

The West-China Missionary News.

用和平彼此聯絡竭力保守聖靈所賜合而為一的心

以愛心互相寬容忠實遵行基督親示神人團契之道

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MAY 1940

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



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使徒之時代

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THE WEST CHINA MISSIONARY NEWS

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Subscription Rates. In China, Mex. \$5.00 per annum, postpaid
Abroad, Mex. \$6.50 per annum, postaid; \$1.10 in gold if remitted from U. S. or Canada, 4/6 if remitted from England.

Note: Dr. Harry Openshaw, 324 South Westlake Ave., Los Angeles, will forward American and Canadian Subscriptions.

West China Missionary News

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

Vol. XLI

MAY

No. 5

Editorial

In this number of the *News* we begin a new series on "Pioneers for Christ in West China", in which we hope to have brief accounts given of some of those whose vision, courage, and self-sacrifice laid the foundations of the church today. We begin with one who is still with us, if not in China, and who is still to the utmost of his powers helping forward the cause of Christ in this land. In this issue we also bid farewell to one who has just left us,—one who has been one of the pioneers of Christian education in Szechwan, and whose services have just received such signal recognition from the National Government. These two in their respective fields have both done a great work; they and others like them have blazed the trail.

Et quasi cursores vitæ lampada tradunt.

Pioneering in any field of human endeavour has always a special thrill about it, as the pioneer opens up new territories whether of the earth or of the mind. There is the joy of fresh discovery and of breaking virgin soil, of blazing a trail for others to follow. But such work is never easy, and calls for special qualifications,—in the case of the missionary pioneer for vision, for driving force, for courage that will not be daunted by difficulties, for patience under suspicion and misrepresentation, for perseverance that refuses to be hindered by handicaps, for the ability to endure hardship and peril and loneliness, and a love for Christ and His kingdom that makes all hardship joy. (Acts 5:31, 16:25, 2 Cor. 12:10, Phil 3:8 4:4, Col. 1:24)

There seems little hardship in much of missionary work in W. China today. Some missionaries, it is true, are undergoing real hardship, living very simply on very small salaries, but that is not true of many of us. There are also missionaries working in remote isolated places, where life is primitive and conditions hard, but they are comparatively few. There is of course great hardship in certain places due

to the war, and much inconvenience in other parts, but these conditions are shared in by the whole population, and are not peculiar to the missionary himself. As far as a missionary's ordinary work is concerned, that is apart from the 'war work' many are doing—various forms of relief work, which may take them into danger zones, there is in many mission stations so little hardship, that one wonders what some at home who support missions would think if they saw the conditions under which some of us live, so different from the life of sacrifice associated in the minds of many at home with the word 'missionary'. Men like Livingstone by their self-sacrificing lives put a halo round the word 'missionary' to which some of us feel we have no right whatsoever. So often when some small sacrifice is inevitable, so many of us make the sacrifice with an air of resignation, if not an injured air, feeling that we have been deprived of something we were lawfully entitled to. How different at these times is our attitude to that of S. Paul who rejoiced in his tribulations. How far we are from the spirit of Livingstone who despite all his terrible sufferings in Africa said: "I never made a sacrifice in my life".

So the question arises in the minds of some as to whether we do not need a revival of the pioneer spirit, even if we are not doing pioneer work, a greater willingness to endure hardship, a greater willingness—to take but one instance—to forego more of the comforts of our western standards of living. Dr D. J. Fleming in his suggestive book "Ventures in Simpler Living" has some words that are worth pondering. He is not one who is advocating asceticism. He says quite definitely: "We repudiate the idea that Christianity stands for asceticism which fears, ignores or belittles the material values of life, and sternly renounces the things of sense. We believe there is no curse on beauty or on sense. Especially in our modern world the needs of men's spirit are dependent upon a sufficient material supply". But he records the 'troubled consciences' of many missionaries in many parts of the world, as they contrast their own living conditions with those of their Chinese, Indian or African colleagues. Of course, as he says "Simplicity in the sense of meagreness is not a true goal; this would make life negative". But it is no less true that "great glaring conspicuous disparities may leave people. . . discouraged or embittered". In his chapter on 'the Handicap of Spacious Homes' he touches on a problem that affects many of us, for we cannot but contrast the residences provided for us with those provided for most of our Chinese fellow-workers. While on the one hand we say we are "all one in Christ Jesus", that "in Christ there is no East or West", yet many of us live in a style that seems to imply there is a difference between a missionary and his

Chinese colleague. "Sometimes", as Dr Fleming points out, "there is great discrepancy of accommodation between foreigner and national on the same compound. Recently,* for example, against the protest of some members of the mission, a large home was constructed for an American and his wife, while their national colleague and his wife, also college graduates, with their growing family were squeezed next door into three rooms, just one fourth the number in the larger home". (p. 152) Of course as he goes on to say in the next paragraph quite valid explanations of the large house can in some cases be given: "that at the time they were built no hotels were available. . . . that they were built with high ceilings before missionaries had access to hill stations, or that they were built by present occupants but on the apparently accepted scale of the spacious houses of the past when material and labour were cheap. Then there are values of privacy, of maintaining health and efficiency in over-worked and over-burdened personnel, and of securing conditions for generating poise and emotional balance. There is a simplicity that is pleasing; and there is also a simplicity that is hideous and an obstacle to inner peace". But we missionaries need to guard against making excuses for ourselves, which we do not apply to our colleagues. As Dr Fleming goes on to say: "When however these latter reasons are assigned for the larger less restricted homes of foreigners, the impression of unfairness and insincerity may be deepened if these same arguments do not result in any marked solicitude for some approach at least to these ends for national co-workers".

The spacious home is not without other disadvantages in many cases. Many of the older missionaries have borne witness to the gains from the simpler forms of life "with respect to learning the language, free and common intercourse with the people, and economy of living". Those who have tried living that type of life today often tell us that they echo the words of the pioneers many of whom have said that they had a feeling of fellowship with their fellow-workers and believers, when living in a simple native home, which was in measure lost in later years when living in a foreign style house. While in the last analysis it is the personality of the missionary and his attitudes that count, rather than the house he lives in, and it is quite possible for one in a spacious home to be really nearer in spirit his Chinese, Indian, or African colleagues, than one living in a very simple house but with a superiority complex, yet many do feel that their houses set them apart from the mass of the people, and give an impression of vast wealth and comfort that seems

* the book was published in 1933

alien to the spirit of the Son of Man who had not where to lay His head, and in conflict with the challenge to self-denial and cross-bearing made by the Master; and so they are not surprised that the non-Christian should sometimes jeer at the missionary as one who preaches a life of self-denial and trust in the Almighty God, but himself lives a life of comfort, and trusts in the almighty dollar.

Whatever be the solution of this problem which is far from simple, involving many factors,—different standards of living and canons of taste, limitations of salaries and church budgets etc. etc.,—there is evidence as Dr Fleming says “that a great many of the younger missionaries wish to be freed from big establishments. They may not wish to live exactly like the poor people about them, but many prefer homes built in the prevailing style for the middle class or for their national co-workers.” And this being so, it might not be a bad plan if we all read again Dr Fleming’s book, and gave careful thought to future policy in this matter. In some places it is doubtless impossible to make much change. The missionary often unwillingly falls heir to large residences built in years gone by. But what should be possible to us is to try and avoid in the future the mistakes of the past, and house missionaries and their Chinese colleagues with a similar degree of comfort. In some stations and some institutions this has already been done or is being done. In one university the faculty residences are all more or less of a uniform type suitable for occupation by Chinese or foreigner; but the principle will bear extension. In this as in so many other things, it is easy to think of the golden rule when it affects ourselves, but are we equally ready to do unto others as we would be done by, when it is the interest of our colleagues and not our own that is involved?

MAJOR AND MAJOR EVILS

The truth is that the major evils of life are the minor ones. We put our adjectives the wrong way round. We can and do often rise to nobility in the great tragic hours—they become transmuted and sacramental to our souls. But it is the ordinary relationship of office and home day by day that tries us most. It is there, in the daily routine, that what we call the minor evils abound; and they drip away into the very fabric of our lives.

J. W. Stevenson—The Incredible Church p. 10

FEAR AND COURAGE

Keep your fears to yourself, but share your courage with others.

R. L. Stevenson

Henry James Openshaw

Baptist Pioneer Missionary in West China

Of the many things that go into the making of a successful missionary, a genuine religious experience stands supreme. This came into the life of Mr. Openshaw in early manhood and has deepened and grown richer throughout the years, leading him into whole-hearted effort to bring others to know his Lord. Born in 1868 on Staten Island, New York, his boyhood days were spent there. He speaks of having "been engaged in mercantile pursuits", explaining that in early 'teens he at times drove a delivery wagon. Later some work in the Dunn Agency made for him friends that have loyally supported his mission work. The eager young Christian was not satisfied, however, to be giving only part time to definite Christian work, and we soon find him serving in the Y.M.C.A. at St. Paul, Minn. Fifty years have not erased the memory of him from some who knew him then. Need and desire for more training for service soon led him to enroll at the Moody Bible Institute, Chicago. Joy in study, in Christian fellowship, in learning methods of work and in the many opportunities to test the latter, filled those years. The Second Baptist Church, active in all good work, was his church home,

In 1893 came the call for workers for the newly established West China Baptist Mission, and he was among the early volunteers and sailed that fall with the largest party that Mission has had in any one year. It consisted of six single men, two families, and two single women in addition to the returning missionary who escorted the party. The Board desired that as many as possible be sent out as single workers until the mission was well established, and Miss Valkenburgh, a fellow student to whom Mr. Openshaw was engaged, remained in America to join him four years later. The party was considered fortunate in having passages on the S. S. China then the largest ship on the Pacific though it would be considered unworthy of a place in these days.

They found Shanghai a city but a fraction of its present size. Most missionaries going into the interior wore Chinese dress. Tailors soon provided them with the baggy outfits that were in style, the barbers changed the men until they were scarcely recognizable with their shaved heads, and the long queues pinned to their caps. Some of the party changed back to western dress after a few months, but Mr. Openshaw retained the Chinese style until 1910 but discarded the queue before that time.

The comfortable river steamers of the present were unknown in 1894, and the party travelled in the lower deck

Chinese quarters on a very small steamer, the journey to Ichang broken by a brief stay and warm welcome in the missionary community at Hankow.

Steam navigation was left behind at Ichang and two houseboats hired to carry the group the rest of the way, one of these for the women and the other for the men. Each boat was in charge of an experienced missionary and a Chinese teacher. No time could be wasted in making at least a beginning in acquiring the language that was so necessary a tool in the work to which they looked forward. No one who in later years heard Mr. Openshaw preach can have any doubt that at least one of the party became proficient in the use of that tool. Crowded as they were, it was necessary to spread their bedding on the floor at night and roll it up to form seats in the daytime. After four weeks of such travel with many adventures,—broken tow lines, difficult rapids, and both favorable and unfavorable winds, the city of Chungking was reached. The kindly hospitality of its missionaries was a welcome change for a few days while new trackers were hired to pull the boats on to Suifu. No government postal service existed and some missionary at Chungking must care for the receiving and forwarding of mail sent on by a paid agent at Hankow through the existing courier firms. Two of the new workers were left at Chungking to serve thus while studying the language while the others, including Mr. Openshaw, went on. Two weeks more of travel brought them to the long-looked-for Baptist station, Suifu.

Plans for opening work in Luehow and Tzeliutsing had been made but not even the usual renting of a "haunted" house proved possible, and their thoughts turned to the equally needy fields of Kiating and Yachow. After a brief stay at Suifu, eight of the party went on to Kiating, and two of these, including Mr. Openshaw, set out by raft in July 1894 for a journey to Yachow that took them a month because of the high water. Their first home was in an inn and when, finally, a small place was rented, so much opposition to their gaining a permanent foot-hold in the city arose that for a time the missionaries withdrew farther inland. Yachow is essentially a friendly place and the fierce opposition did not last long.

Mr. Openshaw had been taken very ill on his way inland, and far away from medical help had been cared for and helped by his pioneer missionary companions. Soon after their return to Yachow they began work in earnest. Street preaching, distribution of tracts and gospels, and such simple medical work as all pioneers were called upon to do in the absence of doctors filled the days.

Possessing great earnestness, real friendliness, conviction of the worth of his message, a strong voice, and a grow-

ing command of the language of the common people, Mr. Openshaw was soon widely known. Three of the group that had stayed in Kiating for study joined the staff at Yachow in early 1895, but were not long left undisturbed. Anti-foreign riots were the fashion and had broken out in June 1895 in Chengtu and Kiating. Little Yachow could not afford to be out of style and agitation began there also. The very friendly "foreign secretary" of the yamen hurried the missionaries off by raft. On part of their journey to Kiating they witnessed the burning of Catholic missions along the way. At times it was necessary for them to take to the oars when raft men proved unwilling. The mission house at Kiating had been left by rioters with only the posts still standing, so changing to a boat, the party went on. Below Suifu a boat-load of men came out to attack them but were warded off, the swift current of the river soon taking them out of reach, and at last they reached Chungking. With no possibility of any immediate return to their stations, some went to the coast. Mr. Openshaw and one other felt it an opportune time to explore the possibilities of connecting the infant West China mission with the long and prosperous Baptist work in Burma. They travelled through Yunnan and were gone a year, but the dream of connecting the two missions by a line of stations was never realized.

By the summer of 1896 Mr. Openshaw was back at Yachow with a full program of preaching in city and district, doing much selling of books, and constantly winning to himself many friends, some of whom became in time members of the church.

Except for a short period as resident missionary at Kiating, 1899-1900, his main work until removal to Chengtu in 1920 was at Yachow. For part of that time he ran Kiating as an "outstation". Many towns in the Yachow district were opened for work and frequently visited. Trips were made even to far away Ningyuen. He was released for a time to travel with the beloved evangelist Ting Li Mei throughout the province in 1914. A tireless traveller and evangelistic preacher, he became so absorbed in his work that his wife once said "he almost forgot to come home even for Christmas". Large station classes of a month's duration were held for enquirers of city and country every year. Membership in the church grew, some from the country coming as much as seventy "li", even as much as ninety "li" at times, to attend the monthly communion service. The name "Hsia Mu Si" is still better known than any other missionary's in the Yachow district. During the period of the revolution in 1911, Mr. and Mrs. Openshaw were alone in a large section of the west, and during two sieges of Yachow cared for many wounded. He even had the courage to amputate a

man's arm in order to save the man's life and succeeded. The only criticism given by a doctor who saw the man afterwards was, "You might have left the skin flap longer." Like most pioneer missionaries, Mr. Openshaw often gave the anesthetic when there was a missionary doctor to do the operating. The primary school for boys opened after the revolution, by the Openshaws, has given to the mission several who have later graduated from the University.

The year 1918 found Mr. Openshaw serving with the Chinese Labor Corps in France, a true friend speaking their language. Soon after return to China the insistent call of Chengtu and the general program of evangelism led to his transfer from Yachow. He did much to forward the work of the Szechwan Christian Council in its early years. Not only did the Baptist churches feel the warmth of his interest, but every good work in the province had a share both in his interest, and in his efforts as far as time permitted. With the cooperation of all denominations, he opened the School for the Blind and Deaf. The Orphanage was dear to his heart and the "Y" ever had his cooperation. So did the Bible Societies. During the evacuation of 1927, he was one of those who remained in the west, and proved exceedingly helpful both to his own mission and to some stations of other missions that, without missionaries of their own, wrote to him for advice. With all the demands, he never forgot his early interest in and use of the street chapel method of work, and that this had often proved productive the Chengtu church can testify. From 1930 until his retirement from China in 1934 Mr. Openshaw was secretary of the Baptist Mission, and for part of that time also secretary of the Baptist Convention.

Among missionaries he is better known as "Uncle Harry" than as Dr. Openshaw, though the merited honorary degree came to him before he left China.

It was with intention that the writer did not say "retired from active service" in mentioning his leaving China. He still lives and serves with all the old fervor though not *in* China. By many missionary addresses to churches and conventions, by teaching study classes on missions, and on stewardship, he still works for China and the world-wide work of spreading the Good News. How he will enjoy introducing to his wide constituency the new book, "China Rediscovered Her West" and seem to live again with his friends in the new China.

Characteristic of the man and the missionary are his deep religious conviction and experience coupled with charity to others of different viewpoints; appreciation of the work of fellow missionaries; earnestness in presenting the Gospel wherever and to whomever he has opportunity, whether it be a farmer on the road, passengers on the ferry, or governors

or generals that might be on his list of friends; a warm heart for the unfortunate and an eagerness to help, perhaps at times letting heart run away with head but, if that is erring, at least erring on the right side: first and foremost an evangelist at all times, believing in preaching and the power of the printed page; sometimes impulsive in judgment and in speech, but harboring no malice; a speaker of the Chinese language of no small attainments; all things to all men that he may win some; that is Henry James Openshaw as many know him. For forty years he gave himself to work in West China, may he long continue to give himself for West China.

ANNA M. SALQUIST

Apology

A number of criticisms have been made of recent issues of the *News*, in each case perfectly valid criticisms. It has, for instance, been felt by some that there is not enough news in the magazine, despite its name. The editor feels much the same, but would like to point out that it really rests with the readers to remedy this deficiency by sending in more news. So far with certain notable exceptions his efforts and those of the Business Manager to secure articles from different stations on work being done at the present time, have met with little response. Again others have criticised the set-up, and legitimately. We would, however, point out that it is impossible at the present time with the pressure of work at the Press and reduced staff, to give the personal supervision that is really necessary. While as regards printer's errors, it is inevitable that there will always be mistakes, seeing that the compositors do not understand English, but only know the letters of the alphabet, and the proof-reading has to be done hurriedly by one or another amid the pressure of other work. However, we have given careful consideration to the problem, and hope to be able to make some real improvements; though as long as the *News* has to be prepared and proof-read in the odd moments of people's time,—people who already have other full-time jobs—it is difficult to reach one's ideals. We can only congratulate our predecessors on their success, and apologize to our readers for our own delinquencies.

The Investiture of Dr Beech

On Saturday March 30th, Dr. Joseph Beech, Chancellor of West China Union University, was invested with the Jade Medal conferred upon him in Feb. by the Chinese Government in recognition of his services to education in West China. The investiture was performed on behalf of the National Government by Dr. H. H. Kung in the presence of high government officials, Dr. Lincoln Dsang the President of the W.C.U.U., members of the Board of Directors and a number of friends. The ceremony was performed in the new Chung Shan room of the Chialing House, the decoration of which had just been finished in time for the occasion. It was a fitting farewell for one who had given his life for Christian higher education in West China.

The Chialing House stands high on the cliff overlooking the Chialing river, one of the Four Streams from which Szechwan gets its name. A little before 12.30 the first guests arrived to be welcomed by Marshal Feng Yu-hsiang, the Vice-Chairman of the Military Council, attired as usual with extreme simplicity, Mr. Chang Chia-ngau the Minister of Communications, and Chairman of the Board of Directors of the W.C.U.U., and Mr. Ch'en Li-fu the Minister of Education, the two latter being the hosts on this occasion. Representing the W.C.U.U. there were present on this occasion in addition to Dr. Lincoln Dsang the president, Mr. H. D. Robertson the Vice-Chancellor, and several of the Board of Directors, Mr. C. H. Yang, Bp. C. T. Song, Mr. S. C. Yang, Rev. G. W. Sparling, Rev. Olin Stockwell, and the Rev. A. F. Lutley. While government officials and guests were arriving, those who had already arrived chatted together in groups on the wide verandah, from where there is a splendid view up and down the river. One by one the government officials attending the ceremony arrived,—Dr. H. H. Kung the Vice-Premier and Minister of Finance, Mr. Ong the Minister of Economics, General Chang Ch'un the Executive Secretary of the Supreme Council and a director of the W.C.U.U., Dr. Hsu Mo the Vice-Minister of Foreign Affairs, Dr. Hollington Tong the Vice-Minister of Publicity, Mr. Lu Tso-fu the Vice-Minister of Communications, Mr. Kiang head of the Political Department of the Executive Yuan, Dr. Lo Chia-lun president of National Central University, and other government officials. The American Ambassador Mr. Nelson T. Johnson and Mr. Peck the Counsellor of the U. S. Embassy were also present. It was a beautiful day with bright warm sunshine, and taking advantage of this fact Mr. McCurdy and Mr. Lutley at intervals drew away from the chatting groups to take some movies of them, while Dr. Beech took a colour film of those present.

When all the officials and guests had come about 35 sat down to dinner. After the dinner Mr. Chang Chia-ngau gave a brief account of the present condition of the West China Union University, emphasizing that Dr. Beech's vision and perseverance had been a very large factor in the university reaching its present position in the cultural life of China. "Dr. Beech", he said, "had worked for Christ and sacrificed himself for education for forty years." Mr. Chen Li-fu the Minister of Education followed with a brief speech in which he expressed the appreciation of the Ministry to Dr. Beech and the West China Union University for what they had done for education. The W.C.U.U. had been the first university to be established in West China, and this he remarked was largely due to Dr. Beech. Dr. H. H. Kung, the Vice-Premier, then rose to make the presentation. In his speech before the investiture Dr. Kung said that the Chinese Government would never forget Dr. Beech's services which had been of incalculable value to China. From a very small beginning he and his colleagues had built a university which had made and would continue to make a big contribution to the cultural life of China. Dr. Kung then expressed the hope that just as Dr. Beech had helped to interpret the West to China, so now as he went home he would interpret China in her 'struggle for righteousness and world peace' to America, that the Pacific might again be pacific in reality and not merely in name.

Dr. Kung then invested Dr. Beech with the Jade Medal that had been conferred on him by the National Government, and a flashlight photo was taken of the ceremony.

Dr. Beech in his reply said that there were three things he had hoped for in his work in China, an opportunity to do his very best for China, the co-operation of his colleagues, and the approbation of God; and as he looked back on his life he was thankful that he had been given the opportunity to serve in a capacity in which he could give all he had; that he had enjoyed the loyal co-operation of his colleagues without which his work would have been impossible; and he was thankful too to have had definite indications of God's approval and blessing. He said he was fortunate to have two countries, that of which he was proud to be a citizen, and that for which he had worked for forty years, and which he loved deeply; and because he loved China and felt she deserved the best kind of Christian college that was possible, he had worked these thirty years to that end. And now that this honour had come to him, he felt it was an honour to all who through these years had worked to make the university what it was today.

When Dr. Beech had finished speaking the American Ambassador said a few brief words in the course of which he remarked that "the ambassadors that leave the deepest

mark on the countries to which they are accredited are those who like Dr. Beech have endeared themselves to the people'.

After the investiture the whole group again adjourned to the verandah, where while groups chatted together, further movies were taken. Then one by one busy Government officials said goodbye and returned to their offices, but by their presence and their words they had shown their appreciation of what the West China Union University was doing for the youth of West China, and their gratitude to the one to whom in large measure the university owed its inception, and to whom its present development and splendid equipment are in no small measure due.

A. F. L.

*Meeting of the Board of Directors of the
W.C.U.U. and Farewell Gatherings for
Dr. Beech in Chungking*

During the evening of March 28th a farewell dinner was given in honour of Dr. Beech by the Chungking Alumni of the West China Union University, as a token of their appreciation of what Dr. Beech had done for the university during the past thirty years. On Friday March, 30th, the Board of Directors of the W.C.U.U. met at the home of General Chang Ch'un, the Executive Secretary of the Supreme Council and a member of the Board of Directors. Mr. Chang Chia-ngau the Minister of Communications and Chairman of the Board of Directors was in the chair. The meeting which began at 11.30 was opened with prayer by the chairman. There were present the following members of the Board, in addition to those already mentioned:—Bishop C. T. Song, Miss Olive Fan, Mr. Ho Beh-heng, Rev. F. O. Stockwell, Rev. A. F. Lutley, Mr. C. H. Yang, Mr. S. C. Yang, Mr. C. C. Chang, Mr. Lo Dso-fu, and Dr. G. W. Sparling, with the following ex-officio members, President Lincoln Dsang, Dr. Beech, Mr. H. D. Robertson, and Miss Elsie M. Priest. There were two sessions, one in the morning and one in the afternoon, and all were agreed that this meeting of the Board was most satisfactory. At tiffin all those attending the meeting were entertained by Gen. Chang and the Chairman. Two of the resolutions passed by the Board should be mentioned as they concern Dr. Beech.

1. **RESOLVED** to express the thanks of the Board to Dr. Beech and Wesleyan University for their gift of NC\$20,000 to be used as an endowment of free beds in the University Hospital.

2. **RESOLVED** that this board undertake to establish as a memorial to Dr Beech an endowment fund of NC\$100,000 the income from which to be used for the upkeep of free beds in the University Hospital.

On Saturday the official investiture of Dr. Beech with the Jade Medal took place, an account of which is given in the preceding article. On Sunday Dr. Beech was the guest of honour at a luncheon given by the Sino-American Cultural Institute at the International Club. There were present among others Mr. Ch'en Li-fu the Minister of Education, Gen. Chang Ch'un, Mr. Shao Li-tze formerly Minister of Publicity, Mr. Shaw Kin-Sie, secretary of the institute. The American Ambassador was unable to be present, but Mr. Weil represented the American Embassy. Mr. Arthur Young Financial Advisor to the National Government also attended. A number of speeches were made after the dinner. The Minister of Education in the course of his speech said that he hoped that many more men of Dr. Beech's type would come to China. Gen. Chang Ch'un speaking as a member of the Board of Directors of the W.C.U.U. said that we must make every effort to continue Dr. Beech's work. Dr. Beech in his reply emphasized among other things the new Chinese Cultural Research Institute of the university, and the place that was being given to Chinese culture. He said that foreigners had once been accused of stealing students' hearts: he said he knew nothing about that; but one thing he did know they had stolen his heart.

On Monday night, - the night before Dr. Beech left for Hongkong, a farewell dinner to Dr. Beech was given by a large number of different bodies including representatives of the gentry of Chungking, the Educational world, the Chamber of Commerce, the People's Political Council, the Alumni of the W.C.U.U., the Alumni of the Ch'in Chin School, the Chungking branch of the N. C. C., the National Christian Service Council for Wounded Soldiers in Transit, and the Chungking Christian Fellowship. That so many different groups should combine to do honour to Dr. Beech, and express their deep appreciation of his services, was a fitting close to his days in Szechwan.

DEMOCRACY

The fundamental truth of democracy is the belief that the real pleasures of life are increased by sharing them.

H. D. Sedgwick

*Easter and Eastern Szechwan**

By the Right Rev. F. Houghton

A dead church will be satisfied with the Jesus of history, but a living church requires, and pre-supposes, a living Christ. Irrelevant and unimportant though the whole question seemed, Festus had enough of the lawyer's acumen to perceive that this was the main bone of contention between Paul and his accusers - "one Jesus, which was dead, whom Paul affirmed (kept on affirming) to be alive". A live church is possible because Jesus lives, and the same mighty power which raised Him from the dead is available "to us-ward who believe". That is the justification of our coming to Szechwan, and the reason for our remaining here. If Ezekiel had known anything of Good Friday and of Easter, he would have answered with more assurance the question, "Can these bones live?", for Easter holds the promise of new life, for the driest of dry bones.

In more than one place in Eastern Szechwan the Chinese pastor has diagnosed the condition of the church as "half dead, half living". It is not a description which can be applied to all the church members, for nearly everywhere there is a group, however small, of men and women who are truly alive unto God, whose conversion I would as soon doubt as I would doubt my own. Paul had not seen the "book of Life" any more than we have, but he was quite certain (Phil. 4.3) of some of the names contained in it. In most churches, too, I fear there are those who are obviously dead, and are either puzzled or positively antagonistic when the new birth is proclaimed with more than usual clearness as the primary and essential condition of entrance into the true Church of God. But I think there is hardly a church where the majority are so obviously alive or dead; throughout this area the 半死半活的 predominate!

It is partly the anticipation of Easter, and partly the examination of diocesan statistics, that prompts these thoughts. The forms distributed to our twenty pastorates at the end of 1939 have all been returned, and I find that there are 3446 church members in the diocese. Additions in 1939 numbered 288, spread unevenly over all but one of the pastorates. But on looking back, I find that the net gain over a period of five years is only 246, and it is still more startling to discover that since 1917 the total number of church members decreased by one! And so I was stirred to prepare the accompanying graph, showing the development of the work since 1891, including the apparent decline since 1925. It

*This article unfortunately arrived too late for inclusion in last month's issue.

would be interesting to know how the results compare with the records of other church bodies in West China. Possibly a few comments may be of interest.

The city of Paoning was first "occupied" in 1886. By 1891 there were ten church members, and missionaries were living in three other cities in the diocese—Kwangynan to the north, Pachow to the east, and Wanhsien on the Yangtze. The little group of C.I.M. missionaries were all members of the Church of England, and in 1895 their leader, the Rev. W. W. Cassels, was consecrated first Bishop of Western China, which included what is now the diocese of Western Szechwan. But the figures on the chart concern Eastern Szechwan alone. When the diocese was formed, there were eight places where Christians met for worship, and the ten members had increased to 164. Progress was slow until after 1900, but then it gradually became much more rapid, and this was due not merely to natural expansion, the changed lives and spontaneous witness of the believers, but, in far larger measure, to the influence of an undesirable element, attracted by the prestige of the church and the hope of foreign assistance in lawsuits. Right on till 1925 there were many who believed it would be to their material advantage to join the church, and this in spite of the fact that earlier missionaries were just as eager as we are to keep the standard high, and enrol none but those who had been born again. The kingdom of heaven suffered violence. A certain missionary was criticized, in my hearing, for opening so many outstations, where the work flourished amazingly, and then collapsed with equal suddenness, but a Chinese standing by said, "Yes but do you know how many outstations Mr. X refused to open?" When crowds everywhere were asking for instruction, it was no wonder that missionaries seized the opportunity, in the hope that some at least would prove not to be mere hangers-on.

The Shanghai incident of May 30th, 1925, was the beginning of an anti-foreign, anti-Christian, movement which at one time seemed likely to destroy not merely the superstructure of the Christian Church, but the very foundations themselves. Many who were not truly of us went out from us then, and the churches have been stronger for their going. But the return of missionaries after the evacuation was followed by years of banditry, culminating in the Red invasions, which ravaged all the northern part of the diocese. Large numbers of church members fled, many died, a few were murdered, and a few denied their Lord. We had scarcely returned to "normal" after the famine which followed these years of devastation when the war came, and we must still plead 特殊情形.

I do not believe our losses are as serious as they seem. To begin with, I think nearly all the 3446 church members

actually exist and attend services! This was not so some years ago. I know of a church where the numbers were reduced from 300 to about 80 when the Chinese pastor determined honestly to check the register. Over a long period of years names had been added, but only a few even of those known to be dead had ever been eliminated, and he discovered that scores and scores of people had apparently disappeared. He drew up a new list, entering only the names of the comparative few who were actually alive and attending services. There may be a few pastorates where this stern pruning of registers is still needed, but most pastors who report a church members can actually produce them if required!

Then again the backsliders were not for the most part any great loss to the Church, though they included, alas, some who once gave every evidence of spiritual life. Generally speaking, the residue have more conception of what it means to be a Christian, and can distinguish between a living faith in Christ and 吃洋教. It would be wrong for me to criticize the 3447 church members of 1917, but I think most older missionaries and Chinese workers would agree that the 3446 of 1939 include at least a larger proportion of men and women who have passed from death to life, from the power of Satan to God.

Best of all, I think we have a larger number of pastors who, having experienced the new birth, and seen others enter upon the experience, can never be satisfied with anything less. It is not enough to find that an enquirer has been coming to church for a year, has attended the required classes, or can repeat the Lord's Prayer, the creed, and the Ten Commandments. It is not enough that he has ceased to worship idols, and that he does not smoke opium or give way to other vices. The one question is whether he shows clear signs of life. He may be very imperfect in his knowledge of Scripture or his apprehension of important truths, and his conduct may fall far short of the standard at which we aim, but a real love for the Saviour, a real hatred of sin, a desire for the things of God, will show themselves more or less clearly in all who have spiritual life, and ten such are better than a hundred who merely "enter the church". Of course we shall continue to make mistakes. We cannot look over the shoulder of the angel who holds the Book of Life to see whether the names which we are adding to our register are already recorded there, but it is above all things our desire that the books we keep down here may tally with the books they keep in heaven.

It would be dishonest to suggest we do not want to see a larger increase in numbers, however sincere we may be in discounting their importance. There ought to be far more additions (of the kind which *we* add because the Lord has

already added them!), but we doubt whether any considerable increase can be expected until the Holy Ghost, the Lord and Giver of Life, deals with the 半死半活的教友. I end where I began. Easter is the guarantee that renewal is possible, since Jesus lives.

He speaks, and listening to His Voice,
New life the dead receive!

A PRAYER

Father, who hast told us to listen to Thy voice, give us ears to hear Thy slightest whisper. The daily work and the rush of life around us make such a noise that it is difficult to be quiet before Thee, and so we lose the sound of Thy voice. Teach us how to be more still. Teach us how to shut our doors around us to all other thoughts and to make deep silence in our hearts. Then speak to us, and we shall be strong to hear, strong to following Thee utterly. Through Jesus Christ our Lord. Amen.

Prayers of Health and Healing (S.C.M.)

MY FILE FOR GOD

So long as a man is living for himself and honoring himself, there is an association, however remote it may be, with all the lowest forms of selfishness in which we have lived; but the moment a man begins to live in genuine adoration of the absolute good, and worship God, he parts company from all these lower orders of human life. . . . When you say to God "O God, take me, for the highest thing that I can do with myself is to give myself to Thee". . . . you sweep into the current of the best, the holiest, and the most richly human of our humanity, which in every age has dedicated itself to God.

Phillips Brooks

EDUCATION

The test of a sound education lies less in what we know and more in the use we are making of our knowledge.

L.P. Jacks

CHRISTIAN PROGRESS

Like a cog-wheel with a catch - our law of life should be one tooth higher in the wheel every day.

Edward A. Wilson

*Message sent from Szechuan Regional
Meeting of National Christian Council
to the Churches of Szechuan*

To our Christian brothers and sisters in all the Churches of Szechuan:

The Christian Church in Szechuan faces a new day of great opportunity. The time has come for a new advance. We must move forward with renewed faith and hope and power. To meet our new responsibility at this time we need to rededicate ourselves to God and to the sacred task of building His Kingdom on earth. These are our deep convictions which we pass on to you.

For four days we, representing five Churches of Szechuan, Baptist, Church of Christ in China, Friends Yearly Meeting, Methodist Church and Sheng Kung Hui, have met in conference in Chengtu. It is a time of national crisis. The Church has a special message and a special mission to our people. Are we worthy, as Christians, to carry that message and fulfill that mission? Let us purify our hearts, our homes, our churches. Let us ask God's forgiveness for our failures and weakness and let us go forward with new life from Christ.

The next few years should see a new growth in the churches of Szechuan. In the cities and towns and rural areas new doors are open. Among all classes of people there is a fresh interest in the gospel and a greater willingness to hear Christian teaching. The responsibility for Christian witness rests upon every Christian. Let us bring back lost and indifferent Christians to the Church. Let us win new Christians and make the Church strong. Let us establish new churches and branch churches. Let us witness by our words, our lives, our homes and by our spirit of service. Let us contribute generously to the needs of those in our own communities, and to the wounded and suffering in the war areas. Let us fight for justice and righteousness between nations. Then China can win freedom and be worthy of freedom.

Let us pray that the Lord will send forth more laborers into His harvest—able and consecrated young men and women for the ministry, evangelism and leadership of the church, as well as thousands of lay-workers to help in the church. Let us pray for a new spirit of sacrificial giving so that the churches of Szechuan may quickly become self-sustaining, self-supporting and self-propagating.

We welcome our fellow-Christians from other provinces and are assured that they will work with us to these goals. We are all one in Jesus Christ, whatever our denomination

and whether we are Christians in city or country, in church, school, hospital, government or business, or in service alone somewhere. Let us pray for each other and for the Church in China and for the Church in the World.

We send you all our greetings in Christ. May He strengthen us all by His Power to do His Will in this day of crisis and opportunity.

(Signed by the officers of the Regional Meeting)

Song Cheng Tze—Chairman

Hu Chin Pei—Vice-Chairman

Fu P'ei Chih—Chinese secretary

Douglas Sargent—English secretary

Szechwan Regional Meeting of the National Christian Council

There are two ways of judging a Conference, even as there are a sermon. The first, which is certainly the more common standard in the matter of sermons, is how much enjoyment we get out of them at the time. The second, which is the only standard of permanent value for either, is the influence they have on the church after the talking is over. Judged by the first of these standards, the Conference was undoubtedly a success. From the standpoint of future influence it is as yet too early to pass judgment but this at least can be said, the resolutions were of a thoroughly practical nature and if put into effect, will have a deep influence throughout the church in Szechwan.

To the ordinary delegate it was perhaps a trifle bewildering to be faced with such a maze of plans and objects, all of which could be so truthfully described as "of vital importance to the life of the church". It is some considerable time since a united conference in Chengtu has reviewed so thoroughly all the various branches of the church's work, and indeed never before have there been such widespread opportunities with the new awakening of the Province and the influx of refugees, nor such a variety of new methods of work, with the experiments of christian groups from down river supplementing those already being attempted by the local churches.

The conference, after its welcome meeting on the Saturday and its well-attended devotional service on the Sunday, began its business sessions on Monday with a talk from Dr. W. Y. Chen on the Meaning and Purpose of the Meetings. Most of those present at the meetings remembered with great pleasure the previous visit of Dr. Chen and Rev. Ronald

Rees to West Szechwan, and it was with the thrill of expectancy that we listened to their reports of what had been happening since Madras and also to their challenging messages for the church to-day. Their reports were followed by an interesting series of short reports from the various churches and the institutions engaged in experimental projects, which are linked to the life of the church.

The first big discussion centred in the rural church, a subject which was introduced with a wealth of illuminating statistics by Dr. Frank Price. It was by no means clear to certain sections of the Conference exactly what constitutes a Rural Church and therefore there was not complete unanimity of feeling on how to begin the task of establishing one. However, all were entirely agreed on the vital importance of reaching the farming community with the message of Christ. It was therefore resolved to urge each church to start one or more experimental rural parishes with a comprehensive programme, as demonstration and training centres for Christian rural service. It was further resolved to form a Rural Church committee for Szechwan in order that the churches might co-operate in planning their work and might also, in conjunction with the various organisations and institutions connected with the rural church and rural reconstruction, plan a Christian rural programme for Szechwan. In this connection it was felt also that help could be obtained through the establishing of the co-operative movement among the rural churches.

It is of the essence of Christianity with its emphasis on the Fatherhood of God that its message should penetrate to the heart of the family and touch the most intimate of family relationships. There is certainly no movement which is of more importance and likely to have more lasting results than the movement for Christianising the Homes. It was with this conviction that the Conference welcomed our "elder sister" Miss Kuan as she gave a report of the work so far accomplished and of the plans at the recent meetings in Junghsien. These plans, which included the setting up of a strong committee and the proposal to open a training centre for workers, constitute a real step forward in extending the movement among the homes of the people.

Superlatives are apt to lose their meaning if used too freely and words such as needs and opportunities are often used to cover lack of deep thought. It is very difficult, however, to find suitable substitutes especially in the department of Christian literature, where, in whatever circles you move, you find people asking for Bibles and healthy Christian literature. The Canadian Mission Press is doing valiant work in seeking to meet the needs of the churches and interesting reports of the wide field served by the Press were given by

Mr. Yang Han-shen and Dr. Jolliffe. To relieve the famine in literature two courses were proposed, The first was the increase in local production, which the Press is endeavouring to carry through. The second involves the transport of books from the coast. This latter bristles with difficulties but they were not felt to be insuperable, and the N.C.C. were asked to approach the Bible Societies and Christian literature agencies and to offer to co-operate in working out a comprehensive and united plan for bringing in fresh supplies by various routes. A small group of residents in Chungking were invited to act as a committee for distributing the in-coming supplies. Thus it was hoped to fill up in part at least the present shortage. A more distant view of the needs in the field of literature was embodied in a resolution to form a Christian writers' fellowship.

Another field of the church's work, where the conference felt an advance was called for, was among the alumni of the Universities and Middle School. The importance of this work at the present juncture was stressed by Mr. George K. T. Wu, who, in response to a resolution of the Conference, kindly consented to prolong his stay in Chengtu and assist the Szechwan Christian Council in drawing up concrete plans for getting these alumni in touch with the churches.

Space would fail in this article, even as time did in the Conference, to cover adequately the vast variety of subjects on the agenda—Lay training, War relief work, Student Christian Association, Christian Education. The Conference could only listen with sympathy to the reports and pass the subjects on with its blessing to other bodies for some active response.

No report of the Conference would be complete without some mention of the hour of devotion, which began each day and which set the tone of deep fellowship in Christ, which was evident in all the debates. All the richness of the church's devotional history contributed to those hours of worship and the variety of the services showed how rich indeed is that inheritance. If the Anglican writer, of this article, who deeply enjoyed all he was able to attend, had to decide which service meant most to him, I think he would say the Quaker hour, and he sincerely trusts that his Quaker friends found no less helpful the service of Holy Communion in which the Conference humbly committed its work to God.

D. SARGENT

CRISIS

The hour of crisis never makes or unmakes us; that hour shows forth what is in us.

John Mc Fee

The Work of the C.I.C. and the People who do it.

Five years ago, in Shanghai, I was taken to see some of the factories which jostled each other in crowded Yang Tse Pu. We walked into a smallish room, some twenty feet square, and inside sat about 40 little boys at benches as if they were at school. They ought to have been at school, but actually they were crouching over Bunsen burners blowing glass bulbs for flashlamps. In that dark room they sat throughout the day, grim and listless, doing men's work while men loitered unemployed along the streets outside. We went on to a small house converted into a machine-shop. A man who had learned the job as foreman in a big firm had set up in business for himself. He had no money to pay workers, so he had taken on six apprentices. He taught them the job, they worked for him, and in return he fed them. Only four stood in the tiny shop, the other two were lying sick in the cupboard up by the ceiling where they slept. All six showed signs of beriberi, and industrial disease. Soon they would die and a fresh set of boys would be brought from the country to work and die in their turn. In Shanghai there were then probably 20,000 deaths due to industrial accident and disease every year.

We went on to other factories, saw the women in silk filatures with babies on the floor between the machines, little girls fishing out cocoons from hot water with gnarled and scalded fingers, contract labourers working twelve hour shifts and then tumbling into the bed from which another girl had just climbed out to replace her. Everywhere was astonishing crowding, squalidity, child labour, disease.

It is against such a background that we should see the ideals and the achievement of the Chinese Industrial Cooperatives. The C. I. C. has a triple objective. First to increase production of articles manufactured by small-scale industry throughout free China, so as to assist in the strengthening of the economic position of the country, and back up the courageous achievements of the soldiers at the front. Second to help the refugee workmen from occupied areas to find work again, to become reintegrated into society, and to make their maximum contribution to the district in which they settle. Third to lay foundations for new industry in China which shall be very different from the terrible factory systems of Shanghai, Tientsin, Hankow, and other port cities. This new industry will be predominantly rural, closely related to the needs and possibilities of an agricultural community, and will be cooperative in organisation, so that the workman himself will be able to a large extent to

determine his own working conditions, will himself enjoy the results of his energies, and will learn through the democratic and educational emphasis of the cooperative movement to become an intelligent, and responsible citizen.

The C. I. C. has about 60 depots, scattered over 14 provinces, from which cooperatives are organised. In order to illustrate the method of organisation I will describe how work began in one town of the N.W. Mr. Lu Kuang-mien, a vigorous and experienced young man, had previously worked on the cooperative marketing of cotton in Hopei. He arrived at his station with a few helpers and the promise of capital from the government to be used for loaning to the cooperative societies. As he walked through the town he noticed a small blacksmith's shop with very little stock, and started to talk to the men who were working at the anvil. He found that they were from Honan, and had scraped a little money together to set up business afresh.

"How many are you?" he asked. "Seven" they replied. "Seven is just enough to organise yourselves into a cooperative and borrow some capital from the CIC. If you think you could set your business on a better footing by the use of a little capital come to my office and talk it over." They came, very suspicious at first, and Lu Kuang-mien explained to them step by step the cooperative constitution, democratic selfgoverning, profit-sharing, sound financial methods, shares, liability, reserves. When they understood and wanted to begin and after the CIC engineer had verified that there was a real need for their products in the town, they were registered as a cooperative, and held their first meeting to elect officers, decide wages, hours of working, and so on. The loan was paid out to them for purchase of implements and raw materials. Loans are of two kinds, short-term at a rate of 9.6% per year, to be repaid in 6 months or a year, and longterm at 7.2% per year to be repaid in two or more years. In general, longterm loans are used for buildings and heavy equipment, while short term are used for getting a stock of raw materials.

At his lodgings Lu Kuang-mien talked to a photographer refugee from Chengchow. The photographer thought of his friends back in Chengchow whose work as canvasmakers had been destroyed by bombing and war conditions. After consultation with Lu he went back to fetch them and as much of their machinery as could be rescued, and with the help of the CIC they set up in the northwest and made canvas for stretchers and such equipment. They worked hard, and were able to expand their work greatly, and divide among themselves a handsome profit at the end the first year.

Meanwhile Lu advertised in the newspapers and by posters that he had means to help workers to get to work if they were ready to form a real cooperative.

As soon as the news of what he was doing, and the obvious results in going concerns, became known there was no further need to advertise, the next task was to sort out the applications, and find the people who had adequate technical skill and real democratic spirit. It is useless to organise people who have good intentions but neither technical nor business ability. Lu's previous training helped so that he made few mistakes. Further he had to eliminate the people who were hoping to get money to run a small one-man show, - a "laopan cooperative", in which there is no real democracy. The Industrial Cooperative Constitution guards against this, but it is important to see that the constitution is obeyed.

Almost any kind of small industry is encouraged by the CIC, provided there is real local market for the products, and a good source of raw materials in the neighbourhood. Our societies spin cotton, wool, hemp, weave cloth, make stockings, clothes, shoes, bandages, medical cotton. Machine shops make most of the simple textile machinery used in spinning and weaving, and carts, waterwheels, motorcar parts. Chemical industries include leather tanning, alcohol distilling, making toothpowder, soap, candles, ink, medicines, native dyes. Transport cooperatives operate by boat, cart, manpower, camel. There is mining of coal and iron, and goldwashing. Papermaking and printing occupy a very important place. The CIC has a large technical staff whose special job is the improvement of simple techniques and the gradual introduction of modern methods adapted to China's present possibilities.

It is clear that the work of the CIC is in the nature of a subsidy from the government to get small industry going where there was none before, and that after a time the cooperatives must be able to stand on their own feet and provide for themselves the services which the CIC is now able to contribute because of government assistance. We are therefore working hard as possible on education, to let the worker members of the societies get a clear understanding of their opportunities and responsibilities, and in each district uniting the societies into a Local Federation. The local federation will take control of the Joint Supply and Marketing Store, which greatly strengthens the individual cooperatives through joint buying and selling. The store eliminates the need for each society to have its own shop, and having far more capital, can buy to better advantage the necessary raw materials. Gradually the other functions of the CIC—organisation of new societies, educational work, technical advice, financial arrangements with banks, medical service, co-ordination, will be taken over by the federations or unions of federations. The CIC is in a sense self-eliminating.

It will be clear from the outline I have just given that the CIC is very definitely a social movement. It must be far more than an organisation. It depends for its very existence on the enthusiastic work of people in whom the ideal of co-operation is a driving force. In the places where the CIC work has made least progress one sees that the reason is precisely the lack of this devotion. Where the progress is fastest one sees that the greatest factor is the unremitting socially directed energy of the leaders. You will therefore I think be interested in a sketch of some of the people who are taking the leadership in the CIC. One may say that they have come from three main sources, the Ford Technical School at Detroit, Yenching University, and Nanking University.

In 1934 I had the privilege of meeting a very remarkable old gentleman. He was Professor Joseph Bailie, a man of great initiative, many years ahead of his time. In a long life devoted to China he had worked on opium suppression, afforestation, famine relief agricultural and industrial improvement. When I met him he was an old man with, a very red face, hot tempered and enthusiastic, keen minded as ever though over 70, acting as adviser on agricultural improvement in a rural hsien. He had been a pioneer in the establishment of the Nanking University College of Agriculture, and he had also tried to get technical training for industry started in Shanghai long before anyone else thought of it. The venture in Shanghai failed, but another scheme succeeded remarkably. Bailie had observed that returned engineers from America came back with a lot of book learning, but without the practical training which would equip them for actual engineering work in China. So he set out to interest manufacturers in U.S.A. in a scheme for the practical training of Chinese students. He was able to win the backing of Henry Ford, and so, many Chinese students went through the Ford Factory and received a thorough training in factory organisation and techniques. These students knew Bailie intimately, and his devotion to China won their loyalty and challenged them to put their energies into constructive social work. All over China one may find the Bailie Boys, as they call themselves, in positions of responsibility. In the CIC the General Secretary, K. P. Liu, the Associate General Secretary, Hubert Liang, the heads of three of the five Regions, the Chief Engineer of the NW Region, are men who derived their social vision from Bailie's inspiration. Every one of them could be earning higher salary elsewhere, if he cared to go, K. P. Liu, head of the CIC staff of 600 men and women, was hsien magistrate in Hohsien, near to Nanking when I first met him. He had taken that job at Bailie's encouragement, to shew what could be accomplished when a man of courage and energy occupied the Yamen. His first act as magistrate had

been to expel the thousand gentry who were getting rich as tax collectors. This brought on a riot which he mastered by putting into prison his leading citizens who were the centre of corruption. He built roads, organised self defense, eliminated bandits, started new educational programmes, revised taxation, encouraged agricultural improvement, all in an incredibly short space of time. Any farmer who had been maltreated was able to present his case in person directly to the magistrate. As a result the people were deeply devoted to him.

His work now, in heading up an organisation of nation-wide scope, is far more difficult than that of hsien magistrate, but he brings to it the same energy and social vision. His team of Bailie men give him loyal and responsible support.

The Yenching and Nanking men are younger, yet occupy positions on which the success or failure of the CIC depends. They are the depot-masters, responsible for supervising the organisation of cooperatives, for sound financial and technical development in their area, for educational programmes, for encouragement and inspiration of staff and workers. Mr. D. D. Su of Chengtu is a fine example of one of these men, who are giving devoted service to the movement and to society amid every kind of difficulty and discouragement.

No picture of the CIC would be complete without the inclusion of Rewi Alley, short powerfully-built New Zealander whose strong features and keen blue eyes are probably familiar to many of you. Alley ran away from school to join the army, and spent three years in the trenches in France during the European War of 1914-18. Fortunately surviving with only one serious wound he went back to sheepfarming for six years, after which he took a ticket as wireless operator on a tramp steamer and found his way to Shanghai. There being without a job he joined the Fire Brigade as an ordinary fireman. But he was far from being an ordinary fireman. In time allotted by the Brigade he studied the Shanghai dialect, and in his own time in the early morning he worked on mandarin, and every spare minute was spent in studying Chinese history, geography, and politics. In the course of his job he inspected factories, a task no one else was enthusiastic to undertake. In time he came to know more about Shanghai factories than anyone else in the city. In holidays he worked on Famine Relief, and as a by-product adopted one orphan boy in Suiyuan and another in Hankow, taking them to live with him and giving them a remarkable training.

When the Factory Inspectorate was set up in Shanghai he was the obvious man to head up the practical work of inspection, and in that work he spent four years.

At the origin of the CIC, Alley was invited to become advisor and inspector. He has during the last year and a

half travelled the length and breadth of the country with indefatigable energy, enjoying every kind of discomfort and enduring every kind of difficulty, Ideas come into his head far faster than he is able to get them put into practice, and he is able to see the whole work in a perspective that no one else can achieve, Understanding of the difficulties of the man out in the field, gained by his own experience, has made him a doubly valuable liason officer and advisor.

I hope that this description has been accurate enough for you to get some impression of the kind of work the CIC is doing and the type of men who are engaged in it. You will realise that this is work which depends for its progress on the understanding and interest of thoughtful men and women everywhere. It needs all the help that the constructive criticism of intelligent friends can give. It needs recruits from the universities, graduates with ideals of service for reconstruction. It needs the support of informed public opinion. For this reason I am very happy to have had the privilege of reporting to you tonight.*

RALPH LAPWOOD

BACK COPIES OF MISSIONARY NEWS WANTED.

Dear Miss Argetsinger:—

I am anxious to get as complete a file of the West China Missionary News as possible. I am missing the following, and would very much appreciate getting them at whatever price is demanded.

- 1920, Volume 22, January
- 1919, Volume 21, February, May, August, December.
- 1917, Volume 19, July
- 1915, Volume 17, October
- 1913, Volume 15, July
- 1911, Volume 13, January
- 1910, Volume 12, Whole volume
- 1909, Volume 11, March to December, inclusive.
- 1908, Volume 10, March, June, October, November, December.
- 1907, Volume 9, January, February, March, July, August, September, October, November, December.
- 1906, and earlier: Complete.

I would be glad to pay \$1.00 per number for any of the above mentioned numbers.

Leslie G. Kilborn
West China Union University
Chengtu, Szechwan

*The above was originally given as a radio talk

Chinese Medical Association Conference

When the suggestion was first made that a conference of the Chinese Medical Association be held in Kunming this spring "wishful thinking" or "hardly practical" would best characterize the thoughts of a good many including the writer. Now that the fifth conference of the C.M.A. held in Kunming April 1-5th has been completed all who attended will agree that it was very worth while and exceeded the hopes of those who planned it.

The number of registered delegates did not reach the 1000 mark as it did in the Shanghai Conference in the spring of 1937. But in view of the difficulties of travel, the pre-occupation of war medical work, and the impossibility and inadvisability for many doctors in occupied areas to attend the conference a registration of 247 members exceeded expectation. The small number gave better opportunities for getting acquainted and for helpful group meetings outside the regular sessions.

The Assembly is the newly organized legislative body of the Association. It met "April first" and the only "fool" in the program was that the business was handled so expeditiously that an afternoon session was unnecessary. The meeting began promptly at 9 a.m. President of the Association, Dr. P. Z. King, presided and seated with him on his right and left at the officers table were H. P. Chu, Sze-Ming Sze, T. F. Huang, T. C. Leo, C. K. Chu, S. C. Wu and R. E. Brown.

Business reports were read from the secretary and treasurer, the Journals and the several Councils of the Association. One of the more important actions taken by the Assembly provided that the Executive Committee may appoint delegates to the Assembly from provinces where there are no branch associations to elect delegates. One delegate will be appointed for each ten members in the province which is the same ratio provided by election from the branch associations. Action was also taken providing that dentist members will be known as "Dental Members" instead of "Associate Members". In view of the existing conditions the retiring officers were re-elected for the next term. New names were added only where necessary to fill vacancies.

Conference Sessions were held in the auditorium of the new Kunhwa Provincial Hospital. Any city could be proud to have a hospital with such buildings and spacious grounds. The acoustics, seating and arrangements were excellent. The lobby and smaller rooms on either side of the building were used for commercial and scientific exhibits. The hospital authorities also provided generous space in the administration

building for the conference business offices, section meetings and exhibits.

At the opening session, after the Memorial Service a number of honorary guests were presented. Provincial government officials brought greetings and extended the welcome and hospitality of the city. Four French doctors from the Indo China Medical Service conveyed the best wishes of their Medical colleagues. They also took part in the scientific meetings. Among other guests were Mr. Prideaux-Brune, British Consul General and Mr. Troy L. Perkins, American Consul. The President's address surveyed the work and progress of the Association during the three years since the last conference. A notable fact is an increase in the membership during these difficult times. The address expressed the appreciation of the Association and the Chinese government for the work of the medical missionary colleagues and mission hospitals during this time of emergency.

The Scientific Meetings were largely devoted to Medical Relief, Medical Education, Public Health and some miscellaneous papers. Considerable time was given to plans for standardizing malaria control, malaria and cholera treatment and problems connected with medical education. Papers were presented in Chinese, English and French.

The new Leprosy Treatment. One of the most valuable reports was one not planned for. It was a preliminary statement on Colocasia 芋頭 "yu teo" in the diet as a predisposing factor in the cause of leprosy and the use of Diphtheria toxoid in leprosy treatment. The work was done by Drs, D.R. Collier and M.J. Oberdoerffer at the Presbyterian Hospital in Chiengmai, Thailand. The work was reported to the conference by Dr. D. Chester Nelson of Kiulungkiang, southern Yunnan whose hospital is in China but belongs to the Thailand mission, because communications are easier with Thailand than with China. It requires 23 days to come over land from Kiulungkiang to Kunming. If this leprosy work is confirmed it will be one of the greatest advances in the treatment and prevention of leprosy. Drs. Collier and Oberdoerffer desire their work to be checked by medical colleagues interested in leprosy work. For further information see the writer's announcement on this subject. Inquiries may be sent to Dr. Collier, Presbyterian Hospital, Chiengmai, Thailand (Siam) or to the writer, West China University Medical School, Chengtu.

The Visitation of Institutions was among the very enjoyable and informing experiences of the conference. Visits were made to the newly re-organized and equipped Yunnan University Medical School and its new Kun Hwa hospital; the Tungchi Medical School and the combined preclinical medical center of Shanghai National Medical College and

Chung Cheng National Medical College. This center has a beautiful location in the country in newly erected temporary buildings with a good teaching equipment and laboratory facilities. Drs. H.P. Chu and K.Y. Wang have shown vision and experience in the plan and location of the new school. Another institution of special interest to all hospital and health workers in China is the National Epidemic Prevention Bureau formerly of Peiping and later in Nanking. To visit this the conference crossed the Kunming lake by sail and row boats, many delegates enjoying a turn at the oars. The new plant had been occupied only ten days but was in full activity. The horses had been bled only the day before for anti-diphtheritic and scarlet fever serums. The plant has its own steam boilers for heating and sterilizing purposes. Dr F.F. Tang the director, and his colleagues deserve full credit for the establishment of this valuable biological plant in Kunming.

The Hospitality and Entertainment extended to the conference was both generous and cordial. Three evening dinners were given to the conference by the Governor, the provincial Commissioners and Mayor of the Schools and hospitals. Mr. and Mrs. Troy L. Perkins, American consul entertained the conference at tea on Sunday afternoon.

Council on Medical Missions. No formal meeting of the Council was held but a dinner was given by the Council to all Chinese and missionary doctors who were connected with mission medical work. Thirty such delegates had a delightful evening of fellowship on April 4th.

The Council Service was held on Sunday morning April 7th at the YMCA although the conference sessions had closed on Friday evening. Dr. T.C. Chao was in charge of the service and preached. Special music was provided by a local choir.

The Success of the Conference was due largely to the vision and courage of our officers in deciding to hold the meeting and the weeks of effort and careful planning on the part of the officers and local committee. Many had a part in the preparations but a few names should be mentioned of those who carried the larger responsibility. Dr. Sze-Ming Sze came from Shanghai in February and gave several weeks to conference preparations. Doctors H.P. Chu, T.F. Huang, J.K. Liu, Ching, S.C. Wu and many other local members gave generously of their time and thought to make the meeting a success. The conference voted to refer to the Executive Committee for favorable consideration the invitation of the Chengtu Branch to hold the next conference in that city. It is expected that the new University Hospital will be ready for entertainment of the conference at that time.

ROBERT E. BROWN

NEW TREATMENT FOR LEPROSY

Announcement of new treatment with Diphtheria Toxoid and the possible influence of Colcasia 芋頭 Yu teo, in the diet as a contributory etiological factor.

Robert E. Brown

This preliminary announcement is to call the attention of the medical colleagues in China to some recent work in leprosy which if confirmed will be one of the greatest advances in our time in the control of this disease. This research is being carried out by Drs. D. R. Collier and M. J. Oberdoerffer at the Presbyterian Hospital, Chiangmai, Thailand (Siam). They realize that experiments have not continued long enough to warrant any final statement or conclusions regarding a "cure" in a disease which has remissions and reactions to various agents. They request workers in leprosy to try out this treatment in other regions so that we may compare results and pool experiences.

The writer first learned of this work last fall while in Bangkok but only had opportunity to secure details when he met Dr. D. Chester Nelson at the Chinese Medical Association conference April 1-5 in Kunming. Dr. Nelson also belongs to the Thailand Presbyterian mission although this hospital is located at Kiulungkiang, south Yunnan. He brought detailed reports and pictures of the work to the CMA conference. It may be several months before anything will appear in the medical journals hence this advance announcement.

In brief and condensed form the story begins with the observations of Dr. M. J. Oberdoerffer working with the British Empire Leper Commission. He noted in many parts of the world where leprosy was prevalent that the people commonly use as food some form of Colcasia 芋頭 Yu teo. This was true in Africa, India, Malaya and the Pacific islands. The plant has different names in different places. When he arrived at the Chiangmai leper center he and Dr. Collier undertook a study of this plant. Extracts contained a sapotoxin which in unit doses killed rabbits in one hour! Autopsy showed the adrenals to be markedly affected. Monkeys were then fed for three months on Colocasia cooked as for human food. A piece of leprosy tissue from a patient was implanted under the skin on the back of the monkeys who had been fed this diet. They developed other nodules and clinical signs with reddening and thickening of the skin of the face. Nasal smears contained acid fast bacillus. Heretofore it has been impossible to transmit leprosy to animals, in the laboratory.

Knowing that diphtheria toxin affects the adrenals and causes paralysis in some cases they decided to try whether diphtheria anti-toxin might be of benefit.

They also used anti-venom and Tetanus antitoxin as controls. Only the Diphtheria anti-toxoid cases showed improvement. Diphtheria toxoid was then tried with more prompt and marked results. More than 100 patients have been given this treatment with improvement in practically every case. Nodules have flattened, pigmentation returned and anesthesia and paralysis been partially removed. Results have thus been secured in a few weeks which with other methods of treatment would have requires months or years. The optimum dose has not been worked out. At present they are starting with $\frac{1}{2}$ cc H. Diphtheria toxoid and increasing $\frac{1}{2}$ cc at each injection, given every two weeks until four injections are received; the last injection is 2cc.

To those who wish to try this treatment it is suggested that a careful record of each case be made including history, physical examinations, laboratory findings and a front and back view body chart showing areas of nodules, depigmentation, anesthesia, paralysis etc. Photographs of the patients before and during treatment make invaluable records. Copies of papers giving more details of the research may be secured from Dr. Collier, Chiangmai, Thailand or from the writer.

A Newcomer visits Kwanhsien

There are, I have no doubt, many reasons why one should go to Kwanhsien. But since coming to China a few months ago I have heard of only one, namely: "You must go to Kwanhsien to see the opening of the waters." And so it came about that the picture of Kwanhsien which formed itself in my mind was that of a great dam holding back a vast body of water which, on a certain spring day, would be released on to the plain so that for another year the water buffalo might feel at home. Before the time had actually arrived for the great event to take place, my information on the subject was a little more detailed; but it still remained a great mystery.

The nearest approach to a schedule of events which we who went were able to get before the day arrived was as follows. At dawn, the sacrificial beasts, a goat and a pig, would be slain. At ten o'clock a ceremony would be enacted in the temple. And at high noon the waters would be opened. Not wanting to miss anything we made our plans to include each of these events.

The day did not start auspiciously. Eight of our party of twenty seven arose at four a.m. in the hope of seeing whatever there was to be seen in connection with the slaying of the pig. But it was not to be. We discovered too late that (a) the city gates were locked at that hour, and (b) none of us knew the way even though they had been open. The pig and the goat were slain. We know that, for we saw their remains occupying prominent places later in the day. But how or where remains a mystery to us.

The next item on the program found us ready waiting at the temple at ten o'clock. By this time we were beginning to realise that the thing which was to take place was of considerable significance. Leading up to the temple, lined along the road, were two long rows of boys and girls representing schools from a large area round about. Great crowds of people were gathering, moving in all directions. Cameras were busy on all sides. The Buddhist priests stood at one side of the temple, shrouded in mystery and saffron gowns. Everyone seemed to be waiting for someone. At ten o'clock he came.

It was Lin Sen, President of the Republic of China. His approach was dramatic. With sedate step, he and his large following walked between the two lines of boys and girls, up the temple steps, and through the temple. After a few minutes he reappeared at the front of the building and took up his position directly before the large image. The significance of the ceremony that followed I do not know. It was brief and solemn. To me, the uninitiated

in things Chinese, it appeared that the President, on behalf of the people, was paying tribute to the far sighted man, who, centuries ago, had first "opened the waters". Or perhaps it was China giving thanks to the Power that gives waters and fruitful lands.

When the temple ceremony was completed the crowd moved with amazing singleness of purpose to where the dam was to be broken down. The pig and the goat went too. What happened to them ultimately I do not know, but I strongly suspect that they were eaten. It was a striking picture of Chinese life spread along that river bank— slowly walking gentlemen with prolonged pipes; brown clad boy scouts rushing over the stones; college students riding in chairs; rich man, poor man, beggar man, and so on; they were all there. And they all knew where they wanted to go.

It is difficult to describe what actually happened, it was so simple and yet so ingenious. The river and the channel for the "opened waters" form a Y. Before the breaking down of the dam the water flowed along the stem and one arm of the Y. When the obstruction was removed, the other arm of the Y received its share, and so the waters from the mountains started on their course through the great irrigation system of Szechwan.

The dam consisted of a series of tripods which acted as braces for the solid wall of obstruction. Each tripod was held firm by being tied at the top. The beginning of the break was accomplished by the simple expedient of having a man hack the cords which held tripod number one together. That weakened the dam. Water began to trickle through. And as little Peter who stuck his finger in the hole in the dyke knew so well, water is hard to stop once it gets started. To make the task of the waters easier, a rope was tied around each tripod in such a way that when one fell the rope slipped off it and tightened on the next in line. At the other end of the rope was a goodly number of the citizens of Kwanhsien, deriving huge enjoyment from their task. With water behind and rope in front, the dam was doomed from the beginning. First a small opening, then a rush of water, accompanied by loud cheers from all along the river shore, proclaimed that once again the waters were opened.

When water asserts itself, it is usually impressive. Unfortunately there was not much water. The rains have been light this year. From the point of view of a spectacular display, it was, as it were, a "wash-out". But several tens of thousands of Chinese can't be wrong. There was something there that was worth coming to see. Wordsworth once remarked, during a shower of rain;

It isn't raining rain to me,
It's raining daffodils".

Wordsworth was not at Kwanhsien, but

The dam has set the waters free

And bowls of rice are filled.

The President of China and the rest of us saw something worth seeing at Kwanhsien that day, We saw the opening up for another year, of the food supply of the world's most densely populated countryside.

George W. Birtch

The Gingko

We visited the Cathedral Compound yesterday morning and admired the stately Ginkgotrees planted there. The leaves are beginning to unfold and as the genus has such an interesting history, we decided to look it up. We found that the Ginkgo is the only representative of the family Ginkgoaceae and that it is an old genus of trees; it is stated to be the sole remainder of a more numerous tribe in geologic time. It is also the sole link between ferns and trees. Linnaeus spelled the name as above; but it is often called Ginkgo. The tree is also known as *Salisburia adiantifolia* and its common name is Maiden Hair Tree. The tree was at one time only planted near temples, perhaps that is why they were planted in the Cathedral Compound. "Lommy" thinks that they were planted near temples in olden times so that people could the more easily see the temples from afar. The leaves of the Ginkgo are said to keep insects away if placed between the leaves of books. We noticed today that the *Alcornea* is beginning to send forth its colourful foliage, this Dovewood adds a touch of colour to our shrub groups in the Spring. How peculiar is the habit of the *Taxodium*. The small linear leaves of this Swamp Cypress are growing from all parts of the tree and the tree appears to have knees. We wondered whether the "knees" were to help the tree get air; for it was growing in water.

(Extract from "The North China Daily News" Friday, April 5th, 1940.)

THE CHURCH AND PREACHING

The church is to proclaim truth not to promote theory. The pulpit is the throne of the prophet, not the platform of the humanist. The exclamation point is the characteristic mark of Christian doctrine, not the question mark. The right study of the Word of God gives man authority to talk of righteousness, and of judgment, and of God himself.

Paul F. Barackman

Bird's Eye View of Evangelistic Work in the Canadian Mission Hospital Chungking, Szechuen

By Rev. Graham Kwei, Hospital Chaplain

Although there have been frequent air raid alarms and constant bombing attacks, thanks be to God, this hospital has stood peacefully and its work has been running smoothly and at greater pressure than previously. Under the leadership of Dr. A.S. Allen, the Superintendent, the different departments of the hospital have been well organized with the result that patients and workers have increased rapidly. At one time the hospital chapel was also used for wounded people who were victims of the air-raids.

As the Christian religion is of fundamental importance to the life of the hospital and as most of the hospital workers are Christians, necessarily and naturally there must be worship services, meetings, Bible classes and Christian activities. Thus I was requested to give my full time as hospital chaplain and soon after I arrived a religious committee was formed: The members of the committee are as follows: - Dr. Allen, Rev. A.E. Owen, Miss Harris, Miss Waddington, Miss I Chou, Mrs. W.Y. Chang, Mr. B. Tao, Dr. Liu and myself as Chairman. A rough plan of religious work in this hospital was offered to the committee. It was discussed and adopted. A sketch of the work is given below,

First of all regular Sunday services are held at 7:15 p.m. in the chapel. Visiting and local pastors have been invited on different occasions and they have been a real source of inspiration to all. A choir has been formed in order to inspire the musical side of our Sunday worship. Mrs. Owen both plays the organ for the services and trains the choir weekly.

The first Sunday of each month the Holy Communion is celebrated at 6.44 a.m. and also during the evening service. The Institute of Hospital Technology group under the leadership of Mr. Chiang has its own fellowship meeting every Sunday morning at 7:00 a.m. out on the hillside. The Church attendance ranges from eighty to a hundred or more. As the present chapel is too small for our needs, a new chapel is being planned with funds, the gift of Miss I. Harris. We are hoping the new chapel will be completed before long in order that outsiders, servants and patients may have the opportunity to join in worship and to hear the Gospel.

Before nurses, students, and staff start their duties, they enter the chapel for morning prayers from 6.55-7.10 a.m. Different members of the staff are appointed to lead prayers four days in the week. Saturday is student's day and Wednesday and Sunday are the responsibility of the chaplain.

If any leader cannot take his or her turn for one reason or another, the chaplain is always present and is ready to fill the gap. Morning prayer offers the layman a good opportunity to witness to the things that mean most to him or her and is also good training in public witnessing.

There is a service for all servants on Wednesday at 7:30 p.m. Before service began we used to have hymn practice which was a strain on the leader. Due to our efforts the servants have already learned four hymns. Some of them have very good voices, while some others produce only a horrible "noise". On New Year's day four out of ninety six were baptized after a long period of weekly preparation.

Prayers in men's and women's wards have been started recently and are filling a need. After the doctors have finished their rounds gospels and hymns are given to all those who can read. The service begins at 10:00 a.m. and finishes at 10:15 a.m. and I have to be very careful with only eight minutes for preaching. On Tuesday morning I take the men's big ward and on Friday the women's big ward. The greatest difficulty is moving the organ from the chapel to the wards each time. If we could have another smaller one it would be much easier. If any Christian or non-Christian patients wish to talk with me then I stay and talk and often have a time of prayer.

In order to keep the patients from being lonely and bored I distribute tracts, magazines, books, Bibles, etc. to them to read. Many patients have said how they love to read Christian books and the Bible and prefer these to any other books. Through the interest and kindness of Rev. A. E. Owen, Miss Chou, the principal of our Nursing school, and the hospital, many Christian books and Bibles have been bought for the patients. Unfortunately we have not any playthings for the sick children, and not enough magazines and Christian books in English for those who can read English. We hope by and by these things will be given to us. By listening to talks and by reading, many of the patients have been inspired and desire to become Christians. Of course they cannot stay here permanently. After they are ready to leave the hospital I introduce them to the churches near to them.

Last November Bible classes were started and have been running though the winter; as many as ninety-four people registered for the different classes. The leaders of the classes for the staff are Rev. A. E. Owen and Rev. Stephen Tsang. Mr. Owen leads an English Bible class for doctors and staff on Monday evening at 7:30 p.m., at the same time Mr. Tsang who was in charge of the Sheng Kung Hwei Cathedral in Hankow leads a class for staff and the students of I.H.T. in the hospital chapel. I lead a class for nursing students on

Tuesday evening, and one class for servants on Friday afternoon. There were fourteen students in the probationary class which was divided into two classes for Bible study under the charge of Miss Waddington with the assistance of Mrs. Kwei at the beginning, but by degrees as the number decreased these two groups joined together. This group meets on Wednesday evening. Miss Chang, the dean of the Nursing School, leads a group of students on Thursday evening, while Miss Chou leads another group of students every morning in keeping the morning watch. We used to have a Bible class for dressers, but because of the absence of the leader we have had to stop for the time being. A class for the sewing department which is now led by Miss Shih takes place on Tuesday and Saturday afternoon. The above classes are going on very nicely and smoothly.

In connection with Bible study I have sold and given out about two hundred Bibles to patients, students, doctors and staff of this hospital. It is certainly a distress to us because at present there are no Bibles in the Chunking Bible stores. Pocket Bibles in either English or in Chinese are greatly needed.

A Sunday school with about sixteen children is well managed under the direction of Mrs. Allen with the help of Mrs. Owen, Mrs. Tao, and Mrs. Kwei. Every Sunday-morning at 10:30 children of the staff, of servants, and of foreigners gather together in the nurses' class room. There is a spirit of real brotherhood in Christ, there is no race distinction, no rich and no poor, but all are alike members of one family with a common Heavenly Father. For the Christmas concert the children gave an excellent pageant: they were beautifully dressed and looking at them it was easy for the audience to imagine they were in the city of Bethlehem.

We have had two classes preparing for baptism - one for staff and students on Thursday evening, with another on Friday afternoon. Besides these four infants were baptised on New Year morning, and eighteen adults who had attended the preparation classes at the evening service. Dr. William Djang was especially invited to preach the sermon at that service, and Rev. Mr. Pen assisted in the service. It was a marvelous service, and we were full of thankfulness to God that so many young people were entering the fellowship of Christ. Fourteen newly baptised members have joined the Szechuen Chong Hwa Chi Tu Chiao Hwei, six the Chong Hwa Sheng Kung Hwei, one the London Mission and one the Wesleyan Mission. We have used no pressure on these new members as to which they should join, but have left it to each one to decide for him or herself.

The taking of Sunday offerings was started last winter. I had preached twice about Christian duty along the line of willingness to give. During the last five months the collections

have been quite good averaging eight dollars per Sunday. The money is used for charitable and religious work. Special offerings later at the Christmas service amounted to \$30.00 and this money was used to buy pork for refugees. Another sum of \$850.00 was collected at Christmas for wounded soldiers at Shasi where there is a reliable agency, and \$37.37 was contributed for the apportionment to the Christian Council at Chungking, and for the new church building at Lifan.

In order to help the education of the hospital servants we raised \$246.50 for books, stationery, etc., and opened a night school with 67 servants who were divided into three classes according to their standard of knowledge. Doctors and staff members were asked to teach. We are helping the servants not only mentally but also morally and spiritually. The "Commencement Day" was at the end of Chinese New Year after their term examination, prizes were given and the successful students were very delighted. School re-opened after a holiday of three weeks. Many of them made rapid progress and we hope the backward ones will work harder next term and show signs of improvement.

We have had one wedding and one engagement ceremony in the hospital, and four funeral services since the autumn.

As a whole from the Christian point of view we are doing our best to pour our healing aid into those who are suffering and to establish the Kingdom of God. We try also to do all that we can to remove any stumbling block which is in the way of establishing a loving relationship among staff, students and servants. Several new students and some patients have said "I like to enter this hospital because there is a religious life which is vital and brings us to work happily and faithfully under the Cross of Christ May God bless and guide us always.

Below is a table giving the member of Christians among the various sections of the hospital community.

| | Total number | Number of Christians |
|---|--------------|----------------------|
| Doctors | 13 | 11 |
| Nursing staff | 25 | 24 |
| Technical and Business staff including I.H.T. | 22 | 17 |
| Students including I.H.H. | 111 | 74 |
| Dressers | 12 | 0 |
| Servants | 96 | 10 |
| | 269 | 136 |

Signed: Graham T.F. Kwei
Chaplain

February 15, 1940.

The Back Door

By Tibetan.

We get all kinds of notes at our Back Door here and a very welcome visitor every day is the green clad postman with his hands full of mail. Only two days ago an old schoolboy came to the Back Door with a Tibetan note in his hand. It was from an old friend, the Geda drugu, who lives near Kanze, asking after our welfare and begging a photo of ourselves to keep our memory green.

This old schoolboy one day found himself between two opposing forces and his life was in danger. He made himself known to the incarnation as a friend of ours so the Geda drugu exercised all his spiritual power to save the young man's life.

Madame David Neel, a member of the French Academy, is writing a Tibetan-French grammar and frequently sends us notes inquiring about the state of our health and other matters. One day a note came asking if we could tell her if there was any difference in the tense of the same verb used in three different verses in English N. T.

Verbs in any tense and in any sense and in any language have never been very warm friends of mine. Fortunately we discovered that the tense of the verb in question was the same in every case in the French N. T. though there was some slight variation in the King James' version.

Madame David Neel is now putting the finishing touches to her Tibetan-French grammar, and those of us who have serious difficulties with lama verbs will welcome this contribution to the elucidation of this somewhat difficult language. Bell in his *Manual of Colloquial Tibetan* says that the Passive voice and the Active Voice are practically the same and he gives an illustration some thing like this: 'he is beating me' is expressed in Tibetan 'by him to me a beating is'.

Paul Sherab, a Tibetan Christian on the frontier, tries to give us all the language (help) he possibly can: but he too has difficulty with the Passive Voice. A nomad comes rushing in and informs Paul Sherab that Lozang Drashe was shot by Drashe Puntso. Paul looks quietly at the nomad and carefully asks which of the two men is dead. To analyse and parse the sentence: The cow jumped over the moon, is mere child's play to trying to grasp the significance of the Tibetan phrase: The rat was consumed by the cat.

Comparison in the Tibetan language is another difficulty that troubles and tickles the patient student. The Lama compared with Jesus is greater, means one thing in English and quite another in Tibetan. In Tibetan it reads something

like this: Lama-las-Yesu-che-wa-re. Punctuation might help the student but not always, for example: The lama compared with, Jesus is great.

J.H.E. spent some 50 years in the study of English grammar yet this idea of comparison in the Tibetan language always gave him considerable difficulty and demanded severe reticence in its use, The sun is brighter than the moon seems simplicity itself yet it has its difficulties. Fortunately there is a local construction which helps us out of our difficulties.

But all the notes that come to the Back Door, mercifully, are not dealing with grammar. Some of the notes deal with medicine, others with money, and some with religion. Notes from mountain climbers and scientists have been numerous and these have always received our close attention as some of them have been concerned with life and death.

Dear Mrs Tibetan;

Here is Mr. Alfsen's medicine. I hope the Sisters were in favour of that rhubarb jam. If they o. k. it it may be all right. It would be about the last thing I would think of. (I don't trust Peter's medicine too far;) Lovingly, Eleanor.

Dear Mr, Tibetan:

I am so sorry to annoy you so many times and all in one day but I need another twenty dollars right away. That will leave a balance of fifty dollars.

Whilst passing the old junk shop I saw again those heavy Tibetan boots (like Mr Westborg's) which I have been cheapening for weeks. Formerly they wanted \$24 and I offered only \$16. Today we have clinched the bargain at only \$17 (probably on account of the New Year). Therefore I am short of funds again; but I think I am right in acquiring such boots for my forthcoming trip. I do not think \$17 is dear for such boots. They are absolutely new and of the right size.

Many thanks, Sincerely, Peter.

Dear Tibetan:

Many thanks for the paper and funds. Unless my capital from Chungking comes soon, I shall have to withdraw my dollar balance on Tuesday to pay for my rent, food and servant.

If the orange man comes to-day, please remember me. It is already the third to-day and I would like to make the distribution of prizes to-morrow, if possible. To-day and to-morrow I shall dedicate to visits to the great lamas. The Litong man's little secretary already called to invite me to the great man's presence. I am going to Madam Wa-si-jab's this morning with the soap. There is a rumour that the King of Muli is here. I checked on it and it is not true. I shall call on Tuesday morning.

With warmest wishes to Mrs Tibetan and yourself,
Sincerely, Peter.

Dear Tibetan:

Many thanks for the wonderful stream of letters. It is such a comfort to hear from good friends.

I am sorry to say that my stomach is in very poor shape ever since my return from Gada. Would you kindly send me a few of those marvellous Charcoal Tabloids which Mrs Tibetan has. They used to help me a lot.

I also need \$10. But I do not want to touch my funds with you. Instead I shall hand your messenger woman ten rupees.

Any news about my prospective Tibetan teacher? I feel irresistibly attracted to that nice Geutsang Lama whom I met at your place the other day. If he calls again will you kindly tell him so. Would like very much to be an unworthy friend of his.

Will you kindly send the medicine and the money at your convenience-no particular hurry. Have you also received the N.C.D.N.? Would like to have a look at it for an hour or so.

Many thanks and best wishes. Sincerely, Peter.

Dear Tibetan:

Herewith a funny letter from America with clippings re young Roosevelt. Please return when finished. Will you kindly send me the N.C.H. if received today and please let me know if further news re Japanese affairs.

I am convinced we are going to have an earthquake soon. This morning I went to the Sulphur Springs and found them in a state of greatest activity. The largest one, which has been lukewarm and dull, was spouting tremendous volumes of very hot water and clear too. The smaller ones bubbled like geysers. I wish I could have a look at the seismograph. These children here who look after the meteorological station know nothing.

The three planets are very near the earth now.

Best wishes, Peter.

(The earthquake occurred a few days later)

Dear Tibetan:

Will you kindly let me have another \$10. It may be sent together with the N.C.H. when it arrives from Madame Neel.

The dinner was fine. I was sitting next to Gen. Chang. But the talk after dinner with Mr. Cheng was not so nice.

Many thanks, Peter.

Dear Tibetan:

I called at ten o'clock. The Gate woman understood me and took me to Mr. Sherab's place. So I did not want to bother you. I had tea at Mr. Sherab's. Then I called

on Namka. Both these gentlemen said it is quite impossible to call at present on the person you mentioned yesterday. He is under home arrest and is kept incommunicado.

Then I called on Yongden Lama. Madame Neel is quite ill. She has a severe cough too. I visited the temple on the Pao-ma-shan and was introduced to Tai-gang, the Abbot. We had tea.

On the street I met a veiled lama accompanied by a large retinue of lamas and servants. He rushed towards me and I recognised him. He was the Litang Lama paying a visit to somebody incognito. He asked me to come and I go there Sunday morning with Yongden.

Then the mystery of yesterday's card recommending me to the Silver Bureau was solved. I met, also in the street, the Finance Minister, Li Huei-ban, and he told me that he had called on me yesterday evening but I was out. He left the card himself. I hope your cough is better. Sincerely, Peter.

These are only a brief selection of the notes that come to the Back Door day by day and while trying to be a help to others we seek as far as possible to be all things to all men that we may win some.

Dear Tibetan:

I have been down with flu, and am as weak as a baby. Can I have a book or two. Something else by Gibbs, or some modern author, or a detective story? I can't tell you how your books have helped me through a nasty time. My kindest regards to Mrs. Tibetan. I will come and see you both as soon as I can stagger as far as your house. Sincerely, Sydney.

Your good, long, interesting letter was read with so much pleasure and I have not thanked you for it yet, but I have spoken of you to our dear Lord, and that's better still. Yes, very often my poor prayers to Him speak your dear names, and I hope you do the same for your old friend.

Things are very quiet in our little work; buying food for so many when everything is grabbed by officials is the great question of the day. Fortunately our Heavenly Father is not short of means and He knows we are there and the object of our work. So we keep in perfect peace in spite of our difficulties. Poor lepers! it is so sad to see them in such sad conditions and not be able to give them one tenth of what is lavishly spent even by the poorest in our country but no doubt they are much better off with us that they would be outside; at least their poor souls would learn to know and love God.

It is good to have dear Mother Marco here. She makes everything so light and easy for me.

If ever you write to dear Mrs. Edgar please tell her that

her old Sister friend prays for her every day. When I am in heaven I will come and say: Hello to her!

I suppose dear Dr. and Mrs. James are far away from Tatsienlu. I pray Jesus to keep them in their long journey—they were so kind to us.

Yes, it is terrible to think of a war in Europe—poor Polonia! how sad! What will be the end of it all? Oh yes, if men would trust in God more than in their guns, this poor world would not be so universally upset. How happy is our lot working and living for Jesus alone.

My two little cards (very poor indeed) will express all my hearty wishes for a Holy Christmas. Let us unite our hearts in fervent pleadings for peace. Love from Mother Marco and myself.

Your old sincere friend in Jesus. Marie des Anges.

P. S. I did not say thank you for the North China Herald's you so kindly send me but my heart speaks it many times to Him.

Maison N. D. De La Consolata,
Otangtse, Mosimien.

My affectionate friend:

Greetings. I offer you my humble respects. I am happy to know that your bodily health is well. I too am at peace. Will you please bestow upon me your photos which I may have as a symbol of unforgetfulness. Will you please also bestow upon me a picture of the King of England dressed in his royal robes when he took his seat on the coronation chair.

Presented from Geda. (Constant Virtue).

Dardzendo, Mar. 21, 40, 10 a.m.

Warning!!!

Manager Chiang and his wife (of the Central Bank) want to call on you at about four p.m. Peter.

MILK FOR THE SUMMER

The Canadian School in Jenshow has, during the past year, been purchasing its milk from two cowmen who both what to go to Omei for the summer. To help them secure customers for the summer months we are putting in this advertisement. If you are interested please write Mrs L. C. Walmsley, Jenshow, Sze., stating approximate quantity of milk desired and approximate dates. The men only plan to go if there seems to be a sufficient demand. We shall notify those interested as to whether they can depend upon this supply.

The Canadian School cannot take any responsibility for the quality of the milk. All we can say is that on the whole we have been well satisfied with the milk supplied during the past year. The price will be at least twelve cents for a full eight-ounce cup and possibly more if price of feed does not fall

Correspondence

Chungking
April 19, 1940.

The Editor,
The West China Missionary News,
Dear Sir:

Since the actual fighting broke out in Europe, I am sure that most Britishers have become rather disgusted with the attitude of the Editor of the famous American religious journal, "The Christian Century".... because of the self-righteous attitude of the Editor combined with the apparently overwhelming desire to confess all of England's sins.

However, there is one very bright spot in this journal which is worth all the rest of it, and that is the "Leaves from the Notebook of a War-bound American", by Reinhold Niebuhr. Not only are these notes worth all the rest of the Journal put together, but they contain some extraordinarily penetrating and true theological thinking. The selection of December 27, 1940 is especially deserving of note.

"I do know this, that many of the sentiments now current in America are no more than the usual manifestations of human self-righteousness. Just as a nation at war finds it difficult to admit to itself that it is fighting for anything but freedom and justice, so a nation not at war finds it difficult to admit to itself that anything but devotion to "civilization" prompts its actions. The exact reverse is of course the case. America hates Hitlerism but will not help to destroy it for the simple reason that American national interests are not obviously or immediately imperiled. Nations can fight for ideals but not unless there is coincidence between vital national interests and those ideals. But that is the one fact that they dare not admit to themselves. The primary sin of man is still the sin of self-righteousness. How we all beat upon our breasts and cry, "I thank thee God, that I am not as other men!"

How little men understand of the tragic guilt that is involved in all human actions, and how impossible it is to achieve a position of guiltlessness from which to go forth to engage sin in combat. (That's good theology for war-time-or any time.)

Regarding India he says: "I can quite appreciate the embarrassment of some of my British friends. The British Commonwealth of Nations is a great political achievement of which probably no other people would have been capable. But India does not spell democracy. It is doubtful whether any other nation could have done better than Britain in India. Nevertheless this is imperialism, though not without a high sense of responsibility."

We simply have to admit that some of us must fight this war because Britain is a democracy at least in comparison with the alternatives which threaten us if the war is not fought or won. But others are fighting this war not because Britain is a democracy but because it is not and they hope to preserve what they can of a system of imperial and aristocratic privileges." So argued one of Neibuhr's British friends. "That is exactly the case. Let those who will declare that the one purpose negatives the other. They do not understand the ambiguities of human history, which are not by any means confined to the British empire."

It seems to me that these thoughts are very helpful at this time and show those of us who are embroiled in the fight a way to be tolerant, humble and at the same time determined to struggle for the right in so far as it is given to us to see the right amidst the "ambiguities of human history".

Yours sincerely,

JAMES G. ENDICOTT

MAN'S POSITION

In face of the widespread devaluation of man today, the church has the high mission of recalling men to a sense of the potentialities of their being. In a world in which life seems cheap, in which the individual often appears to be nothing more than a cog in a machine, and in which multitudes fritter away a trivial existence in a succession of new sensations and frivolous pleasures, men need to be saved from despair and an aimless existence by the reminder that they have been created for responsible self-hood as the children of God.

J. H. OLDHAM

SCIENCE TODAY

Science today, regarded en tout ensemble, is magnificently imaginative, radiantly poetical, and radically religious. It is impossible to separate the visible and the invisible, the physical and the metaphysical, and any science today that is catholic, must discern in matter rational Will, and behind Will Infinite Power and Wisdom.

R. C. Macfie

FAILURE

Failure after long perseverance is much grander than never to have had a striving grand enough to be called a failure.

Agon

Food For Thought

BETTER WAYS OF LIVING

In general, a demonstration in terms of small advances on the accustomed standard may incite to harder work; while great glaringly conspicuous disparities may leave people indifferent, discouraged or embittered. This means that the decencies and comforts of the immediately higher grade are usually a more effective stimulus to a villager or city workman, than are the luxuries of those far above him. . . . To achieve cleanliness, convenience, and beauty within the limits of a low income sets a real example; but to exhibit these through the use of much money may have little cultural stimulus for the poorer group.

Contrast the procedure of these two matrons, each having her quarters with the girls in her respective dormitory. One set about decorating and equipping her room to her taste, using considerable of her private money in doing this. Right through the partition, however, was the girls' section, where things were decidedly bare, and possibly even uncomfortable. The close proximity emphasised the contrast. The other matron centred her efforts in improving the girls quarters, obtained funds for simple indigenous furnishings, and worked out tasteful arrangements with the girls. There was nothing elaborate; but something that most of the girls from better homes could duplicate. As the girls' quarters improved, the matron went on a little further. But there was never a sharp contrast. The latter matron realised that it is a serious thing to awaken wants that clamor for satisfaction. For the greater the number of wants that become active and yet must remain unsatisfied, the greater must be the pain, or inconvenience, or disappointment. The ideal would be to encourage desires that are ahead of achievement, - but not too far ahead.

D.J. Fleming, Ventures in Simpler Living pp. 144,145.

THEOLOGY

The Christian Church today, whether it be regarded as a spiritual centre of resistance against the new totalitarian faiths, or as an ecumenical fellowship which has become real for the first time in world history, needs a *theology that will give it resistance-strength, communal cohesion, and expansive power*. It needs the theology that is inherent in the Biblical records and the tradition of historic catholic Christianity, a Theology of the Word. The Church needs to remember that God has spoken by word and deed on the plane of history. His everlasting "Nay" has sounded against all ultimate loyalty to whatever is not God. Be it Baal or Caesar that disputes His sovereignty, be His rival the Mammon of ma-

terialism or the self of idealism, God alone must be God in the life of men and nations. His everlasting "Yea" has also sounded in Jesus Christ, the God-Man. This must the Church also remember for her life and effective service. The God-Man is the starting point and soul of Christian theology, the centre of history and the clue to its meaning, the mirror in which man comes to know himself and God, the Redeemer through faith in whom he is enabled to become what God intended him to be. There is something else that the Church in our time must remember; her own true character and function, as the "bearer of history". Her greatest concern must be *to become existentially what she is essentially*, that is, a *fellowship of the Spirit*, the Body of Christ, the expression of His mind, and the organ of His will. A high doctrine of the church is needed, and a churchly theology, to set in high relief the status of the Church as an integral part of ultimate spiritual reality, whose function is to bear witness to God's will to world fellowship in Jesus Christ.

John A. Mackay, Princeton Seminary Bulletin, April 1937 p.13

THE MASTER'S JOY

Many of our sermons, hymns and books pity Jesus because of His suffering. He spoke of his own life, even with its persecutions, as a blessed, that, is, a happy life. Consider the exhaustless sources of Jesus' joy: *his trust in his Father, his boundless hope for the future, his consciousness that he had found and was doing God's will for him, his sense of God's approval on his life, and his knowledge that he was doing a great abiding service for men.* Think of each of these in its application to your own life. Sooner or later the circumstances of any life become adverse. Nobody wholly escapes misfortune. *Are all your joys at the mercy of things that may happen to you?* have you any resources of joy that no man and no misfortune can take away from you? Jesus had. Consider the sources of his joy mentioned above, and see that they are all utterly independent of man's hostility or the adversity of circumstance. Some day every one needs such reserves of joy. Are you in possession of them?

H. E. Fosdick - The Manhood of the Master. p.11

JESUS AND THE COMMONPLACE

"Jesus knowing that the Father had given all things into his hands, and that he came forth from God and goeth to God." we might have expected the record to go on: "He was transfigured before them"; but we read that the next thing our Lord did was of the most menial commonplace order, - "he took a towel, and girded himself, . . . and began to wash the disciples' feet". Can we use a towel as our Lord did? Towels and basins and feet and sandals,

all the ordinary sordid things of our lives, reveal more quickly than any thing what we are made of. It is not the big occasions that reveal us, but the little occasions. It takes God Incarnate to do the most menial commonplace things properly.

Oswald Chambers - So Send I You .83

INOCULATED WITH CIVILIZATION

Just as a child brought up in a good home, does not always reproduce the quality of character which was a living thing in his parents - the same outward acts may be there but the creative spirit, life itself, is lacking - so it is with the best of human institutions and the organised society itself. They are always in *danger of mechanizing the good life*, of standardizing men's attainments in the process of consolidating them, of turning what should be a temporary encampment into a permanent city. They are, in fact, in constant danger of becoming the end instead of the means.

To put it in terms of our own day - *men may become so inoculated with civilization as to be impervious to the living word of God*. And even the noblest things in human life - the Church itself - may tend to defeat themselves by their apparent success. The very hour when Christian influence is acclaimed as having permeated society is the hour of danger, when the state will most plausibly absorb the ultimate loyalty of its citizens - while the church looks on and gives its bewildered benediction. For the Christian there must always be two poles in his citizenship. One - "Let every soul be subject unto the higher powers". The other - "We must obey God rather than men". No theory of Christian citizenship can stand which fails to do justice to that paradox.

J. W. Stevenson - The Incredible Church pp.27, 28.

CHRISTIANITY THE CHURCH AND OUR PROBLEMS

It is true and most important that Christianity supplies the spirit in which alone our problems can be solved. We rightly affirm this. But we are often tempted to go on to say that if all men were good Christians, the problems would at once be solved; and that is only true if by a good Christian we mean one who not only has the Spirit of Christ, but also has thought through the problems demanding solution.

I will mention one - the most important as I think - of the fields in which we are without any adequate equipment of agreed Christian standards. This is in the relationship of the various kinds of group or collective units to one another. The ethics of human group-relations, though grounded in the same ultimate principles, are not the same as the ethics of individual relations. And even though these two approach one another, so far as the groups consist of persons governed

by public spirit or possessed of a Christian outlook, the duty of a Christian who is acting in the capacity of trustee for a group, which is partly Christian or not Christian at all, is exceedingly obscure The representative is . . . bound to make allowance for the fact that *the egoism of almost any human group is far more intense than that of the individuals comprising it.* To raise a nation to the moral level of generosity and self-sacrifice demands a conversion of its individual members more profound and penetrating than is required to bring those individuals to the same point in conduct. As was said in the Message of the Oxford Conference, the first great need is that the Church should be in very deed the Church. For here lies the one hope of overcoming the intense egoism of associations and communities which threatens the whole world with destruction. In order to combat this, it is not enough that men as individuals should have loyalty to Christ as Lord of Life. Experience shows us this. What is needed is that those who are members of communities and associations *should also be consciously members of a fellowship which includes equally with themselves those who are members of rival communities and associations so that narrower loyalties are checked by this wider loyalty.*

Now this is exactly the function. . . of the Catholic Church. But if it is to perform its function, two conditions must be fulfilled which are not fulfilled today. First the Church must be a society in which all who accept the Gospel are visibly united; secondly, all members of the Church must be conscious of that membership as involving an allegiance prior to all earthly loyalties or attachments.

The Archbishop of York in *'The Gospel to this Generation* pp. 17-20

COMMUNISM AND CHRISTIANITY

. a new world-religion sets up its banners in all lands to drive the Cross out of the field. The power of modern Communism lies in the failure of the political and economic systems which have claimed to be Christian and are not, and which the Christian churches have not clearly enough condemned. And Communism is winning its converts not because of its economics, but because of its missionary enthusiasm, resourcefulness and courage. Its first principles are diametrically opposed to ours. It denies God and denatures man. But it seems to be able to call out something like the spirit of the early church, and like it does not shrink from the pains and risks of revolution where reform has failed. Its 'plan of salvation' has, apart from its starting-point and goal, far more in common with our plan than Christians readily recognise who have only seen Christianity in the cramping framework of a capitalist so-

ciety. "The relative truth of Communism is its longing for real community Communism cannot be opposed by ideas, but only by religious reality. . . . We need nothing else more than a fundamental re-thinking of the Christian message. . . . Communism has taught Christianity what it ought never to have forgotten, namely, that real faith is asking for everything in the life of man".

Bp. E. A. Burroughs in *Christianity and the Crisis*, p.36

CARVING YOUR LIFE

Today is the marble you are working on. Every thought, every act, every motive is a chisel stroke with which you are carving something out of your life marble.

Swett-Marden

March 26, 1940.

Editor of the West China Missionary News

Chengtu

Dear Sir:

May I request you to publish in your columns the following report of cash receipts which have been collected from the sale of stamps received from Canada and from missionaries in China during the year 1939—

| | |
|------------------------------|----------|
| Cash sales | \$202.50 |
| Advanced on goods at hand | 300.00 |
| | <hr/> |
| | \$502.50 |

The receipts from this source have been used to assist the hospitalization of warphans from the orphanages of Mme Chiang which during the year have totalled over 6000 inpatient days. Also air raid victims and refugee poor whose total patient days numbered approximately 2500.

Although gifts of stamps from Canada are not now possible, this embargo is not necessarily imposed on all countries by any means. Arrangements have been made whereby donors may have their contributions disposed of in Canada.

Further contributions from all interested missionaries and others in China we will continue to welcome from time to time as you have the stamps available.

To all of you who have assisted us during the past year we wish to express our thanks and appreciation for what you have done. May we continue to hope for your co-operation and assistance as we can still continue to dispose of whatever stamps may be available to us.

Again thanking you, I remain,

Very sincerely yours,

A. Stewart Allen, M.D.
Superintendent

*Extracts from the Pastoral Letter of the Archbishops of Canterbury and York.**

. . . . At this time of war our minds and energies are concentrated on the tremendous task which the nation has set itself, but there is here a temptation against which we must guard. It is to forget *the great and abiding tasks of the Church*, the services which it is bound by loyalty to Our Lord to give to our own country and to the world. . . .

We trust then in spite of, nay because of, the difficulties which surround us you will do your utmost to see that the work of the Church in your own parish does not suffer. But we especially appeal to you now to support what must be *the essential work of the Church*—to give witness to the Everlasting Christ “unto the uttermost parts of the earth”: never has this witness been so *vitally important*. When nations are gripped by war there is special need of constant recollection of the Gospel wherein is the *message of reconciliation for all mankind*.

At such a time we may gain fresh hope and inspiration from the thought of those younger Churches overseas which owe their existance to the labours of Missionaries from this country in years gone by, and which are now growing into manhood as partners with us in the Universal Church. It would indeed be an act of betrayal if at this crisis in human history we withheld the support on which they have a right to rely. We must not, we dare not let them down. . . .

We ask you in your own parish even at the cost of real sacrifice to help that work to go forward. It must not be suspended or even reduced during the war. For this would mean the loss of opportunities which may not return and the surrender of key-posts that may not be recovered. Throughout the struggle *our first loyalty must always be to the Kingdom of God*.

Our Lord’s commission to His Church is “to make disciples of all the nations.” Not even in the urgent pressure of this time of war may we without unfaithfulness neglect that supreme obligation.

COSMO CANTUAR:
WILLIAM EBOR:

*It was felt that many who have not seen this letter would be interested in it for its bearing on missionary work. The letter was read in all C. of E. Churches in England on Nov. 26th, 1939.

University Book Club Accession List

From March 15th. to April 15th.

1940

Key to Classification

Arts, BIOgraphy, Drama, EDUcation, ESSays, Fiction,
Letters, MYstery, Orient, PHilosophy, POLitical, PSYchology,
RELigion, SCience, SOCiology, Travel, Verse.

| <i>Author</i> | <i>Title</i> | |
|-----------------|---|---------|
| Holman, C. T. | The Religion of a Healthy Mind | REL |
| Angus, S. | Essential Christianity | " |
| Fearn, A. W. | My Days of Strength | BIO |
| Baillie, J. | And the Life Everlasting | REL |
| Baillie, J. | The Interpretation of Religion | " |
| Parker, J. I. | Interpretative Statistical Survey of the World Mission of the Christian Church. | " |
| Gibbs, P. | Ordeal in England | POL |
| Reid, James. | Facing Life with Christ | Rel |
| Marquand, J. P. | Wickford Point | F |
| Ludwing, E. | A New Holy Alliance | POL |
| Joyce, J. A. | Erasmus Sully Grotius | " |
| Keeton, G. W. | Making International Law Work | " |
| Chapman, O. M. | Across Lapland | T |
| Wood, C.E.S. | Heavenly Discourse | Drama |
| Macmillan, N. | Freelance Pilot | T |
| Lake, K. | Painted Windows | BIO |
| Wheatley, D. | The Fabulous Valley | F |
| Footner, H. | Murder of a Bad Man | M |
| Cheyney, P. | Poison IV y | M |
| Hume, D. | Call in the Yard | M |
| Doren, C. V. | Benjamin Franklin | BIO |
| Donato, P. D. | Christ in Concrete | F |
| Forester, C. S. | Captain Horatio Hornblower (3 Vols.) | F |
| Bready, J. W. | England: Before and After Wesley | REL-POL |

LOTTIE E. SMALL

Secretary.

PROOF READING

That our readers may view mistakes with good humour we quote from *World Digest* a snippet which they have reprinted from *The Motorist*, Manchester.

"PRINTER'S ORROE."

The following correction appeared in an American newspaper:

'Our paper announced last week that Mr. Henry Brown was a defective in the local police force. This, of course, was a typographical error, and should have read: 'Mr. Henry Brown was a detective in the local police farce.'

England : Before and After Wesley

by J. WESLEY BREADY.

Hodder and Stoughton, 1938.

In connection with the observance of the bicentenary of John Wesley's conversion, several biographies were written. Some of these redounded to the glory of Wesley; others did not. The latter, for the most part, treated their subject as a psychopathic case, and tried to explain his life and achievements in terms of the motives and urges that control the ordinary mortal. The results convince one of the folly of trying to psycho-analyse a prophet!

England : Before and After Wesley is not a biography. It is the history of the most amazing spiritual awakening the English-speaking world has ever experienced. The author, Dr. John Wesley Bready, a Canadian, studied social history at the University of London, and in the course of his researches arrived at the conclusions which are the basis of this book. He says: "I was forced, by pressure of much evidence, to the conclusion that the democratic and cultural heritage of the modern English-speaking world is much more a spiritual than a political or economic achievement; and that the much neglected and often lampooned Evangelical Revival, which began with Wesley among the outcast masses, was the true nursing-mother of the spirit and character values that have created and sustained free institutions throughout the English speaking world."

That is the thesis. The Evangelical Revival is regarded as the real watershed of modern social history. Accordingly, the book is divided into three parts. First there is an analysis of the social, political, economic, and religious conditions preceding the Wesleyan movement. Then there is a survey of the origin, evolution, and impact of the Evangelical Revival. Finally, the author examines the practical fruits resulting from that baptism of fire, and finds them good. The title neatly sums up the content of the book. It is a social history of England, before and after Wesley. But it is more than that. When the reader has read the last page and closed the book, he feels that he has at last caught a vision of the real John Wesley. Here is pictured not merely a *Son to Susanna*, nor a morbid *Wrestling Jacob*, but a very human man who was laid hold upon by a Love that transformed his life, so that the Oxford Don became a physical dynamo and the field preacher a spiritual force that rocked the English speaking world.

It is a good book - one of the best. If there is a fault, it is that the colours are too much black and white, too black before Wesley, and too white after. But no statement is made that is not supported by great weight of evidence. And the comparison of the influence of John Wesley and

Karl Marx on the last page makes one realise that the book deals with a problem that is very up-to-date, the conflict of spiritual power and material force.

It is a book that every student of history should read, for it sheds new light on the eighteenth century. Especially is it recommended to those (a) who are concerned about the Christian message in its social implications, (b) who are unduly impressed by the foolishness of preaching, and (c) who are inclined to believe that the powers that are against us are greater than those that are for us. As the Canadian Novelist, Nellie McLung, has said: "It will do much to stiffen the muscles of professing Christians everywhere."

GEORGE BIRTON.

"Christianity Explained to Muslims"

BY L. BEVAN JONES.

Y.M.C.A. Publishing House, Calcutta. 1938

This book is well adapted to be what its sub-title calls it, "A Manual for Christian Workers". In it the author shows clearly how the old method, one suspects not universally used, of comparing Mohammedanism with Christianity—always to the detriment of the former—would tend to offend and alienate the very ones whom the worker would be hoping to win. This would be especially true when one was talking to a devout and loyal Muslim,—the very kind who would, if converted, make the very best kind of Christian.

For this method, the author would substitute clear, frank and sympathetic explanation and constructive witness. To help the missionary to work in this way, the author proceeds to state the Muslims' difficulties with and misconceptions concerning Christianity. These he attributes largely to the poor quality of Christians with whom the Arabs had intercourse at about the time of the coming of the "Prophet" and their too ready acceptance of accounts which the Christian world has pronounced apocryphal and untrustworthy,—though, he does not free the Muslims, and particularly some of the more recent writers of prominent rank of wilful distortion of Christian teachings and even of passages in the Quran.

But in spite of the perverseness and disingenuousness of interested defenders of Islam the author still counsels patience, sympathy, and the love that "suffers long" on the part of the missionary, as real love breaks down barriers and opens doors for the entrance of the Gospel.

The explanations suggested seem crystal clear, simple and winsome. One suspects that Muslims might not be the only ones upon whom they might be tried with good promise

of success. The theological position would probably be classed as moderately conservative. It leans much more towards Madras than towards the position of the writers of "Rethinking Missions."

To one Christian worker, at least, the book has proved helpful and inspiring and he dares to hope that a renewed effort to win some of these friends of God back to Him will not be without success.

One is just a little puzzled at the absence of new books in the copious bibliographies. Very few of them were produced within the last two decades. Some books have been written recently which are surely worthy of having been included. Perhaps the fact that the book was written in a more or less remote mission station is an adequate explanation.

J. C. Jensen,
Suifu, Szechuan.

Valiant is the name for Carrie.

Have you read the book? If not you've a treat in store. I've read it twice, and enjoyed the second reading even more than the first. I haven't seen the movie yet but I will, and I do hope Marie Dreisler (or did she die too soon) is the heroine, no I mean the grand old woman, that no amount of bad names could keep down.

We meet the 'bad woman' of a small town in Louisiana, in the first chapter, but we also meet, and she meets for the first time, a small boy, a fearless small boy, a lovable small boy: there is no guile in little Paul, or is there?

Big-hearted Carrie, she's white, she's square, she's all pity, she's hard, she's soft, she's called bad, but you'll feel you've a new friend when you've met her, a friend you'd like to have alongside of you in good times or bad. You can laugh with her, and live with her, you thrill as she comes along and kidnaps Paul, and his little adopted waif Lady. How she works for them and fights for them, and what grand folk they turn out to be!

In these days when human nature seems to have considerable of the base in it, read about Carrie, who personifies human nature or we hope she does, and you'll be glad you belong to such a race, and you'll say 'Why life's fun, and there's lots to do and I can do it, or at least some of it;'

The little company who lived and laughed in that little town, who still laughing and loving, made New York but a background for their lives, will warm the cockles of your heart whoever you are, and you will agree, Valiant, is indeed the name for Carrie.

A. F. D.

University News

On March 29th the annual meeting of the Board of Directors was held in Chungking in the home of General Chang Yoh-chun. It was the best attended Board meeting on record. The chairman, Mr. Chang Kia-ngau, expressed appreciation of Dr. Beech's connection with and work for the University, and referred particularly to the decoration, - The Order of the Jade, with red cravat, with blue-white borders, - to be conferred upon him the next day by the National Government.

The thanks of the Board were conveyed to Dr. Beech and the Wesleyan University for their gift of NC\$20,000 to be used as an endowment for free beds in the University Hospital. So impressed were they by this gift and by Dr. Beech's statements that the Board members pledged themselves to raise an endowment fund of NC\$100,000 as a memorial to Dr. Beech, to be used partly for the upkeep of free beds in the University Hospital and partly for scholarships. They also decided to secure a bronze bust of Dr. Beech to be placed in the Library.

The opening ceremony of the Student Centre on Saturday, April 20th, was a specially interesting event, for part of the programme was recorded for broadcast to the United States and the Phillippines - brief speeches by the Presidents and representative students of the Cheeloo University, Ginling College, University of Nanking, National Central University Medical-Dental College, and the West China Union University. The building was dedicated to the use of the students at these five universities by Dr. Kiang Wen-han, executive secretary of the National Student Relief Committee whose generous gift, together with that of the Associated Boards for Christian Colleges in China, made possible the erection of this Student Centre. Mr. Paul Moritz representing the National Christian Students Council of the U.S.A. performed the actual opening ceremony, the Key to the main door being presented to him by one of the students.

The College of Arts and the General Faculty of the University have been very happy to welcome Dean Lo Chung-shu. On more than one occasion he has told of his two and a half years in Europe, and of the increasing number of people in England and other parts of Europe he has visited who are really interested in the work of the West China Union University. The Oxford appeal for Chinese Universities is only one way of expressing their sympathy. People in England are keen in their desire for cooperation between British and Chinese Universities in the years to come. Committees have been formed both at Oxford and Cambridge to promote such interest and Mr. Lo has been entrusted with the responsibility for maintaining a similar interest in China.

During May Mr. and Mrs. Moncrieff, Dr. and Mrs. Mullett, and Dr. and Mrs. Agnew will be going on furlough. To them all we extend our best wishes for the journey, for good health and for a very happy profitable time. We shall look forward eagerly to their return next year.

Important guests of the month have included the two well-known French explorers, Messrs. Andre Guibaut and Louis Loitard, who have arrived in Chengtu on their way to Western Szechwan.

In 1936-37 they made an expedition to South Eastern Thibet, and as a result of its success they were granted the gold medal by the French Academy; they have now been encouraged to undertake a similar expedition to the borderlands of Szechwan and Thibet.

Dr. W. Y. Chen, Mr. Ronald Rees and Mr. George Wu of Shanghai came to Chengtu to attend the Regional meeting of the National Christian Council from March 30th to April 4th.

Dr. Kiang Wen-han, executive secretary of the National Student Relief Committee, Shanghai.

Mr. Paul Moritz, ex-chairman of the National Inter-Collegiate Christian Council of America, who is visiting China under the auspices of the Far Eastern Student Service Fund.

Mr. Griffin, representing Radio Station WHO of Des Moines, Iowa, is staying in Chengtu for about two weeks securing publicity material for radio broadcasts in America, and plans to make some electric recordings of events on the campus illustrating the work done by the five universities; also the story of the migration to West China of Cheeloo University, Ginling College, and the University of Nanking.

The Spring Holidays will be observed on Thursday, Friday and Saturday, April 25th, 26th and 27th and the annual Athletic Meet of the Five Universities will be held on Friday afternoon and Saturday, May 10th and 11th.

April 20th.

Marjorie Robertson.

SACRIFICE AND JOY

We smaller souls, who for the sake of greater good surrender a lesser convenience, fix our thoughts and settle our remembrance on the sacrifice which we have made. But Jesus said that a man found a treasure in a field, and *in his joy sold all that he had* and bought that field. The emphasis of Jesus is not upon the sacrifice, but upon the joy of finding the spiritual treasure and getting it at any price.

H. E. Fosdick, Manhood of the Master, p. 14

Yaan Notes.

Mr. Floyd Johnson and daughter passed through Yaan on their way to Kangting. The new motor road made it possible for them to take their truck as far as Tien Chūan. Accompanying them were Dr. Agnew and Dr. Cheo enroute for Kangting and Dr. Crook and Mrs. Vichert returning to Yaan from Chengtu.

The foreign population of Ya-an has been increased 1/16 by the addition of a baby four-eared goat that descended upon us from the West China University campus. Patrick, he was born on March 17th, is an effective gardener, shoe-chewer, acrobat and self charger. We shall be glad to share him with any Masonic organization desiring his services.

Mr. Goullart of Kangting, associated with the Industrial Cooperatives of China, has been spending a few days with Dr. and Mrs. Crook. Mr. Goullart is writing a book on his adventures as an Oriental guide. For a number of years he was connected with the American Express in Shanghai.

The timid souls of Yaan are living in a constant state of uncertainty since the weather has cleared. The city officials asked that the city be evacuated by the first of May. When an air raid warning came the night of April 22 a number of people left the city only to run into robbers and consequently lose their possessions. To stay in the city one faces the risk of fire by land and bombs by air; to leave the city one encounters bandits which reminds us of the words of Amos: "As if a man did flee from a lion and a bear met him, or went into the house and leaned his hand on the wall, and a serpent bit him."

One of the encouraging features in the local church situation is the group of down river young men which is attending our services. Seven different denominations are represented and as many provinces. Saturday nights these young men meet in the Vichert home for games, refreshments and discussions. Last week Mr. Goullart gave them a talk on Tibet, this week Mrs. Crook, Mrs. Chang and Mrs. Vichert are giving a demonstration of applied Emily Post.

Inquirers classes were held a week ago and five women from the country whose ages totalled nearly 300 years were received into the church.

The Min Deh Boys' Primary School now has four new class rooms on property rented from the Young Men's Guild. The Min Deh Middle School has the largest enrollment in its history.

The Yaan hospital expects a considerable increase in its inpatient department now that it has its own distillery.

This week end brings the yearly meetings of the church and a discussion of a budget for next year. Local high

prices will necessitate almost a hundred per cent increase over last years estimates. It is very doubtful if contributions will show a similar rise and therefore certain phases of our work may have to be eliminated.

A fresh supply of bows and arrows from Chengtu has given local archers an opportunity to display their skill. At a recent tournament held on the Crook's lawn several contestants split the gold, and one nearly split Dr. Crook who inadvertently wandered within range.

The 24th Army arsenal located in the Shansi Guild on San Yuan Kai was blown sky high on the night of May 3rd. People, awakened from their sleep by the explosions, were sure that Japanese planes were bombing the city. Due to a heavy rain the fire did not spread outside the arsenal but for several hours the city was kept in a state of terror by the explosions and by the showers of sparks. The origin of the conflagration remains a mystery but for many people sabotage seems to be the logical solution.

C. G. VICHERT

Suifu Notes

The Patchetts are now our close (and welcome) neighbors, having taken the place of the Raes in Nanki.

Spiritual Mobilization meetings were held here from April 18 to 30th, the leaders being Dr. Lautenschlager, Dr. Shao, and Mr. Bao, a splendid team, eloquent, earnest, and ever-ready to take advantage of every opportunity for service. There were meetings great and small, in the church, the schools, The Herman Liu Memorial Home, the Base Hospital, the Mission Hospitals, the "Y", and the Theatre. About 300 students expressed a desire to be Christians or to study the Bible. Respect for Christianity has increased, also understanding of it and interest in it. Plans are being made for follow-up work which we hope may be helpful in conserving and continuing the good work started by this fine group of Christian workers.

During the evening of April 20th, Japanese planes visited Suifu for the 3rd time. It was slightly cloudy but the whole landscape was made clearer than day by some 35 brilliant lights dropped in ample white silk parachutes which lingered in the air for quite a while. When the airmen had thus located their objective, they dropped over 100 bombs on the airfield, killing four soldiers and wounding three, but doing very little damage to the planes or field.

L. B. JENSEN

Suifu, Sze.
May 1st, 1940

Obituary

MRS CHU CHI CHANG

I wish to express my gratitude to God, for my happiness in having Mrs Chu as my friend and neighbour for four years in Nanking. When we moved to Hubugiai, where Mrs Chu's church was, we were the only westerners living there, and I was shy about speaking Chinese to my neighbours. The very first time that I met Mrs Chu, her quiet dignity and friendliness aroused my confidence and respect and put me at my ease. I soon learned that I could go to her at any time of the day or night, about any matter big or small. She was always helpful and understanding, and was like an elder sister to me. I am very thankful for those years beside her.

I think of the lovely part she played in making the Hubugiai Church the friendly place it was. On Sundays we often sat together on the back seat. I never was aware that she was looking round, but she knew if a newcomer arrived or a late comer, long before I did and always found a place for them, and had a hymn book ready. It seemed to me that she knew personally *all* the members of the congregation and when I sometimes went calling with her, I found that she knew where they lived too. She was always a welcome guest in every home. Mrs Chu was a busy mother but she found a way to be present at all the Church services and to keep informed about the church work and needs. She did these things as a natural everyday part of her life, and the whole Church was blessed by her influence.

I think of her as I often saw her in her home; her children, her husband and her home, always being cared for by herself. She was a wonderful housekeeper, orderly, purposeful, and tireless in her work.

I always found her busy but never hurried or excited, she was ever able to inspire the co-operation and maintain the happiness of her whole family. I know she was often weary but never mentioned it. Her trust in God's loving care, and her willingness to do the work he had given her, also her efficiency in doing it, were a constant inspiration to me. Her Christian faith was expressed not only with her lips but in her life.

I am thankful to God for having given us Mrs. Chu, I am thankful for her that the pain of her illness is over, Our sorrow is for ourselves but God can use it to rouse us up to love and help each other more than ever before. We know that she still lives in another of our Father's houses. "In His house are many mansions." Thanks be to God'

Margaret Roy

Death of Rev. Nelson Liu's Eldest Son

The sympathy of all who know the Rev. and Mrs Nelson Liu of the Sheng Kung Hwei Ichang will go out to them in the sudden death through drowning of their eldest son Ambrose. The family have been living for the past six months in Anhsien where Rev. Nelson Liu has been in charge of the church work. On Saturday April 20th Ambrose went in swimming with some of his school friends, when he was apparently taken with cramp, and though the boys with him tried to save him their efforts were unavailing. The body was brought to Chengtu, and the internment took place in the Canadian Mission Cemetery at To Pao Si, the funeral being conducted by the Rev. A. F. Lutley

Disastrous Fire

Women & Children's Hospital Chengtu

On the morning of May 2nd around 2 o'clock fire broke out in an unwired room at the basement of the Women's Hospital, a unit of the United Hospital. This room has been used only for storing mattresses for the use of patients to lie on when they were moved down from top floors during the air raids. When the fire was first discovered the peculiar intensity was unusual. It rapidly spread to the 1st floor and thence to all parts of the main building. Had it not been for the prompt arrival and efficient work of the city fire brigade and the first aid group, the fire would have spread to the Out Patient Department at Women's Hospital.

The first concern of the hospital was the patients who were moved from the burning building by the staff and servants without any loss of life, although three staff members suffered injuries while helping patients to safety. Miss Wu Yueh Bin, the first graduate of the hospital nursing school, and on the staff for over thirty years, received a double fracture of her arm. A servant, Ho Ming-teh, while attempting to save the operating room equipment was caught in a fire trap and jumped from the second story window receiving injuries about the head. Miss Grace Tang, local nursing superintendent, received an injury to her ankle.

Many of the students and staff and nurses who live in the Hospital at present lost all their personal belongings, because of looking after the patients' safety first instead of their personal effects. Such a spirit of service above self is deeply appreciated by the hospital authorities and the patients. In about 20 minutes all patients and new-born babies were carried out of the blazing building. They were finally carried to the Men's Hospital, the church, and private foreign residences.

The hospital authorities wish to express their hearty thanks and deep appreciation to all those who rendered such valuable service in this fire, especially the city fire brigade, the city first aid group, the foreign friends who offered accommodation for the patients and the nursing staff. To our own professional and non-professional staff members and medical and nursing students, we also extend our deep appreciation and hearty thanks for the fine Christian spirit they showed during the fire.

JEAN MILLAR

May 5th. 1940.

Dear Mr. Editor;-

The medical students handed me a notice which they said they would appreciate if you would kindly print in your valuable paper as soon as convenient. The following is their own wording -

“Pre-Doctors” pay high Tribute to Heroines and Heroes of the Hospital Conflagration”.

“Moved by the heroic deeds of the public-minded nurses and coolies of the Women’s Hospital, who, taking no thought for their private belongings, saved all the in-patients and many properties of the hospital from the interior of heat and fire at 1.30 A.M. on May 2nd.

“Ninety-nine medical students of the classes of 1941 and 1942 of the Three Universities (National Central, West China Union, and Cheeloo) determined in an emergency meeting held the same day 11.00 A.M. to express their immeasurable respect to and sympathy with the heroines and heroes by contributing their extremely limited money to compensate them for their tremendous loss. So poor as they are (most of them are from war zones and occupied areas) they raised a total of \$681 within 24 hours. The average is \$6.88 each student.”

Hoping you can find space in your valuable periodical for the above, or a synopsis or modified rendering of the same, I remain.

Yours sincerely

(E.C. Wilford).

ACCOMMODATION AT KUANHSIEN

It has been suggested that Tourists and Foreign Visitors, wishing to stay in Kwanhsien, may like to know that the Szechwan Travel Service have now opened a good hotel on the Wen-miao-kiai 文廟街 where foreigners often stay and where they are well looked after. Perhaps friends meeting such tourists or visitors would kindly give them this information.

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