

THE WEST CHINA MISSIONARY NEWS

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SEPTEMBER

No. 9

GO FORWARD

“And the children of Israel said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?”

“And Moses said - - - Fear ye not, stand still and see the salvation of the Lord”.

“And the Lord said, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward.”

Here are three courses of action we may take in times of difficulty: The first, and perhaps the most common, is to complain. The second is to call upon God and do nothing. The third - is to trust God, and take appropriate measures to meet the situation.

We will assume that the missionaries of West China will for the most part choose the better, or the best course. We will not spend much time vaguely reflecting on the unreasonableness of our Chinese friends or of our fellow-missionaries, nor on the weakness of the church, nor on the disjointedness of the times. We will not for fear of being called humanists so belittle the limited part we mortals can play in life that we do nothing. Our vote, at least, will be to respond to God's great word to His people through Moses, - and go forward.

To the children of Israel, “go forward” was a literal command. To us, of course, it is symbolic; it calls for a multiple reaction, of thought, of attitude and possibly of action. We must by no means consider that unless we can get out and do things, that we cannot go forward. We may be in such a condition of mind, body or estate that aggressive action is precluded. Life puts us into extremely restricted circumstances by times. In Toronto, a few years ago a young theological student preached in a Home for Aged Women on that stirring text, “Quit ye like men, be strong”. We are not saved by what we may do in any outward sense. God saves us if and when we adopt the right attitude to life, its opportunities and limitations. This attitude is counted unto us for righteousness. So much for those of us whose important role it is to stand and wait. In reality, their contribution may be very great. They also serve.

But what about those of us who are ready so to speak for active service? How may we go forward? What can we do?

We will not presume to answer this large question, but rather as suggestions, we will print below the plan of the Chengtu Christian University Students Rural Service Group. Sixty students from the various Universities enrolled in this group, and they worked to such good effect that they have been urged by the local people to carry on. Our hope is that the church may be able to carry on at least a part of the projects they have begun.

PLAN OF THE CHENGTU CHRISTIAN UNIVERSITY STUDENTS SUMMER RURAL SERVICE GROUP.

- I. *Name:* Chengtu Christian University Students Summer Rural Service Group.
- II. *Aim:* To penetrate into rural life; to improve conditions among the farmers; to serve our country according to the Christian spirit of service.
- III. *Members:* 1. The Christian students of the Medical College of Central University, the Medical College of Cheeloo University, of Nanking University, Ginling College, and the West China Union University.
2. Other students of the same universities who are interested in the work.
- IV. *Work:* 1. *Mass Education:*
 - a. Tutors, Training Class.
 - b. Children's Day School.
 - c. People's Night School.
 - d. Fathers' Club.
 - e. Mothers' Club.
 - f. Girls' Club.
 - g. Boys' Club.
 - h. Group Recreation.
 - i. Circulating Libraries.
 - j. Preparation of Teaching Materials and other literature.
2. *Medical and Public Health Service:*
 - a. Temporary Clinic.
 - b. Visiting Doctors and Nurses.
 - c. Public Health Publicity Work.
 - d. Sanitation Movements.
 - e. Public Health Exhibition.
 - f. Home Sanitation Movement.
 - g. Extension of the use of Scientific Medicine.

3. *Livelihood Training:*
 - a. Lectures on Agricultural Knowledge.
 - b. Introducing of Improved Agricultural Imple-
ments.
 - c. Supervision of Marketing of Agricultural Products.
 - d. Introducing Methods of Prevention of Crop Disease
and Insects.
 - e. Introducing Subsidiary Work to the Farmers.
 - f. Organizing Rural Co-operatives.
 - g. Exhibitions of Agricultural product.
4. *War Knowledge :*
 - a. Lectures on Military Knowledge.
 - b. First Aid Training.
 - c. Assistance in Training of Able-bodied Men.
 - d. Reports on War News.
 - e. Reports on Japan's Atrocities.
 - f. Reports on the Condition of Refugees.
 - g. Patriotic Plays.
 - h. Stories of National Heroes.
5. *Religious Work :*
 - a. Abolition of Superstitions.
 - b. Abolition of Smoking, Drinking, etc.
 - c. Lectures on Ethics and Morality.
 - d. Religious Hymns.
 - e. Moral Stories.
 - f. Instruction in Christian Living.
 - g. Introducing Jesus' Struggle Against Evil Forces.
 - h. Introducing the Teaching of Jesus on Love and
Doing God's will.

V. *Time :* July 17—August 16, 1938

VI. *Place :* Wen Chiang district.

VII. 1. Expenses:

Food, travel, stationery, etc.	\$622.88
Medical and Health	279.48
Mass Education	45.58
War Knowledge:	38.43
Religious Work	11.12
Livelihood	10.00
Wenchiang contribution Returned for School Health work	200.00

2. Sources of Income.

a. Commissioner of Education, Provincial Government	\$200.00
b. "Chuan Yuen" Office (專員公署)	200.00
c. The Department of Public Health, W.C.U.U.	
d. Szechwan Christian Council	30.00
e. Y.M.C.A.	30.00
f. Y.W.C.A.	30.00
g. The Medical College of Central University	10.00

h. University of Nanking	30.00
i. New Life Movement	232.00
j. The Medical College of Cheeloo University	10.00
k. West China Union University	30.00
l. Individual Contributions	433.90

Note: This is the actual financial statement, not simply the budget as prepared beforehand.

MANLINESS

Manliness (in Spenser's Faery Queen) is the quality of soul which frankly accepts the conditions in human life, of labor, of obedience, of effort, of unequal success; which does not quarrel with them or evade them, but takes for granted with unquestioning alacrity that man is called - by his call to high aims and destiny - to a continual struggle with difficulty, with pain, with evil, and makes it the point of honor not to be dismayed or wearied of them.

Oldham, Devotional Diary.

When an individual is miserable, what does it most of all behoove him to do? To complain of this man or of that, of this thing or of that? To fill the world and the street with lamentation, oburgation? Not so at all; the reverse of so. All moralists advise him not to complain of any person or of anything, but of himself only. He is to know of a truth that being miserable he has been unwise, he.

T. Carlyle.

No man is grown in grace but he that is ready for every work, that chooses not his employment, that refuses no imposition from God or his superior.

Jeremy Taylor.

SERVANTS: THE HOME AND THE CHURCH.

There are few more urgent or difficult problems upon which one has been asked to write than the relations that ought to exist between a missionary and his servants. The *urgency* of the problem is apparent the moment we consider how intimately our servants know us, and how the witness they bear to our lives before non-Christians, can be for great good or untold harm. Its *difficulty* is only too painfully self-evident to everyone who has earnestly sought to solve it and has repeatedly failed. The *urgency* and the *difficulty* however are a perpetual challenge to renewed effort.

This afternoon I asked a devoted and experienced Chinese Christian what our attitude to servants should be. She thought a moment, and then by the tone in her voice and the look in her eye, conveyed a richness of meaning to the simple but conclusive answer, - "love". One has thought over that answer since from the negative and positive as-

pects in which St. Paul treated the subject in 1 Corinthians chapter 13. If I give my servants good wages and treat them kindly, but have not love, it profiteth me nothing. Love for servants is an intense longing for their spiritual, mental and physical welfare.

Is the Lord Jesus Christ the most precious possession we have? Then we will want everyone of our servants to know Him intimately. We will pray for them. We will take God-guided opportunities to point them to the Saviour and lead them on to a strong faith in Christ as Lord. Love that comes short of this is not worthy of the New Testament.

We will want to see them grow mentally also. With the tact that is born of love we will suggest ways in which their spare time can be used profitably. It will be our concern to encourage those who cannot read to attend night-classes, and to provide interesting and helpful literature for those who have a working knowledge of the written language. Many a servant has come as an illiterate to work for a missionary, and has afterwards set up in business as one who can read and write, and who in a voluntary capacity has effectively served the Church.

Our loving care for their physical well-being will include within its scope such matters as the comfort and sanitation of their rooms, their cooking arrangements, and when they are poorly, visitations from us that bespeak the God-given affection that we have for them. Not that we are to be busybodies about all our servants' affairs, for that would only defeat its own ends. But in ways that love alone can suggest, we are to help our servants feel that something richer than a "master-servant" relationship exists, and that we are real friends.

I have been given as a sub-heading for this article, "*Servants and Home Life*". Much could be written on this expandable title. One has heard several experienced missionaries say that provision ought to be made, if possible, for the families of servants to live on the compound or in some place nearby. Where, for important reasons, this is impracticable, the servant should be given the opportunity of visiting his home, the frequency of his visits to depend largely upon the distance of the journey involved.

Where families live on the mission premises, that same loving care will be extended to the wives and children as is shown to the fathers.

Under the same heading, reference ought to be made to servants' prayers. Real prayer and preparation will be needed if the latter are to breathe the spirit of Jesus Christ and create this happy family fellowship that we desire. It is important at family prayers to get as many of those present to take a part in them as possible. We should choose

simple hymns or choruses which all can sing (?); get the group to read verses of Scripture in turn; ask questions and teach, rather than preach; and then offer prayers that are relevant to their lives and to what they know of the Church and China. If one or two of them are ready to lead in prayer themselves, so much the better. But family prayers should be short and bear directly on the daily lives of those who attend.

"*Our servants and the Church*", is another heading. The greatest of care needs to be exercised in admitting a servant to church-membership. We can all think of servants who are among the brightest Christians the Church has, and we are all painfully aware that the opposite type also exists. Just because unworthy motives are likely to enter into the step they are taking, we would do well to ensure that a more careful examination of them is made than is accorded the ordinary would-be church-member. It would be well, for instance, to get some keen voluntary worker to have a personal talk with our servant, before his name is handed in to the pastor. This in no way exonerates us from having such a talk ourselves, but an independent testimony as to his fitness from one or more impartial observers, will enable us to come to a more balanced decision.

Assuming that our servants are now members of the Church, every encouragement should be given them to share in the benefits of the fellowship as much as possible, and to make their own distinctive contribution to it. This will probably involve sacrifice of comfort on our part, and the rearrangement of part of the household programme. But after all, this is what we expect from other church-members when we ask them to attend certain meetings. In all the services and meetings we would do well to treat them as any other church-member and give them scope according to their ability and graces to exercise their ministry and to grow into the fulness of the stature of Jesus Christ.

The care of our servants during the summer holidays has always been a perplexing problem. The evil influences to which they are exposed at the hill-resorts are well known, and can only be met in a positive way by giving them something attractive and helpful to take the place of these allurements. This might well take the form of evangelistic meetings, socials, night-classes, Bible-classes, and sing-songs. But whatever is organized at these resorts, the missionaries themselves out of love for their servants, will do all in their power to support these efforts, and so ensure that the building up of those committed by God to their care is maintained and not hindered during the summer months.

H. A. MAXWELL.

THE REBIRTH OF THE CHRISTIAN EDUCATIONAL ASSOCIATION

"I've never been to such a conference—every speech is a good one!" Perhaps David Yang, principal of Goucher School, was particularly influenced by the physically energetic and mentally keen speech of Dr. C. L. Chang, professor of Anatomy in National Central, which he had just heard, on the subject "China Tomorrow and the Christian Movement." But the conference *was* outstanding in leadership. Its success was largely due to the professional ability and untiring work of Dr. D. C. Yuen, professor of education in Ginling College, who acted as general secretary. And he had arranged a program rich in people who had something to say and knew how to say it.

Not less significant, however, were the hours when in smaller groups we discussed our definite problems: What about financial assistance from the government? How else can we raise money for our school? How can the teaching methods be improved? What about the "counselling system" now ordered by the government? Cannot it be made the most effective means we have yet employed toward our aim? The question of the school's and the students' relation to the Church was seriously considered: Why do so many students after graduation lose all connection with the Church? How can our students be brought closer into the life of the Church, and be given a sense of responsibility for its progress? The members of the conference will take home with them some concrete suggestions in answer to these questions, but the working of them out, it was felt, depends much upon closer cooperation between church and school, between pastor and principal.

Those Present

For one week, from the 10th to the 17th of July, Christian secondary school educationists met at the West China Union University. Of the sixty-two registered members, there were only eighteen men. Foreign missionaries numbered fifteen. It was indeed splendid that so many of the principals of our Christian Middle School were present—nineteen out of a possible twenty-six. Not the least important result of the conference was the feeling of unity and fellowship, the knowledge that we have similar problems, the common hope of closer relationship in the new association, the understanding growing out of like purposes.

The New Association

There was unanimous and enthusiastic approval of the

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Szechwan Christian Educational Association to link together all our schools and assure steady progress. Miss Mabel Nowlin will act as one executive secretary, while a Chinese from East China will be general secretary. Mr. Hsi graduated in 1929 from the Department of Education of the University of Shanghai. After teaching for two years he became a superintendent and later chief superintendant of schools of the municipality of Tsingtao. For the last few months he has been in charge of all the education for refugees in Shanghai, and leaves that work to come to us. His wife and children will remain in Shanghai for the meantime.

It is interesting to know that our request to the C.C.E.A. for a secretary, after our failure to find any suitable person in Szechwan, has resulted in increased determination among the Christian schools of North China. Their executive committee at first agreed that their secretary, Mr. Shen, should be transferred to West China in view of financial and other difficulties, but later when schools began to make objections to his leaving and promised continued support of the North China Association, the executive committee called him back, even though he had got as far as Shanghai. Our association will be the sixth Christian Educational Association in China with a full time secretary. There are already active associations in North China, East China, Fukien, South China, and Central China.

Finances

The policy adopted by other associations was accepted for Szechwan: the association should be an organization of the schools and depend largely on them for its support. Mr. Cressy calls it the "C.O.D. policy"—the association delivers service to the schools and the schools pay to maintain the association. Besides this source of income will be membership fees from individual members. It is hoped that a good number of officers and teachers will individually join the association and so help in its support. Particularly at this time before its service to schools has assured it a regular income, we urge those who can to contribute a little more than the suggested one dollar.

Because the Association will make a contribution to the more direct work of the Church by bringing schools and churches closer together, and because of service to primary schools which can afford to pay little or nothing, it was felt that each Church or Mission would be willing to give a small amount annually toward the work of the Association.

The Constitution

The following constitution was adopted at a general meeting of the conference on July 14th, 1938: (translation of the official Chinese version)

SZE. CHRISTIAN EDUCATIONAL ASSOCIATION 303

1. *Name:* The Szechwan Christian Educational Association
2. *Purpose:* To join the Christian schools in Szechwan in planning together for their development and improvement.
3. *Membership:* Members are of two kinds:
 - (1) school—every Christian school in Szechwan which approves of the purpose of the Association.
 - (2) individual—every officer and teacher of said schools who approves of the purpose of the Association and pays the membership fee.
4. *Fees:*
 - (1) The standard for annual fees for schools to be as follows: A university—\$300 or more; a senior middle school—\$100 or more; a junior middle school—\$50 or more (Schools of Nursing and Normal schools to be considered in this category); a city primary school—\$5 or more. Under special circumstances the Executive Committee may waive this standard for any school.
 - (2) The annual fee for individual membership to be as follows: officers and teachers of universities and middle schools—\$1; of primary schools—50 cents.
 - (3) If the income from membership fees should be insufficient, the Executive committee may seek special contributions from individuals or institutions.
5. *Officers:* The annual meeting shall elect an Executive Committee of fifteen, who shall appoint from their number: a chairman, a vice-chairman, two secretaries (English and Chinese), and a treasurer. These five shall constitute the Standing Committee.

The Association shall have a general secretary and associate secretary, and an office staff. The general secretary shall be recommended by the Executive and passed by the annual meeting. The office staff shall be recommended by the general secretary and passed by the Executive.
6. *Meetings:*
 - (1) There shall be a meeting of the Association annually, the time and place to be decided by the previous annual meeting.
 - (2) The Executive Committee shall meet at least once a year. If any important necessity arise it may be called by the general secretary.
 - (3) The Standing Committee shall meet at least twice a year, and at the call of the general secretary for any important matter.
7. Changes in this Constitution may be made at any annu-

al meeting on the recommendation of the Executive Committee.

Meeting of the Executive Committee

The Executive Committee elected by the conference met on July 16th and appointed officers as follows:

Chairman—Dr. P. C. Yuen, professor in Ginling College.

Vice-chairman—Mr. C. H. Yang, principal of Chiu Djin Middle School.

Secretaries—Mr. David L. C. Yang, principal of Goucher School. Mr. L. E. Willmott, Union Middle School.

Treasurer—Miss Annie Thexton, Union Normal School.

It was decided to approve of Dr. Chester Miao's recommendation for the general secretary and to wire for Mr. Hsi to proceed to Szechwan. (The C.C.E.A. have agreed to pay his travelling expenses.)

After much discussion a tentative budget was passed as follows:

<i>Income:</i>		<i>Expenditure:</i>	
University	\$600.	Sect. salary	\$1200.
Senior middle Schools	700.	Travel	600.
Junior middle schools &c.	700.	Office sect.	300.
Primary schools	200.	Printing	300.
Individual memberships	200.	Office expenses	300.
Churches and/or missions	400.	Contingency	400.
Special contributions	300.		
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	\$3100.		\$3100.

It was agreed that while Mr. Hsi's family remained in Shanghai (probably for one year) that his salary be increased by \$20 a month. This amount to be paid by the C.C.E.A. and repaid to them whenever we have sufficient funds.

EARL WILLMOTT

Secretary.

EDUCATIONAL CONFERENCE—Chengtu, 1908.

Programme: "Our Aim, Affected by Chinese Heritage and Environment" Adam Grainger
 "The Positive Value of Chinese Education and Classics in fulfilling the Aim" R. J. Davidson.
 "The Value of Foreign Subjects, and their Relative Importance Therein" C. R. Carscallen.
 "The Course to be followed—How Far Elective, Discipline, Tutorial System," etc.
 The American System—J. Taylor.
 The English System—H. T. Silcock.

(Others taking part in the programme—Dr. O. L. Kilborn, R. C. Ricker, E. W. Sawdon, E. J. Carson, H. T. Hodgkin)

ITINERATING WITH A MOTOR BIKE.

ROSE C. TEBBUTT

Having been the proud possessor of a motor bike and sidecar in Szechwan for nearly two years now, I feel that it must be because people do not realise its usefulness and convenience that more of them do not possess them and therefore it seems as though my experience might be helpful. The number of motor vehicles run by missionaries in this province must now be fairly considerable but as far as I know they are mostly used either for city work in the big towns of Chengtu and Chungking or for communication between those two or other large towns. I would like to suggest that motor transport may be very useful for country work as well and for this a motor cycle and sidecar outfit seems specially suited.

When I decided on bringing a motor cycle out with me, although there were three motor roads leading out from my centre, Tungchwan or Santai, it happened that only two or three of our outstations were situated on them and I more or less visualised the cycle as being chiefly used for fairly long distance work; it is, I expect, the fact that most of those who are responsible for district work know that the places they have to visit are, most of them, unlikely to be reached by motor road for many years that has prevented them considering the possibility of utilising mechanical power to help them in getting from place to place. Naturally every district will vary as regards the help that the motor roads can give, but I have been agreeably surprised to find that though many places cannot be reached on the motor cycle, by going say half of the distance on it along the motor road and going the rest by hwagan, the distances can be covered in a very much shorter time. For example our furthest removed village which is about 125 li and could only with the greatest difficulty be managed in one day according to the old methods of travel, can now be reached in the early afternoon by travelling the first sixty li on the motor road and the next sixty-five by hwagan, and other places not quite so far away are rendered even easier of access. Owing to this speeding-up I have been able to change my method of visiting these places from an occasional rather prolonged visit to oft-repeated short ones. I think there are considerable advantages in this plan as the teaching is much more regular and systematic and less likely to be forgotten, this applies particularly to children's work, and too I think it opens the way for the development of such meetings as a regular feature of their church life. By pretty constant visits one gets a much better idea of the condition and needs of the place than when the rare and long heralded visit of the foreigner in the past

caused the state of things prevailing to be often far from normal and typical. Another advantage is that where the shortage of workers is such that the city work requires some help one is able still to take some regular activities there.

For this type of work it seems to me that a motor cycle and sidecar is very well suited. The first question that presents itself is where to put it in the halfway place where it has to be discarded in favour of the humbler hwagan, or in a small village through which the maloo runs but which probably has no garage facilities. If the sidecar is of the Kwikfit or easily detachable variety it can be removed from the cycle in less than five minutes and thus be taken into an ordinary house. We have simplified matters for ourselves by leaving planks in the places which we use most but in any case those are very easily borrowed and the weight of the thing does not preclude lifting it bodily over "men kau" etc. One is able to take a fellow worker if necessary in the sidecar and a servant on the pillion while the locker behind holds the luggage and equipment that is heeded. When roads are partially blocked in bad weather or bridges down, a motor-cycle and sidecar is able to squeeze past or be lifted over much more easily than a car. Then of course the saving in expense is no small consideration. In England on good roads we used to go about 50 miles to a gallon of petrol, and out here we roughly cover about 30. At the pre-war price of petrol, if a passenger was carried the cost was considerably less than that of bus travel, while of course the initial cost of the machine is also very much less.

Finally to those whose idea of motor bikes is chiefly drawn from the vision of reckless youths careering on the highways at great danger to themselves and the general public, or those who feel that a knowledge of mechanics is needed which they do not possess may I say that the motor cycle plus sidecar is a very great deal safer than the solo machine as witnessed by the fact that the insurance rate is annually two or three pounds less for the former than for the latter. To drive it is simplicity itself, with not even the possibility of falling off that there is on an ordinary bicycle; while any knowledge of its working is naturally useful, my own ignorance is abysmal and has not so far landed us in any very awkward situations. My own is a B.S.A. as they have a reputation for reliability under rough conditions such as you meet out here; but I imagine that any good English or American make would probably give satisfaction. I would of course be glad to give any further information that I possess to anyone interested.

Friends Mission

Tungchwan Sze.

C.I.M., SZECHUAN EAST, STATION NOTES

N. C. PATEMAN.

Day 1. Langchung (Paoning)

Pastor Marcus Cheng came here in June. More than two hundred people came in from the country churches, and many were deeply blessed. The nightly group meetings for testimony on various aspects of the Christian life and experience brought workers into close touch with the need of those in their group. Repairs to the cathedral, under the supervision of Mr. Robert, are almost completed.

Tanishan

The spring crops were good, and there is the prospect of a good rice harvest. Some of the children have returned to Tanishan to help with harvesting and silkworm culture; the rest look forward to returning there in the early autumn. Miss Wang Hsin-chen, who has been assisting in the orphanage work for a few years, hopes shortly to enter a Bible School in preparation for full time evangelistic work.

Day 3. Iung

Mr. Liu Yuin-shu has been appointed to work here. Repairs, made necessary by Communist occupation of the place, are now being undertaken, and it was hoped that the small Christian community would be able to meet in the new church during August.

Day 4. Kwangyuan

Visits have recently been paid to Chaohua by both Chinese workers and missionaries. There is a good group of women there who appreciate being taught. Permission has recently been given to visit the prison, and visits are paid weekly. Please pray for this work. One or two women seem interested.

Day 5. Pachung

Contact has been made and is being maintained with a number of leading men in the city, many of whom show no little interest in the Gospel. The Postmaster is very keen, and both he and the Chief of Police have asked for baptism. Many visits have been paid to country churches, but the need is great and difficulties many. Banditry is very prevalent, and this is adding to the difficulties of country visitation. Six women were baptized at Easter. Several wives of officials in the city attend Sunday services. The Sunday School has grown in size from twenty-five scholars to over one hundred, and teachers have been added. Prison work is maintained, and results are encouraging. The Prison Governor, who is a Christian, has set aside a room as a chapel, where services are held.

Day 6. Nanpu

The most recent encouraging feature of the work has been the commencement of a Bible Class for young educated Christian men and women. Pastor Ren conducts this class; please remember him in prayer. Between seventy and eighty attended Pastor Cheng's meetings in Paoning; prayer would be valued that those who were then blessed may follow on to know the Lord.

Futsunyi

A Training Class for voluntary leaders was held for six days during April. Seventeen men from the Nanpu and Futsunyi outstations attended. In June special classes for four days were held for newcomers. The classes were attended by about thirty men and women, almost all of whom have started coming to services during the last six or eight months. Please pray for these people who are showing a real interest in the Gospel.

Day 7. Yingshan

A very successful Bible School for women was held when the average attendance both morning and afternoon was fifty-seven. Miss Lu of Tahsien came to give the Bible readings. Miss Warren has recently visited five of the outstations; she was encouraged at one place where nineteen were prepared to be received as enquirers.

Chowkow

Pastor Wang Kong-ai has recently taken over responsibility for the work in this centre. Please pray for him, for there has recently been much opposition to the Gospel. Pray also for the preaching hall which is again to be opened in the country town of Pengan, which is two miles from Chowkow. So far, there are no Christians in this city.

Day 8. Nanchung

On Whit Sunday, six men and nine women were received as candidates for baptism, one of the men being the direct result of the preaching hall work which Pastor John Wang carries on regularly and faithfully. The others were brought in by church members. Miss Schroder has succeeded in opening preaching places in two large markets, Long Men Ch'ang, about eight miles to the north, and Li Tu, twenty miles to the south, of Nanchung. There has recently been much encouragement in two or three other country places. Please pray for these people who have recently come to know the Lord. The recent meetings conducted by the Rev. Marcus Cheng resulted in real reviving, and many testified to blessing received. The city of Nanchung is large and busy, and the population of the county is about a million; the Christians and enquirers number only a few hundreds. Truly there is very much land to be possessed.

Day 12. Chuhsien

Pastor Wang Kong-ai has recently left for Chowkow, and Pastor Chang Hsiao-yu and Mr. Phillips are now responsible for the work in this centre. Please pray especially for the autumn work, whether in the city or in the country. The city church is very small, and we long for more conversions. There has recently been some opposition in the market of Wuchiachang. Pray that those who know the Lord there may be kept for Him.

Day 13. Tachu

Please pray especially for the men's work in this city, which is disappointing. There has been encouragement in work amongst women. During July, Mr. Iliff held a small camp for boys at the Tachu-Chuhsien hill resort. Visits are paid to the prison every Friday morning. Pray that some who hear the Word may be truly converted.

Day 14. Tahsien

In the spring, Bishop Houghton spent about a month visiting the various pastorates in this pastorate. Easter was spent at San Ch'ing Miao where twenty six were confirmed, and thirty attended the first service of Holy Communion ever held there. Sad to say, this was followed by an adverse experience, when the arrival of a heathen anti-opium doctor proved that the vice was not put away as the believers had professed. About twenty professing believers (mostly not baptized) were badly poisoned by this man's "remedy", and two died; this judgment of God seems to have made the people realize the futility of trying to deceive Him. The visit of Miss Mary Cheng (a teacher of the Kiangwan Women's Bible Institute, Shanghai) was rather unexpected, but though there was not much time for preparation, the meetings which she held were well attended, and there was real blessing. A class has been started for young women who were brought to decision at these meetings, and also for "old girls" of the school which once flourished here. At Kaikiang there has been encouragement. A woman called Mrs. Chang believed, publicly burnt her idols, and opened her home to the Gospel, so that there has been regular preaching there ever since. A preaching shop has also been rented at P'u An Ch'ang, a large market two miles from Kaikiang, and at both these places, both men and women believers have been giving voluntary help.

Day 16. Liangshan

The most important event in the first half of 1938 was the revival meetings, held by Pastor Marcus Cheng. There is much cause to thank God for all that has been seen in the deepening of spiritual life in many of the church members. Nearly a hundred names were given in by those who wished

to accept Christ as Saviour. These revival meetings came in the middle of a three months' Bible School for women, held from April to June. The women came from Tienkiang and from Liangshan outstations and, including those from the city, there were over thirty names on the register. The work of the Sunday Schools still gives cause for encouragement. When the one for children connected with the church or Girls' School is over, the teachers help in four other Sunday Schools in different parts of the city. The largest of these Sub-Schools is at the Children's Famine Refuge, where there are about two hundred children.

Tienkiang

During the months of May and June, two members of the Women's Evangelistic Band gave very valuable help in the work here, and the Church was much encouraged. Regular visiting was done, and daily Bible Teaching was given. Permission was also obtained to work in the prison, and in the Home for Children and Old People belonging to the city.

Day 18. Wanh sien

Pastor Marcus Cheng was due to conduct a series of special meetings here from September 11-18. Please pray that new life may come in such measure to the church that every member may become active in the Lord's service. Contacts are numerous with different classes of people, including refugees from other provinces. Recently a young fellow of under twenty was baptized. He has already "faced the music" in his home on account of his acceptance of the Gospel, and needs prayer that he may be strengthened to go forward. The class for wives of educated men of the city has brought workers into touch with over fifty persons, though the weekly attendance has never been large. Sunday services have been well attended, but it would be encouraging to see greater regularity of attendance on the part of church members.

Day 19. Fengkien

Recently a week's meetings were conducted by Miss Chen Mei-yin and Miss Wang En-tien, and these were not without fruit. Please pray for those who were helped then. It is a disappointment that none have been qualified for baptism so far this year, though there have been one or two baptized at Yunanchang and Nanchi. Workers have recently visited the churches in this district. Now that Mr. and Mrs. Derbyshire have gone on furlough, the need for workers is all the greater.

FOR SALE: Heating-Hall-Marvin combination **SAFE**; internal capacity one cubic foot. \$120. Apply Bishop Ward, W.C.U.U., Chengtu.

GETTING AWAY TO THE MOUNTAIN

"When are you getting away to the mountains?"

"We *hope* to get away on the twenty-ninth."

In this idiom do we Szechwanese express our desires and more or less cheerful expectations as to our summer vacation. New Yorkers merely announce: "We are going to the Berkshires on Friday."—No hopes, no fears, no "getting away." Poor New Yorkers! (or is this sour grapes)? The hazards of a quarter century of summers, either experienced or heard-tell-of, are implicit in this expression. So do words and phrases grow rich with meaning through the centuries.

In Chicago the phrase "get away" has a rich and specialized set of associations: Bank vaults, kidnappers, armored cars, automatic revolvers, police courts. Here in Szechwan the set of associations is somewhat different: Rain, mud, examinations, conferences, bridges, chair poles, wars, wheat harvest, cantankerous coolies, high river, low river, leaky boats, bandits. Getting away to the mountains in Szechwan is pregnant with material for a three-act drama.

It would begin, of course, with the getting off scenes in the Chengtu mansion, at about six a.m. on a drizzly morning in early July. Bamboo boxes and sheets of oiled paper scattered around in spaces between furniture. Palm-bark rope protruding from bottoms of boxes at strategic points in tortuous passages.

Pater Familias (weighing a bamboo box with Chinese scales): Too heavy, dear. Have to take out a few of these top things. (Brings out pile of neatly-stacked serviettes, washcloths, and dresser scarves, which unaccountably dissolves into a heterogeneous scrap heap on the floor.)

Mater Familias (restraining herself with difficulty, after night of packing, from dissolving along with them): O, *darling*. They were piled *just* the way I wanted them. (Picking them up mechanically, hopeless of ever accomplishing this feat again). And where *can* I put them?

P.F.: Have to leave them out, I guess. No more room. Don't need dresser scarves and fruit napkins at the mountains, anyway. All this *truck*, when we're going away for a few weeks *vacation*. Why can't we live *simply* for these few weeks?

M.F.: And wipe our fingers on the tablecloth, I suppose you mean. That will require a few extra tablecloths.—Or don't you approve of them, either, for summer entertaining?

P.F.: Look here. The men are arriving, and we've got to get these things off. Can't you stick those precious

relics of civilization into the double-boiler or something in the kitchen load? We'll eat some of those onions at the bottom of it on boat, and that will make it lighter.

M.F.: (starting for the kitchen with newly-stacked relics, trips on the inevitable rope, and this time *really* dissolves with the fruit napkins, but is recrystallized the next moment as she glimpses kitchen load disappearing bouncingly down the road on the shoulders of an enterprising coolie): Catch that fellow! (she cries dramatically, and as P.F. runs down the road and puts a restraining hand on the carrier, enter Bertie, age five, wailing piteously.)

Bertie: I hurt my finger, and it's *bleeding*.

M.F. (starts for the iodine, pauses, stops, considers): Now where did I put that iodine? I remember I didn't put it in with the other medicines, because I thought we might need it in a hurry, and—(Enter Jimmie, age seven, covered with mud and encased in dampness) Jimmie, what *have* you been doing to yourself? (not waiting for the obvious answer) Go wash yourself right away. We're getting off in just a few minutes.—Now, let me see—the iodine—

Jimmie (from washroom under stairs) Mama, the basin's gone.

M.F.: O dear. It's packed in the top of the food load, and it's left, and the others are all packed in the bedding rolls. Let's see—

(Simultaneously)

Jimmie: But mother, I have to *wash*, don't I?

Bertie: It's *bleeding*.

P. F. (from kitchen door, where he is standing by retrieved kitchen load with scales in hand): Can you bring those things right *now*, dear? I can't hold the men back much longer.

Cook (entering): Chin Si Mu la chien. Hai yao mai dong shi.

Voice from upstairs: Mother, I can't find my bobby pins *anywhere*.

M.F. stands in center, both hands to head, as a carrier steals in and surreptitiously removes box she has not quite finished packing off to the verandah. It is a fortunate thing that M.F.'s state of mind prevents her noticing him. Of such moments are international incidents made.

The next act would take place on the junk, and in contrast to the opening of the preceding scene, the quiet is broken only by the sound of oars in water, and a sleepy remark now and then from some one member of the family stretched out on a camp cot or huddled up on a muddy pugai in the corner. A pleasant, fizzling sound is presently heard from the bow. Then:

Jimmie (who is nearest to it): Kerchoo!

Bob: Kerchoo! Gosh!

Daughter F.: Kerchoo! Heck!

M.F.: Kerchoo! Goodness!

P.F.: Kerchoo! Golly!

Bertie: Kerchoo! Mama, sumping's hurting my *eyes*.

Green peppers: Sizzle sizzle, sizzle sizzle (for about fifteen minutes, during which time a symphony of coughing, sneezing, wailing, and pseudo-cursing is conducted by family and servants to the rear, ending in a gradual diminuendo as peppers are removed and soothing smell of steaming rice has taken its place. Enter boatman carrying dinner to servants in stern. Enter, also, odor of djiang iu and the now appetizing aroma of the peppers, arousing gastric juices to action.)

Bertie: Mama, I want my dinner *now*.

M.F.: We'll have to wait now till the servants have finished theirs.

Bertie (plaintively): But mama, why don't *we* ever have good things to eat like the Chinese do?

But the servants do not spend very long savoring these culinary triumphs, and soon the table boy is putting up the precarious-limbed card table for dinner. Green oilcloth and tin spoons are M.F.'s condescension to the plebeian; table napkins are present, triumphantly, by virtue of the overwhelming argument implicit in the oilcloth tablecloth. Family are soon happily engaged in eating cold, tough roast chicken with nature's implements (that can *not* be put into the wrong box), when there is a sudden fatal click, and Bertie, with a lapful of chocolate milk, tomatoes, potatoes and gravy, mourns insistently that it wasn't his fault. The erstwhile neat and convenient card table is defamed with a variety of ill-chosen epithets, while the salvageable remains of the avalanche are being picked up by the T.B. with admirable stoicism. Scene rises to a climax as, simultaneously, in the scuffle for rehabilitation of the dinner party, P.F. bumps his head on the center arch, Bob is gouged in the thigh by a hook of the camp cot, and the auditory and olfactory senses report unmistakably that the pup has upset the enamelware behind the oiled sheet.

The third act opens to sounds of "Morning" from the Peer Gynt Suite, coming from a portable Victrola on a wide, sunny verandah, where breakfast is laid for six on a gay, striped tablecloth with serviettes to match. In the center of the table is an appetizing bowl of summer fruit. Between the fern boxes and vases with which the verandah is hung, a wide vista of hills and plain is visible. Fluffy clouds are slowly rising from the steaming plain, and making their way coolly and lazily up the near-by ravine. On the hill side rhododendrons are shining with dew in myriads of starry whorls, and the cicadas are just beginning their matins.

One by one the family saunter in and take their places at the table. The only hint of strife or discord in this happy scene is a short but spirited argument as to what shall be sung as blessing. Bob suggests "Let us with a gladsome mind" Jimmie would have "Thank you for the world so sweet," while Bertie wants "For the beauty" "cause," he affirms, "it sounds just like it looks up here." "For the beauty" is sung, but Daughter F. adds her opinion after it is finished! "I don't see why we need to have a blessing at all up here. Isn't just being happy enough?"

All the difficulties of "getting away" are forgotten. The portable is playing the beautiful, dreamy "Prelude to Lohengrin" as the curtain (of cool cloud-mist) is drawn.

August, 1938

MARY KATHARINE WILLMOTT

"Finding that some of the boys at Proctor Academy were playing the slot machines, the headmaster, Dr. J. Halsey Gulick, went to police headquarters, secured a confiscated machine and set it up in the mathematics room. He then had the mathematics instructor work up a problem involving the law of mathematical probability to be solved by playing the machine with 'phony' money.

"The boys learned that a player hits the jackpot once in four thousand times—at a nickel a throw, that meant it would cost about two hundred dollars to win five dollars. They learned also that the next highest payoff was once in two thousand plays—it cost one hundred dollars to win one dollar.

"The boys soon gave up gambling".
From The Rotarian.

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BEHLUDIN—1938

There is still a little "din" in Behludin, and, as this summer proved, quite a pleasant din too, delightfully "noisy hot" with the shouts and laughter of children as they raced about the mountain, sported on the mud slide, or played around the tennis courts. Although only half the bungalows were occupied one of the features of *Summer 1938* was the goodly number of "little friends", Chinese and western, who have played together and called blessings down upon the mountain.

Behludin has needed these blessings, for the memory of tragedy still hangs like a heavy cloud around the glorious peak. The crossing of those mountain torrents is a problem; yet it is one which other resorts also share, and it will remain until modern engineering science steps in to curb the forces of wild nature. The lesson we must learn is surely that 20th century speed is not possible without 20th century mechanical improvements; and, adjusting ourselves as cheerfully as possible to the conditions of another age, we must check our dangerous impatience and be willing to wait a day or two until rains have stopped and brown waters have lost their turbulence.

Over the other side of the rivers the mountain side is slashed with a long and narrow wound: the new motor road which winds up the valley to the copper mines. Although in dry weather this road will be able to bring us from Chengtu within easy distance of the mountain, the crossings still remain. Until they are properly bridged Behludin will never become a popular resort for Chinese or impatient Westerners; yet, for those who are willing to abide by the rules and venture forth, Behludin offers its own special rewards.

This year a group of tired men and women sought refuge on the mountain. Most years people have planned ahead and schemed how to make the summer joyful. This year pressure of work has been such that family after family has slunk away from the plain with the minimum of preparation. Behludin received them in its kindly haven, lulled them to sleep with its strong air, drove dull care away and brought new health and vigor.

Summer is the time of rain in Western China and Behludin, while not unique, receives its share. But though the mists gather and the rain dashes on the bark roofs there is snug comfort in gathering round a cosy fire. In the invigorating coolness, pale and yellow cheeks get tinged with roses and appetites increase.

Behludin 1938 was free from summer schools and study groups; there was time to gather up the scattered threads of life and plan for the year to come. The Chinese language was studied, lectures were written and work outlined in an

atmosphere of quiet content enriched by entertainment of friends both new and old and by happy excursions across the ranges. This year the visit of young Cupids brought special gladness in which everybody shared.

From the distant rugged peaks, deepest blue in the evening light, there came this year special inspiration for the coming months. Towering above the land whose people are torn with the tragedy of war, these steadfast giants embodied quiet calm and eternal strength. Summer over, Behludin deserted, the memory of those hills to which our eyes were lifted up remains a driving power and steadying force as we share life with a suffering and struggling people. W.G.S.

FROM A SPEECH WHICH GOT A MAN
INTO TROUBLE

“Some think emancipation of woman means unveiling her face. No, no. What we desire is the unveiling of her mind. This is the true unveiling. The school in which a woman learns to use emancipation is in man’s companionship; in his goings out and comings in, in his salon-reception room and visits, in his theatres and places of worship. There woman’s mind is unveiled and her intellectual life unfolds. There she understands man and he understands her. —There she learns how to conduct herself among men and men learn to respect women. There man learns to how to look at and how to regard his friend’s wife, mother, sister and daughter; in the presence of his friend himself, her husband.—It will never be a cruel, sinister, lewd of the kind that young men exhibit now in public meetings, entertainments, theatres and streets whenever they see a woman, even if she be a maid-servant or a laundress. Poor young men! We cannot blame them because their sexual psyche has not been gradually educated and refined as was the psyche of the young men of unveiled nations.”

Dr. Fakhry, American University at Cairo. Feb. 4th, 1930.

“Smart Clothes Are Best Assets.”

HENG KONG- MY TAILOR

and

GENERAL OUTFITTER.

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CHUNGKING HILLS NEWS.

This year, Mrs. W. A. Martin is the able hostess of the C.I.M. bungalows, and has a full complement of missionaries from outside stations, including Archdeacon and Mrs. Denham of Gwang Ngan, Mr. and Mrs. Tweter and baby Ruth of Gu Lin, Mr. and Mrs. Mellor of Shu Uin and Mr. and Mrs. Rae of Lan Ch'i. Mr. Jorgenson has also been staying with Mr. and Mrs. Martin.

Mr. and Mrs. Olsen of Kiang Gin arrived about the middle of August and are spending a few weeks with their daughters in one of the C.I.M. apartments.

The W.F.M.S. cottage has its full quota of missionaries this summer in the persons of Misses Wells, Allen, Burdeshaw and Harger of Chungking. Miss Grace Allen of T'ung Liang is spending a few weeks with the same party.

We welcome Rev. and Mrs. McCurdy, Jim and Nancy from furlough and are delighted that they are in the Sparling-Swann bungalow.

The W.M.S. bungalow with the Veals-Lamb company has proved to be some 'joint.'

Mr. and Mrs. Owen with their son Bryce came up from Fowchow and have shared the Jones' bungalow. They have contributed more than their share to the summer's music and fun.

Miss K. Boeye is spending the summer with Mr. and Mrs. C. B. Rape in their hills bungalow.

The Bible discussion group, led by Archdeacon Denham has studied the Sermon on the Mount, basing the discussion on the questions taken from Dr. Sharman's book, *Jesus as Teacher*.

A Stunt Night at the W.F.M.S. and a Moonlight supper on the Canadian Mission tennis court added greatly to the summer's entertainment.

Weekly tennis teas at the Canadian Mission, Ballantyne and I.C.I. courts have proved popular social features of the summer.

There have been many guests in the city from down river this summer and we welcome these friends who have come, some to remain in our province, some who will stay but a short time with us. Among the guests at the Business Agency have been, Mrs. Mary Twinem of Ginling University who was on her way to Chengtu from Nanking, Dr. and Mrs. John Lo of Central China University on their way to Kweilin, Miss H. Anderson of Nanking is staying with Miss Harris.

Miss Wellwood has taken a well earned rest for the summer and is at Gao Shih Ti with Miss Hambley. She will return in September.

Miss Gormley is staying in Chungking for the summer and is taking charge of the Hostel at Da Tieh Gai.

Miss Jean Stewart attended the Educational Conference in Chengtu in July and returned to Chungking by way of Kiating and Omei on a flying visit to friends there. She returned early to Chungking to look after the erection of a new building for the school.

The following are a few notes on the Embassies and Legations that are in Chungking to date.

American Embassy—The Ambassador, The Hon. Nelson T. Johnson, Capt. E. Mattiche, Military Attache, Mr. C. W. Aldridge, Mr. Douglas Jenkins Jr., Mr. Sidney K. Lafoon, Mr. H. Weins, Mr. E. Drumright.

French Embassy—M. and Mde. Georges-Pichot, M. and Mde. Chaume

German Embassy—Mr. Bresen, (Mr. M. Fischer Councillor of Embassy coming), Mr. R. Jansen, Miss Sech

Italian Embassy—Mr. Alexandrine.

Netherlands Legation—Mr. Hendrick Bos

Belgian Legation—Mr. Vandenbosch.

The U.S.S. 'Luzon' with Rear-Admiral Lebreton aboard brought up the Ambassador but has returned to Hankow.

The U.S.S. 'Tutuila' brought up others of the Embassy staff and is remaining in Chungking.

The 'Tutuila' is commanded by Commander Brandt.

Chungking Sze. Aug. 18.

The athletic attitude tends ever to break down, and it inevitably does break down even in the most stalwart when the organism begins to decay, or when morbid fears invade the mind. Death finally runs the robustest of us down. And whenever we feel this, such a sense of vanity and provisionality of our voluntary career comes over us that all our *well-doing* appears the hollowest substitute for that *well-being* that our lives ought to be grounded in, but alas! are not.

Devotional Diary - J. H. OLDHAM.

THE WEST CHINA MISSIONARY NEWS

Editor—Homer G. Brown
Business Manager—

Subscription Rates. In China, Mex. \$2.00 per annum, from July 1st, 1938, postpaid. Abroad, Mex. \$2.50 per annum, postpaid; \$1.10 in gold if remitted from U. S. or Canada, 4/6 if remitted from England.

Approximately four hundred copies of the News are published each month. Of these, just under two hundred go to various parts of China. The rest go here and there all over the world.

Advertising Rates in the West China Missionary News,

Two pages with change of copy each month if desired	\$ 65.00
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STUDENT FRIENDSHIP FUND
of
UNION THEOLOGICAL SEMINARY IN NEW YORK CITY
OPEN TO CHINA
FOR THE SEMINARY YEAR 1939-40
APPLICATION MUST BE IN NEW
YORK BY FEBRUARY 1, 1939

Each year the students and faculty of Union Theological Seminary contribute to a Student Friendship Fund, for the purpose of bringing a student from another land for study and further preparation at the Seminary with the understanding that such students will return for work in their home land at the conclusion of their study.

For the Seminary year September 27, 1939 to May 21, 1940, the students have designated China as the field, and will make available \$1,000 to the man or woman selected. Minimum student expenses for the academic year are estimated at from \$550 to \$600, including tuition and room (\$200), and food (\$165). Many of the students contributing to this fund will be living within this estimate.

Candidates must be graduates of a college or university whose degree is recognized as the equivalent of Columbia University's B. A. It is preferable (though not essential) that they should also have had a seminary course in theology after college. They must have had experience for a number of years after graduation from seminary (or university) in some form of full-time Christian work. It is thought that such persons are in a position to receive the greatest value from study abroad and thus better serve their home land on return, and also that such persons will be better able to contribute to the international life and understanding of the Seminary. The importance of intellectual ability and adequate academic preparation on the part of applicants cannot be too greatly emphasized, for the Fellowship can be held only if the appointee does satisfactory work while he is in the Seminary. He should also be a person mature in his thinking. The thoughts and distractions of a center like New York may be disastrous unless he is a person of conviction and balance. While there are no age limitations, a candidate from thirty to forty years of age would seem to be most desirable.

In order to meet the second object of the Student Friendship Fund, the appointee should be of a congenial disposition and fraternal nature, eager to meet new friends and share points of view. A happy year in the Seminary will be dependent on his ability to enter into friendships. A good command of the English language is imperative, not only for the sake of ease in conversation and scholastic work, but also in order that he may make addresses to small groups if occasion offers.

Teachers College and other departments of Columbia University are across the street from the Seminary. If it is so desired, about one-eighth of one's work may be elected in these institutions, but it should be clearly understood that the Scholarship is intended for one who primarily wishes to pursue studies in the Seminary, including such subjects as the Old and New Testament, the History and Philosophy of Religion, Church History, Systematic Theology, Christian Ethics, the English Bible, Religious Education, Christian Missions, Church and Community, etc. Any courses taken in Teachers College or Columbia would be an added drain on both time and expense, and would probably require more funds than are allowed for in the above budget.

Application for this appointment must be made by February 1st, 1939, and should be addressed to the Registrar, Union Theological Seminary, 3041 Broadway, New York. In order that the Student Committee may decide on the relative qualifications for appointment, each application should be accompanied with full information as to age, university training (including lists of grades received), seminary training (if any), experience in Christian work, purpose, and health. Each application should also be accompanied by a recent photograph, and by several statements from suitable officials (e.g., of the Mission Board, Church, or the institution of present employment), giving judgments concerning the applicant's attainments, future promise, and suitability for this appointment.

"My faith begins where your religion ends—
 In service to mankind. This simple thread
 Is given to guide us through the maze of life.
 You start at one end, I the other; you,
 With eyes fixed only upon God, begin
 With lofty faith, and seeking but to know
 And do His will who guides the universe,
 You find the slender and mysterious thread
 Leads down to earth, with God's divine command
 To help your fellow men; but this to me
 Is something strangely vague. I see alone
 The fellow men, the suffering fellow men.
 Yet, with a cup of water in my hand
 For all who thirst, who knows but I one day,
 Following faithfully the slender thread,
 May reach its other end, and kneel at last
 With you in heaven at the feet of God?"

Alice Wellington Rollins

Quoted by Wade C. Barclay in "A Book of Worship"

AN EXCAVATION AND A DISCOVERY.

DAVID CROCKETT GRAHAM.

It is proverbially impossible to kill two birds with one stone, but West China is a place where the trained scientist can actually kill two scientific birds and sometimes three with one stone. I did so on my recent trip to Chungking.

Rev. C. B. Rape had kindly invited me to come to Chungking and excavate some Han dynasty tombs that had been found while making a new auto road. I therefore went to Chungking and on March 30 began to excavate the tombs. We found numerous images of men and women, small clay houses, tables, imitation fish ponds, pigs, dogs, bowls, jugs, etc. Some of the bowls were covered with a yellow or greenish-yellow glaze, and although the closely-related Han dynasty green and silver glazed types have been secured near Kiating and Chengtu, this is the first time that Han dynasty glaze of this color has been found in Szechwan. There were about two thousand Wu Chu coins, A. D. 9-23, in one of the tombs, making it probable that this tomb should be dated in the time of Christ or soon afterward.

There were originally four tombs side by side, three of which were practically destroyed by the coolies who made the auto road. The fourth was complete excepting that the top had been removed by farmers. It was full of dirt and sand. It rained several times during the excavation with the result that the dirt was so gooey and sticky that one could hardly stand or walk in it.

These graves had in them the same kinds of images that are found in similar Chinese Han dynasty graves and cave-tombs (commonly called *mantsu dong* or aborigine caves) in other parts of Szechwan, indicating that the materials are not merely local, but general throughout the province. The fact is that similar Han dynasty grave goods have been found all over China in regions where the Chinese lived during the Han dynasty.

Owing to the coming of over one hundred thousand refugees from other parts of China to Chungking, there is a building boom in that city, as a result of which many similar tombs have been destroyed. A Chinese military official built part of his house of Han dynasty ornamented bricks and plastered them over so that the designs could not be seen.

One of the tombs is to be completely restored and preserved so that it can be seen by Chinese and foreigners in the future. The objects excavated, and those saved by the road-diggers, are to be the beginning of an archaeological museum which will be on the third floor of one of the main buildings of the Chungking Middle School. It is due to Mr. Rape and to Principal Yang that these things have been preserved, and it is hoped that their example will be followed by other Chinese and foreigners.

While I was excavating these graves friends told me of some peculiar sherds that were unearthed across the Yangtse river at Huang Ko Ya, where a new auto road has been built, and urged me to go and look at them. As a result I found a Sung dynasty kiln heap at Huang Ko Ya composed entirely of Sung dynasty black and red temmoku or *chien yao* bowls, teacups, pitchers, and vases and broken pieces of such vessels.

I had previously collected a large number of similar pieces of temmoku at Liu Li Ts'ang, near Chengtu, but hesitated to decide that the Sung dynasty temmoku or *chien yan* had been made in Szechwan because in the past this has been entirely unknown to archaeologists and scientists. Now the evidence is beyond question. (Later Dr. Campbell, who has lived in Fukien, and has studied the temmoku, verified my conclusions). Fine, lustrous temmoku porcelain was made in Szechwan at Huang Ko Ya and at Liu Li Ts'ang, and probably also at the Sung dynasty kiln at Ch'ung Chou.

June 17th, 1938.

To the Editor of the
West China Missionary News.

Will you kindly insert the following in an early issue of the News. Cordial greetings to you and all old friends.

BOOK REVIEW.

“Expository Studies in St John’s Miracles.”
by T. Torrance.

In 1937 there issued from the British Press a very interesting book, entitled “China’s First Missionaries”, written after re-tire-ment by our former co-worker and old time friend - - Tao Mu Si - - Torrance.

Imagine our surprise and joy when early in 1938 a volume bearing the above title came to our home.

It is published by the well known firm of James Clark & Co., Ltd., London, and is reasonably priced.

I have just laid down the book after a first reading, (it will stand many more) and have a sense of entire satisfaction, such as one feels after an enjoyable dinner. Just that; *it satisfies*. The book is expository and the Chapters are a series of inspiring studies. There is a fine blending of teaching; things new and old are brought forth.

A sense of familiarity with his subject is discerned and there is a worthy manifest aim to magnify the Person and work of our blessed Lord.

The Author uses excellent taste in quoting appropriate passages from such outstanding writers as: Archbishop Trent, Prof. Bruce, Prof. H. R. Mackintosh, Henry & Scott, Prof. A. B. Davidson, Bishop Westcott, Dr. McLaren, Spurgeon, Plummer and others.

The book is scholarly, strictly evangelical (need I say that to any of Tom’s West China friends?) charmingly devotional, and spiritually refreshing and comforting.

Every chapter is a gem in itself and I dare not quote too liberally. Here is a fine word to missionaries and preachers at the close of the exposition on the “Healing of the Nobleman’s son”. “Sir, come down”.... “There is a true sense in which we can salute no man by the way; the urgency of the preacher’s mission and his spiritual purpose forbids it. Devotion to our Lord demands the doing of His will in His way. We have to interpret Him to dying men. The spirit of the world is not His. ‘The friendship of the world is enmity with God’. It is only as we possess His Spirit that we manifest His love. Then and then only can we lead the Courtier and his kind to the feet of Jesus. For our lives shall be fragrant with His goodness and the beauty of the Lord our God shall be upon us. The way of the cross is not

always easy; it has its reproach, but it is the way the Master went. Shall not the servant tread it still?"

And just another quotation from the teaching on "The walking on the Sea" miracle.

"The Apostles in after days must have found how many and varied were the invaluable lessons they acquired by their affecting experiences on the mountain and in the storm. The first resolved itself around their commission to go into all the world and preach the Gospel. They were sent forth of Christ, but He remained with them: 'Lo, I am with you alway, even unto the end of the world'. They went, therefore, not at their own charges, but at His. There was no need for the servants of God to bewail their impotence and at any time send away the multitude unfed or unblest. Jesus was able to supply every need according to His riches in glory."

"The discovery that Christ is with us, in His consciousness of our circumstances and in the activity of His influence; and that wherever true men longing to help, bring Him their scanty resources and ask His blessing, there the impossible becomes simple and the inconceivable is done."

Note well this discerning, challenging word:

"We need perpetually to be revising our poor conceptions of the Lord Jesus Christ and expanding them to a magnitude more worthy of His living power."

"Jesus Christ is equal to all emergencies. Need only draws forth His grace and proves Him the power of God unto salvation. No case is incurable; no crisis intractable; no instance is desperate for Him. To see this and believe it, and shape one's life by it habitually, is the only way in which we can do our Great Saviour justice."

"The battle is God's. Never does He fail. Every time of storm and tumult proves His faithfulness amid the strife that threatens to engulf His servants. His glory appears and His voice is heard, saying, 'Be of good cheer, it is I, be not afraid.'"

But this review is already too long. Secure a copy of this most interesting book, and verify this writer's review yourself.

(Signed) H. J. OPENSHAW.

324 Westlake Ave.
Los Angeles, Cal.

"Every common day, he who would be a live chield of the living has to fight the God-denying look of things, to believe that, in spite of their look, they are God's and God is in them, and working His saving will in them"

George Macdonald.

SERVING CHINA'S WOUNDED

ARTHUR J. ALLEN

An ambulance train pulled into Chengchow station from the East. It was January, freezing cold, and the steel goods vans that made up the train offered nothing in the way of warmth or comfort to the wounded crowded within. Most of them were without blankets or straw between them and the cold steel floors of the cars. On the station platform waited a college professor with his first "team" of volunteers. With them they had quantities of steamed bread, a few wash basins, some bed pans and urinals, hot water and towels. The professor hunted out the car containing the heaviest wounded and climbed in. A man dying of tetanus, an unforgettable look of terror in his eyes as he tried inarticulately to speak, grabbed his clothes. It was with difficulty that he shook the man off. For four days these men, unable to move, had been lying in this car without care or attention of any kind. The filth and stench were indescribable, but the professor sent for bed pans, wash basins and towels and with his own hands began cleaning them up. A coolie could not have been hired to do what he did that day. The story got into the papers and has set the high standard of sacrificial service that has inspired the workers who have joined in this service since.

From this beginning there has developed a nation wide service to the wounded by the Christian community: The National Christian Service Council for Wounded Soldiers in Transit. In its first six months it rendered aid in the way of food, clothing, bedding straw, dressings, or other services to 362,049 wounded and involved the services of 2,522 volunteers directed by a group of 149 full time workers who receive no pay other than a meager food and travel allowance, but are ready to go anywhere, any time, day or night.

The Council was organized as the result of a survey undertaken by Dr. A. R. Kepler at the request of the National Christian Council, the Red Cross and the International Famine Relief, to determine what service was most needed and could best be rendered by the Christian churches in the national crisis. In his travel in the war areas he quickly saw that the plight of the wounded before reaching their base hospitals presented a more urgent challenge than even the problem of the refugees. Everywhere he saw wounded lying in the open or in box cars, some actually frozen to the steel floors, and everywhere suffering from the lack of food or drink or shelter or medical attention. Men were given a food allowance of 20 cents a day but otherwise

left to fend for themselves. Sometimes prices at stations soared, as much as five cents being asked at one station for a cup of hot water. In any case the light wounded got the best of whatever was available and the heavy wounded were left without attention. Often it was ten days to two weeks before the wounded reached their base hospitals, and this in spite of the remarkable efforts of the army medical services. No army could give to the flood of wounded that has poured from every front in this war the care which was needed, the fact that the wounded have been evacuated at all is a miracle.

No army has ever been called upon to care for so many wounded in so short a period of time or from such widespread fronts. In the more than four years of the World War casualties for the whole British Empire totalled 3,089,757, an average of about 770,000 a year. About one-fourth were killed. A high army officer is said to have reported some 732,000 casualties for China in the first year, about one-third killed, but other officials have been quoted as saying that there had been 500,000 killed, a figure which would indicate total casualties of a million and a half to two million. Whatever the number is it is too great for our comprehension, and as the war proceeds and the fighting lines leave the railways behind the evacuation of the wounded is going to be increasingly difficult. Many more of the wounded will have to be carried for days along stretcher routes on which there are fewer large cities with Christian communities where volunteer workers can be organized for service. Teams will have to be sent in.

The work of the Council has everywhere met with the most enthusiastic support. The men who came forward as sponsors are all national leaders. The Red Cross made a grant sufficient to cover the expense of inaugurating the work and the honorary chairman, Dr. H. H. Kung presented the Council with \$30,000. Many spontaneous and generous gifts have since been received, but even so the great need for service has not begun to be met.

Dr. Kepler secured Prof. Wm. B. Djang* of Cheeloo University as Field Director and from among refugee teachers, pastors and students were selected the leaders who went into the field to organize teams and volunteers. In April Dr. Kepler was unfortunately forced to retire temporarily and at that time Dean T. C. Fan of Hangchow Christian College became General Director. Dr. F. C. Yen, the Chairman, Mr. K. T. Chung the Honorary Director and the Treasurer, Messrs. L. T. Chen and F. C. Brown have all given generously of their time and services, as have hundreds of local leaders in the areas behind the fronts.

*See first paragraph.

By the end of January Prof. Djang and his selected leaders had begun the organization of the work along the Lunghai Railway. The Christian communities in each of the important cities along this line were organized for action and met all trains under the direction of a headquarters team of four or five men. Old and young, men and women turned out for this service, often working on through the night after a hard day of service. Many a heavily wounded man is reported to have been deeply moved when one of the old ladies with bound feet clambered up into the side door cars and washed and fed him as though he were her own son. The mission hospitals sent doctors and nurses and with bandages and medicines provided by the International Red Cross attended thousands of wounded long overdue for dressings. Many critical cases were removed at once to mission hospitals and many of these who could not possibly have survived further travel were saved.

The collapse of the Lunghai front necessitated the removal of the teams to the Yangtze river where they are going with the boats out of Hankow, Shasi and Ichang. The Hsuechow team under George Geng, Field Director of that area, elected to remain in Hsuechow to serve the wounded who had been left there. Mr. Geng has now returned and is organizing centers between Hankow and Kiukiang on the south side of the river. The Canton team of twentyfive members which has occupied stations along the motor road north of the mountains north of Hankow from the Pinghan Railway east to Anhui has now transferred to six stations along the north bank of the Yangtze River above Kiukiang. The teams are mobile units and are able to shift at a moment's notice to places of greater need.

The teams under the Sian Regional headquarters have had long and varied experience. Besides the railways they serve some of the stretcher routes from over the Yellow River into Sian and when there is a let-up in the number of wounded in transit the teams go into the base hospitals where their services of letter writing, mending and washing of clothes and bedding, and organizing entertainments and educational work is most welcome.

The most isolated team has been at work in southern Anhui along a bit of railway that still survives the war in the Wuhu Sector. The team will probably move back into Kiangsi as the need there develops. Like all the other Regional staffs this one is badly understaffed and new regional headquarters in other sectors are urgently needed if a really effective service is to be rendered to the wounded who are lying now at the front, or somewhere along highways or stretcher routes, on their painful way to a hospital in the rear. These wounded have often made greater sacrifices than even those who have been killed outright, for they have yet to live

with new handicaps of lost limbs or health and yet one of the most inspiring features of this work reported most frequently by the workers, is the courage and cheerfulness of these wounded and their quick appreciation and expression of gratitude for the little service which has been rendered.

Another source of inspiration has been the eagerness of those behind the lines to give of their time and money generously and without stint to maintain this work. All winter women in many cities have been making garments and bandages. Others have given themselves to the solicitation of funds or clothing or towels, but financial support must be forthcoming in a larger and more regular way than in the past if the Council is to push on with the vigorous development of its program. Every church, every group of Christians must feel that this is their work and share in it in some way and with continued regularity. In this way all can share in the satisfaction of making real in this time of tragedy a bit of Christ's ideal. A soldier lay in the little receiving hospital at the Wuchang railway station opened by Dr. David Hsjung and his Central China College colleagues. The two girl nurses had just finished dressing two nasty holes that completely pierced his leg. In spite of their gentle handling he had suffered agonies, but as they finished, with tears still in his eyes, he looked up and said, "Now, I know your God."

The address of the treasurer, Mr. F. C. Brown, is 43 Tungting Road, c/o the American Church Mission, Hankow.

"For, I was hungry and you fed me, thirsty and you gave me drink, . . . a stranger and you took me in, naked and you clothed me, ill and you looked after me, in prison and you visited me."

Prof. William Bai-huai Djang and Mr. Arthur J. Allen are visiting West China for the purpose of organizing the churches for service to the wounded and securing support for the work being carried on behind the front lines by the mobile team of the National Christian Service Council for Wounded Soldiers in Transit.

Prof. Djang after graduating from Cheeloo University studied at the University of Toronto and later at Edinburgh, London and the University of Chicago. Recently he has been interested in the rural work program of the Cheeloo University Theological Seminary and is well known for his writings, his recent book on the Canon of the New Testament has just been awarded the \$300. prize of the Christian Literature Society.

Mr. Allen came to China in 1918 under the auspices of the Y.M.C.A. He served the Nanchang, Ki., Association until 1932 when he joined the American Church Mission as a member of the Boone School Faculty.

SUMMER OF 1938 AT OMEI

The summer has been a rather ragged one at Omei-fringes of people, chiefly husbands, coming and going at both ends. A few, a very few, came before Commencement, and a few, a very few, are staying till after the first of September. The peak was reached in the first two weeks of August. Some had left even before Stunt Night on the 13th, and a few more left on the 15th. The first tennis on the lower courts was played on the 21st of July, but this was partly owing to the fact that up to that time there were no two consecutive days of dry weather. Since that time there have been no two consecutive days of bad weather. A few thunderstorms have cleared the air and filled the cisterns, but the days have been blue and golden, with white cloud puffs forming every afternoon over Er Omei just in time to catch the sunset tints.

The summer was a rather disorganized one, owing to the fact that no group nor committee could be formed with any sort of continuous personnel. There has been a group discussing the Madras Conference twice a week, and another group discussing various questions of present interest once a week. Then there has been the regular Wednesday afternoon prayer meeting, Sunday School for the children under the able leadership of Mrs. Stewart Allen, and church every Sunday afternoon. We are greatly indebted to the Religious Services Committee and the leaders and preachers they have secured for the inspiration of their messages given us at the expense of some precious leisure hours.

Tripping this year has been as popular as usual, and nearly all have been fortunate in the weather. Almost all the bad weather had ended before the trips began. Marvelous view of the Snow Mountains, Buddha's Glory, and the monkeys at the Djiu Lao Dong have been reported by nearly every party going to the Gin Din. The Dji Po Dang stream has roared gloriously, and only a few leaks in the roof of the hut during thunder showers have marred the reports of enthusiastic campers. Mr. Hibbard took four young stalwarts to view the glories of Wa Shan, and Mr. Endicott escorted five others on a more-or-less successful deer and wild boar hunt over in the foothills of Er Omei. It is claimed that deer and wild boar were sighted at a distance through some bushes, and the Campbell's soup and jam were excellent. Numerous day picnickers have roamed the mountain from Flying Bridges to the top of Hsin Kai Sze.

In this last month of sunshine the swimming pool has been a Mecca for both small and grown-up children, late morning and late afternoon being the most populous hours. The youngsters were a little disappointed that no regatta was held this year.

Down the mountainside at Da O-Sze two very interesting

Chinese groups were held. The first was an ashram of students and religious leaders led by Wallace Wang and Dryden Phelps, in which the Doctrine of the Mean and the life of Jesus were studied intensively and considered, each in the light of the other. Progress in insight, daily living and fellowship were reported. The second was a seminar in the study of "Jesus as Teacher," using the penetrating and stimulating questions of Dr. Sharman's as a background for the three hours' discussion every morning. About a dozen young Chinese leaders (some of them wives) sat around a rustic table under the bamboos discussing the bearing of Jesus' religion on life today. A number of them said that they never thought so hard before, nor discovered so much meaning for themselves in the process.

Several very interesting exhibition matches were held on the upper tennis courts on Friday and Saturday, the 12th and 13th of August. Palms and laurels were awarded to Mrs. Crook and Mrs. Walmsley in the women's doubles, to Mr. Bacon and Mrs. Hoffman in the mixed doubles, and to Mr. Kao and Mr. Sargent in the men's doubles.

Stunt night, after a week or so of uncertain travail, finally came to birth on the evening of the 13th, and proved to be the usual howling success. Coming but an hour after the last tennis match was finished, it was preceded by an unpremeditated gathering of the clans from the lower level for supper at the top of the hill, each family making claim to have had the bright idea first. Fortunately, there was room for all, and the twenty-eight picnickers were rewarded with a glorious sunset view on all sides. Some hitherto undiscovered and undreamed-of talent was revealed in the performance beginning at eight o'clock. Perhaps the most surprising was Mr. Bacon's number on the bagpipes. Having carelessly left his bagpipes behind, Mr. Bacon, undaunted, performed on an instrument improvised of bamboo sticks, paper strips, and a hot water bottle. The music, all agreed, was heartrending. Two delightful numbers were given by our Chinese friends. Just as the last person, returning home, put his behind foot on the threshold of the farthest bungalow, the storm that had been threatening all evening, impatiently broke.

On Sunday, the 14th, the children conducted a very fine church service under the leadership of Bill Phelps and Joy Willmott. Mrs. Jenner and Miss Nowlin, in two short talks, gave the children some very interesting things to think about.

The community picnic, true to form, brought on a deluge of bad weather that lasted for two solid days. At date of writing (August 17th) it is still indefinitely postponed,—perhaps till next summer!

MARY KATHARINE WILLMOTT

GAO SHIH TI.—SUMMER 1938

A summering spot to many dear is beauteous Gao Shih Ti,
 If you, dear reader, have not been, you'd better go and see.
 It lies near "Glory City" which folks there call "Junghsin"
 You may by boat from Chengtugo - from Kiating two days in.
 It is a very lovely road - you will delighted be,
 And still more so when you've climbed the stair that's known
 as Gao Shih Ti.

The hills around are glorious, the walks so sandy lie
 That heavy rains may come and go - in an hour or two
 they're dry.

No heavy clay to clog your steps, and drag away your shoes.
 But there - the Editor has warned "do not too much enthuse"!
 The truth however, still must out, we've views and walks and
 pools

Wherein to take delight, and learn how good our God; no
 schools

Can ever teach like these fair hills where quietly we dwell,
 And listen to His wondrous works His praises ever tell.

The feathered world - how sweet its song; cicadas, yes, and
 frogs

They too - to ears that hear aright-sing praise from trees and
 bogs.

And butterflies - which had decreased, by specimen hunt
 alarms -

Have now recovered from their fright and their gay beauty
 charms.

We here on Gao Shih Ti rejoice to know the country folk
 around;

From far and near they come to greet, when hear the wel-
 come sound

"The foreigners are here again" - oh, yes, of course they hope
 To sell their hens and eggs and fruit, with poverty they cope
 The whole year round, in cold and heat - we're glad indeed
 to give

A little help these summer weeks, whilst here in joy we live.
 On Sundays see the children come-from hamlets far and near,
 Two hundred odd - they scarcely miss. Quite early you can hear
 The little groups of boys and girls and often teachers too,
 All keen to hear in word and song the story ever new
 Of Hjm Who loved the common folk, and taught on mountain
 side,

Who fed them too, and healed disease; Who suffered and
 Who died

And rose again. Too short a time of Sunday School - six weeks
 For boys and girls and adults too; attendance interest speaks.
 A daily clinic here is held - and sick folk - old and young
 With ills and pains of many sorts - how eagerly they come

To see the Chinese nurse who comes from Tzeliutsing to give
The help of simple remedies, and teach these folks to live
In cleanliness. You'd love to see this kindly work going on -
The babies tubbed-the mothers taught - and dirt for once is
gone.

Again I hear the Editor "not too much crowing please"!
"And humorous"! - I'd better stop - or him I can't appease.
But this - next year a Summer School is planned for Gao
Shih Ti,

You'll find out all I've said is true if you'll but come and see.
We need your help, and hope that you will speak in time to rent
A Gao Shih Ti (cheap) bungalow, and share our deep content.
Florence F. Jack.

(N. B. A select if small company representing four stations
of the U.C.C. Mission gathered on Gao Shih Ti this summer. Next
year, with Gao Shih Ti cottage-owners returned from furlough, it
will be "first come, first served" in renting bungalows!)

MISS MARION GRACE COON.

On July 15th, 1938, Miss Marion Coon was called to
higher service.

In November, 1920, Marion arrived in Chungking. Be-
fore coming to China she was a teacher and held very re-
sponsible positions in that profession. She was a daughter
of the parsonage and the eldest of a family of nine. This
was probably the reason why she was so resourceful. She
always seemed to find a way out.

It was my privilege to live with Marion in Chungking
during her first two years in China. Those years were rich
in fellowship with a life that portrayed Christ in every act of
her daily life. She was not satisfied with anything but
Christ's best for her and her surrender to Him was deep and
lasting. Our morning and evening times of prayer and
fellowship together are precious memories and have greatly
enriched life. Her sympathetic understanding of the dif-
ficulties of others and her humble patient dealing with
Chinese teachers and pupils was most Christ-like. Just to
know her was to be inspired to live nearer to Jesus Christ.

In the Fall of 1924 she went to Kiating as Principal of
the Girls' School. In her contacts, in a very unobtrusive
way, she created in these girls a desire to know Christ and
soon there was a prayer-room in a quiet section of the build-
ing where girls met to pray singly or in groups. Hers was a
social nature and every home in which she lived was made
brighter and happier by her artistic touch and original man-
ner of entertainment.

In the Spring of 1926 she went on her first furlough.
Because of disturbance in China she did not return until the

Fall of 1929. During part of her time in Canada she was in charge of a Mission Home School in the West. Here again the influence of her beautiful Christian character was manifested in the lives of the pupils.

When she returned to the field in the Fall of 1929 her appointment was Junghsien Junior Middle Girls' School. She added much to the community there, and it was with great regret that they parted with her when she was appointed to work in the Chungking Junior Middle School. Because of government regulations the school had been going through a hard time and although good courageous work had been done among the pupils many of them were afraid to show interest in religion. Before Marion went on furlough in the Spring of 1936 groups of girls were asking for Bible study and prayer classes. To their request there was a glad response.

The workers on the field requested the Home Board to appoint Miss Coon as secretary-treasurer on her return to the field. To this they gave ready consent, saying they considered we had made a wise choice, but God had other plans for Marion. In the summer of 1937 she was operated on for cancer of the breast. While resting at home and fully expecting to return to the field this Fall, she had two cerebral hemorrhages, and on July 15th quietly passed away to be with Jesus. A triumphant entry was hers through the grace of our Lord Jesus Christ. His name was glorified in her. It has been a great privilege to have known such a life. Our lives are richer and fuller for our contacts with her. You are gone from us, Marion, but still there is a mystical sense of your presence here inciting us to holier living.

Our hearts go out in loving sympathy to the widowed mother and the brothers and sisters who have sustained so great a loss.

In the choir eternal to-day is Marion not singing:

"All the way the Saviour led me;

O the fullness of His love!

Perfect rest to me is promised

In my Father's house above:

When my spirit, clothed, immortal,

Winged its flight to realms of day,

This my song through endless ages,

'Jesus led me all the way!' " E. P. S.

Joy, shipmate, joy!

(Pleas'd to my soul at death I cry,)

Our life is closed, our life begins,

The long, long anchorage we leave,

The ship is clear at last, she leaps!

She swiftly courses from the shore,

Joy, shipmate, joy!

Walt Whitman.

Hart College, Chengtu,
August 13th, 1938.

Editor,
West China Missionary News,
Chengtu.

Dear Editor:—

Here is a direct and urgent challenge to all churches in Western China—missionaries and their Chinese colleagues.

I have just returned from an interview with Dr. L. F. Chao, Provincial Agriculture Improvement Institute, who was recently appointed Director of Agricultural Improvement and Research for Szechuan. Dr. Chao is anxious to mobilize as many of the missionary and Chinese church personnel for Agricultural Extension as possible.

He knows there are a number of missionaries, who, if materials and other assistance could be supplied to them for their constituencies, would be splendid deputies for making available to farmers the results of the bureau's scientific findings.

Dr. Chao also realizes that a number of missionaries have been working, in a quiet way, on special lines of agriculture, and with their experiences secured from empirical application to the local problems, feels that now is the time to advance the results of their success into wider avenues of provincial farm practises.

There are a number of departments in the institute that are now ready to extend the results of their scientific knowledge and offer practical assistance to farmers. Thousands of pounds of vetch and Chinese clover seed have been grown, and will be distributed to farmers for "Green Manuring" in areas where this method of improving soil fertility has not hitherto been widely practised. Tins of "STARTER" for use in composting waste products for manuring purposes, a recent production of the above mentioned institute is now available, together with literature on the subject of method. One improved variety of wheat will be available in small amounts for distribution for autumn sowing. The Department of Animal Industry is manufacturing sera as a preventive for rinderpest and anthrax amongst cattle, and vaccine for anti hog cholera. As the institute in its various branches learns more of the needs of the farmers new materials will be available.

Just at this time, Dr. Chao is anxious to lose no time in setting up practical projects which will increase food production in western China. Anything which can be done during the early autumn to stimulate greater food production will be all to the good in China's great national crisis, and so individuals and organizations are being challenged to give their support and assistance to those methods in improving agriculture which will help the farmer.

The undersigned will be happy to help in any way possible, but, Dr. Chao will be delighted to answer questions and lend whatever help he can in making available through his institute their own products.

Sincerely

F. DICKINSON

We have gone a long way in this discussion of the art of living without giving a formal definition of rural art. I like one Allen Eaton gives in his essay on "Woodpiles and Haystacks." "Art is the doing, in the very best way, of the thing that needs to be done." With such a broad definition, we might include not only the building of a fine woodpile, or a haystack, but the plowing of a field, the growing of a splendid pumpkin, or a fine herd of cattle, or a flower garden, or the making of an apple pie. Country people are supremely fortunate in their opportunity to create beauty. It will add much to the joys and satisfactions of their lives if we can help them realize that they are very near to the Creator, and have the privilege of making possible the expression of the most fundamental laws of life.

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