

# THE WEST CHINA MISSIONARY NEWS

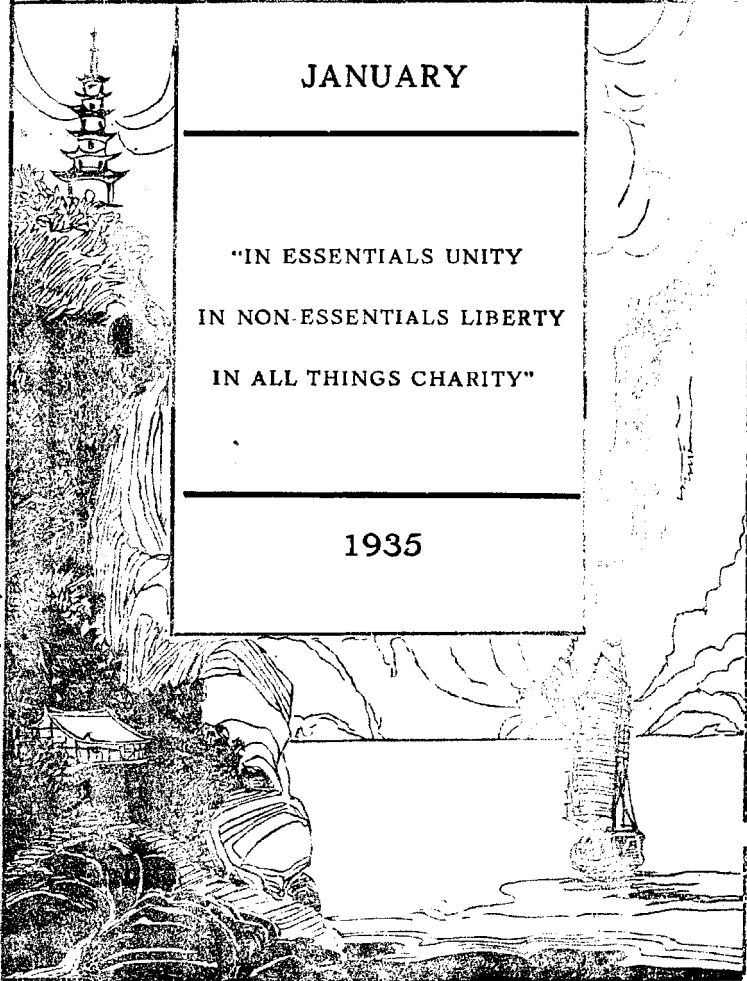
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JANUARY

"IN ESSENTIALS UNITY  
IN NON-ESSENTIALS LIBERTY  
IN ALL THINGS CHARITY"

1935



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Day Missions

**SZECHUEN ECONOMIC STUDY  
PUBLICATIONS**

*(In Chinese)*

*No. 1 Financial Crises (50c)  
in Szechuen*

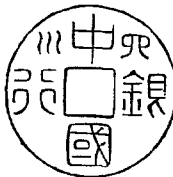
*No. 2 Public Bond Issues of  
Szechuen Province (60c)*

*No. 3: Economic Conditions  
in Chungking 1922-1932  
(40c)*

*and*

*"Szechuen Review"*

*Issued Monthly - \$2.00 per year.*



**BANK OF CHINA  
CHUNGKING**

# || *The West China* || || *Missionary News* ||

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JANUARY, 1935

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EDITORIAL.

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In the December number of the NEWS we indicated two subjects that need to be dealt with. One is the subject of Military Drill in all the colleges and universities registered with the Central Government at Nanking. We were able, in the space at our disposal, to treat of this matter and present it to our readers as it appealed to us. This month we propose to introduce the second question to our readers. It is the grant of money made to certain privately established colleges and universities by the National Government.

## SUBSIDIZED EDUCATION.

So far as we have been able to learn, the Central Government has set aside a certain sum of money which is to be divided among a group of privately owned institutions of higher learning in this country. This fund is to be paid out in monthly installments to these fortunate institutions. It is said that the Government has become aware of the financial difficulties of a large number of universities and that they are desirous of giving what aid they can to them. We do not at all question the *bona fides* of the authorities in seeking to help these educational institutions during these lean and hungry times. It is common knowledge that nearly all schools in China that are dependent upon private funds are severely taxed as to how they can continue to keep open and thus afford opportunities to their students to continue their studies. In the matter of staff, it seems to be true that some members of the faculties have had to be dropped; while sorely needed equipment cannot be obtained. There is no question as to

aid and assistance being needed, and those responsible for the carrying on of the schools are looking in every possible direction for funds.

When such a condition obtains, boards of managers are simply rejoiced when help comes, nor do they usually spend much time thinking of the direction whence cometh their aid. There is a well-worn adage about looking a gift horse in the mouth. So it is fair to say that most of these hard pressed institutions will avidly accept the proffered gift and thank the donors for pulling them out of the financial bog.

Some of these beneficiaries of the generosity of the Central Government are Christian schools that depend on funds raised in other countries. There is no question as to their being hard hit by the prevailing world depression. It is quite common just now for a missionary to go on furlough and not return because his Board is not able to send him back. His place has to be filled and a Chinese teacher is called to take his place. This means an addition to the field budget. Moreover, the different colleges find themselves unable to offer further financial aid to deserving students who have come up through the schools of the Church; and this raises a serious question as to the make-up of the student body. This loss will be felt more keenly in five years' time than it is at present.

Having set forth the plight of these colleges as briefly as possible, we are bound to ask the question: In the face of these serious difficulties and their bearing on the future of Christian education in China, should these Christian schools accept the subsidy now offered to them by the Central Government? In other words, we propose to look the gift horse in the mouth. And we are obliged to say that it would be the part of wisdom on the part of these universities and colleges to decline the gift with thanks.

It may appear ungracious to do this and it may tend to alienate the sympathies of the Government from our schools. Yet we do not think that Christian schools should accept any subsidy from any government, whether in China or in any other country. What the Christian Church needs to conserve is her absolute freedom to criticize present day life in all its forms. She cannot afford to take funds from any government; for by so doing she may prejudice her liberty to speak out against injustice when that injustice is done by the highest authorities in the land. To be efficient, religion and education must be free. It is no sufficient answer that our freedom is not jeopardized in the acceptance of such financial aid at this particular time. We are in debt to the future in this

matter. What has been done once may be done again. Nay, the time and circumstances may come when these schools will not wait for the government to make the offer, but will be led to ask for funds to tide them over a tight period.

Moreover, with the great amount of suffering from drought and flood; with hundreds of thousands of poor people in want of the common necessities of life, our schools should be willing to carry on under financial difficulties for a few years, if by so doing we are able to relieve even a little of this distress. Again, it is no answer to say that the government will not allocate this money for the relief of the common people if we do not accept it. That is a matter for the people in office to decide. We feel assured that could those who are suffering from want and hunger know that their government—their “father and mother”—were subsidizing Christian schools while these sufferers were left to their misery, they would raise a cry of protest. And the Christian schools so helped would not grow in their appreciative regard. No, it is no use burking the question—this money should not come to our schools but should be spent in the interests of these heavily taxed citizens of China.

#### A HAPPY NEW YEAR.

The News most heartily wishes to all its readers a HAPPY NEW YEAR. As we do so, we are aware of some coming events that may possibly tend to destroy our happiness so far as it depends on outward affairs. The year 1935 is a crucial one in the history of the world. We think of three major matters that will occupy the attention of all internationally minded people. The first is the Saar plebiscite which is to take place this month. Then there is the legislation of the British Parliament for India. And last, but not necessarily least, comes the Naval Conference. It is not too much to say that the happiness of millions of people hangs on the decisions that will be made in the Saar, in London and at the meeting of the naval conference. Yet with these matters confronting us as the New Year swings open, we may with great confidence wish you one and all a Happy New Year; for our confidence is in God who made heaven and earth.

PLANETARIUM.  

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Above us towers a gigantic dome,  
Where for an hour all the host of heaven  
Resplendent, glittering and ominous  
Dance out and sing as on Mount Sinai when  
To ranged and marveling tribes they evidenced  
Creation's majesty; a summoning Voice  
The same that long ago woke Asia's steppes  
Calls silently: "O wastrel sons of men,  
Behold your God and worship evermore."  
The infinitesimal ball, this busy earth,  
Twittering in sorrow, chirping over joy,  
Shrivels before great Saturn's mighty rings,  
Jupiter's moons, Mars' red, malignant eye.  
As minutes pass the teeming centuries,  
Faithfully suns glide up and stars pale slowly,  
Planets upon each other's heels show forth  
The mettle of their coursing under law.  
Man, being lawless, sinks beneath such forces,  
Blinking spell-bound as at an oracle,  
Through ticking seconds of annihilation  
His pinpoint mind takes on—Eternity.

LAURA BENET.

THE EDDY MEETINGS IN CHUNGKING.

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“What is the meaning of life? Is there any relationship between religion and life? What is the most important thing in life?

“Can religion save China? How and by whom? Is religion sufficient to solve all the problems of China? Do we need anything beside religion?

“How can we abolish militarism, which is rotten and deep-seated in China? What part can Christians play in the solution? How can we abolish war and promote peace? Has the League of Nations failed in the solution of the Manchurian question? What can we do to stop Japan's invasion?

“How can we explain the sufferings and confusion of this world, particularly in China? Is there a God? If so is He loving and all-powerful? Why should he create bad men in this world?

“Is Christianity an ally of imperialism or capitalism? Is it a form of cultural invasion?

“What can the students do to save China? Please suggest in detail some possible lines of service.

“I believe in God but cannot quite believe that Jesus is God. Please explain.

“What are you, Dr. Eddy? A Christian socialist, or what?

“Tell us something about religion in Russia. If Russia can get along without religion, and make progress, why cannot China?

These questions or groups of questions were handed in for Dr. Eddy to answer on the “open forum” night of the Eddy meetings in Chungking. They may give a better indication of the thinking stirred up, and so perhaps the most significant appraisal of the results of the meetings themselves.

Another appraisal may be seen in the fact that a month after the meetings more than half of the three hundred and fifty who signed cards indicating a desire either to follow Christ or to study His life and teachings are meeting in groups each Sunday for such study. Without doubt many of those now studying will drop out before the end of the three months study agreed to but at least they are continuing to the present and are showing a real desire to seek the truth.

Dr. Eddy's stay in Chungking was quite too brief for the best results. But it is the very general consensus of opinion that the meetings were very much worth while. He arrived on Friday afternoon and at four-thirty met an invited group of church leaders and officials and leading merchants and gentry in the Y.M.C.A. dormitory. His first message was decidedly electrifying. He said things about our present China situation, and in particular about our Szechuen situation that needed saying. And he said them so strongly that more than one remarked that if a Chinese had spoken thus he would find himself locked up, and perhaps preparing to go to the execution grounds. Opium, squeeze, militarism, and because of these, deadly poverty, these were the evils Dr. Eddy brought into the open and asked the solution of. He showed how truly desperate was our plight in China, and in Szechuen where the crisis seemed to him most urgent. Of course he did not tread gently when talking of the root and source of these evils.

That night in the same building he spoke to about one hundred and fifty Christian leaders and members. He deeply stirred us all with his challenge to personal work.

On Saturday he went out to address the students and teachers of Chungking University. Mr. Kan Tien-kuei was chairman of the meeting. Again he spoke with his usual courage and directness of the evils and the channels of the evils in Szechuen. It is said that the students were far more enthusiastic than some on the platform with Dr. Eddy. That afternoon was the first public meeting, public and yet not open except to those who had tickets for admission. The church and Y.M.C.A. leaders had been busy for many weeks planning and had distributed about fifteen hundred tickets to those who promised to make every effort to be present for the three meetings in the Lewis Memorial Institutional Church. The auditorium of this new plant would seat one thousand comfortably, or twelve hundred by considerable squeezing. Actually about thirteen hundred got in for two of the three meetings. The first meeting on Saturday afternoon was a more widely heard expose of the present crisis. That night was church night. Would that all who came were really church members, and truly Christ followers. The auditorium was again crowded and Dr. Eddy appealed for a more determined following of the Master by the Church.

Sunday morning the auditorium was again filled with invited and especially picked people. About twelve hundred. Dr. Eddy's message was that only in God was there help



sufficient for us in our time of need. It was a tremendous appeal and the audience was really stirred. That afternoon they gathered again, crowding the hall. Opportunity was given for those who wished to remain to do so and sign cards for study of the Jesus Way of Life. Some hundreds remained and two hundred cards or more were signed. That night in the same auditorium Dr. Eddy undertook to answer the questions that had been handed in by interested listeners. These above are a majority of the questions as summed up by the committee. There was intense attention all the way through and at the close many more signed up for Bible study or to indicate a desire to follow Christ's Way.

On Monday Dr. Eddy went to the East Szechuen Normal School to which the senior middle school students from Chungking High School and other schools adjacent had been invited. Two addresses were given and well received. Announcement was made that those who desired to study could register in the city for study but no cards were distributed. Many of these students later appeared to begin with the study classes. That evening a dinner was given in honor of Dr. Eddy by four of the most prominent officials of the city. Probably seventy or eighty of the most prominent merchants and officials were present. It had been suggested to Dr. Eddy that he ease up on the denunciations of abuses at this meeting and take a different line. Dr. Eddy started his talk with the idea of being more "keh chi," but before he had proceeded far he swung into action on the line of the first addresses, opium, squeeze, etc. They were too insistently strong in his own mind to allow for any soft speaking or side stepping.

Have Dr. Eddy's meetings and addresses had anything to do with the recent issuance of orders from our highest military authority to clean up opium cultivation, curtailing of surtaxes, etc.? It is a fact that for whatever they may be worth in reality such orders have been issued since the coming of Dr. Eddy.

A note should be made of the very excellent job of interpreting which "Jim" Endicott did for Dr. Eddy. It was surely done splendidly. And there should be mention made of the fine and steady work done by a large committee in preparation for the meetings. Before the close of the meetings the follow-up work was being planned and because of these things we believe the results will be real and lasting.

FOLLOW UP WORK OF EDDY MEETINGS.

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A. J. B.

The revised list of decisions of students to follow the Christian life and enter Bible Study classes reveals, after deducting duplications, and adding decisions since the meetings, that 290 want to be Christians, of these 54 are girls and 236 men students. To study Bible 487, of whom 68 are girls and 419 young men. To date 26 Bible classes have been formed at the Y. M. C. A. the University and Church centers, these with many who signed and are back again in Bishop Song's big groups total up to 564 enrolled in study. Each Sunday morning the Government Students Lectures are well attended and Bible classes held after the meeting. Again in the afternoon over one hundred attend Bible classes and a lecture at three o'clock in the Y. M. C. A. for those who want to be Christians. The appended list of subjects and speakers will reveal the intimate scope of the subjects being given, and the experience of our best men. It will be seen that the course will finish about the Church. It is recognized by the committee that this will require very delicate handling, but many are intimating their desire to come closer to the Church. For those who cannot take that step it is hoped that a Student Service of Fellowship will be carried on similar to the afternoon lectures which partake of the nature of devotional services.

Interesting too is the value attached to the course of Bible study being used: Eddy's "Christianity and Life", based on his last six books, with Bible passages and questions for discussion. Along with this there is still demand for the vital literature brought up by the Eddy party. These books are in sets, printed in good Chinese and sold cheaply in sets. The first set comprises, Van Dusen's "The Plain Man Seeks for God"; "What I Owe to Christ", Andrews; "Personal Religious Experience", Symposium, edited by P. C. Hsu. The second series comprise: "Sex Morality", by Quentin Pan; "The Social Gospel", by Y. T. Wu and "Religion and Social Justice", by Sherwood Eddy. These are going fast at one dollar each set, and if both sets are bought, an extra book is presented—Eddy's last book, "Russia Today". Mission-

aries who want telling vital books to put into the hands of teachers and students would do well to communicate with the Chengtu Y.M.C.A. because while these sets last they are sold below cost and postage free. Early in the New Year the books resume the former prices. They have been temporarily lowered for the Eddy campaigns and Youth and Religion Movement Follow-up work.

## 爲立志作基督徒學生特別演講秩序

(請置座右以便按期赴會)

Special Course Lectures for Students on Christianity

每週星期日午後三鐘在青年會禮堂舉行  
Each Sunday afternoon at 3 o'clock in Y.M.C.A. Hall.

一九三四年，十二月九日：基督教是甚麼？

*December 9* What is Christianity?

主講員：羅忠恕碩士  
Lo Dsung Lu, M.A.

十二月十六日：耶穌的一生  
*December 16* The Life of Jesus

主講員：雲從龍碩士  
Earl Willmott, M.A.

十二月二十三日：耶穌聖誕音樂崇拜會  
*December 23* Christmas Musical Service

地點：暑樓街禮拜堂  
Shu Wha Kai Church

十二月三十日：個人跟隨基督之經驗談  
*December 30* Following Jesus—Testimony

主講員：楊少荃校長，幹小峰牧師  
S. C. Yang, B.Paed. S. F. Kan, B.A.

一九三五年，一月六日：怎樣研究聖經？  
*January 6* How to Study the Bible

主講員：王俊賢先生  
Wallace Wang, A. B., B.D.

- 一月十三日： 怎樣祈禱？  
*January 13* How to Pray?  
 主講員： 宋誠之會督  
 Bishop C. T. Song, B.A.
- 一月二十日： 教會是甚麼？  
*January 20* What is the Christian Church?  
 主講員： 胡敬伯牧師  
 Pastor C. B. Fu, B.A.
- 一月二十七日： 教會與社會有甚麼關係？  
*January 27* What is the Relation of  
 Church to Society?  
 主講員： 張凌高校長  
 Lincoln Dsang Ph D.

請諸位約同貴友每週相時聚會，凡有志研究基督教而願跟隨基督的都請代邀參加是會特注靈修并配以優美之音樂。

Please come and bring friends who are anxious to follow the Way of Jesus'

Meetings all are of devotional type with special music.

成都基督教青年會啓 十二月 日

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### THE OXFORD GROUP AND ONE SINNER.

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It began with Hal Swann. In Toronto, on furlough from Trinidad, Hal. had seen something of the Oxford Group and mentioned it in a letter. His comment was "Those fellows have got something and I want it". He meant that the Groupers had some power in their lives which the ordinary Christian does not have. I had to admit there was no real power in my life. I salved my conscience with the argument that a Mission Business Agent is not supposed to be a spiritual leader. That sort of thing is the concern of the missionaries who have more direct contacts with the Chinese and, so on. There were times when influenced by a good book, a good address, or a vital contact I felt a sort of spiritual "glow"; when I seemed to come near to God but these were

just spasmodic. I knew quite well there was something wrong with my life. In the meantime I was hearing more and more about the Oxford Group. I read "For Sinners Only" and decided to give up smoking but I knew quite well I hadn't dealt with the real trouble in my life.

I think the next step was when I began to give a name to what was wrong with my life. The Groupers have a name for anything that separates a man from God or from his fellow man. They call it sin. I began to admit that it was sin in my life which was the trouble. The next question was what to do about it.

Somewhere about this stage I read several of Weatherhead's books and was much impressed with them particularly by "Discipleship". He suggests the confession of sin to some trusted friend. I came to the place where I believed I ought to do that. I knew the usual arguments against this. Confess your sins to God. Well, I had done that many times but had gone on the same as ever. Well, the conviction came to me that this was the thing to do and my first surrender to God was when I got to the place where I was willing to make this confession. At this point I was greatly helped by an interview with a friend who was passing through Chungking and whose life, for years an inspiration to me, had been deepened by contacts with the Oxford Group in Canada. Strangely enough, at this time, I did not actually make any confession of sin to a trusted friend. It happened there was no one to whom I felt I should go. But once I got to the place where I was willing to make confession I was guided to the next step. (That word "Guidance" used to amuse me when I first heard it but I have come to accept it and believe in the principle.) Well, the next thing that came to me was: "Now you have surrendered to God. If you are in earnest in this business you should tell your friends what you have done. Confess to them that your life had not been right and that you have made a new surrender to God." It happened this struggle was going on in my heart while I was working at my desk—on Saturday morning Nov. 17th., to be exact. It also happened that there were two notes from fellow missionaries on my desk waiting to be answered and as I started to answer the first note it came to me "Why not tell this man what has happened". I didn't want to do that. This was a transaction between God and myself. Why parade the "sacred" things of the inner life before other people who probably won't be interested, or who may scoff at what you have done? (That was a mistake I know. People *are* interested. They

are more than interested. Many are just hungry for exactly that kind of fellowship.) But I don't need to describe the sort of struggle which went on. Every Christian has faced the same sort of thing at some time or other. The final outcome was that note had a short paragraph added telling my fellow missionary of the change which had taken place in my life. Then a similiar note was sent to the waiter of the second one to be answered and somewhere during the process of writing those two notes there came a release—a new power into my life. It was a struggle to write those first “sharing” notes but once the new power came into my life I *wanted* to tell my friends about the new experience. Miss Lamb has come back from furlough keen for the Oxford Group and I knew she was soon to take the union prayer meeting and proposed to tell about the Oxford Group. I wrote her offering to testify at that meeting. That may not seem a particularly startling statement but for me with my old outlook on life it would have been a most amazing thing to do—and I *wanted* to do it. And still do. I want to tell all my friends of this wonderful experience which has come to me as a result of being honest about the sin in my life, surrendering to God and then finally “sharing” that experience. I think each one of those steps is important but I am sure others will give different values to some of the terms and even some of the experience I have described. However, I am convinced there are many sincere Christians right here in Szechwan among our missionary community who are missing out because they don't understand the value of “sharing”. I know there has been criticism of the Group because “sharing” has been done unwisely. It should be done with tact and that's a place where “checking of guidance” comes in. Groupers believe in guidance but they don't believe anyone has the right to insist categorically that his guidance is from God. He should check his guidance first by the four absolutes and when possible by going over it with a friend. Here is one of the great values of the Group fellowship. We have a little Group in Chungking and while we are just feeling our way and have very much to learn we have already learned one thing—the great value of the fellowship which is offered by a Group which meets on the basis of sharing frankly the things of our lives. These are some of the things the Oxford Group has meant to me—just some of them.

GORDON R. JONES.

RECENT REPORT OF STUDENT CHRISTIAN  
MOVEMENT IN CHENGTU.

BY WALLACE WANG.

Before I go into the report of the Chengtu Student Christian Movement I would like to express my hearty thanks to the North American Baptist Mission which financed my study in the school of Religion at Yenching University during the last three years. Yenching has been my second home because of all it has meant in my life. I went to Yenching to seek advanced teachings in the Scripture and deeper contacts with the Student Christian Movement in Peiping, its birth-place ten years ago. I am very happy that I have made this time unforgettable. Talks and conversations with great men and Movement leaders were most helpful. Again, I will never forget the help and teachings of the professors in Yenching, and of the student workers in Peiping. These three years' residence not only filled me with bookish knowledge but my few travels in north and east China widened my outlook on the church situation, especially that of the Youth Movement. All these experiences have kept me alert to the happenings in the world today. When I recall these experiences they refresh my mind again and again. Therefore, I would like to thank my beloved teachers and friends in Peiping and the friends in Chengtu and in America who encouraged me. I deeply feel my indebtedness to the genuine love of my friends.

My family and I left Peiping on the 26th of last June 1934, and spent two months on the way to Chengtu. Of course, we took advantage of an opportunity to attend the Y.M.C.A.'s Summer School in Kuling in which an "Eddy Campaign" Seminar was an important part. We stayed on Kuling four weeks; and enjoyed ever so much the school and the friendship of the student secretaries from all parts of China. We left Kuling on the 7th of August and took a great trouble to arrive in Chengtu on the 25th of that month. We were very glad to see our family and relatives again, especially our friends in this city. I found them most open to our friendliness. This is the place that I should like to dedicate my service to the Youth of China.

Chengtú is a great field for student work in West China, where the Christian forces are very much needed among the thirsty youth who are after a satisfactory life. I found there is a great area of the untouched spot of the Christian message in this city. It calls us urgently to plow His field for the harvest time. May God bless His work and make us worthy to be His servants to His beloved students in this part of China.

Since I came back the first thing I did was to discover the student leaders as well as the local units in the Movement. I have found quite a number of outstanding student leaders who have been most active both along the service and devotional line. Later on I learned the necessity of giving accurate information about the Student Christian Movement to the school principals and church leaders in this city. A joint meeting was called in Miss Streeter's house at the end of last September. The students made a clear picture of the Movement's work, participated in by fellow-students. Those who heard the real work of the S. C. M. were very favorable to the plans of the movement.

One afternoon the leaders of the students in the Movement met together and elected five executive committee members among which were two girls and three boys. They all are fine responsible leaders in this Movement.

Since that time I have started new units or Bible classes among the students in this city. Now we have 270 students studying the Bible in 25 classes once a week under 12 leaders in the whole city. This table shows the places and the leaders of the classes:

Names	Numbers	Leaders.
West China U. U.		
"    Woman's College	A. 6	Mr. Chuan Sen-ne
"    "    "	B. 6	Dr. Bruce Collier
"    "    "	C. 12	Dr. Phelps and Mr. W. Wang
West China U. U.	D. 12	Dr. Liljestrang
"    "    "	E. 8	Mrs. L. E. Willmott
"    "    "	F. 10	Dr. L. G. Kilborn
West China Union Middle School	10	Mr. Stephen Tang
Baptist M. S. Dormitory	10	Mr. Ngi and W. Wang
"Seeking Truth"	18	Mr. Chuan Sen-ne



C.M.M. Dormitory		9	Mr. L. E. Willmott
M.E.M. " A		12	Mr. L. E. Willmott
M.E.M. " B		12	Mr. L. E. Willmott
Union group		10	Mr. Wu Shan-yu
Goucher School		14	Mrs. Manly
Girls' Normal School	A	8	Mr. Wallace Wang
	B	12	" " "
M.E.M. Girls' School	A	19	" " "
	B	10	" " "
" " "	C	15	Mr. Stephen Tang
C.M.M. Girls' school		8	Mr. Wallace Wang
C.M.M. Hospital Nurses		10	" " "
Woman's Hospital Nurses		15	" " "
Baptist Church	A	6	Dr. D. L. Phelps
" " "	B	10	" " "
" " "	C	6	" " "
25 Classes		270	Students 12 Leaders

Most of these classes are studying Dr. Sharman's book, "Jesus in the Records"; a few take different gospels, or present problems. It seems to me the students like to find out the real teaching of Jesus. It gives them new light as they dig into the genuine message of Jesus. This method is challenging and vital to the life of the young people to day.

Once every two weeks a Sunday Morning Prayer meeting is held at 6 o'clock in the beautiful chapel of the Woman's College in the university. Every time from 50 to 60 students come to this meeting in spite of early and cold winter weather. We feel very much encouraged in trying to meet the demands of the thirsty hearts of the devotees.

Two outstanding students, Mr. Wilson Cheng and Mr. Den Chung-yen, are running a night school for the servants on the university campus and also for some people on the street. It has 50 students who come quite regularly. The students under the direction of the teachers put on three big meetings this term. Their plays have been praised highly by some students and university teachers. Jesus has renewed their way of life through the Christian students in our Movement. Very soon there will be an exhibition of their school work.

Sunday Services have been provided for the servants and women on the campus. A few boys and girls are giving much of their time to cultivate their spiritual life. The services are held at 10 o'clock every Sunday morning in the Vandeman Chapel.

One of the most encouraging peices of work the Movement is doing, is the farmer school under the management of ten middle school students who are the converts of the Summer Conference of 1934 in Hsin Fan, forty li from Chengtu. The school was opened at the beginning of last November. Thirty farmers come regularly three nights a week to the middle school building. Once in a while we show them agricultural slides, hoping to introduce western ways of farming to them. Our work is not limited to the school alone, but some activities are carried on in their homes as well. Once a month we put on a demonstration in one of the farmhouses near our university campus. Work for women and children is being carried on by the girls of the Woman's College of the university.

On the 30th of last November a musical Service was held in Vandeman chapel. Nearly 300 students, boys and girls, came, both from the city and the campus. The hall was packed. In the meeting pictures of the life of Christ were shown in the lantern; Scriptures were read; solos sung on some of the slides. All these deepened the devotional spirit of the meeting. One student, when he came out from the meeting, exclaimed, "this is worth ten ordinary meetings!"

On the 2nd of December a Religious Speech Contest was held in the Auditorium of the University. There were about 240 students in the meeting and six of them, four girls and two boys, represented six mission schools to speak each ten minutes on the subject; "What I Know about Christ". They all spoke very well on their personal experience in Christ. Miss Fan from the M.E.M. Girl's School showed her real, deep, inspiring and vivid enherence what Christ has done in her life. All the students were deeply moved by such earnest testimony of the Grace of Christ. At the end of the meeting there was group singing and tea was served by the hospitality of the university.

The students in general lack real information about the church as a whole. They talk very much about "service" and "practical work". It would be much better if they knew something of what is going on in the church, and also to find out what opportunities the church offers to them. So the Movement felt the necessity of giving a series of lectures on the church, during four evenings in Vandeman chapel. December 3rd to 6th. The subjects: "The church and Youth", by pastor Fu Chin-pe; "The Church and Marriage", by Dr. D. L. Phelps; "The Church and Mass Education," by Mr. Liu Chih-chai; "The Church and Rural Re-

construction," by Mr. Hwang Mien. The average attendance was from 40 to 50. These lectures may stir up an awakening among the students to know the opportunities the church has to offer to them. May they realize the church is the place they should put in their services.

As this report goes to the press very soon, other activities will be carried out within the next few days. There will be a rural demonstration in the farm houses on the 16th of December. Teachers, doctors, nurses and students boys and girls will all be mobilized to work among the farmers around our university. This shows what we can do to help them. The next thing is the International Club. As our university becomes more international quite a number foreign students have appeared on the campus. Next week there will be a Club formed on the basis of international friendship. Another thing is the rural teams in the winter vacation. There will be five or six students teams sent out to different stations where the churches may be used as centres for this work. The students may learn more from the farmers rather than they give them. This is the best way to help them to see the problem.

After all, what are we trying to do? We are trying to train students to understand and seek a purpose in life. We are helping them to gain an abundant life through the teachings of Jesus Christ our Master. Religion is the end of life. All the different activities are nothing but means to this end. Only one thing is really necessary, "Mary, moreover, has chosen that good part which shall not be taken away from her."

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## THE WEST CHINA UNION UNIVERSITY (X).

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### *The Education Faculty and its Affiliated Schools.*

It has often been remarked that the busiest and most-used place on the campus is the Cadbury Building, in which is housed the work of the Faculty of Education. Not only are all the classes in education taught there, but also all the classes of the Goucher Junior Middle School. The wholesome amount of extra-curricula activities which are being carried on by the Goucher School, as well as by the education department students, makes the building a veritable hive of activities. In attending an evening meeting of the Teachers'

Association held there a few nights ago the writer was impressed with the number of groups which were meeting at the same time throughout the building. Senior students who were supposed to be attending the Teachers' meeting were in and out as they helped in the supervision of the various other group meetings.

To quote from our university catalogue "The aim of the Faculty of Education is to give such an understanding of the principles of school work, and such an acquaintance with, and practise in its methods, as well enable our graduates to render effective service as teachers or as school administrators." Since bringing the Goucher School under the aegis of the Department of Education the opportunities of the students of that department for practical work, both in teaching and in the management of extra-curricula activities, has been greatly increased, and Mr. Liu Shao-dzu, dean of the Faculty, is making splendid use of these opportunities. Of the thirty-nine students under the Faculty of Education, twenty-eight are either teaching or directing activities among the Goucher students. Actual teaching is done only by the third and fourth year university students.

Among the extra-curricula activities of the Goucher School, in directing which the Education Department students have a part, are the following: a system of Student Self-government, with thirteen main committees; the preparation of a school paper, written by hand and posted in the school hallway once every two weeks; amusements and recreation, both daily and for special occasions; the oversight of the school library and of the school garden; the supervision of board in the dormitory; and the inviting of special lecturers. The writer, having accepted an invitation to speak to the students one evening, found the group presided over by one of their own number; and a roll-call (by number, so that it took very little time) was the responsibility of another. Although it was Saturday evening there were but few missing.

About once a year the project of a trip to some not-too-distant spot is carried out. Careful preparation is made beforehand, so that the students may be awake to all the educational values along the way; reports are presented in many forms after the return. Here, again, the students of the Education Department have an opportunity to help

Two year ago the students, Association of the Educational by an entertainment, raised more than \$400 for use in helpful community projects. A kindergarten was conducted in the basement of the Education Building for four months last

year as a result of this effort, and now the Goucher students themselves are volunteering to carry on this week three afternoons a week, after school hours. Two week ago eighty dollars were raised by a student entertainment for famine relief in North Szechwan.

A valuable class in the supervision of instruction is being conducted by Mr. Liu. The third and fourth year students help arranging the program for this. At one meeting this Fall an oratorical contest was held, pupils from different Christian primary schools in the city participating. At another meeting a demonstration of the teaching of primary school Chinese was given by the principal of the primary department of the Woman's Normal School.

A second affiliated institution at which valuable work is being done is the Dewey School, on Dong Hang Dzi. Under Mr. Chiu, who spends himself unsparingly in this primary education work, the school enrollment has grown in seven years from about seventy to three hundred and eighty-five. This is another place which is a veritable hive of activity. The education of the child, or of the teacher or visitor too for that matter, is begun as soon as he sets foot inside the gate. Maps adorn the compound walls, and maxims are hung overhead along the walks. Bulletin boards of various sorts, both inside and outside the class rooms, give report of activities of various kinds, of topics of general interest, or reports of daily attendance, weather, etc. School pets are cared for by one group of pupils, and school gardens by another. One would not believe that a place where so many children are going and coming could be so well kept. A school police force, made up entirely of students, does efficient work. A store is conducted at which paper, pencils, and other necessities of everyday school life may be purchased. The school has won the confidence of parents, not only along Dong Hang Dzi, but in other parts of the city and province as well.

While there is not the amount of practise teaching done in Dewey School that there was when the Normal School was in operation, still it is an inspiration for our would-be teachers to look in, even occasionally, upon such an institution. One visitor who has supervised primary education for many years remarked: "This is the sort of school I have been looking for all these years; it has no display of foreign equipment, but is making the best use of materials which are at hand, and is making everything count in a most efficient way."

J.B.D.

ANNUAL MEETING S.C.C.  

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A. J. BRACE, SECTY.

The Annual Meeting of the Szechuan Christian Council will be held in the Hostel at the C.M.S. Compound, Pi Fang Kai, January 2 and 3rd, 1935, commencing Wednesday the Second at 9 a.m. The Churches have been asked to send ten delegates each, and organizations having relation to the S.C.C. have been asked to send representatives. This plan has proved most democratic and has given a large measure of satisfaction as the Annual meeting, and the Executive it elects direct from the church representatives and organizational representatives, carries out the mandate of the churches in many fields throughout the year. Important decisions or promising plans made at the S.C.C. Annual Meeting are relayed on at once to the Church Annual Meetings which amend or carry into action with the cooperation of other churches. Still plan seems to be work well in lieu of a constitution. Each Annual Meeting reviews the work of the year and plans for Forward Movement. Beside the regular representatives visitors are warmly welcomed.

Prominent among important questions to be discussed this year are recommendations from the Program and Cooperation Committee relative to a proposed Training of Workers Conference this summer taking advantage of the visit of Dr. Weigle and Dr. Miao. Also the holding of another West China Church Conference will come up for discussion. Dr. R. O. Jolliffe, just back from the Religious Educational Annual meetings and other important meetings, will report on his down-river trip and vital connections made. The Eddy Follow up work among students will receive attention and plans discussed for the Youth and Religion Movement in connection therewith.

On the opening day of the Annual Meeting Mr. Wallace Wang, General Secretary of the Student Christian Movement, will lead the first devotional period. At 10 o'clock Bishop Holden will speak on "The Present Crisis in North Szechuan, and How can the Church and S.C.C. Help Lead the Way Out?" The rest of the first morning will be given to hearing reports from the West China Council on Health Education, Religious Education Fellowship, Rural Reconstruction, Liter-

acy, Student Christian Movement, Youth and Religion Movement, Treasurer's and Secretaries reports.

After a simple Chinese meal the delegates will meet again at 1.30 and Dr. Beech will lead in devotions and make a report. Then Dr. R. O. Jolliffe will lead the Meeting in a Report of his findings at the recent annual meetings attended, after which there will be a frank and free discussion of policy for the coming year. The second morning session will be taken up with unfinished business, resolutions to be forwarded to the Church meetings, and the election of Executive and committees for the year. The Universal Week of Prayer will be Jan. 6 to Jan. 13, 1935.

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### SOY BEAN MILK.

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One of the most distressing situations met with in China today is the very high infant mortality. Possibly China's infant mortality is the second highest in the world. And observation has shown that in the great majority of cases the children have died because of improper, or insufficient feeding.

At least eighty percent of the expectant mothers can feed their own children. This percentage can be raised even higher if the expectant mother were taught to prepare to feed her child, before the child is born.

The problem of a substitute for mother's milk, in a land where the price of cow's milk is so prohibitive is an acute one. Moreover the Chinese have a dislike for cow's milk, which will take some time to be overcome. Its taste and smell is distasteful to them. In any case, in over ninety percent of families, the keeping of a cow is economically impossible. In any case it will be at least another decade before the drinking of cow's milk comes into any large practice. Even then it will not be made available for the poor. Again, along with the education to use cow's milk, must go the education to prepare it hygienically and to drink it hygienically.

A substitute has now been found which will take the place of mother's milk for those mothers who cannot for any reason feed their own baby. It is not suggested however that in any way this substitute can replace the mother's milk if it

is at all possible for the mother to continue the feeding of the child herself. We refer to soy bean milk. And its preparation is easy and to keep it free from contamination, easy.

The bean used is the yellow soy bean. There are some four hundred varieties but the yellow bean is the one which is best adapted for bean milk. Its preparation is as follows:

To one part of the beans, add five parts of the water—that is to say, if you use one pounds of beans, then use five pounds of water. Let the beans soak in the water for at least five hours. It is a good plan to let them soak over night. In the morning, grind in an ordinary stone mill, after grinding filter through grass cloth or a fine horse hair sieve. This filtrate is the bean milk.

Pour the bean milk into a pan and bring to a boil, but do not boil vigorously, rather just keep at the boil for ten minutes. This will preserve some of the food values of the bean which would otherwise be destroyed by vigorous boiling. The bean milk is now ready for use.

To make the milk more palatable, other ingredients such as sugar or salt, or egg, may be added. These will also add to its nutrient value. It may be used in cereal instead of water or other milk and add to its nutrient value in this way.

Please note that the bean for making the milk is the yellow bean. There are several hundred other kinds but this one is the only one now used for the manufacture of the bean milk. Its ingredients are also much better for a substitute for mother's milk, or for cow's milk, so do not use any but the yellow bean. This bean is rich in fat as well as the building materials, while it is not so rich in energy producing materials which is a good thing for growing infants. But one may add the energy producing materials such as sugar, thus improving the food for general use. The composition of the other beans is quite unlike the yellow bean and their action somewhat the opposite of the yellow bean, so others should not be used.

The soy bean milk can be fed to infants when the breast milk is insufficient, or even to older children. It is the best substitute for breast milk we now have.

When feeding the infant with soy bean milk, sugar and codliver oil should be added, thus making it even more like human milk. Later the juices of such fruits as, orange, tomato, potato, cabbage, spinach, may be added to the diet. Later egg-yolk can also be added, thus enriching the child's diet. These should be gradually added thus increasing the food value. The amount of these additions should be carefully

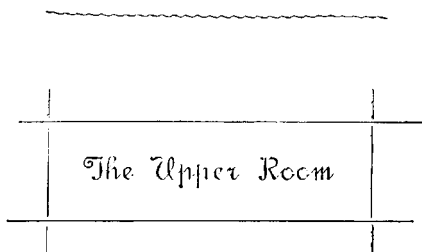


studied and where possible should be arranged by a physician. Generally speaking if the diet is too constipating, add sugar to the diet. If too laxative then decrease the sugar. Cod liver oil should in all cases be added to give more of the necessary food ingredients.

Soy bean milk is a good cure in the case of indigestion being easily digested and assimilated, and often can be used where cow's milk as a substitute causes vomiting, with good success.

As it contains very little carbohydrate soy bean is a good food in diabetes.

The research work on the soy bean is in its infancy and many more good uses will be found for it as diet specialists continue to study it. It will no doubt be one of the great foods to help solve our food economic problem.



#### GOD'S INVASION OF HUMANITY.

Reading; John I, 1-18.

J. Taylor

Here is a wonderful statement. It goes back to the beginning, it extends to the bounds of the world, it centers in a human being. None of us can afford to neglect it; and all of us should endeavor to enter into its meaning. For it reaches down beneath our deepest thinking; it outstrips the strongest imagination; it challenges the most profound thinking. That it is difficult to grasp and hard to hold is no excuse for our neglect of it. It may seem paradoxical to say it, but it is none the less true—if we get into the meaning of this mystery it will clear up our mental vision and reveal other matters of the spirit that we have been accustomed to regard as transparent. The same Spirit who revealed this truth to the writer is ever ready to help the reader to apprehend its

meaning. The only condition involved is that we faithfully and honestly apply ourselves to the study of it.

The language is full of meaning—almost every phrase and clause is bursting with meaning. Yet it may best help us if we seek out the backbone of the paragraph and dwell on three statements. Having gotten these into our minds and having seen their significance, we will be better prepared to begin anew and work our way through the whole section.

I. The first two verses state the eternal existence of the Word. "In the beginning the Word was with God; the Word Was God." Here is a divine relationship that knows no bounds except those of eternity. Whatever we may think as to these two beings, they *were* in the beginning—and before the beginning. We of necessity are obliged to think in terms of time and space so we simply cannot conceive of even God as beyond the bounds of time—space. Yet we must try to overleap our very limitations and conceive of the limitless and the eternal. And when we succeed in so doing, we must still tell ourselves that beyond our farthest reach of thought or imagination there stretches—God. "And the Word was with God". Libraries have been written on this one spiritual conception; and doubtless other libraries will be built around it. But even then we shall stand in "wonder love and praise" and whisper in awe to one another "In the beginning was the Word, and the Word was with God, and the Word was God"—and we shall believe it.

II. The Word entered the world. "He entered the world—the world which existed through him—yet the world did not recognize him; "he came to what was his own, yet his own folk did not welcome him." (Moffat). And here begins the human tragedy. This eternal Word comes into his own creation and to his own people and his own folk do not receive him. Perhaps the form in which he came blinded their eyes; for the evangelist says that the eternal Word came into the world in the form of light. "He was the true Light which lighteth every man that cometh into the world." That is, this eternal Word, this true Light, came into *all* the world to *all* the people in the *whole* world and they, one and all, had the high privilege of receiving, but instead, they rejected him. Here is an arresting thought. Most of us think of the Word as coming into the world in the days of Augustus Ceasar, in a stable in an inn in Bethlehem. We may well turn back to that great event; but we need to remember that the Word of God came into the world long before the first Christmas Day. And he came

to *all*—he was the Light that lighteth *every* man that cometh into the world. In other words, the Logos of God has ever been in the midst of men of every nation, tribe and tongue, shedding his beams of light and bringing dawn to the world. Long before the Hebrews had organized themselves into tribes, the people in the Nile valley had conceived the principle of righteousness and had carved a figure of "The Sun of Righteousness." Over here in China some men had been touched with a sense of rightness and were beginning to set their lives in accordance with it. If we were not so afraid of myths and legends, we might learn much about the moral development of peoples in various parts of the world; and all these allegories and stories would but serve to emphasize this word of John—"That was the true Light, which lighteth every man that cometh into the world." And it would also teach us that God has no favorite nations; but that to each and all the Light has come.

III. But even the true Light did not win through to the heart of man. So God made one more attempt. "And the Word was made flesh, and dwelt among us. . . . full of grace and truth." That is, we have the incarnation of the Eternal Word in a human being. And when one stops to think about this wonderful thing, one comes to see that it is just that—no more and no less—that is needed, *and is sufficient*. God in His goodness and mercy wished to reach to the center of humanity. So He became man. Personality is the only and efficient sufficient attack upon personality. But such personality must be one that can be "seen" (and we beheld his glory, the glory as of the only begotten of the Father). Such a personality is able to reveal God to man; but he must be born into the world and become part and participator of humanity. Thus the Word became flesh and dwelt among us.

And what is our share in all this? Just the same as all. Very simple. Listen once more to the evangelist. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (verse 12). That is to say that anyone that wishes to become a son of God must have a receptive spirit—or "believe on his name." For after all, faith is an attitude of receptivity in which the soul opens itself to the Eternal Truth. How simple! yet how profound. We can never hope to know Jesus Christ as the Son of God by way of speculation—he bursts upon us as he did on Peter, and Peter breaks forth in

a great Affirmation: "Thou art the Christ, the son of the living God." Then we, like those early disciples, begin to witness to this ineffable experience. "John bare witness of the Light." And from that time forth unto this present men have continued to bear this witness—and their witness is true; for it is born of an experience which reveals the Word, which makes God known to men. God has at last successfully invaded humanity.

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THOUSAND CHARACTER ESSAY.

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111. 牋牒簡要, 顧答審詳  
Letters and notes should be short and to the point;  
Give due regard to the answer, and be prudent in  
detail.
112. 骸垢想浴, 執熟願涼  
When the body is unclean we think of the bath;  
When it is hot we wish it were cold.
113. 驢騾犢特, 駭躍超驤  
The ass, mule, calf and ox,  
When surprised they jump and gallop.
114. 誅斬賊盜, 捕獲叛亡  
Kill the robbers and thieves;  
Seize the rebels and fugitives.
115. 布射遼丸, 稽琴阮嘯  
Buh (Was) the archer, Liao (used) the catapult;  
(Lü Buh 呂布 of the Three Kingdoms was skilful  
with the arrow).  
(Dsong Liao 張遼 was clever with the catapult).  
Chi played the harp. Ruan sang poetry.  
(Chi Kang 稽康 of Chin Dyn. & Ruan Chieh  
阮籍 of Chin Dyn. 晋朝)
116. 恬筆倫紙, 鈞巧任鈞  
Tian invented pens, Len invented paper;  
蒙恬 (Mong Tian, a General of Chin Tze Huang Di  
the same general who built the Great Wall).

(Tsai Len 蔡倫 of later Han Dyn.) A. D. 89 to 106 under Emperor Ho Di 和帝).

Juin was skilful. Ren could catch fish.

(Ma Juin of Wei Dyn. 馬鈞 very skilful in making idols who were reputed to be able to beat drums and play fluties.)

任公子 (Prince of Ren state was a good fisherman. After fishing for three years without luck, one day he stood on Kuai Chi Shan mountain, and fished into the sea with an enormous rod and caught a fish that fed several thousand. Quoted by Chuang Tze in the Divine Classic.)

117. 釋紛利俗，并皆佳妙

Stop wrangling and benefit the common people,  
Both are very excellent (principles).

118. 毛施淑姿，工嘖妍笑

Mao (Chiang 嫵 and Shi Si (西施) had beautiful faces, (Ancient beauties) Skilful in flattery, and clever in laughter.

(Cheo Yu Wang 周幽王 Cheo Dyn. had a queen who would not laugh, so he lit the beacon fires to call the princes and feudal lords as to battle. When they came hurriedly and found no disorder the queen laughed heartily. Later when the barbarians came the princes failed & he was killed).

(cp. Aesop's Boy and Wolf.)

119. 年矢每催，曦暉朗曜

Times arrow always urges us forward;  
The sun's light is always bright and shining.

120. 璇璣懸幹，晦魄環照

The astronomical instruments hang and turn;  
The moon's light is surrounded by darkness but it shines.

121. 指薪修祜，永綏吉劭

The tradition of Shin (16 words handed down) makes for happiness.

And gives everlasting enjoyment and felicity.

(The Shin Chuen 書傳 is found in the Shu Chin 書經 Da Yü Mu 大禹謨 The sixteen words are; 一人心惟危，道心惟微 惟精惟一，永執厥中

## 122. 矩步引領，俯仰廊廟

Take the regular steps and lift the head;

As you walk up and down the King's court.

Chinese Proverb (Lung Miao Chi Chi 廊廟之器 In ancient times, ministers at the King's court were called utensils. (Compare Conf. Analects Book 5, ch. 3.)

## 123. 束帶矜莊，徘徊瞻眺

With girded sash, stand erect;

(When) Walking to and fro observe everything.

(See Confucian Analects, Book 5. Chapter 7. section 4.)

## 124. 孤陋寡聞，愚蒙等請

If mean and helpless, and without learning,

People will ridicule and call you foolish and stupid.

## 125. 謂語助者，焉哉乎也

The participles and auxiliary verbs are Yen, Dzai, Fuh, Yeh. in Chinese composition there are seven participles (common) and auxiliary verbs, Chi 之 Fu 乎 Yea 也 Dseh 者 Nie 矣 Yen 焉 Dai 哉 A well known proverb says 之乎也者矣焉哉，安得安貼是秀才。

If you can put these seven participles in their proper places then you are ready to graduate.

The Union University,  
Chengtou.

10th December, 1934.

The Editor,  
The West China Missionary News.

Dear Friend,

In connection with your timely editorial on military training in the last number of the *News* you and your readers may be interested in the enclosed minute passed by the Executive Committee of the London Yearly Meeting of the Society of Friends on July 5th, 1929. It clearly indicates the attitude of the Society to the present problem which the Union University is facing.

Yours sincerely,

WM. G. SWELL

## MILITARY TRAINING IN SCHOOLS IN CHINA.

It is with the deepest sympathy that we have heard of the difficult situation that has arisen owing to the demand on the part of the National Government of China for the inclusion in the curriculum of both schools and universities of some form of military training.

We understand that the first reason given by the Nationalist Government is the improvement of the health and strength of their students and we appreciate their desire to further this purpose.

As far as the claim of bodily development is concerned, we are convinced that this side can be adequately provided for by means of sport and physical exercise, but we believe that the purpose of education is the full development of body, mind and spirit, so that reason and right thinking may be joined with a healthy body and spirit of devotion and self-sacrifice. Military training hinders the full development of personality, warps the maturing judgment and leads the students to accept the institution of war as an axiom. True education should lead them to take for granted the friendly co-operation of nations.

Further, and much more important, the teaching of Jesus has shown us who are members of the Society of Friends and seekers after the way of God that the presence of the Divine Spirit in the hearts of all men can only be reached and made manifest by love and understanding. To prepare for armed conflict is to consent to the destruction of the temple of God. As followers of Jesus, we are opposed to war in every form. How then could we co-operate in schools or colleges where methods are used which are the negation of His teaching?

In the present age especially education in all countries should seek to fit men and women to become good members not only of their own city and nation but of the whole human family.

We are trying to combat military training in the schools and colleges of our own land where it exists, and we join hands with all who are engaged in the war against militarism in all countries. The power of a nation has been commonly measured by its military equipment and its economic wealth. The really great nations of the future will, we believe, be those whose sons and daughters are living witnesses of the truth that "all under heaven are one family."

*(This statement was adopted at a meeting held in London—  
5th July, 1929.)*

CHINESE STUDENTS AND MILITARY TRAINING:— The Ministry of War issued an order that all college students should go to military camps during the summer. The Ministry of Education challenged this order. With a view to avoiding rescinding the order it was sent out to arrive just after the students had disbanded for the summer. In consequence they did not go to camp. Later another order was issued stating that next summer college students would not be required to attend such camps.

*Chinese Recorder* (Nov.)

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#### DESTRUCTION OF COPIES OF THE 'NEWS'— ANNOUNCEMENT.

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Early in the morning of a day in December a person was discovered burning copies of the WEST CHINA MISSIONARY NEWS on Bu Heo Gai in the city of Chengtu. Investigation was started and it was found that the papers being burned were part of the issue for December, 1934. These had been sent to the post office; but in some way or other had been taken and the stamps removed. Then the copies were being burned as stated above.

Our readers will at once see that those who are responsible for issuing the NEWS need to know two things about this matter:

1. Has this purloining of the NEWS being going on for some time?
2. Is this theft of the December issue the first one?

If this theft has extended over several months, it will be impossible for the Editorial Board to supply fully all the numbers that have been lost. But it may be possible for the Business Manager to supply a few back numbers.

If the theft of the December issue is the first and only one, the Editorial Board will do all possible to supply a copy to each of our subscribers who have failed to receive their copy of this issue.

May we ask each subscriber who has not received a copy of the December number of the NEWS to send word to the Business Manager:

MISS A. HARRISON, Chengtu.



If you have not received copies for the preceding months of 1934, please let Miss Harrison know. By so doing you will help us to check up on this matter and so be able to provide that you get just as many copies as we are able to supply.

Cordially yours,  
Editor.

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### DISTRESS IN EASTERN SZECHWAN.

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In August and September last the Communists or 'Red Bandits' made a sudden and successful incursion into a large section of Eastern Szechwan. Their immediate object was to seize the fresh grain that was just being harvested. This is the third invasion they have made in the last two years. Last summer the people, many of them only recently having just returned from the previous evacuation, had hoped that the greatly increased military forces between them and the Reds were a sufficient protection. But the soldiers retreated rapidly before the invaders, and sudden alarm and panic spread over the countryside. The population of a large area made one mad rush for safety. The concern of vast hordes was to get to the West side of the Kialing river. It was almost impossible for them to bring many of their belongings with them, and of those they did bring, some, particularly cattle, could not be got across the river. There is consequently great present distress. Also, owing to the loss of cattle used in working the fields, and the general upheaval, the future prospects are bad, and there is serious danger of famine.

The situation has remained more or less unchanged during the last two months. The Reds have not advanced further. Nor have the military forced them to withdraw. The area at present occupied by the Reds is two to three hundred miles wide, and includes the whole of the counties of Tungkiang, Nankiang, Pachung and Ilung, and a larger or smaller part of the counties of Wanyuan, Suanhan, Tahsien, Yingshan, Nanpu, Langehung, Tsangki, and Kwangyuan.

Here in Nanchung a Church Relief Committee has been once again formed to seek to minister to the widespread need. It is too vast a task for us to tackle the general distress of hundreds of thousands of the common people. Our first concern is to help our own Church adherents, members of the 'household of faith', for whom we naturally feel a special call to do what we can; and our object in writing is to ask friends elsewhere for their fellowship. Prayer has a prevailing power where mere human agencies are helpless: and actual gifts for the relief of the distressed will, of course, increase our powers to give practical help to those who need it.

The Chairman of the Committee is the Rt. Rev. Ku Ho Lin, Asst. Bishop of the Chung Hua Sheng Kung Hui in the diocese of Western China.

Our Diocesan Bishop, the Rt. Rev. John Holden, is travelling, so we cannot submit this letter to him, but we feel sure that it would meet with his most sympathetic approval.

Donations may be sent to the undersigned, care of the China Inland Mission, Nanchung, Szechwan.

C. H. PARSONS.

Hon. Treasurer of the Relief Committee

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## LAYMEN WORKERS CONVENTION AT JUNGHSIEN.

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On October 16th there gathered in "Old Glory," or in other words in the city of Junghsien, over sixty men and women from the five districts of Luchow, Tzeliutsing, Kiating, Jenshow and Junghsien for a five days series of meetings. The purpose of the gathering together was to explore the avenues open to lay-workers who are anxious to help forward the Kingdom of God in this particular part of the province. Taking for granted that these lay-workers really wanted to find ways in which to help, there were laid before them a series of activities.

We were fortunate in being able to secure the help of Mr. Hwang Mien of the staff of the University who showed the many ways in which the lay-worker can help in the problems of the country people. The delegates were much impressed

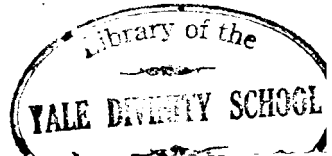
and helped not only by his grasp of his subject, but also by what one delegate called his unselfish spirit. It was Mr. Hwang who introduced Mr. Yang of Tzeliutsing to the gathering. Mr. Yang has been very successful in raising fruit trees of many varieties, both Chinese and foreign. He is a keen Christian who is seeking ways to help the church to become self-supporting. With this ambition in view he made a proposal that any churches that would start orchards with a view to making the church self-supporting, he would gladly present free all the trees; and moreover would himself come and help such churches to get the orchards started, asking only his travel expenses.

The establishing of Christian homes was stressed and a great deal of interest was shown in Pastor Chang's account of the working of the Chi Gia Hwei, of Jenschow, where under the influence of the church between 60 and 70 families meet together on the 10th of the moon to exchange ideas and plans as to the better ordering of the family.

Methods of helping in the mass education movement were given by Miss McCrea. She had about a dozen women from the surrounding yuen dz brought in and she gave before the convention a demonstration of how she carried on one of her two-weeks classes in the country. Judging by the comments afterwards there ought to be quite a number of 1000 character classes started in the five districts represented.

Dr. Chang, of the Junghsien, hospital gave very practical talks on how to help the community in public and personal hygiene. Dr. Cunningham, who was on a special trip through the stations carrying on eye, ear and nose clinics in each station, was in Junghsien at this time and gave a fine demonstration of how eye diseases are contracted and how some of them may be avoided. The demonstration consisted in the visit to the convention of about a dozen patients from the hospital who had different kinds of eye disease. The afflicted ones nobly cooperated, even to the man almost blind, who called out "Doctor is there any hope for me." We thought of blind Bartimeus and some of us whose eyesight is usually clear were not ashamed that it was a bit dimmed for the next minute.

Problems of society, was one of the daily topics. How can the layman help to combat such evils as opium and gambling? What is to be our attitude in the divorce question? some parents were asking. There was a feeling that Christians must have stronger convictions on these matters and give more definite leadership.



Each day was started well, and like the watch wound in the morning "on a strong spring," by an early morning devotional period conducted by G. S. Bell. Later in the morning the Bible study period was taken in turn by the Junghsien pastors.

One of the night meetings was devoted to seeing a most impressive pageant carried through by the teachers and pupils of Junghsien Girls' schools. It was well conceived and beautifully executed. We have not space here to give a description of this pageant but we hope that it will be printed so that it will be given wider use.

Another night meeting was in the hands of the women. It was interesting to note the different work carried on by the women in the different districts. Have we made the church too much a man's church? Would it be stronger if it were more a woman's church?

The final meeting on Sunday night conducted by A. P. Quentin was in the form of a consecration service and only the recording angel will know what resolutions were registered, what ambitions formed and what consecrations were made.

C. J. P. JOLLIFFE

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### SONG OF A SZECHWAN MOTORIST.

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Like a silken ribbon of varied shade  
The road unwinds to the anxious view;  
But would that its surface might be made  
Of a silken smoothness too!  
O'er rut and ditch we lurch and sway,  
O'er stone and culvert bump;  
From silver dawn to twilight grey  
We press the painful miles away,  
And give ourselves, as one might say,  
The pip, or e'en the hump.

*But oh ! for a road with a metalled ring  
And a surface hard and a surface true;  
Where a broken spring or a dented wing  
Is practically an unknown thing,  
And the tyres and the engine softly sing  
As we speed the country through !*

The rain descends on the highway now,  
The ruts and ditches begin to flood;  
And oft we stick as we seek to plough  
The morass of mucous mud.  
And round a bend must needs be passed  
A bridge that is not there;  
The prospect first is viewed aghast,  
But e'en this parlous place at last  
We cross, with coolie labour massed,  
And many an anxious prayer.

*But oh ! for a road by the rain washed clean  
With its surface smooth and shining still :  
Where concrete bridges or steel are seen,  
And the engine sings in the air so keen  
As we ride unchecked through the landscape green,  
O'er valley and hazy hill . . . . .*

Oh! let me vie with Phoebus  
And cross the spacious sky  
And laugh at lowering thunder-cloud  
And Jupiter defy;  
Oh! let me ride with Boreas  
When I go forth again,  
Where eagles soar and engines roar—  
I'll go by aeroplane.

J.R.

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### KIATING.

Kiating Community had the privilege of having Mr. Sibley and Mr. Reed lead a service of song and prayer Nov. 12th.

Nov. 23rd Mr. and Mrs. Wise, of the Dollar Steamship Company, Shanghai, and Mr. Irvine of the Transvaal, arrived. On the 25th, they started for Gin Din, coming down on the 30th. They reported a good trip in spite of clouds, mist and snow.

Dr. Peterson and Dr. Yen were welcome guests the night of the 28th, having come down from Yachow on a raft.

On the 29th Mr. Jensen left for Yachow to spend a week or so.

All the men of the Kiating Community have been spending more or less time in the out-stations doing medical and evangelistic work.

The Community enjoyed a dinner party at the home of Dr. and Mrs. Allen, Dec. 29th.

Nov. 30th Miss Swann was gladly welcomed back to her own home town."

L.B.J.

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### BOOK CLUB

Dec. 14, 1934

The accession list of The University Book Club for Nov. 14 to Dec. 14 is as follows:

Wells, H.G.	Seven Famous Novels
Josephson, M.	The Robber Baron
Overstreet, H.A.	We Move in New Directions
Asch, S.	Three Cities
Knox, C.	The Diary of a Young Lady of Fashion in the year 1764-65
Walpole, H.	The Captives
Gaboriau, E.	The Honour of the Name
Gaboriau, E.	Other People's Money
Wallace, E.	The Mind of Mr. J.G. Reeder
Wallace, E.	The Clue of the New Pin
Wallace, E.	The Sinister Man
Seamark	Down River



Lincoln, N.S.  
Fletcher, J.S.  
Dutton, C.J.  
Hobart, A.T.

The Dancing Silhouette  
The Mazaroff Murder  
The Shadow on the Glass  
Oil for the Lamps of China

KATHLEEN F. SPOONER

*Secretary*

INTER ALIA.

Mr. Robert Irvine, of Johannesburg, South Africa, after graduating in April 1934, at Uppingham College, Rutland, England, went to U. S. A., Canada, Honolulu and Japan on his way round the world. Mr. Irvine came up river to Chengtu and was a guest of Rev. Frank Dickinson at the West China Union University.

Rev. and Mrs. J. H. Edgar of Tachienlu were in Chengtu in November. While here, Mr. Edgar lectured before the Szechwan Border Research Society of which he is Honorary President.

Marriage: The marriage of Miss Ruth Eggleton to Dr. Ralph Hayward took place at H. B. M. Consulate, Chungking, at 10 30 a.m. on Friday, Nov. 23, 1934. A Religious ceremony was conducted by Rev. R. L. Bacon in the presence of the British Consul-general and about twenty invited guests. The newly wedded couple are members of the United Church of Canada Mission.

Professor Clarence Foster and family are living at 1518, Callahan Street, Muskegee, Oklahoma, U.S.A. Both Professor Foster and his wife are on the Faculty of Bacone College in that city. Mr. Foster has been busy collecting and identifying local geological material and is happy in building up a museum for the college. Jeanette, the eldest daughter, who has specialized on the pipe organ and the piano, teaches some courses in the college and has charge of the choir in one of the churches in the city. Bacone is a Baptist college for Indians.

A delightful tea and reception was held at the home of Rev. W. and Mrs. Small at the campus of the West China Union University to welcome Dr. and Mrs. H. J. Mullett back from furlough in Canada. Also in honor of Dr. and Mrs. R. Hayward; and Rev. and Mrs. R. L. Bacon.

Dr. J. Lousely has arrived from Canada for medical work under the Board of the W.M.S. Dr. Lousely is residing at Fang Dzen Gai, Chengtu.

Miss Edith Sparling, who has been spending her furlough in Canada has returned to West China and is on a temporary Chengtu.

The NEWS is desirous of securing information anent the opium traffic in West China. We should be very glad to receive a number of postcard messages as to (1) the growing of opium; (2) the number of opium dens in your city; (3) of any proclamations put out by the authorities against this traffic; and (4) how many members in your church who are adicts to the opium habit.

The safe arrival at the West China Union University of the following fowls is announced: two Rhode Island Red pullets and one cockerel; two Black Orpington pullets and one cockerel; two White Leghorn pullets and one cockerel. These additions to the poultry farm of the university have travelled for two months in close confinement but are in good condition, This is largely due to the care and management of Dr. H. J. Mullett. These birds are a free gift of some of the churches of the United Church of Canada in Vancouver, British Columbia.

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#### HEALTH.

In these sad days of stress and strain,  
 When all things look so blue;  
 Might it not be well to ponder—  
 Why all this cry and hue?

Stocks and bonds and things like that  
 Have taken quite a fall;  
 But so long as one has health and life,  
 What difference—after all?

The really worth-while things in life  
 Are yet fortunately at par;  
 And while a flattened pocket-book is bad,  
 Ill health is worse, by far.

So, if your money in the bank  
 Seems to have gone astray;  
 You still are rich and lucky  
 If your health hasn't gone that way.

Guard it therefore carefully,  
 It is your prize possession;  
 For just as long as you have that—  
 There can be no real depression!