurses, including our foreign workers, a specially trained Social Service worker and a Nurses' Training School, registered with the Central Government and conforming to their standard, in which are about fifty student nurses, three-quarters of whom are girls.

The Nurses' Training School has been under the able direction of Miss L. I. Harris and Miss C. Wellwood. Recently we have welcomed to our staff, Miss Tang Chi Yuan, a graduate of our Women's Board Hospital in Chengtu, who has had several years' postgraduate work in Peiping and Nanking. She comes to us to fill the position of Superintendent of Nurses. With our new Nurses' residence, capable of housing over sixty nurses, well on the way to completion, we look forward to much progress in this department of our work.

Our laboratory is staffed with two full time workers, specially trained, and, it is our hope that, within the not too distant future, we may have another worker for this department which we recognize as a most important one.

This hospital receives no yearly grant in aid of maintenance, which necessitates a policy of watching our income and expenditures very closely and also prevents us from doing as much charity work as we might like to do at times. We believe that this trend towards so called "self-support" on the part of our Mission hospitals is a wrong policy and we

believe that financial assistance should be sought for every Mission hospital whether from Mission or from other sources. As a result of lack of funds, we are lacking in many kinds of equipment and in members of staff, whose salaries we could not afford to pay, and there seems to be no immediate hope of remedying that deficiency. Such a lack delays progress and lessens the amount of service that we are able to render to the people of this country.

Some years ago, Dr. Sheridan started the collection of a Poor Fund which is now called the Allan McNaughton Poor Fund, in memory of those two faithful workers who died here while in active service. For this fund we solicit contributions annually from our Business and Missionary friends in this city. This fund is used almost entirely for patients needing hospital treatment and who are unable to pay for such, either in whole or in part. However, we make one stipulation and that is that anyone applying for assistance from this Fund, must have some real hope of cure by treatment and no assistance is allowed from this source if cure is obviously hopeless.

Perhaps some of the cases we have treated may be of interest to some. I can at the moment recall several who have been here for treatment within the last year or two.

One day a father came to the hospital, a pole slung over his shoulder from which swung two large baskets, one on either end. In one of them was an eight year old boy who, some weeks previously, had been badly burned on both thighs. With poor treatment, the burned areas had become badly infected. The boy was admitted for treatment although the parents were able to pay little or nothing towards his treatment. While in hospital he proved to be one of the most cheerful patients that I have yet seen in this hospital, always greeting one with a smile even when one's presence meant dressings and those were most painful times. After some months of treatment during which several skin grafts were performed, he was fit to go home—cured.

I think of a woman, scarcely more than a girl, cruelly mutilated by ignorant midwives when she was having her first baby and everything was not going as expected. She was in a pitiable state—a simple country girl who had never had contact with the foreigner or his institutions before. While in hospital, she entered the operating room three times before being pronounced cured and allowed to go home. Several months later we had a visitor and we hardly recognized her as the same girl. She had come back bringing with her another woman needing treatment such as we could give.

And again a boy, who had been shot through the abdomen by a man, carelessly playing with a pistol. For a long time we despaired of his life, let alone of cure. Friends of well-

to-do patients hearing of his plight and knowing that the family had no funds, contributed towards his treatment in hospital. Several operations were performed to try and effect a cure and finally,—success was with us, and, after being with us over a year, he too was able to leave us. The day he left, I saw him near the front door, sitting down waiting for someone, and weeping bitterly. Stopping to ask him what was the matter, for it was rarely that one saw him crying, he replied that he did not want to leave the hospital. And so we might go on telling of others, but the editor says, "Nay."

Chances are becoming more frequent for cooperation with the government in medical schemes. About two years ago, to quote an example, we were asked by the Local Government officials on this side of the river to supervise the medical treatment of patients in an opium hospital, where poor men unable to afford treatment for cure of opium habituation, could come for free treatment. Addicts were compelled to come for treatment and were under police control all the time, not being allowed to leave until treatment was concluded. The hospital was located in a Buddhist monastery, not far from our hospital and, being comparatively new, was fairly clean. Each man, for all the patients were men, was supplied with a clean suit of clothes, a separate basin, towel, bedding and bed. They were under a semi-military routine and everything was run most efficiently. Our hospital supplied the services of a doctor who made a daily visit and prescribed all treatment. With him went one of our graduate nurses who supervised any nursing attention needed. We also supplied all drugs at cost for use for these men. We were pleasantly surprised to find how cooperative and willing to assist us were the men in charge of this work. In all—between five and six hundred men received treatment before the hospital had to be closed for lack of funds.

A hostel, we believe the first in this part of China, has been started in connection with the hospital. This is under the direction of Mr. Liu Dze Chiu who has received special training in Peiping in Hospital Social Service work. Here, patients not needing actual inpatient treatment, who cannot afford it, but who may be in need of prolonged convalescence or daily dressings, may be admitted for a cost to them of little more than what their food costs the hospital. This project is materially aided by subscriptions from friends, chiefly Chinese, well-to-do and otherwise, who are willing to advance funds for this purpose.

What of the future. This hospital will soon be able to celebrate fifty years of medical work in Chungking. Who can tell what the next few will bring forth?

We hope for further progress both to enable us to better

treat the ills of the people and to better enable them to learn through us of Jesus and his love.

We hope for the possibility of doing more Public Health work amongst the people of neighbouring towns and villages. Some of this work has already been done in the past but we feel that much more should be done, if possible, in the future.

We are hoping for more cooperation between the hospital and schools under our and other Mission administration.

Last, but not least, we have great hopes for a Unified work in Chungking of all Mission Medical Institutions. Some work has already been done towards this end and we are hoping that realization of this hope will be ours in the not too distant future.

A PSALM OF MEDITATION.

My soul, abide thou in the Lord always for without Him is no content of heart. I called upon the Lord in my wandering and in the evening He brought me to a place of peace. In His presence I meditated on His beauty and on His blessings

The beauty of the Lord is in the grass and flowers for it is there he shows his love of detailed perfection

The beauty of the Lord is in the rolling hills and snow-clad mountains, for strength, stability and endurance are theirs.

The beauty of the Lord is in the valley with trees for there are found tenderness, lovingkindness and rest

The beauty of the Lord is in the clear running streams for purity and purpose abide therein.

The beauty of the Lord is in the heavens for he reigneth in majesty in the day of sunshine and in the night of glory.

The Lord loveth these attributes and he hath made man in his own image.

Therefore. O my soul, lift up thine eyes and cause thyself to be aware of them in thine inmost heart that they may feed the springs of thy life.

I communed with my soul on the blessings of life.

How can I express in words what the days of fellowship with kindred should means in satisfaction of my highest needs.

Unless I had believed in the innate goodness that the Lord has planted in the heart of man I had faltered.

For a sense of awareness of thy Goodness Truth and Beauty in man and nature and the craving after them, I thank Thee, O Thou Creator of all.

Thou hast given joy along the way and its merry-eyed child, a sense of humour. These are the savour and spice of our days, for thy laughter on the lips makes a heaven in the heart.

Oh Lord, thou art excellent in all thy ways. Teach us to value more wisely these attributes that are in us from thee.

NOTICE TO RADIO LISTENERS

Every Sunday at 6 P.M., there will be a broadcast service from the Chengtu station, conducted by Bishop Song. The first part of the hour will be given to worship, and this will be followed by an address by the Bishop.

REPORT OF THE GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA—HELD IN TSINGTAO JULY 1937.

R. ORLANDO JOLLIFFE.

Our West China Church is known as the West China Synod of the Church of Christ in China.

One of the most difficult things after a big gathering with its accumulation of impressions is to select those of greatest importance.

Archdeacon Donnithorne and Bishop Song came back from the recent Shen Kung Hui Conference at Fowchow feeling that the deep fellowship of which they became conscious that gathering was one of the most significant things that marked their coming together. The same is true of this more recent gathering of the Church of Christ at Tsingtao. Fellowship is something not made or artificially worked up—we cannot be talked nor organized into fellowship: it grows spontaneously from an inner consciousness of unity, of a common understanding of a common purpose and from a sincere faith in God and in one another. The fellowship revealed itself in the prayers and in the public discussions but perhaps no less in the breaking of bread. When we ate and talked together we realized in a new sense that we were all of God's family coming together for a short time and soon to be separated again.

The mention of all the items dealt with by the Assembly would be a formidable list in itself and would include such subject as a statement of Faith, Evangelism, Christian Literature, work in the Cities, work in the Country, Rural Reconstruction, Church Union, Training of the Ministry, Christian Education, Young People's Work, and Work in the Home. Reports on each of these and other subjects were prepared previous to the Assembly meeting by special commissions and were then dealt with on the floor of Conference.

It is scarcely possible to over-emphasize the significance of the spectre which always stood in the background at this Assembly—the critical and alarming political situation in the North with war, evidently inevitable, threatening daily. Such could not but affect the psychology of the gathering. A few indeed urged for shortening the meetings lest they be cut off from exit, but the idea was not favored and the Assembly set itself with tense earnestness to its work. A Chinese Pastor said to me one evening, "I feel so terribly sick at heart when I think of the situation in the North that I try not to let my mind dwell on it but to remember that I am a citizen of the Kingdom of God and so I can go on just living a day at a time."

The ordinary citizens of Tsingtao have really no enmity

against the Japanese who live in the city.—Nor do the Japanese people hate the Chinese. They have petitioned their government not to land troops for their protection. One afternoon as a Chinese rickshaw puller laboured up the hill with the writer two Japanese in sailor or soldier uniform walking behind put a helping hand and pushed the rickshaw to the top of the hill for which they were duly thanked by the puller. “Why did he not get out and walk”? did you ask? Really the writer had several parcels on his knees and anyway with one race pulling and another pushing was it not quite in keeping with the time-honored fashion of “Taking up the White Man’s Burden”?

One of the Tsingtao churches presented a pageant to the Assembly at a time when the news from the North was particularly bad. It was a pageant of the Gospel in all lands representing all peoples. In one act four Japanese came onto the platform and standing beside the Chinese sang a familiar hymn in their own tongue. One could sense the shock, the pain, the reconciliation and the victory. One could almost hear the audience think it through as they let themselves feel the spell of the sweet foreign voices raised in praise, and of Christ Himself as He stood there in the midst that night. And love was victorious. When the Japanese began they were foreign enemies, when they finished the hymn they were to the audience Japanese no longer, but fellow-citizens in the Kingdom of God. As one Chinese said on the way, “My heart was greatly touched to-night but especially when the Japanese sung that hymn”. One has but to try to visualize a similar scene in our own land during the World War to realize the significance of this episode.

In the realm of practical problems the Church’s relation to the government was the central theme and it tinged the approach in dealing with almost all the other practical questions. Apart from the fact that all churches, at all times in all lands have to face this problem, two things gained it special emphasis at this Assembly. One because the Church of Christ is now registered with the government at Nanking, and the other because of the political situation in North China: if the Church members do not take up arms are they therefore released actually from responsibility for all the constructive areas of life or does loyalty to God as well as love of Country demand that they do everything in their power to strengthen and develop the people and the nation: in other words to co-operate where it is possible with a government which at the present time seems exceedingly anxious to co-operate with the Church. Because of the variety of organisations entering the Church of Christ in China, it cannot select any one ready-made form of Church organization. It must build one up for itself. Hence this Assembly, as other Assemblies, gave

considerable time and discussion to the ministry, to local Church and district Church matters by which process an adequate understanding of the meaning of the Church Organization is assured to a large group of leaders.

Much of the general discussions seemed to be in line with the theme prepared for the 1938 Hangechow Conference as outlined by Mr. Rees of the N.C.C. The general subject is evidently to be the Church—what it is and what it does or should do. Its relation to governments: co-operation, economic life of the church, the environment (in the matter of war or peace) and the practical services of the church as well as consideration of matters pertaining to its devotional life and spiritual contributions. There will be in all 400 delegates, 60 of whom are from China. The Conference will open about the 25th of Sept. To come to the Assembly, the leaders were men not unknown to us in West China. Dr. C. Y. Cheng gives the closest guidance and direction to the movements, for the Church of Christ in China is in one sense a movement which seems to be taking on those characteristics of faith, poise and devotion that so strongly characterize Dr. Cheng himself.

Dr. P. C. Hsü, small in physical stature but with a brain of magnificent proportions, was with us. He is the man of action in construction work at Li Chwan but he is also a man of thought and led the Assembly for several days in thinking through the problems of the Church. One of the most suggestive was on the Church and Chinese culture, in which he pointed out that a Christian Culture in China must start from the same seed as a Christian culture in any land, but if it grows it absorbs into itself not foreign elements but the elements which actually surround it.

Mr. Chang, editor of the Christian Farmer, was present. He leaves next month to spend a year or two of study in Canada.

Bishop Sheng, of the Shen Kung Hui, Sian, came as fraternal delegate and gave us a number of most helpful devotional talks.

Mr. Chao, General Secretary of the Christian Endeavour Society, also led several devotional meetings.

Mr. Chang of Cheeloo Theological College, affectionately known by the Honan Canadians as 'Bill' Chang, in a splendid address on the place of the Church in China, recalled that the Christian forces in China conduct 300 Schools of Middle School grade and higher or one-third of all such institutions in China, and 200 medical institutions, being 40% of all work of a similar grade in China.

Mr. T. H. Sun, just back from the Occident where at Christian gatherings in the United States, England and Canada he had represented the Chinese Church with such signal success, brought his contribution to the Assembly.

A team of strong men from the Church of Christ in China will visit Sze Chwan in April 1938, to hold Conferences in Chengtu, Tzelintsing and Chungking. Their visit would seem to promise opportunity for some union meetings of unusual value.

Tsingtao is a beautiful and progressive city. Everyone seems proud of the Mayor who has done so much to push education as well as commerce. I never saw a city in any land with such slight evidence of slums and very few cities in which man had co-operated so vigorously, through splendid walks, road and buildings, to make available to all God's good gifts of beauty and comfort.

We found a number of old friends. Mr. and Mrs. Donald Fei treated our West China delegation most royally. We were six in all, Rev. S. F. Kan, Mr. H. S. Yang, Mr. H. C. Wu, Miss Wu of Fang Cheng Kai Middle School, Bro. Chin of the M. S. at Tzelintsing, and myself. We will not soon forget the gracious hospitality of Mr. and Mrs. Fei.

Miss Argetsinger is spending a few weeks in this famous resort. Mr. and Mrs. Surtees now live in the port still carrying on their work of Evangelism and of service to the down-and-outs.

BOOK CLUB SEPTEMBER ACCESSIONS

Holtby, W.	South Riding	Maugham, W.S.	East and west
Knittle, T.	Doctor Ibrahim	Morely, F. V.	Lamb before Elia
Maurice, D. D.	Jamaica Inn	Parker, C.S.	English Summer
Newman, B.	German Spy	Drake, H B.	Korea of Japan- ese
Ashton, H.	Dust over the Ruins	Walth, M.	Green Rushed
Smith, E.	Tzigane	Broster & Forster	World under Snow
Sheela, Kaye- Smith	Selina is older	Blake, G	David and Joanna
Graceme, B.	Not Proven		
Gustar Af Geljenstam	The Book about Little Brother		
Nathan, R.	Road of Ages		
Richardson, H. H.	The Fortunes of Manhony Richardson		
Roberts, E. W.	He sent forth a raven		
Gibbs, P.	Cities of Refugees		
Courtenay, C.	On Growing Old Gracefully		
Eldershaw, M. B.	Plaque with Laurel		
Wilkinson, W. S.	Epic of Paul		
Dyke, H. V.	Days off and Other Digressions		
Bekker, Paul	Story of Music		
Newton, A. E.	Amenities of Book-Collecting & Kindred Affections		
Pupin, M.	From Immigrant to Inventor		
Padover, S. K.	Revolutionary Emperor		
Whale, J. S.	The Christian Answer to the Problem of evil		
Erskine, J.	Bachelor of Arts		
Deeping, W.	No Hero -- This		
Brooks, V. W.	The Flowering of New England		
Macdonald, P.	The Crime Conductor		
Kemal, M.	Grey Wolf		
Houseman, L.	The Unexpected Years		
Connor, R.	The Runner		

Kathleen F. Spooner, Secretary

REFUGEE WORK AMONG CHILDREN IN THE FAMINE AREA.

JEAN E. HOLT

Three months ago how we longed for rain! With tears in our eyes, sorrow filling our hearts and weighed down with a great burden, we told our loving Father all about the need, the terrible suffering, the fear that clutched at our hearts, as one by one, our wells went dry, and the river outside the city, dry to the last dregs of stagnant, evil foul-smelling scum. Our God, who made the universe, who created all things beautiful, does He not control the laws of nature. does He not care? Has He not some great plan. some purpose. some teaching beyond our present practical knowledge? To our hearts and minds came the words of Jesus, "Seek first the Kingdom of God and His righteousness and these. other things. shall be added."

Privation and suffering has opened people's hearts, and a great compassionate love is being poured out in service. The workers are experiencing a deep spiritual fellowship, a joy unspeakable.

We visited No. one Camp. What a mass of suffering humanity! old and young! The C.G.I.T. girls gave what time they could in teaching the boys and girls, divided into classes of twenty, and every day taught suitable lessons, songs and stories. There was little space for games until they came to our compound, after being washed and clothed by another group. They looked so nice in their clean white suits, coming down the street to Sunday School. What a day of fun, when they came to play on the grass! How they loved the little colored balloons. Each received a picture to take back to the camp.

Seeing the danger that lay ahead for the 'teen age girls, such as being sold into lives of misery and shame, we opened a camp for 25 girls on our compound. They attended school in the morning and did handwork in the afternoon. They learned to do many things, as house-keeping. buying vegetables, cooking, scrubbing the floor, sewing, regular bathing and personal hygiene. They made 80 garments and thirty pairs of shoes for the poor. Besides this they have learned to play and sing. They sing over twenty choruses very nicely, and it is a real joy to hear them. Their faces beam with a new joy and hope. This help has been of untold blessing to them and society. They would make a low bow and with smiling faces say "thank you". I believe Jesus' has found a place in their hearts and some day precious fruit will ripen into christian living. When later volunteers were asked to help with the Camp babies

and children, these girls worked like Trojans, cutting hair, shaving heads, bathing, sewing and washing clothes. During these hot summer months, there are those who are helping to care for the babies.

Now I must tell you about our babies' Camp. The babies and children who had been sick and were treated in the hospital were to be discharged. It seemed altogether too cruel to send them back to the Relief Camp, so we decided to keep them in the Christian Home, school being over. There are seventeen in all. The Chinese Committee on Relief offered to supply their rice. They begged us to take fifty of them. But the task was too great. Who is bearing the responsibility, you ask? It is no easy task as you may well know. The Bible Women, school girls, 'teen age girls from the Camp, are giving volunteer service, taking turns, week about, with the help of two servant women. I wish you could see them. They are darling children! Some of them are haying a hard upward pull for life. Their poor frail wasted bodies would pull the heart out of one. Disease has taken its toll. But together, doctors, nurses, and workers have put up a strong fight to save these children. How pleased they look in their nice clean garments, munching cookies! Their little hands, reach out for more and their wistful black eyes say "thank you".

We thank you one and all for all your loving gifts and you have been most generous. We cannot begin to tell you all. Our hearts rejoice in the spirit of service that has captured the hearts and minds of the workers.

FOR WONDROUS SEAS

Sails thin and gray
Hull worn and frail
My human bark
Sailed well the gale;

It now seeks port,-
New ship, fresh breeze
I, Captain, sail
For wondrous Seas!

George March: Christian Century

CURNOW. 29th June, 1937, at Buislip, near London, England, James Oates Curnow, aged 81. He was for many years a Missionary under the M.E.M. in West China, and opened the station of Suining.

(While we know enough of this pioneer missionary, widely known twenty years ago, to be thankful to God for him, we regret we have not at hand the facts upon which to base a deserving reference to his life and work in West China. Editor.)

WHAT DO WE WANT IN CHRISTIAN EDUCATION?

In a recent issue of the *Atlantic Monthly* an Americanized Japanese has told of a visit home and why he could no longer be happy in Japan where the teacher is only an instrument of national greatness.

Not only is this true in Japan. It is becoming increasingly true in all countries. Education is an instrument of government. Teachers are not allowed to inspire their pupils with any passionate belief that "the truth shall make you free". Rather, they are being forced to teach, "Nationalistic propaganda will make you strong."

Even in China this pressure is being felt. We are slowly making an effort to adjust to this situation. We are beginning to see that to be looked on with favour by the government in order to get financial assistance may mean the end of our spiritual existence as Christian schools. This means that we must rapidly reduce the number of schools and adequately finance the rest.

Surely there are few who really believe that the Church can make its best contribution to society without having some highly qualified educational institutions. A healthy educational system will save the church from drifting into the backwaters of "emotionalism" and the need for intellectual mechanisms of escape from life. In the coming upheavals in civilization there will be more and more temptation to take refuge in these backwaters. Education of the right type will do much to persuade the church to "launch out into the deep".

What, then, is the objective of Christian education? There are almost as many varieties as there are persons concerned. Some think it is to supply intelligent preachers for the churches and enlightened members to listen to them. I am willing to subscribe to that purpose if I am allowed to explain it.

The primary purpose in having a school is to give education. What place does religion have in the scheme? An important one. Primarily, it should be both taught and lived in the regular classroom.

"They teach it in astronomy by reverence;

They teach it in history by humanity;

They teach it in geography by breadth of mind;

They teach it in language by learning to say what they mean;

They teach it on the playground by fair play;

They teach it by courtesy and good manners;

They teach it by helpfulness and showing the young that they are their friends and love them."

(L. P. K. Jacks: "Elemental Religion".)

I want a school where the teachers can do those things. Otherwise, morning prayers and talks on the Prophets or the Acts of the Apostles will be interpreted by the students as so much hypocrisy made necessary in order to keep foreign money coming.

I want a school where, in the midst of imparting information, the real objective is the development of a "free personality". This precludes regimented thinking, whether government-controlled or church-controlled. There is little room in the curriculum of most schools for the examining of the standards which shape the attitudes of the students to life.

The bombing of Nanking and Canton (and, for the sake of impartiality, the British bombing of the Fakir of Ipi in Waziristan) may well serve to give point to John Dewey's remark:

"Men of today move more swiftly and surely to a realization of their ends, but their ends remain too largely what they were prior to scientific enlightenment. This fact places upon education the responsibility of using science in a way that will modify the habitual attitudes of imagination and feeling."

"To modify the attitudes" requires practice in free questioning and in the adjustments of personal relationships. This means plenty of practice in doing and thinking with the teacher. Our overworked and underpaid teachers do not have much to contribute in this line.

Even when we have acquired the kind of school where the pupils are given *understanding* of the good life by observation as well as by information, and when they are able to learn through practice *how to do* the good thing, it will still be true that they must also be led to be *willing* to live the good life.

If a student leaves our schools with a character growing in these three ways he will be able to compete in the government examinations according to his natural ability.

Everything that I have wanted so far is only what a good Confucian or Taoist school or any other good school should want. Before stating wherein lies the distinctive Christian character of a school I should like it to be clear that what I have outlined has dealt with the essential nature of a good school. If these criteria are not fulfilled it is unworthy to survive, no matter what opportunities it gives for "evangelism".

The uniquely Christian part of a good school lies in the methods used to lead the students to be *willing* to follow the

WHAT DO WE WANT IN CHRISTIAN EDUCATION? 61

good life. That is, it will modify the definition of a "good school" as given above by making every effort to give the student:

(1) An understanding of the good life as it has come to us *through Jesus*;

(2) Practice in changing personal relationships so that the love which was *the spirit of Jesus shall prevail*, instead of fear and hate;

(3) Willingness to follow this way of life *as Jesus did* - that is, to the uttermost demanded - in order that the life of the world (social, economic and political) shall be changed into the likeness of the Kingdom of God.

Services of worship which are relevant to the lives of the students, small Bible Study groups and inspirational addresses all make important contributions to these ends, but they must be closely allied to the practical learning activities and everyday life of the school if it is to be kept from becoming Christian in name only.

The Christian Church in Szechwan has not yet shown conviction that the kind of school I want is worth the reorganization which its establishment requires. The Church is loth to sacrifice any of those schools already founded which cannot, from lack of personnel and funds, come up to these high standards.

And so, "you in your small corner and I in mine" go on keeping institutions alive until the day when someone who wants a different kind of school much more than the Church wants a Christian one will come along and kick us out. Then we shall see, perhaps, how a person goes about making the kind of machine that really takes him where he wants to go. But the lesson may be too late, and our places will have been taken by the religions of "Atheist National Fascism" or "Atheist Class-War Communism".

Can we learn the lesson "in anticipation" and hasten the change from the quantity plan to the quality plan? Can we keep our faith in education during the transitional period and prevent funds from being diverted to other uses? I hope so. When the present bitter struggle is over and a war-torn China turns to reconstruction she will have vital need of well-trained Christian leaders in every department of society.

A negro preacher concluded his sermon on Wisdom with the following: "It ain't the things you don't know what gets you into trouble. It's the things you know for sure that ain't so".

Scientific American

CHUNGKING NEWS

Sept. 27/37.

It is always interesting to see how easily we slip into the ruts of our routine again after the change of the summer. We in our city of Chungking, like other communities, returned from the various places that claimed us for the summer, drew a long breath and plunged into the work of the week with a prayer in our hearts that we be not engulfed too much in the machinery of work, but will continue the habit of standing aside and looking at ourselves from the wings occasionally.

Dr. Baker of the Famine Relief Commission left on the 'Wan Tung' for Shanghai on business. Mrs. Baker continues to be the guest of Mrs. Rape.

Mr. L.G. Merry of Ichang has been a guest at the Agency for the past three weeks and leaves this week having completed his business. Congratulations are due Mr. and Mrs. D.B. Tait of Butterfield and Swire on the arrival of a daughter Thursday Sept. 23rd, Joyce McClay. Dr. H.L. Parry of the C.I.M. who is in China on a special Mission is in the city and spoke at the English service on Sunday afternoon. Dr. Parry will also address the Prayer meeting on Thursday next which will be held at the C.I.M. at their request following a tea to which the community is invited to meet this distinguished guest who came to China in 1884. (Bad sentence, rather involved)

Miss Tappert who is in the city from Nanking is teaching at the Chungking University. At present she is the guest of Mrs. Gentry but hopes to move out to quarters at the University soon.

Miss K. Boeye, who has also come up from Nanking is teaching at the M.E.M. girl's school. We welcome these and others who have come west to our community and hope that they will feel at home.

Mr. and Mrs. Benny Tweeter are at present in the city undergoing dental repairs.

Miss Rose Tebbutt arrived in Chungking Friday night after her two day motor cycle trip from Chengtu. With her boy, two dogs and her baggage she made the trip but found that even they were not enough to iron the bumps out of road.

Mr. Rapé says he is overwhelmed with the number of students enrolled at his school this term, There are over seven hundred now and more coming. The same conditions prevail in all of the schools here and the government encourages the schools to take in as many as can be. The crowded condition of the classrooms however is not a good omen for good work.

There are changes in the missionary community here this

term.' The Japanese never knew what far reaching consequences would result when they started this war down river. It is like the story of the old woman and her stick. Miss Lamb had to move to Fowchow, Miss Gornley was prevented from coming to Chungking; this left your correspondent alone at Da Tieh Gai which was not in accordance with the Executive wishes, so, since the General Board and the W.M.S. are going to join anyway, down she comes to the Agency to live which is a good way of co-operation we think. Now the day-light sees her at the school where her duties call her, and the evening brings her down to dinner and the radio at the Agency.

CHENGTU CITY NEWS.

MRS. A. E. BEST.

1. The months of August and September saw many changes in the personnel of the community.

2. Dr. and Mrs. Clifford L. Tsao returned in August from the P.U.M.C., and have taken up their home in Sze Shen Sze, where Dr. Tsao has joined the department of Internal Medicine of the Men's Hospital. He is a most valuable addition to the Staff and their home is a valuable addition to the life of the "hospital community."

3. Many University students who had gone to P.U.M.C. for Post Graduate studies were forced to return to Szechuan and Sze Shen Sze, owing to war conditions there. Also many new students have enrolled in our classes from down river universities and our dormitories at the city hospitals are full to more than capacity.

4. The Mission Schools in the city also find themselves with very large enrollment this Fall, many students being from families who are "refugeeing" in Szechuan from other provinces.

5. In August Bishop and Mrs. R. A. Ward and their daughter arrived in Chengtu by motor car, from Nanking. Two cars were driven across country from Nanking, at the time, via Kweichow, the party consisting of: Miss Imogene Ward, Professor of English, Nanking University; Mr. Kenneth Barker of Chao Tung University; Miss Esther Tappert, Professor of English, Ginling College; Miss Katharine Boeye, Hwei Wen Girls School, Nanking; Mr. James Libby, American School, Kuling.

After a two days visit in Chengtu the above party made a flying trip to Omei and the Djin Din. At Kiating the party separated, Mr. James Libby returning to Chungking en route

to Kuling and Miss Boeye joined the Methodist school staff in Chungking.

Since then Miss Tappert has accepted an invitation to join the staff of the Chungking University in the English department. Mr. Kenneth Barker has joined the Canadian School staff as Vice-Principal. Miss Ward is teaching part time in the Shan Hsi Kai girls school here. All these visitors are filling very much needed positions in Szechuan, war conditions having prevented their return to their regular assignments. War conditions have also prevented regular returning missionaries now overdue, from returning to their work in this province this September.

Dr. Cora Reeves, Professor of Biology, Ginling College, arrived in the summer and was a guest at the home of Mr. and Mrs. Chapman, at Omei. An interesting coincidence appeared in the case of Dr. Reeves. The Women's College had asked for her to be loaned to the University for the coming year, but Ginling College needed her there. Circumstances so arranged themselves that Dr. Reeves finds herself "transferred" to Chengtu, and is a most welcome member of the Science Faculty of the university.

Another member of the above party was Miss Margaret Arms of Nanking. We regret to say that Miss Arms found it wise to return to U.S.A. while river communication was open.

A "TEA" for all the folks of this party who are remaining in Chengtu, and particularly for Bishop and Mrs. Ward, who are stationed here, was given at the Shan Hsi Kai Ladies Home in the city on Sept. 24th. It was greatly enjoyed, and furnished an opportunity for folks to meet together again after the summer.

The first community church service of the Fall season was held in the Sze Shen Tze church on Sept. 26th, Bishop Ward leading.

Miss Ruth Buzzell, who has been visiting her parents in the city, left by plane on Sept. 29th for Hongkong, where she will continue her studies, the school she had been attending in Shanghai having been wrecked and the entire property taken over by the Japanese. The school is being continued in Hongkong for the time being.

An interesting new member to welcome in our midst is Mr. Donald Arnault, who comes to the Student Body here as an exchange student from Connecticut, Wesleyan College, U.S.A., and is continuing his Medical Course here for one year.

Dr. Cheer, Professor of Medicine, from Nanking, is to be living in Sze Shen Sze community; he will be a most welcome addition to the staff of the department of Internal Medicine in the overcrowded classes and work at the Men's

Hospital, His family also comes, and we welcome them to live in our midst.

Our staff is to be increased by the arrival of several students and their teachers from Tsinan, shortly.

Other Visitors to the city during the past few weeks are:

Frau Prof. Dr. Gertrud Shen, Professor of Sericulture, Canton, Sun Yat Sen University who visited Chengtu and Omeishan July 28th to August 15th.

Mrs. Eleanor B. Roosevelt and Mr. Quentin Roosevelt visited Chengtu late July.

Dr. R. Noll, Shanghai, passed through the city on his way to and from Yunnan, August 3rd and August 15th.

Mr. and Mrs. Harry Knight from New York City were on a short visit August 11th to August 18th.

Mr. P. O. Paulson was a visitor in July.

Mrs. Ella C. Ritchie, of Nanking, passed through in July on her way to Tatsienlu where she spent the summer visiting her sister, Mrs. Cunningham. She was a visitor also in August here.

Mr. J. Hanson Lowe, Birkbeck College, Dept. of Geography, University of London, returned from a trip to Tatsienlu and beyond on the 21st. and left on the 25th.

Mr. and Mrs. L.M. McLaren, Yuma, Arizona, U.S.A., visited the city August 26th.

Mr. Galen Litchfield passed through in August on business.

Dr. J. Anderson arrived from Tatsienlu August 28th and left for Chungking a week later.

Mrs. William H. Harkness of New York City, of Giant Panda fame, arrived at Chengtu on Sept. 15th, and may get another panda.

UNIVERSITY NOTES.

As the result of an order from the Provincial Government that the West China Union University should take more students during the war emergency, a second entrance examination was held during the third week of September. Apart from the large number of regular students accepted many have been registered as transfer or loan students from universities in Shanghai, Changsha, Hangchow, Soochow, Nanking, Wuchang, Hankow, Peiping, Tsinan and Canton. The total enrolment to date is 490, and it is anticipated that this figure will be increased somewhat during the next few weeks.

The University has extended invitations to Ginling College, to the University of Nanking and to the National Central University Medical and Dental Colleges to come to Chengtu during the war period. Owing to the great expense of travel Ginling College and the University of Nanking have decided to remain in Nanking for the present, though they have asked that the invitation be held open in case it should become imperative for them to move later.

Some of the staff and students of the National Central Medical and Dental Colleges are already on their way and expect to arrive shortly. Every available space in the dormitories is being utilised for staff and students, and it is expected that the Government will provide additional dormitory accommodation in a nearby temple. Our classrooms are being extended to their utmost limit, and because of the lack of adequate supplies of apparatus many laboratory classes will have to be run in double shifts. Professor Cheng Li-bin of the National Central Medical College has been on the campus for several days assisting in the negotiations, and he seems to be very satisfied with the accommodation it is hoped to provide.

Recent word has come from Cheeloo Medical School that the situation is becoming tense in Tsinan and that it has been deemed wise to close the University before more trouble develops. In response to their enquiry whether the W.C.U.U. could receive any of their medical students, a cordial invitation was extended preferably to those in the senior years. Laboratory facilities are too restricted to accommodate many more junior students. The latest news is that forty students and eight teachers are on their way from Tsinan.

Although the coming of these groups from Nanking and Tsinan will mean considerable added administrative responsibilities, it is hoped that the staff members of the party will assume the major responsibility for the teaching of their students.

A committee is in charge of the collection of subscriptions for the relief of sufferers in the war areas.

Four lectures will be given under the Hodgkin Memorial Lectureship scheme by Dr. Chiang K'ang-fu on the subject "The Way out for the World". Dr. Chiang was for some years connected with the Gest Library at McGill, and is well-known as a severe critic of Pearl Buck's "Good Earth".

NEWS BRIEFS.

Mr. Joshua Jensen is on his way from Yunnanfu to Suifu. Dr. and Mrs. Phelps, according to the last news, are in Hongkong, considering the possibility of returning to Chengtu via Haiphong. A cable has just been received from Kobe, saying that the Walmsleys, Willmotts and the new teachers for the Canadian School will start shortly for Chengtu, via Shanghai or Haiphong. Mrs. Salquist is at Suifu, waiting for the way to open for her to go on furlough.