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A STAYED MIND

The word "stayed" carries with it a suggestion of dullness. It should not always do so, however, for it is the word used in the Bible to translate a Hebrew word meaning to support and sustain. In that famous text, "Thou wilt keep him in perfect peace whose mind is stayed on thee", we have the word used in this sense.

We must by no means expect any one word or phrase to express all that God may mean to the human soul: We might as well hope to produce rich harmonies by the continued sounding of some one particular note.

The word "stayed" carries with it a static idea; it suggests that great thought of God so frequently given in the Bible as a great rock—the rock of salvation, a great rock in a weary land. This note of absolute dependability is an authentic christian emphasis and is surely calculated to bring comfort and peace to distraught minds.

But in this text, "stay" means to support and sustain. It does not suggest simply a secure place on which we may lodge; it means reliance upon One whom we can trust for active help and guidance. Of course, it means Someone much greater than ourselves. One cannot think of using the word "stayed" in relation to a variable of any sort.

In these dark days through which we are passing, there is surely no need so great as of One upon whom to stay our minds. The sufferings of people which we see and of which we hear, our own limitations and unworthiness are together enough to throw us into a panic, to toss our minds hither and thither as waves toss floating chips.

Now, this is the time and these the circumstances in which we must stay our minds (the marginal readings give "thoughts" or "imagination") on God. Frances Ridley Havergal put these great words in the chorus of one of her hymns "Stayed upon Jehovah, hearts are fully blessed, finding as He promised perfect peace and rest." So may we have a poised heart and mind even in these days of strain and strife.

And more than once in days
Of doubt and cloud and storm, when drowning hope
Sank all but out of sight, I heard his voice,
'Be not cast down, I lead thee by the hand,
Fear not!' And I shall hear his voice again—
I know that he has led me all my life.

TENNYSON.

AS CHINESE STUDENTS SEE IT.

JACK McMICHAEL JR.

Let me preface these remarks by saying that although I have tried to make contact with the thought life of both Christian and non-Christian students in China I have done so with personal and time limitations.

For Chinese students, national salvation means that the people be freed from internal as well as external evils and involves the birth not of old China, but of a new. It is a rebirth to which they are committed. Old China with its corrupt governments and warlords, oppression of the common people, curbs on freedom and other dictatorial tendencies, futile civil war, foreign domination of economic life, subjugation of women, exorbitant wealth of the few at expense of the many - with this China they will gladly part. They look toward increased political democracy in a united front of all political parties especially the communist, as an alternative to futile civil war against it. The New Peoples' Congress is a significant step toward political democracy which must be extended to give the *common* people a larger share in national life, since it is they who are saving the country by their sacrificial service as farmers in North China helping guerillas and as soldiers on every battlefield. Students in China clearly renounce the fascist form of government, and hate dictatorship despite their admiration for Chiang Kai Shek. Chinese students are united in loyalty to their country, but do not support continued existence for the old forms of government. Amidst their emotionally toned patriotic slogans, Chinese students are not blind to, but ever more aware of the nigh universal corruption of hsien govts which they would ultimately supplant by governments dedicated to serving rather than squeezing the common people. In North China I found students unanimously opposed to puppet government. In Shanghai, like Peiping, I saw students hold underground meetings in opposition to the pro-Japanese decrees of the S.M.C. But opposition to established govts also exists in Free China. While carrying on National Salvation and service work among the common people students whom I know in Fukien, Yunnan, Szechwan have all run into conflict with corrupt anti-democratic tendencies of Hsien governments. Students cooperate even with corrupt govts for the overthrow of Japanese militarism, but they cooperate with clear, open eyes.

In Yunnan I found students grappling with the problem of woman's freedom. They felt that, if women play their part in the nation's resistance, then they, and the common people as a whole, can rightfully and with effective results demand freedom and equality. To such a goal all Chinese students would aspire.

As for the economic future of China, Chinese students are convinced that the shackles of feudalism must go; China must industrialize, and the industrialization must take place away from the coastal cities where such an unhealthy domination of foreign capitalists prevailed. The China of the future must be strong economically as well as militarily. China must industrialize, manufacture more of her own goods, become much more self-sufficient and less dependent on other nations. As to the form which this industrialization should take, Chinese students see the serious difficulties in private capitalism. They see the richest country on earth unable to give jobs or decent living conditions to growing millions of its people - because of the capitalist failure to solve the problem of distribution. As one recent university graduate remarked to me: "How I admire the American people and their great democracy - if you could only get rid of your autocratic economic system!" Most Chinese students and a predominant group of student leaders are intellectual friends, if not enthusiastic devotees, of communism and Soviet Russia. Many would like to see China follow Russia in industrialization which completely eliminates private capitalism. Others think this not practical and support an alternative which welcomes the cooperation of private and even foreign capital, but involves strict government regulation, if not control, of big industry. In this regard, I was amazed to discover that, amidst strong feudal tendencies and crying social evils including government-blessed illegal slave trade among small children, the rapid industrialization which is revolutionizing the economic life of Yunnan province is largely under government control and ownership. The most modern and decent to workers of the mills which I have seen in China, including rich Shanghai, is a government-owned cotton mill in so-called backward Yunnan. The Yunnan and Chinese national governments cooperate in the extended and modernized government ownership and control of salt, coal, and silver mines - to what my own eyes have seen to be the benefit of both workers and consumers, government corruption notwithstanding.

In sharing my conception of the aspirations of Chinese students I have given a picture of their strong yearning and at many points costly struggle for a free, independent, strong, united, democratic, socially-just China much more independent and self-sufficient because of: increased military strength and away-from-the-coast industrialization under predominantly government regulation and control. I have pointed out that the China of which they dream is a land in which women, and the common people as a whole, hold a position of equality and freedom.

But let it not be surmised that Chinese students think

only in terms of China. Where in the world does one find students less isolationist and more international in their thinking? In the Chengtu S.C.M.'s statement of purpose prominent emphasis is given to the M's int'l connections. Amidst heated battlefield activity the recently formed Hunan U. S. C. A. initiated the suggestion that Japanese and Chinese Christian students join with one another and with Christian students of other lands in a period of prayer, recognize the world-wide implications of the Christian religion, and look to a common God for help in bringing that peace which conforms with His will. This plan was enthusiastically carried out by Chinese, Japanese, American, and I think English students. It was my privilege to join in the stirring intercollegiate Christian student prayer service in Shanghai. Those people who point out the dangers of Chinese nationalism should remember that it does not produce bitter hatred of the Japanese people which one would probably find among American people were America in China's position. Chinese students make a real distinction between Japanese military imperialism and the Japanese people, a distinction markedly absent in the world war. Many Chinese students consider the present war of resistance a struggle for the Japanese as well as Chinese peoples since both find a common enemy in Japanese militarism. To the point are the policies of the 8th Rte. Army in converting rather than killing captured Japanese soldiers conscripted from the oppressed farming class of Japan and of the Chinese army in bombarding Japanese cities with pamphlets of truth rather than bombs of death. Students all over China have been keenly interested in having me share with them information on American life, problems and attitudes of American youth, workers, etc. Students ever express deep appreciation for the sympathy and help which come from America and the European democracies at the same time that they wish their professed friends would supplement their high-sounding words of opposition to Japanese military aggression by cutting off the scrap iron, oil, gasoline, trucks, aeroplanes and other supplies which are making that aggression possible. Chinese students are quick to see the Sino-Japanese war as a part of a world-wide struggle of democracy against military fascism and do not forget the similar struggle of the people of Ethiopia and Spain. The struggle has increased significance for them in that they consider it not only for national existence, but for international decency and the only sound foundations for enduring peace. If Japanese militarism succeeds in her present threat to China today, she will become a direct menace to Russia, England, France, and the U.S.A. tomorrow. Thus, reason Chinese students, China is fighting not only her own, but the world's battle. - Note as additional examples of the international-mindedness of Chinese students their enthusias-

stic reception of the International Student Delegation, the keen Chinese support for the World Youth Congress held last July in New York, and the letters which Chinese students have sent to Japanese and American students.

Contrast the phenomenal appeal of the communist movement to Chinese students with the ineffective challenge of the organized Christian church. The church almost completely fails to make inroads into that great mass of Chinese non-Christian students. Nor does it win the active support of most Christian students, who take their religion as a purely personal affair. They are Christians. They adhere to some Christian creed which gives them comfort and assurance, but, like Buddhism and other Chinese religions, it has no organizational implications which we may call a church. Nor does it have any obvious motivating relationship with the student's "out-of-the-shell" social living. Not only has the church failed to win many students into active Christian laymanship; it has also failed to challenge the keenest students with the Christian ministry as a life work. Now many of us get ourselves into the hopeless circle of concluding that the reason for this is the inability of the Church to give the minister a higher salary which in turn seems to result from the ineffectiveness of the ministry. If this be so, how account for the fact that many of the keenest Christian and non-Christian students choose to give up the comfort and respectability of what they consider a less worthy task for the sacrificial hardships shared by all communist workers in China?

The communist movement has what to the typical Chinese student is a clear and unequivocal answer to the question: What is your united, practical and effective program for the salvation of China and the world, and what opportunity will you give me for participation in it? The answer of the disunited Christian movement is itself disunited, contradictory, and confused at best.

Does participation in organized Christian life simply give me the opportunity for abstract talking about God and high ideals, or does it open up for me a life-giving fellowship with other men and women and with God in the urgent task of transforming our world? Does it, in other words, offer me concrete, focalized opportunities for participating in the struggle for social justice and that peace based upon it?

The significance of all this for Christian education is that, if true, it reveals the kind of religion which will thrillingly captivate Chinese students. To put it briefly, the Chinese student is pragmatic. Like John MacMurray, he appreciates and can be captivated by real, fruit-bearing - but never by pseudo, word-bearing - religion. He would agree thoroughly with the position of Jesus that it is in reality "by their fruits that ye know them." What, is his insistent

question, does the church do and propose to do for China and the world (apart from the worthy, but un-fundamental task of administering relief to a portion of the victims of the world's injustice)? What will it enable me to do? The same questions when put to the communist movement elicit what, to the typical Chinese student are clear, convincing answers. Organized Christian institutions could win similar devotion if their answers were equally convincing. The oft-heard statement that Chinese students are fundamentally non-religious and incapable of being appealed to by vital religion is another one of those statements which evaporate into nothingness when seen in the light. If this amateurishly arrived at account is at all true to the Chinese students actual aspirations, then fully successful Christian education in China, must take cognizance of them and provide media for their realization. (Part of an address)

"Missions in the past have been either evangelistically-minded, culturally-minded, or Church-minded, according to the dominant interests of the supporters who were behind these different enterprises. Evangelistically-minded missions were wholly interested in the broadcasting of the Message, in organizing evangelistic campaigns, in winning converts and mobilizing them for the same evangelistic purposes. Culturally-minded missions grasped the opportunity of establishing useful and wide contacts and of permeating the minds open to alien influences with Christian ideas. Church-minded missions were chiefly occupied by the idea of building up congregations bound together in a well-knit and ordered ecclesiastical life, modelled on the pattern of the various home Churches"

Kraemar - The Christian Message in a Non-Christian World - page 412.

Dear Editor:

This came to me the other day from Mrs. Wolfendale as a possible contribution for the "News". Marjorie is a little friend of hers - now grown-up - spelling etc. etc. exactly as the child wrote it. It was preserved by her mother and just given to Mrs. W.

I think it's treat! Wonder how many agree (in their hidden hearts) with Marjorie. Florence J.

Its very hot in church today
 And very sleepy too
 And the ministers talking and talking away
 As ministers allways do
 I never can get the thred
 Of anything they say
 Both when ther sermens are being red
 And when they start to pray.
 If I coud have church the way Id like
 The minister wouldnt be ther
 And they'd be no serman nor reding from Jobe
 And only a littel prair
 And then wed sing all the hymns so glad
 And rede a littel text
 And when we got tired of the seat we had
 Wed go and sit in the next.
 I maid this up in church today Marjorie Dunn
 (aged 6 years and 5 months.)

THE TSECHOW CONFERENCE Sept. 25—Oct. 2.

From far and near and by all means of transportation, air, water and land, there gathered over one hundred and twenty delegates, including about four-fifth of the M. E. M. leadership of Szechwan and over thirty from the adjoining U. C. C. districts of Tseliutsing and Junghsien, in response to invitation of Mr. Stockwell through whose efforts the conference was made possible.

Bishop Song's inspirational and stimulating morning course of Bible Study and Pastor Hsu's helpful and thought-provoking evening discourses were of the kind that come only from men who have travelled far and long with the Master. No thoughtful person could listen to either of these men without wishing to know more of the religion they teach and desiring to be more efficient in Christian living. T. H. Sun as well as Bishop Song and Pastor Hsu brought us face to face with the present crisis and the bearing of applied Christianity on the solution of the ills of society. His addresses were a challenge to be up and doing with practical activities in the Christianization of society.

Miss Nowlin's discussion groups on Home problems. Miss Eriksen sessions on Public Health and Welfare, and Miss Manly's recreational hours, seeking means to bring hope, health and happiness into drab lives and homes were hours well spent. Song periods in charge of Miss Rouse were interspersed at suitable intervals. Some of the fine tunes and words of the new Hymnary as yet unfamiliar to many were introduced, and in recreation periods rounds and other songs adapted for community singing enlivened proceedings. The picnic in ideal weather and surroundings on the final Saturday afternoon was a jolly time for all and a wonderful opportunity for members of the group to become better acquainted. It also revealed further talents and methods that might be adapted to community work.

Mr. McMichael, en route to Madras, addressed one session of conference and brought fraternal greetings from students in America.

Bishop Ward, in addition to addressing the group, was among us as one who serves', contributing in transportation and other ways to the smoother running of conference.

One feels that such a foregathering is well worth while and supplies a great need in the lives of our Christian workers. It is to be hoped that such gatherings will become more frequent, especially as communications continue to improve.

CHAS A. BRIDGMAN

MORAL RE-ARMAMENT

This was signed by thirty-three Members of Parliament and is reprinted from "The Times", London, and other newspapers.

Sir,—In the course of the striking correspondence in your columns on "The Rule of Law," the difficulty was pointed out of inducing public opinion in the democracies to accept the authority of a supernational sovereignty. But surely there is a more fundamental difficulty still—namely, the fact that an increasing number of citizens within the democratic States are unwilling to acknowledge, in speech and action, those inner authorities upon which the life of democracy itself depends. So long as this problem remains unsolved the larger solution must continue to evade us.

Democracy has always prided itself on attaining the due proportion of freedom and discipline. But if freedom becomes licence and discipline is rejected as contrary to freedom, that essential proportion must be lost. Danger lies in paying lipservice to democratic principles and refusing to pay the full price of freedom. Democracy without high character and the discipline of purpose disintegrates, and free institutions can no longer safeguard their freedom by remaining on the defensive. Nor is it enough to be the self-appointed judge of other systems.

Whence, then, can come that inner quickening that is so greatly needed? May the answer not be found in a reawakening to the fundamental values on which democracy was built; in a rededication of our people to those elementary virtues of honesty, unselfishness, and love which so many of us have allowed to take a secondary place; "in the subjection," as the Foreign Secretary once reminded us, "of every part of our being to the service of God's will"? In an age when lowered moral standards have become a breeding-ground for destructive forces, is it not time for democracy to seek again the sources of her strength, and to demonstrate to the world the power of moral principles?

At a recent dinner at the House of Commons in honour of the founder of the Oxford Group, and attended by members of both Houses of Parliament, some account was given of a crusade for "Moral Re-armament" which appears to be spreading rapidly, and to be providing a common meeting ground in many of the chief storm centres of the world. We believe there would be general agreement among thinking men, however slight their acquaintance with the movement, that something of this kind is urgently required, and that a contribution could thus be made toward laying foundations for an effective "Rule of Law." In these fateful days, anything which transcends conflicting political systems, and the antagonisms of party, class, creed, or race, deserves attention

from rulers and people in every nation whose vital interest is peace.

Sept. 1st, 1938.

Among the signatories to the letter are the following:—

- C. G. AMMON, (Lab.) Former Labour whip, and former leader of the Labour Party in the L.C.C.
- Rt. Hon. JAMES BROWN, O.B.E., (Lab.) Late Lord High Commissioner to General Assembly of Church of Scotland.
- Rt. Hon. J. R. CLYNES, (Lab.) Home Secretary in the last Labour Government.
- JOHN E. CROWDER, (Con.) Secretary of Foreign Affairs Committee of Conservative Party.
- Sir FRANCIS FREMANTLE, O.B.E., (Con.) Chairman of Parliamentary Health and Housing Committee.
- Sir ROBERT V. GOWER, K.C.V.O., O.B.E., (Con.) Chairman, Central European Committee.
- Sir PATRICK HANNON, (Con.) Vice-President Federation of British Industries.
Past President Central Chamber of Agriculture.
- ARTHUR HENDERSON, (Lab.) Member of the Standing Council of the Labour Party since 1929, son of the ex-Foreign Secretary.
- GORDON MACDONALD, J.P., (Lab.) Temporary Chairman of the House of Commons, 1934-37. Member of Executive Committee of Miners' Federation of Great Britain.
- Rear-Admiral Sir MURRAY F. SUETER, C.B., (Con.) Created Royal Naval Air Service.
- Major Sir ROBERT I. TASKER, J.P., (Con.) Former President Association of Architects and Surveyors.
- ALEXANDER GEORGE WALKDEN, J.P., (Lab.) Ex-Chairman of Trades Union Congress.
- Sir JOHN WARDLAW-MILNE, K.B.E., (Con.) Chairman of India Committee.
- Sir ROBERT YOUNG, O.B.E., (Lab.) Deputy Speaker of the House of Commons in last Labour Government.

Dear News:

Is not this the day of the printed page? People everywhere are reading novels, propaganda, nonsense, filth! Why can not we missionaries put more good reading into the hands of the educated and the newly literate? I can't because I haven't the money. I make my appropriation stretch almost miraculously in order to leave some money for the purchase and distribution of tracts, pamphlets, booklets and books. But how I do wish I could quadruple my activities along that line. And I suspect that my name is "legion" - tho, I hope, not of the diabolical kind!

Somewhere in the back recesses of my memory there ring the words, "West China Religious Tract Society". I believe it discontinued functioning some years ago but did not dispose of all of its patrimony. Is there not some way to get that money, or, at least, the interest from it, into circulation again. This would seem to be an unusually auspicious time to present again and on a wide front, the message of salvation and peace through Jesus Christ; and where is there a better way than by the printed page. Let us "besiege" the West China Religious Tract Society and see if they cannot come to our aid, - now that the opportunity is so great and regular mission appropriations so badly cut.

Yours for more literature!

J. C. Jensen.

WHAT OF THAT WOUNDED SOLDIER?

HOWARD J. VEALS

"I am unalterably opposed to war and I will have nothing to do with assisting anyone who has taken part in it for whatever reason". In some such words as those a forceful missionary expressed himself not long ago and he wasn't a Friend either. He expressed himself thus when asked what he would do to help the wounded soldier in our midst. Well that is being consistent at any rate, whether or not it is being Christian each of us must be left to judge in the light of his own conscience. At any rate this question is upon us, for the wounded soldier is in our midst. He has arrived in our isolated province of Szechwan and he will be arriving in increasing numbers. What are you going to do about it?

In a recent issue of this magazine Mr. Arthur Allen wrote of the work for wounded soldiers as it has been carried on in other provinces nearer the fighting line in this most deplorable "incident". Professor Wm. B. Djang and Mr. Allen have been in our province for three months getting our interest aroused in this work. Branch organizations for work among the wounded have been established in both Chengtu and Chungking. A couple of weeks ago the Chungking branch asked that two or three of us go down and visit the base hospitals already established between here and Wanhhsien. So we went, an Episcopalian, a Quaker, and myself, a Baptist-Methodist-United Churchman. I am quite sure that anyone seeing us or even hearing us speak could not have told which one of us was which.

We visited three of these hospitals and in the city nearest to each we cooperated with the local people in setting up a local organization to carry on this work. Everywhere we found the county officials and the hospital staffs most friendly and appreciative. The hospitals themselves were located in such local buildings as were available and we were amazed how well an old temple could be fitted up for this purpose. In one place a very large country home had been given and made a ideal place. Ideal? well not quite perhaps but in all cases considering what there was to work with we could certainly congratulate the hospital staffs on the way in which they had arranged things. They freely told us too of their difficulties and of what was especially lacking. At present there are about four hundred men in each of these hospitals between here and Wanhhsien and very soon they expect their full quota of one thousand each and other hospitals will be filled farther up, extending beyond Chungking.

But what, you will be asking, can we of the church do for these men? There is a great deal that can be done. A

steamer that recently brought two hundred of these men up from Ichang had no "pugais" (padded quilts) for them. Each hospital has its own complement of bedding but none has been provided for the boat trips and of course the boat company cannot be expected to provide them. Prof. Djang is making an appeal for sufficient funds to provide 500 pugais for this purpose and that will only provide 100 for each vessel, that is one for each two soldiers. As the weather becomes colder this will be an absolute necessity. I saw those lads taken from the boat one evening last week. It was not a large city to which they had come and the little Christian cause there is a struggling one. However its numbers have been strengthened by the recent arrival of quite a number of very earnest and alive down-river Christians. What could they do for these lads as they arrived? They had thought of something. They had provided themselves with two dozen towels and perhaps as many cheap tea bowls. They had arranged to have quantities of hot water ready so that every man as he passed into the hospital enclosure should have a bowl of hot tea offered him and be given a hot cloth to wipe his hands and face. Those who were too sick or too helpless to do this for themselves had it done for them. That does not sound like much but it kept a team of about a dozen very busy for more than an hour as the darkness came on and the moon appeared over the hills across the river. Some of these boys were afraid to take the tea lest they be charged some exorbitant price for it so the local pastor began to call out, "it is free, we are from the church, we are here to serve you". One could feel the great sense of joy in willing service that was urging these workers on and it will be a bond to bind them together in that place. The equivalent of the cup of cold water and the towel that washed the disciples feet had been given in His Name.

But that is not nearly all that can be done for these young lads. Some of them indeed are very young and I doubt if their average age is much above twenty. In this same place they are planning to visit each of the three units once a week. That will mean going out every other day. At first they plan to just go and talk to the men. We did that too on that afternoon before the new detachment arrived. There was no doubt of the welcome given. Many of these men are far from home for they come from many of the provinces of China. They have nothing to do when they begin to feel well enough to take a new interest in life. They are allowed on the street of the nearby town but our Szechwanese people have had many bitter experiences with soldiers of the civil wars and they are often afraid of these wounded and there is nothing like fear to breed a desire for mischief by a group of young men who think perhaps some

one distrusts them or is afraid of them. So they need someone to take an interest in them as humans, in other words to give them "just a little bit of love". Who should do this if not the Christian worker? In another place they told us when we arrived that their wounded were different from those in other places, they were rather a bad lot. When we went to see them or before we went for that matter, we were not inclined to be impressed by this information. Men are not usually very different in the mass, taking them by and large. If they had acted up there as apparently they had on one occasion it was obviously because someone or some people had lacked understanding and imagination and interest in the stranger within the gates. More still than that has the positive and vital Christian to offer to these men caught in the vortex of a great whirlwind that they cannot be expected to understand. Like all of us these men have their fierce temptations, the fiercer because of the conditions under which they live. Like all of us there is residing in the heart of each one of them, in spite of appearances to the contrary, the desire to be decent and to reach the highest levels available in their own living. The vital Christian can witness to conflict in his own life and to the glad fact that there is a Power that can help us in temptations and Who does not desert us even though we fail and fail. One who has spent years in China has written recently as follows:

"It has seemed to me that there never could have been a time in China when the devil made it easier for us to concentrate on physical needs and to think that the spiritual ones could be postponed. seek ye first the Kingdom and then I think however much our time is occupied with material things, we shall be adjusted and poised". That is a timely word for all of us and in the service of the wounded soldier we fail both him and The One whom we serve if we fail to witness each in his own way to the reality of that Power that does keep.

Yes there are many things that we as Christians of China, foreign and Chinese, can do for the wounded soldier in our midst. Shall we refuse to do anything because we hate war? I am sure I hate war all the more because of the scores and scores of onelegged and onearmed and facially disfigured young men that I have seen in the past two weeks in these hospitals, but I cannot tack the blame for it on to these helpless victims of an unprovoked incident. No, I am sure I am more to blame myself than these poor lads are. What of the wounded soldier? What are you going to do about him?

"No man is a better merchant than he that lays out his time upon God, and his money upon the poor" **Jeremy Taylor.**

GEOGRAPHY AND AGRICULTURE OF SZECHWAN.

(II) *Geology and Soils.*

The form of Szechwan Province, both as to its political boundaries and its land surface, is directly controlled by its geological structure. It lies like an irregular triangle, with its base on the Tibetan Plateau, with mountain ranges for its sides, and with its apex to the eastern mountains through which the Yangtse River has cut its gorges. The hollow land in the middle of the Province has become known as the Basin, but, as everyone who travels in Szechwan soon realizes, the floor of the basin is far from the level plain which the name suggests.

The mountain ranges that bound the Province are the result of largescale and long-continued folding movements of the earth's crust, which may be assumed to have resulted from the wrinkling of the crust as the earth contracted on cooling. Probably the first great wrinkle, stretching from west to east, appeared where the Tsin-ling Shan range now is, about 400 million years ago. It divided a northern sea from a southern sea; the latter reached far southwards beyond present-day Szechwan, and deep deposits of limestone and other hard rocks were laid down on its floor. These conditions continued with but little change, apart from a further elevation of the worn-down mountain range, until perhaps 150 million years ago. Then the land rose gently, or the sea retreated; under a warm but moist climate there was much erosion of the mountains and deposition of yellowish or greyish sands and clays; and there was a flourishing growth of ferny forests, which were occasionally buried to form veins of coal.

Then came a period of intense folding and mountain building, especially in the north of the Province, about 120 million years ago. (These estimates of age, are of course, only approximate. But they are based on the rates of decay of radio-active elements, which provide a "clock" that no ordinary means can alter. They indicate at least the *order* of time with which we have to deal: this period was, for example, much more nearly 120 than, say, 12 million years ago). The Tapa Shan range was created, the Tsin-ling Shan extended, and the great depression (the syncline) of the Szechwan Basin began to appear. There was also much igneous or volcanic activity to north and west of the Basin.

After this the climate changed to one sunnier, hotter and drier, with semidesert conditions. The surface rocks of the new mountains weathered to a reddish colour, and were washed down into the Basin by occasional torrential rains. Here they accumulated as beds of gravel, sand and clay, either spread over the surface of the land or deposited under

fresh or salt-water lakes. These deposits, consolidated by time, form the great depth of purplish-red and brick-red conglomerates, sandstones, and shales, which make the floor of the Red Basin as we now know it. Under the arid conditions then existing, the salt lakes evaporated and beds of salt and gypsum were formed, and these were buried in turn by later deposits. Further, as the weight of deposits increased, the floor of the Basin sagged downwards, the mountains to north-west and south-east rose, relatively, and so the process of erosion and deposition was rejuvenated and enabled to continue. It went on, probably, for 60 to 80 million years, giving a total thickness of red deposits of around 8,000 feet.

Then came further folding movements, which among other things caused a series of wrinkles across the floor of the Basin—anticlinal ridges, like the Lung-chuan-i Hills and the hills south-east and north-west of Chungking—which make a perfect “text-book illustration” of the folding of the earth’s crust, when seen from the air. Where the tops of these folds have weathered away, and where the older strata are exposed by tilting around the edge of the Basin, the underlying yellowish and greyish deposits, rich in coal, have come to light; the coal of Szechwan is now mined in such places by primitive methods.

After the long period of deposition referred to, changes in climate and in relative levels and river action caused erosion to exceed deposition within the Basin: the red deposits began to be cut into by the Yangtse and its great tributaries, and they were worn down into the complex jig-saw puzzle of hills and valleys which makes the present floor of the Basin. In one or two small basins within the large one, the old process of deposition has more recently been resumed. This has happened notably in the hollow between the Lung-chuan-i hills and the western mountains, where the rivers, flowing more slowly on leaving the steep mountain valleys, dropped most of their debris in alluvial fans. These fans spread sideways, coalesced, and filled up the floor of the basin with that mixture of geologically recent gravel and sand, covered by clay, which composes the Chengtu Plain. Along the larger river valleys, narrow bands of recent alluvium are also to be found.

The soils of the Province are closely related to the geology, or to the “parent material”. This is partly because the climate is fairly uniform over the area, and partly because of accelerated erosion, the result of tens of centuries of cultivation, which has caused the loss of the original “mature” soil, and produced undeveloped soils only recently formed from the parent material. Thus throughout the Red Basin are found varieties of purple-brown soil, sometimes sandy

and sometimes clayey, but generally heavy loams, fairly rich in lime, because of the calcareous nature of the parent materials. The high fertility of these soils, in spite of incessant erosion, depends on the softness and easy weathering of the shales, and on their richness in plant foods.

On the anticlinal ridges and on the mountains around the Basin, the soils are sometimes sandy and acid, when formed from old yellow and grey sandstones. They may also be clayey, often with many angular, undecomposed rock fragments, when derived from ancient limestones, shales, and igneous or metamorphic rocks. These soils, of the "yellow earth" or "grey-brown leached soil" groups, are generally steeply sloping, and infertile as the result of erosion and the washing out of plant foods. The parent materials being older and deposited under different conditions, are naturally slower to decompose and poorer in available plant foods than are the purple-red shales.

The alluvial soils may be sandy, when they grow dry-land crops; or they may be more clayey, as over most of the Chengtu Plain, when they are used primarily for paddy rice.

H. L. R.

CANADIAN SCHOOL NEWS

On October 8, the pupils of the Canadian School held open house for their parents and other foreign residents, and for many Chinese guests. The rooms in the lower hall were all in use. Organized, assembled, arranged and attended by the pupils, the work was a credit to them. A special issue of the *School News* contained a directory. Collections of dolls of many lands, models and coins, stamps and photographs were outstanding in interest. Some fine art and writing had been done. Crowds attended the movie put on by Grades I and II. Other pupils demonstrated various school activities, such as wax and clay modelling, stencilling, paste work, weaving, flower arrangement and table setting.

Tea was served on the veranda. Mr. Walmsley had collected a fine group of foreign paintings by Chinese and foreign artists in the halls and common room.

Every person seemed to enjoy the fair. The treasurer reports \$18.75 clear for use for materials for special school projects. Part is to pay for the new loom.

WARTIME CHILDREN'S RELIEF WORK

KATHARINE SHEN

One thousand children between the ages of three to fifteen are coming to the Chengtu area to be cared for by the Chengtu Wartime Children's Relief Association. Three hundred and seventy-two are here already. Some of these, around 150, have been sent to Pi Hsien about 15 miles northwest of Chengtu. In the Imperial City there are over 200

now. Another two hundred are on the way to Chengtu. At present they are in Kiating. Three hundred more are in Kiating permanently. Most of these are boys. A few girls between the ages of 12 to 15 were sent to Wu Tung Chiao which place is to care for 500 girls of this age group.

Soon after the beginning of the hostilities last August, it was learned that the enemy was taking our boys under ten back to Japan. What their motive is we can only guess. In 1932 after the "Shanghai War" the enemy took away our boys and trained them to be spies. In view of all the risks of war and possibilities of what the enemy could do, Madame Chiang started the Wartime Children's Relief Work in Hankow. Money was raised. A Japanese hospital was taken over to take care of these children. The Association was organized. Soon members of the association were sent to the war fronts to bring back as many children as possible. In a short time there were several hundred in Hankow.

The plan is to send as many as possible to Szechwan and Yunnan. Local associations are organized in Chungking, Chengtu, Nanchang, Kuling, Hongkong, Kweiyang and Kweilin. Children started to come into Sze. last May. Now Chungking has more than 1200. Chengtu is to have 1000. Another 1500 are on their way to Szechwan. Due to difficulties in transportation the children are very slow in getting here and in such small numbers too. There are several hundred still in Hankow without any means to get out.

In caring for these children they are divided into three age groups. Those who are between 1 and 6 are given kindergarten training. Those between 6 and 12 will be given primary education. Of the ones between 12 and 15 careful selection will be made. The promising ones will be given higher education, others will be trained according to their special personal traits so that they will have a means of livelihood for life. There are some who are illiterate. They will be taught to read and write and to do simple arithmetic, together with special training in handicrafts.

The association's finances come from contributions of various sources mostly solicited by Madame Chiang and Madame Feng. Every child is allotted ten dollars for equipment such as bed, bed clothing, tooth-brush, wash basin, books, desks, clothes, shoes, etc. And each month every child gets 5 dollars for food and a few little necessities of life. Many people have given clothing, food, books, pencils, shoes, etc. These are all welcome. It is desirable that many people will hold themselves responsible for the keep of one or more children by giving five dollars every month or sixty dollars a year for one child.

THE BANDIT CHIEF.

On April 6th, 10.30 a.m., G. Vinden and the writer left Kwanhsien with three loads enroute to Mowkung. Reports of the road were not encouraging but we hoped that the robbers would transfer their attentions to another district whilst we travelled the short road. Our first night out we rested at Shuen K'eo and the next day at Ts'ao-P'in-Pa. We met several men on the road who variously informed us as to the dangers of the road.

The 3rd day out we reached the topmost inn on the eastern side of the Niu-T'eo Shan, 10,100 ft. alt. There were 20 guests in the inn that night and the innkeeper had pu-kais for six. Outside, there was a heavy drizzle of rain; inside, despite a leaky roof, the fire gave forth a cheery atmosphere. These mountain inns with their community fires around which all travellers gather to dry and warm themselves and to chat with one another, create a happy atmosphere for the preaching of the riches of God's grace. People are willing to talk, listen and ask questions about the old but ever new Gospel Story.

The next morning we crossed the Niu-T'eo Pass. The ridge of this pass and every strategic viewpoint still retains the fortifications which were erected during the fighting with the Communist Army three years ago. It is an interesting exercise to count the number of bridges one crosses on the western side of this mountain. I have counted as many as 50. The country from the Niu-T'eo to the Pa-Lang is a Paradise for the Botanist and Geologist. At 3:30 p.m. we arrived at Wo-Long-Kuan. Shortly after our arrival, the "Pao-An-Tui" returned from Matang where they had just put the brigands to flight??! On the advice of the sergeant-in-charge we decided to wait until Monday when we would have an escort. Here in Wo-Long-Kuan which is inhabited by degenerate Chinese and half-castes, we spent Easter Sunday. Sunday night, the guard partook of Panda soup but they did not think it appetizing. Many and gruesome are the stories told of the Red occupation of the P'i-T'iao River valley in which Wo-Long-Kuan lies. Outside the village there is the grave mound of 7 or 8 28th Army soldiers who were killed during the fighting. In the inn next to us a rowdy gambling party continued from Sat. 4 p.m. until 5 a.m. with only a break of about 2 or 3 hours. Monday morning we awoke to find heavy snow on the hill tops 300 or 400 ft above us.

At 9 a.m. with an escort of 13 and a company of fellow travellers numbering about 20, we continued our journey. It was soon evident that our escort, despite their glib promises to make the foot of the Pa-Lang-Shan that night, only intended to do half a day's journey. We were halted at Ta-

Ngai-Tong, 28 li from Wo-Long-Kuan, by the report that a company of 24 brigands with guns had visited the inn Hsin-Tien-Tsi 12 li ahead of us, in which the escort had planned to pass the night. On hearing this news our escort held a Council of War, some being in favour of a speedy return to Wo-Long-Kuan. Eventually the call of duty (?) proved greater and we resumed our way, reaching Hsin Tien Tsi at noon. Here we settled down to pass the afternoon and night whilst a reconnoitring party was sent out and sentries placed around the inn. About 4 p.m. an alarm sounded as a solitary traveller appeared coming from the Matang valley direction five li above us. This valley is a favourite retreat of the bandits, especially as it communicates with the east side of the Niu-T'eo Shan at Ma-Liu-P'ing. The lone wayfarer, a man of short stature who looked more like a vagabond Taoist priest, was subjected to a rough cross-examination and was searched for arms. However, he proved himself to be an ordinary coolie who had just been robbed of all his goods and had even been compelled to change clothes with one or other of the brigands. Barely half an hour later four travellers appeared and they likewise had just been robbed of all their goods. They also were permitted to continue on their journey. A short time later three more men appeared and this time the guards did not even try to challenge them as one of the party gesticulating wildly and eloquently cursing the militia, asked them "what kind of Peace Preservation Corps they were, unable to protect honest travellers along this road?" These three had been relieved of their goods also.

By this time the company assembled in the inn were beginning to consider the advisability of retreating to some of the inns further back along the road we had come. Our escort had already sent a message back to Wo-Long-Kuan for reinforcements. As they were unable to say if and when we would get through and Mr. Vinden's time was limited, we decided to turn back and ere it was completely dark we had put 17 li between us and Hsin Tien Tsi. A friendly mail-courier overtook us and told us that he had to take a long and circuitous route high up the mountain in order to get past the bandits whom he saw and reckoned to be about 50 or 60 in number. We had left one ingoing mailman at Hsin Tien Tsi who, because his load was so heavy, would need to wait until the brigands had retreated from the lower and easier path before he could continue to Mowkung. That very night the bandits cleaned out the village of Tenseng at the foot of the Pa Lang Shan. A tragedy nearly occurred to the writer that night when he dropped 52 dollars worth of Dr. Mullett's best craftsmanship on the scrap heap outside the inn.

Resuming our journey we safely passed Ma Liu P'ing but when my wife and I came in one month later we learned

that the night of the same day Mr. Vinden and I passed through the place it was visited by the brigands from Matang when they robbed four or five inns of all their bedding, food, chickens, utensils, etc.

When we arrived at Mao-Shui Tsi we were interested to see a living baby panda for sale. Ten or fifteen dollars would have bought it for us if we had had any worthwhile excuse to do so. This was the panda which Mrs. Dickinson later obtained by messenger and sent to the States. That night we stayed at San-Chiang K'eo and next day leaving our loads to come on slowly we made the last 120 li back to Kwanhsien, arriving at 5 p.m. Since writing this I have just learned that Sergeant Li and one other of the Wo-Long-Kuan Pao-An-Tui were killed recently by bandits.

But what about the Bandit Chief? Oh, we did not meet him!

SUIFU NEWS

The Women's Hospital and the whole Suifu Community have been most happy to welcome back Dr. Marion Criswell who flew from Kunming, arriving September 27th.

Mr. and Mrs. William Rae returned from Shanghai only to move to Nan Kai. We shall greatly miss them but we wish them success and joy in their new work.

Dr. and Mrs. Stewardson stayed a short time in town while on their way back to Chungking, and were the guests of Dr. and Mrs. Tompkins.

Pastor Hsü spent a week in Tzechow where he gave devotional talks at the special meetings held there by the National Christian Council.

Lois B. Jensen

UNIVERSITY BOOK CLUB

Accession List from October 15th 1938.

Moult	Mary Webb: Her Life and Work
Darrow	The Renaissance of Physics
Bromfield	The Rains Came
Forbes	The Secret of the Sahara: Kufara
Beauclerk	The Green Lacquer Pavilion
Braman	Kai Lung Unrolls His Mat
David-Neel	With Mystics and Magicians in Tibet
Niebuhr	Beyond Tragedy
Lloyd	Revolutionary Religion
Raven	War and the Christian
Stuart	The Achievement of Personality
Wood	Did Christ really Live?
Gilson	The Unity of Philosophical Experience
Reid	The Victory of God
Soper	Christ and Tower Hill
Sheppard	The Impatience of a Parson
Wood	What is God Like?
Redwood	Kingdom Come
Macaulay	They Were Defeated
Reid	Why Be Good?

Alice W. Lindsay, Secretary

A Brief Report of Chengtu Christian University Students Summer Rural Service Group

BY CHANG SHIH WEN

So many universities and colleges were moved to Chengtu during the last winter that we felt a fellowship between the Christian students for mutual understanding and better friendship was greatly needed. Therefore a retreat meeting was called by the Chengtu Christian Students' Union last spring. They were mostly students of the five universities, namely: The University of Nanking, Ginling College, The Medical Colleges of Central and Cheeloo Universities, and W.C.U.U. In this meeting we had-regular religious services and discussion groups besides. Among the topics discussed, the question "What are the responsibilities of the Christian students in the present Chinese crisis?" was raised. We all thought that in such a national crisis the Christian students ought to do some concrete and practical work too. Thus a Christian Students Summer Rural Service Group was organized last May. An advisory Council consisting mostly of university professors and missionaries took charge of the general plan. I was then appointed by the Council to be the general director of the group. Under the director eight officers were elected. They were the Chairman, two vice-chairmen, the secretary, the treasurer, the business manager, and the five division heads of Mass Education Division, Medical and Public Health Service Division, War Knowledge Division, Livelihood Training Division and Religious work Division. Funds for the budget of the group were contributed by those who were interested in the work.

Wenchiang (溫江) was chosen as our destination and there were sixty students registered to join the group. After a few days' preparation, the work was actually started in the middle of June. First of all we tried to make every possible connection with the local government, church members, school teachers, and other important local leaders there. Then we went to visit the villages and make friends with the farmers.

In the Mass Education Division there were twelve members. Four schools were opened in the city, and another four among villages. Materials used for teaching were mostly supplied by the Commissioner of Education, Provincial government, the Commercial Press, The Canadian Mission Press, Kai Ming Book Store and the World Book Store. Reading, writing, arithmetic, patriotic songs, recreation and other common knowledge were the major subjects taught. Students were classified according to age and sex. The children's

classes were opened in the morning, while that of men and women were opened in the afternoon except Sundays.

In order to increase the efficiency of teachers, boys and girls in the local primary schools were selected and trained as pupil-teachers to help in the classes. We had about seven hundred students altogether and, more than a hundred pupil-teachers. A final examination was given to them. The result was very satisfactory. Many of them got the prizes we prepared.

The division also took a very active part in the Summer Primary School Educational Conference organized by the office of the Second District. All the teachers in that district numbering about sixty joined. We gave lectures and led their discussion groups.

More than one-third of the members of our group were in the Medical and Public Health Service Division. We had a central clinic in the city. Two groups of medical students and nurses with one or two doctors who were invited to help, went daily to the villages. Patients except the real poor ones, came to the central clinic and were required to pay two coppers for registration. Health talks were given by the nurses in the clinic. Medicine was given free. Talks were also given by the nurses in the tea houses, homes and market fairs. The patients numbered about three thousand in a month's time. The money contributed by the Wenchiang "Chuan Yuan" office, to our group was used to improve the sanitary conditions of some local primary schools. We were also asked to help in carrying out physical examinations in the schools. Since no scientific medical work has ever been started there, the local government thus learned to appreciate our work so much that they decided to continue it by starting a permanent clinic with our help in the city of Wenchiang.

There were only seven members in the Division of Livelihood Training. We studied the general economic conditions there. We were interested in the cost of living of the farmers, farm management, systems of crop rotation, tenure system, etc. We organized farmers' livelihood training classes, gave lectures on the method of seed selection, on the improving of agricultural implements, on the prevention of crop diseases, etc. Different kinds of agricultural specimens were shown to the farmers. Some farmers came from ten or twenty li to our headquarters and asked for informations about some of their difficulties. We helped the Rural Co-operative Department of the "Chuan-yuan" Office to organize co-operative stores, and also the local Rural Reconstruction Council in promoting farmers' unions.

Thirteen members were in the war Knowledge Division. Slogans and war news were printed on colored paper and pasted on the city every day. On market days members

would go to the streets, tea houses, parks and other busy centers to talk to the people on war news, Japanese atrocities and conditions of the refugees. They also presented patriotic plays in the local theater. Sometimes they would go to the market towns and villages to give lectures. Sometimes they would go to help in training able-bodied men in projects conducted by the government. Colored Chinese maps with flags of China and our enemy were pasted near the city gates to show the war situation. Many times the students were heartily welcomed and entertained by people and the managers of the tea houses, when they disguised themselves as refugees and told them sad stories of refugees' experiences.

In coming back from their work every day, they would line up and march home with Chinese flags in their hands. They sang patriotic songs while walking and children in street would follow with them.

In the Division of Religious work there were eight members. They were responsible not only for the preparation of the daily morning prayers, but also the Sunday morning and evening services. In market days, they would go to preach in public. They also paid visits to families and told them Bible stories. Through the cultivation of friendly relations with the families, the life of Jesus Christ was introduced. People were introduced by the members to the local church, many persons were influenced by the enthusiasm and the spirit of our religious workers.

Although we were unable to do much work in such a short period as a month, we are glad to say that we feel we have done some pioneer work, and were able to pave the way for further extension in Wenchiang. It was really surprising to see how heartily every member worked and co-operated with each other. The students were very much interested in the practical problems of the people. The experiences they got through the work were very valuable. We are especially glad to say that some of our work is to be continued by the local Rural Reconstruction Council. Last of all we must give our thanks to the local government officials, church members, school teachers, village elders, and those who contributed money to us, and advisers who helped to supervise the work.

A LITTLE "PUNCH" IN THE NEWS.

He: "There's something wrong - the engine seems to be missing."

She: "Perhaps you left it behind in that lane where you took the lid off."

Not to be Caught

Motorist (whose motor has rthrown elderly villager into horse-pond):

'Come along, my man. I'll take you home to get dry.'

Elderly Villager: 'No, yer don't! I've got yer number and 'ere I stays till a hinderdependent witness comes along!'

(Picture—the old man sitting in the pond)

From Mr. Punch's Motor Book.

UNIVERSITY NOTES

It is not possible to give exact enrolment figures at present as a large number of students are away at Training Camp, but so far as our present knowledge goes they are as follows :

College of Arts		157
College of Science		134
College of Medicine and Dentistry		
Medicine	176	
Dentistry	76	252
	<hr/>	<hr/>
Total		543

The University has received notification from the Public Trustee, Osgoode Hall, Toronto, of a bequest made by John Wycliffe Lowes Forster of the sum of \$5,000 to establish an Endowment Fund to be administered by the Board of Governors of the University. The sum is to be invested and the interest used to enable Christian young men graduates who are looking forward to the service of the Christian Church as ministers, teachers or physicians to pursue their studies in any of the colleges of the United Church of Canada.

The Chemistry Department has entered upon a scheme whereby it prepares certain inorganic drugs from local products for use in Szechwan Hospitals and Dispensaries. The members of the Chemistry Department are undertaking this work as a piece of national service in their spare time.

An opportunity has occurred for Mr. Frank A. Smalley to attend the Madras Conference and so he will be leaving for furlough earlier than was at first anticipated. Mr. H. D. Robertson has been nominated as acting-Dean of Arts and Mr. Wesley Shen as acting-Head of the Department of History, Political and Social Sciences for the remainder of the academic year. The following resolution of appreciation was passed by a recent meeting of the Cabinet :

RESOLVED to express our appreciation of the very special contribution made to the University and to the College of Arts by Mr. Smalley, and to express our hope that after his furlough his association with the College of Arts will be resumed; also to associate the name of Mrs. Smalley with this resolution.

- Recent visitors to the University have included the following :
- General Chang Chuin**, Director of the Generalissimo's Headquarters in Chungking, and an Honorary Director of the West China Union University. He and his wife are earnest Christians and deeply interested in Christian work.
 - Dr. Hans Winzeler**, Medical Officer, and **Dr. Ernst Etter**, Sanitary Engineer of the League of Nations, who have been visiting various parts of China in the interests of plague prevention.
 - Mrs. Charlotte Haldane**, delegate from the China Campaign Committee, London, *Amis Du Peuple Chinois*, Paris, and from the Women's World Committee against War and Fascism. Mrs. Haldane is a special Correspondent of the London "Daily Herald" and New York "New Republic".
 - Dr. and Mrs. Henry Van Dusen**. Dr. Van Dusen is a Professor of Union Theological Seminary, New York, and a leader in the China Aid Campaign in the United States.
 - Harold Hanson**, formerly on the staff of Huachung College, and now Correspondent of the Associated Press in Peking and Sian.

CHUNGKING NEWS

The Canadian Mission has been glad to welcome to our midst some new workers from Canada these last few weeks. Dr. and Mrs. Outerbridge, Dr. and Mrs. Hilliard and Miss Dougherty are certain of a warm reception from us all. We were very glad to see the return of old friends when Mrs. Rackham and the girls, Mrs. Kitchen and Gwen, Mr. and Mrs. Bell and Neil and Mrs. Morgan arrived from Kunming. Mr. Morgan, Mr. Rackham and Dr. Hilliard are coming along bringing the new mission truck and we hope that their coming may not be delayed.

Miss Isabel MacIntosh of Junghsien is visiting in the city for a few days; she was a guest at the October meeting of the Local Committee.

Mr. Bell was also in attendance at the meeting. He plans to fly to Chengtu on Saturday.

Mrs. Morgan is a guest at the W.M.S. residence in the city, her plans until Mr. Morgan arrives are not settled.

Mr. Veals has returned from a trip to the Fowchow-Chungchow district with Mr. Allen of the War Relief Committee, whom he was helping to acquire some information regarding his work. Mrs. Veals is still in Chengtu and reports that Marion is much better than she was.

Dr. Cecil Hoffman has gone to Hankow recently on business of the Red Cross Committee; it is not certain when he will return.

Very interesting letters have been received from Mrs. Gentry and their family who left for home last summer; they described their trip by the ports in a most graphic manner.

Letters have also come from Mrs. Walker who with her husband took a most unusual trip by land to India and thence to Europe. These have been kindly shared with the community.

Thursday, October the 6th, there was held a reception at Dai Chia Hang on behalf of Miss Dorothy Jones and Mrs. Vaught, to welcome them back to our community, and Miss Rhoda Burdeshaw and Miss Mabel Allen who are leaving the city for home.

Miss Dorothy Jones will be living at Dsen Chia Ngai at the girls' school to take up her work there. Miss Katherine Boeye is with her.

October 4th saw the first real air raid in Chungking. The alarm came during the morning and shortly after the emergency alarm was rung. The planes could be seen over the city area. They dropped bombs in three places with a few casualties. There were nine planes and they could be seen clearly in the sunlight. They looked like beautiful moths with sun on their wings. In the next few days there

were two more raids, one in the early morning but the planes did not actually come again. It was the time of the full moon so perhaps we shall have peace until another full moon.

For some time now, a group of women in Chungking have felt the need of a Womens Club here in this city. With the advent of so many English-speaking Chinese women and other nationalities as well, at this time it has seemed the right step to take. Accordingly, for the last week or two a small group of women have been meeting to make plans for this club. To date it has not been organized but on October 25th. there will be the first meeting taking the form of an organization tea. This club will be known as the Chungking International Women's Club and is open to all women who wish fellowship, an opportunity for intellectual study, and a means of service to the community.

Life in Japan does not become easier as the days go on. The government has found it necessary to place many restrictions upon commodities. Food is still plentiful and quite reasonable. Coal has almost doubled in price. The manufacture of leather shoes is to cease soon. Our students are already returning to the wooden clogs of earlier days. The sale of pure cotton goods is prohibited. Everything is to be mixed with staple fibre. The scarcity of gasoline is causing a good deal of inconvenience. Taxi drivers are allowed about five gallons a day or less, private cars one gallon a day or less. Our school bus which used to run every three or four minutes now comes up at fifteen minute intervals. Life is not demoralized—simply impoverished.

Naturally we are anxious about our relations with other nations especially our near neighbours. But I think I had better not write about this subject.

May I add that our work is being carried on with the utmost regularity. The Japanese people have been so wonderfully kind that our one hope is to be of service in the dark days which I am sure are before us.

—From a letter

Charter House,
Suifu, Szechwan,
Oct. 8, 1938.

Dear Homer:

Your card came last night and I hasten to reply to it lest it get laid aside and forgotten.

1. Our sermon subjects for October are:—

Central Theme,—The Responsibility of the Christian to help his country in this time of danger.

- a. By proclaiming true righteousness. Joshua 22:31.
- b. How can the Christian best observe National Independence day during this time of difficulty? Psa. 137.
- c. Bringing relief to refugees and those in danger of death.
- d. Onward Christian Soldiers.
- d. Jehovah and the Nations.

The last two Prayer Meeting topics were,—

- a. O Lord, open Thou my lips;
And my mouth shall show forth Thy praise.
- b. Many are the afflictions of the Righteous.

The people joined heartily in the discussion of the two latter topics and their bearing upon the present national crisis was not ignored.

I am still puzzled by the attitude of those who have studied in our schools or worked in our other institutions towards the church. Sometimes they will accept employment in a mission school or other institution at less salary than they might get in some other position; but I know of no one who has ever studied in any of our schools or worked in any of our institutions (except children of church members) who are at all dependable as church workers or even attend the church services at all regularly, unless they are drawing down a salary from some church or church institution. I wonder how many other missionaries have made similar observations. How many have faithful, dependable workers who have been in Christian institutions and are not now employed by such.

In America we have two kinds of church work among students. One may be represented by the Baptist work in Cornell where we have a pastor who works in connection with the citizen's church downtown but whose chief responsibility is among the college folk. The other may be represented by the Baptist work in connection with the University of Illinois where there is a regular Baptist church on the campus with a fully employed Pastor giving full time to it. I wonder if the former set-up will not show a better record for faithfulness to some church among the students after graduation. I sometimes wonder if connexion with a University church (which rarely is a real church) will not often result in creating an attitude of supercilious aloofness towards citizen churches in general and result in their not connecting, up with such when they get off the campus in after years. I have also known of colleges whose dormitories placed the lunch time on Sundays at such an hour that it is almost impossible for its students to attend citizen churches, whose hours of meeting are pretty well fixed for them by the time the citizens will and can come to meeting. Would it be possible for the dormitories to reserve, say, one table for students who come late by reason of attendance upon a church service? Would it be unreasonable to hope, for example, that Chinese or Foreign workers in charge of Christian institutions, on mission fields or in the homelands, would take thought to facilitate and encourage attendance at worship in citizen churches. After all, that is the only kind of churches that will be available to most of the university folk after graduation.

I expect to start out on a long out-station trip in a few days. My first objective is to lead a lot of church members and others to know something about what Jesus was, is and wants, and get them to line up for work with Him. In addition to that I shall study their living conditions and see if there is anything that I can do to help them to a more satisfactory way of living, mental, socially, morally and economically. I shall try to tell them a little something about better methods of farming and hope to have some good seed wheat etc. to distribute to some of them.

But the longer I stay in Szechwan the more I am convinced that the real question is one of sound conversion. I have seen many any many an attempt, for example, to improve the poultry of a region but every effort that I have known of thus far has been "spurlos versenkt" within five years where there has not been a foreigner to keep pushing it. Something happens to the heart and intelligence of a man when he has been really converted which makes these other things easier of accomplishment.

But I must close now and prepare for a lawn picnic with our Sunday School workers.

Yours in Him

J. C. JENSON.

ON THE DEPARTMENT OF MRS. OLA DUDLEY

GRACE MANLY

We were not exactly surprised when we finally knew that Ola Dudley would be leaving us and flying to her wedding within the week. We had been suspicious for a long time. For three years continual letters from New Haven, Conn. had been seen on the hall table and they were very conspicuous for every one was an air mail envelope with red and blue stripes. Sometimes snatches from these letters were shared with us and we felt that Ola wanted us to know her friend, Dr. Uphaus.

We cannot feel sad at the departure of Mrs. Dudley since she is going to such a happy future. Surely it is written in the stars that she should have a home. And she is going not only to establish a home, but also to enter on a new adventure on a new frontier. Ola Dudley will soon be Mrs. Willard Uphaus and her husband is a pioneer in Christian social reform being the secretary of the "National Religion and Labor Foundation". Mrs. Dudley has said that she has often feared receiving news of Dr. Uphaus being imprisoned because of his investigation of economic injustices and his championing of the rights of labor.

But how we shall miss Ola Dudley! Even the dogs are lonesome. One of our Chinese friends expressed it well in saying that Mrs. Dudley was like a mother in our home doing all the gracious, kindly things that belong to that office. If any member of our big family-missionary or Chinese were sick, Mrs. Dudley went to the hospital, often daily, to see them; if one were in country work, Mrs. Dudley saw that fresh bread was sent out; she arranged the lovely flowers, in our home and taught the coolies to wash clothes so as to eliminate "tattle tale grey". We owe our Nanking heater to her and now, whenever we look at our newly painted "Colonial Mansion" or our shiney new floors, we will think of Ola.

However this is a very partial picture of Mrs. Dudley. She has been statesman-like in her contribution to the work of our W.F.M.S. Conference. She has always seen the whole field and thought in terms of fundamental issues. She has always built for the future with wisdom. She has been one of our strongest leaders during this stormy transitional period. Altho Mrs. Dudley has specialized in High School work, her plans have been church centered. She has concerned herself with the needs and problems of all branches of our work and has been so truly representative of the Conference that we chose her to attend the East Asia Conference in 1936.

Mrs. Ola Dudley has been a missionary in Szechuan for almost eighteen years and her friends will like to look back now and remember. Ola Hawkins was in her senior year in college when she became engaged to Warren Dudley who was already appointed as missionary to Szechuan. They decided to sacrifice one year together so that Ola might finish her college course and Warren preceded Ola to China. In 1921 Ola arrived in Chungking with a white organdy wedding dress. Warren insisted, to the astonishment of the Chinese Christians, that all friends attending the big church wedding should sit in couples—husband and wife side by side. So the old wall down the middle of the church was broken down in spirit that day as a prophecy of the future.

Mr. and Mrs. Dudley then spent one year in language study in Chengtu living with Dr. and Mrs. Lewis. Their first appointment was to the Boys' High School and District Work in Chungking. They were partners in everything—Mrs. Dudley teaching in the High School and even taking long District trips alone on horse back when Warren could not go. So over three years passed and then, in the Summer of 1925, came the sudden and tragic death from blood poisoning of Warren Dudley. Shortly after Mrs. Dudley went home to America and spent over two years in social work in Washington D.C. In her later years in China, Ola has referred to the value of this specialized training and experience in the home field.

Immediately after the evacuation period in the Fall of 1928, Mrs. Dudley returned to West China under the Women's Board. She was appointed to the Girls' High School in Chungking. She remained in this school thru that very difficult period from 1928 to 1934. It was the time of the initiation of Chinese Principals in our High Schools; of government registration; of many delicate situations and sensitive points between missionaries and Chinese workers. Toward the close of this term's work, Mrs. Dudley was the only missionary in that station for over a year and carried many lines of work: women's industrial work; the Vice Principalship of the High School; day school supervision and church and Sunday School work. She has a genius for heading up many lines of work; a talent for standing behind Chinese workers and inspiring them by her faith in them. The load she carried at this time was too heavy, yet she was able because of her joy in the work.

In 1934 Mrs. Dudley went on furlough—the eventful furlough when she met Dr. Uphaus. She studied at Union Seminary and they spent their week ends together. On her return in the Fall of 1935, she was appointed to the Chengtu High School. She came at a very critical period in the history of our school when we had just changed Principals

and were trying to build on firmer foundations. And there has never been a time during her three years here when there were not crises to be met. The climax came with the war situation and the increase of our student body from one hundred and twenty to two hundred and ninety. Some of the things we especially remember of Mrs. Dudley are her outgoing interest and concern for each teacher and student; her creative faith in others; her keen wisdom and judgement both in respect to people and policies; her courage in attacking difficult situations and her quiet self effacement. She has made history and our High School will always show her influence not only in the new buildings and the higher scholastic standard, but in the touch she has had on individual leaders.

Mrs. Dudley has also made a large contribution to the W.C.U.U. Woman's College thru her membership on the Board. At the last meeting of the Board a motion was made in appreciation of Mrs. Dudley's valuable service and it was decided to request that Mrs. Dudley be invited to meet with the Home Board of the Woman's College as an advisory member and thus join the Home and Field Boards more intimately.

One can not think of Ola Dudley without sentiment. She stands for beauty and sweetness—that indefinable quality of a gentle-woman. We hope to keep something of that spirit alive in our school.

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CHENGTU CITY NEWS

Chengtu is having a great many noted guests these days and though perhaps the campus sees more of them, Sze Shen Ts'i corner with the hospitals and church attract not a few. During the past week Mrs. Haldane, and Mr. Jack McMichael have visited and spoken to a number groups. Mr. McMichael has come in contact with many wrongs in the world and we hope he will be given guidance and strength to put at least a few right.

Miss Lottie McRae who came to Chengtu for an operation and medical treatment has gone to Kiating for a few weeks to recuperate more completely. Then she will return to her station, Junghsien.

We are delighted to welcome Mr. and Mrs. Kitchen and Gwen back to our midst. Mr. and Mrs. Jenkins were with us for a few days before going on to Mienchu. Mr. Sherwood, of the Church army, also passed through the city.

Dr. Ed and Dr. Gladys Cunningham are expected very soon.

The Browns are very happy to have their daughter Isabel with them. She came with the Liljestrands from Kwang Cheo Wan to Chungking, and then by mission truck on to Chengtu.

We regret to report the serious illness of Pastor Li Yao Tong who has been teaching at the Theological College and giving part time to the Church of Christ in China work on the Chengtu District. Pastor Li is a Disciple and has for about thirteen years been pastor of a self-supporting church in Nanking.

"Smart Clothes Are Best Assets."

HENG KONG- MY TAILOR

and

GENERAL OUTFITTER.

563 Szechuan Road,
Shanghai, China.

We invite all missionaries passing through Shanghai to visit our shop and inspect our goods which are of the very best quality. Reliable workmanship guaranteed. If you cannot come to visit us, please send us your measure and we will do our best to give you satisfaction.

PETER LAURENCE BANNON WEDS RUTH ELEANOR SPARLING

A wedding was solemnized in Hart College, Chengtu, Sze., Saturday morning, October 22nd, when Ruth Eleanor Sparling, daughter of Dr. and Mrs. George W. Sparling, became the bride of Peter Laurence Bannon, son of Mrs. P. L. Bannon, of Iowa, U.S.A. Dr. George Sparling and Dr. Frank Dickinson officiated, with Miss Evelyn Ricker at the organ. Yellow and white chrysanthemums, sprays of bamboo and eastern palms banked the altar. During the ceremony, Mr. John Stinson sang "I Love You".

The bride, given in marriage by her father, wore a lovely wedding robe of white satin made on princess lines with a low cut V-shaped neck, long tight sleeves and a short train. The Chapel veil was made of French embroidered net. This charming veil was caught at the head by a white silk halo. The bride carried a quaint bouquet of white chrysanthemums.

The bridesmaid, Miss Margaret Turner, was attired in a pretty frock of pale apricot Chinese silk made on princess lines with a tight fitting Elizabethan jacket buttoned down the front. She wore a halo of small autumn chrysanthemums in her hair. She carried a nosegay of amber shade chrysanthemums.

The flower girl, Miss Margaret Simkin, wore a quaint little frock of Nile green silk of ankle length. She carried a nosegay of French marguerites. Mr. William Fenn, head of the English Department of University of Nanking was groomsmen and the ushers were Messrs. Lewis Walmsley, Douglas Sargent, T. Edgar Plewman and Dr. Gordon Campbell.

The reception was held at the home of the bride's parents, West China Union University Campus. Masses of white chrysanthemums, narcissi and dahlias decorated the drawing room where the bridal party received.

Mrs. Sparling had chosen a becoming gown of navy blue Chinese cut velvet. She wore a waist corsage of Autumn chrysanthemums and her hat was a small turban model made to match her dress.

The couple left immediately after the reception by motor for Behludin, the bride travelling in a modish navy blue suit, fashioned simply with a finger-tip length tailored coat. Her hat was a sport model of scarlet felt. On their return the couple will reside with the bride's parents until next year when they expect to go to Peiping.

"In life's small things be resolute and great
To keep thy muscle trained; knowest thou when Fate
Thy measure takes, or when she'll say to thee,
'I find thee worthy; do this deed for me?'"

James Russell Lowell

DOWN RIVER NEWS

MARGARET TURNER

A report on the general conditions in the Nanking district has been made. Detailed crop surveys of the countryside have been conducted and reveal that very serious damage has been done by floods. In one particularly rich agricultural area the rice fields are under about three feet of water. In other places there has been insufficient hot, dry weather to develop good heads of grain. The crops in the immediate vicinity of Nanking are said to be not even large enough to feed the farmers themselves. Much of the wheat crop has been spoiled by wet weather and in some places the farmers have not troubled to harvest it, the price wheat fetches is so low. Some of the crops planted away from the main roads have done better, giving a 70 to 80 per cent yield, which is higher than last year.

The supply of fuel of any kind is extremely low, only a couple of hundred tons of coal are released each month. The wood formerly obtained from ruined houses has almost been exhausted and people are cutting many trees, both inside and outside the city. Very little cotton cloth is available, mostly of Japanese manufacture. It is impossible to get Chinese yarn and silk thread is becoming very scarce. The only soap and matches on sale are of an inferior Japanese brand. Raw cotton is practically impossible to find. In the whole city there is no cloth store, no pawnshop, no exchange shop or bank, except two Japanese banks, for military and Japanese use.

One flour mill has opened under complete Japanese control, and is employing about 100 men. All other production is done by hand. Over 100 looms are weaving coarse cotton cloth from Japanese yarn and about 100 looms are weaving satin; before the war the satin looms numbered about 3,000. More than 200 small stocking and knitting machines are being worked. The making of baskets, bamboo and small wood products has been resumed but the demand is very low. About 2,000 men find irregular work in the building trade, with wages running up to 80 cents or more a day, but a great part of the repairs to buildings is being done by members of the family or relatives without payment. Around 2,000 to 3,000 laborers are estimated to be hired by the Japanese, at wages from 28 to 30 cents per day.

The city has about 400 to 500 rickshas, a little more than 500 police, a few street cleaners and other municipal laborers, 400 men in the city government offices, half of whom are Nanking popele. There are 300 people working in organized schools and about 600 in the Post Office. A large

number of restaurants and places of similar nature are open with girls, brought from Shanghai and Soochow, as waitresses, entertainers or hostesses. The local people view this bringing in of girls with intense dislike.

Transportation facilities are very poor so that imported goods are extremely costly. There is no trucking service from Shanghai and Chinese are not permitted to use Japanese boats for freight. The only money that Japanese will accept in open trade is the standard yen. Exchange varies greatly but usually \$1.10 is equal to Y1.00.

One missionary writes, "People are having a desperate struggle to make a living out of nothing, and are succeeding as only orientals could. One can't help admiring their spirit, even when it makes your heart ache to see how it has to be done, and what a poor, wretched living it is after all."

CHINA SPEAKS

Civilization!
 O Christendom!
 Why pad your ears with profits?
 Why blind your eyes with greed?
 Why petrify your hearts
 While children bleed?
 O World of Culture!
 O Learned Men!
 Hear ye the wail of mothers .
 Mothers of China, crying,
 Groping through the ruin,
 For the dying!
 Why Bombs and Bombers?
 Why Munitions?
 To bring us death and suffering?
 Is this some of your Culture?
 Or do you thrive on flesh . . .
 Like a vulture?
 Have you forgotten
 The Prince of Peace—
 The price He paid on Calvary?
 Cease! O, cease the aid you give . . .
 In exchange for lucre!
 Help China LIVE!

—F. C. WILLIAMS

(The writer is a Canadian, living in Canada, and we presume represents the general feeling of Canadians regarding this war. This Poem was given to Rev. John Kitchen on his returning from Furlough.)

"Perhaps it is too early to seek for similar symbols of doom amidst the most characteristic expressions of our own civilization. Yet it is significant that the Empire State Building in New York, perfect symbol of the pride of a commercial civilization, was completed just as the great depression came upon us; and it is fairly certain that this great building will never be fully occupied. . . . The League of Nations building in Geneva was completed just in time to hear the Emperor of Abyssinia's vain plea for justice from the League, inability to grant which involved the League in its final ruin."

Beyond Tragedy—Neibuhr—Scribners page 40.

JAPANESE STUDENTS AND THE CRISIS

July 30, 1938.

That Japan is subject to natural calamities is a commonplace. Floods, earthquakes, winds and fires wreak havoc and bring about unexpected changes. The Japanese are inured to disasters, but their character and outlook has been affected by the violence of nature. While accepting disturbance with fortitude they seem to have absorbed something of the volatility of their own lovely land.

One who is engaged in educational work anywhere is accustomed to change. A college is a stream, always about the same but eternally different. Usually the changes come about so gradually that even a mildly melancholy professor standing on the brink of that river of youth can hardly perceive that the students today are very different from what they were ten years ago. But somehow the stream is different.

In Japan, however, changes are more apparent. The figure of the river does not quite hold, for there are waves which come in rapid succession. Enthusiasms emerge and then as quickly disappear. Where are those ambitious groups—those "Pushing to the Front" clubs of indigent students which aroused mingled amusement and admiration fifteen or twenty years ago? Where are the powerful League of Nations groups who made us almost believe that world brotherhood would come tomorrow if not today? Where are the fiery communists who defied the laws of the college as well as the laws of the land? They have gone, or have undergone great changes. Since no House of Life can remain empty what has come to take their place?

It is a little hard to answer that question. One is conscious of a new spirit emerging in Japan but that spirit has not taken form as a movement. One is conscious of waiting for something to happen. The student body is too subdued, too inarticulate for anyone on the outside to judge of their thoughts and their ideals. Possibly they themselves are quite as unconscious of present thought movements. There are two or three tendencies, however, which should be noted.

The first of these is the growth of nationalism in the country and the effect upon student thought. The whole organized force of the nation is thrown into creating in the minds of the people a conviction of a unique national culture and a high national destiny. Reverence for the Imperial House, worship of national heroes and ancestors, the demand that every area of national life should be united in a seamless fabric—all these things must influence youth. The call of loyalty is loud and insistent. A thousand heroic memories join in urging them on to great deeds in the present. In some schools and colleges youth has responded by the formation of reactionary societies that have sought to discard many of the things which the young men of Japan have ardently advocated for the last twenty years. But in Christian schools at least, nationalism has not taken on the sinister aspects that it sometimes wears. There is loyalty, but we have failed to perceive that this loyalty involves a repudiation of the idea of world brotherhood. Nationalism is accepted by our student body in Japan but it is not an indigenous growth.

The national pressure for unity—political, economic and social—calls for a certain set of virtues. One of these is obedience. In times of crisis people must conform or disaster results. Therefore the whole educational system, the whole body of Japanese students, is being organized on the basis of national need. The presence of military instructors in the schools accustom the students to unquestioning obedience. They have learned if not to reason why, at least not to make reply. The result has been a tightening up in all departments

of college and university life. Rules that would have been resented and flouted five years ago are accepted and obeyed.

The result is a curious docility on the part of the students. One meets with an acquiescence that makes discipling easy but is a little disquieting. Students are ever the world's Protestants. Now they are orthodox, tractable, strongly subdued.

There are only two or three phases of life in which our students seem perfectly normal. At least they can indulge their love of sports. Physical improvement is part of the national program, and games are encouraged. If they cannot argue they can run and swim and play tennis to their hearts' content. The government has also borrowed Germany's idea of *Arbeit Dienst* and this year, as a beginning, five days of the vacation were devoted to voluntary labor. Shovelling sand possibly develops the philosophic mind.

Those who are not athletically inclined have turned with a new zest to learning. Since they cannot be politicians, students have decided, wisely enough, to be students. There is a very real refuge in books and the pursuit of knowledge.

But there is also another refuge which those of us who are concerned with the growth of the Kingdom of God in Japan must recognize and utilize. The mind when restricted in its outward thrust turns back into itself. All the idealism of youth which cannot find expression in the outer world seeks to create an ideal world within. There is a kingdom of the mind and spirit which no totalitarian authority can reach. To put it in more ordinary language, the students of Japan are concerning themselves increasingly with things of the spirit. There is new interest in religion and religious experience. The apostle saw a new Heaven and a new Earth. Despairing of the new Earth youth is seeking for the new Heaven. Mysticism is taking the place of Marxism.

Whether the new emphasis is the proper one for this generation is an involved question. The point is that it is the only possible one for many young men. In times of disturbance the Christian church produced some of its greatest scholars and spiritual leaders. If the present age gives the Japanese church its saints possibly in the large scale scheme of things the apparent immobility in the Christian community may not be counted as loss.

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RELIGION AND HUMAN NEEDS

V. A Sense of having been Forgiven and a Sense of Guilt.

1. Do all people have equally strong feelings of guilt? Is the feeling attached to the same actions?
2. Do all people consider sin as opposition to God? Why? Is such a thought important? Psalm 51:4
3. Is a sense of guilt a sign of mental health? Luke 15:17-18.
4. Name some unfortunate attitudes people may take toward their sin.
5. Do people incline to a too strong or too weak sense of guilt? Romans 2:4-5
6. Is there danger of dealing with the sense of guilt in a wrong way? Psalm 139:7. Should we try to understand the feeling or rather just how to avoid it?
7. In what respects is forgiveness like the washing of a soiled garment? Zechariah 3:3-4.
8. "Nothing but the blood of Jesus can wash away our sin". Discuss. Does this mean our individual or does it refer to social sin?
9. Read Romans 7:14-8:39. What is St. Paul's method of dealing with the sense of sin?
10. Should our sense of sin relate itself to our own personal sins? to the sins of our family? of our community? of our nation? or of the whole human race? Romans 5:12.
11. What is the relation of the sense of forgiveness and of guilt to wealth and to high social position? Revelations 8:17-22.
12. Which is more effective in producing a sense of guilt, rebuking or the setting of a good example of right living?
13. How does Christianity expect up to express our sense of forgiveness? What is supposed to produce it? I John 1:9.
14. May fear produce a sense of guilt? or must it come from a consciousness of being loved?
15. What is the Buddhist attitude toward sin and forgiveness?
16. Where do you consider Jesus give His best treatment of this subject?

 A CREED

"I believe that the normal man is generous. He is happy when he is giving something to somebody also. He agrees instinctively with St. Paul that "it is more blessed to give than to receive". He responds immediately to the command of Jesus to "give to him that asketh thee, and from him that would borrow from thee turn not thou away". On one day of the year he lets himself go in extravagant generosity, and testifies without hesitation that on this Christmastide he feels a warmth of life and joy of heart that he feels on no other day. Why are not all days Christmas days? Because on the other days there is something that holds us back—restraining our impulses, killing our desires, deadening our emotions. We know what this is when we encounter another virtue which belongs not to ourselves at all, but to the world of materialistic struggle in which we live. This virtue is *thrift*—an artificial virtue artificial in the sense that it has been created by the uncertainties and insecurities of our profit-making society. For profits mean also losses; assets are matched by liabilities, prosperity by depression. We must save up for a rainy day, prepare for misfortune and adversity, insure against disaster. So we have our savings banks, our life insurance policies, our annuities, our thrift accounts. We do just what Jesus told us not to do --we "lay up treasure on the earth, where moth and rust doth corrupt and thieves break through and steal" And generosity, with all its joy of expensive life, withers and dies within us!"

John Haynes Holmes -- From a sermon,
reported in The Stewardship Spokesman.