

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

JULY-AUGUST, 1984

EDITORIAL.

TRAINING FOR THE MINISTRY.

Once more we return to the subject of the Christian Ministry with which we dealt in the January and February numbers of the News. This time we do not propose to deal with the theoretical side of the question but rather to register such progress as has been made in the matter of providing a Theological School apart from the West China Union University for the training of men for the Christian Ministry. The Faculty of Religion have taken up this matter in real earnest and have twice held meetings for discussion of the subject to which representatives of several missions have been invited. Added to these discussions, questionnaires have been sent out through the missions. To these, already several rather complete answers have been received and thus pros and cons are being listed for further thought and discussion. Even in the case of those who, at present, do not see their way clear to participating actively in such a school, there is keen interest in the movement. So far so good.

We venture to suggest that this enterprise be made a topic for discussion at the several resorts during the summer. We cannot have too much of such discussion; for there is need of ventilating the subject in all its ramifications. It is the most practical subject at present before the Christian Church in West China. We are all looking forward to Dr. Weigle's visit next year with keen expectancy; for he is a recognized authority on this subject. Doubtless he will make most careful preparation for his visit as his deepest desire is to be of the greatest possible help to the Christian Movement

in China. Efforts are being made to get Dr. Weigle to visit Chengtu, and we hope that he will be present at the twenty-fifth anniversary of the opening of the West China Union University next June. We can count on Dr. Weigle doing his share in the work of thinking through this by no means simple problem. It remains for us, pastors and teachers, Chinese and missionaries, to make all possible preparation for the visit of this distinguished scholar. Even a theologian cannot do much with a vacant mind.

TRAINING LAY LEADERS.

This topic follows that of Training for the Ministry, but really should be ahead of it. After all, the ministry is not the main thing in the development of the church. It is conceivable that a church might exist and thrive without a minister; but the opposite is not so obvious. In fact, the church created the ministry, and not the ministry the church. We shall make more progress here in West China if we will keep this fact in mind. This is especially true in the rural areas of the country. More than once we have come upon a group of Christians in some out of the way place who were endeavoring to develop themselves in their religious life. True, they were short on paraphernalia— which is sometimes referred to as the essentials. A farmhouse kitchen or courtyard was all the church that they had. The animals were parked in different corners, the chickens were free to peck and scratch wherever they thought that results would follow. One or more dogs stretched themselves on the stones or curled up upon some decayed straw. Yet these folks were worshipping according to the dictates of their own conscience, moderated by their environment. They were not an "educated" group; but one of their number could read and did so. They sang such hymns and songs as they had committed to memory. All of them know the Lord's Prayer. Some of them could even lead the company in a petition to God. One of them could read a sermon from "THE GOSPEL PULPIT" written decades ago by Dr. Dubose. Then a benediction was said and the neighbors left for their homes. When the missionary visited that home a larger gathering came. Then after the service counsel was given and the next morning the Man of God passed on to another group. Thus the message was spread.

We do not for a moment suggest that this was an ideal method—it was not. But it did lead to the people assembling for worship. It kept the light burning at a time when there were no trained evangelists and few ordained Chinese ministers.

Is it possible to salvage the best of this form of Christian work? We think it is. And we think that the Rev. H. A. Maxwell of Mienchow points out a working method for this. Mr. Maxwell writes out of his own experience with groups of farm people in the Mienchow area. His letter appears in this number of NEWS. We most heartily commend it to the notice of our readers. Put briefly, this form of evangelism places the responsibility on the lay members of the church. It is simple in operation. It is inexpensive. It reaches into the homes of the farmers and touches the lives of the whole family. It can be started Now. There is no need to wait for the coming Theological Seminary. It does not even call for a Bible Training School. All that is needed is some one to go to the people in their homes and seek out one or two men or women who can read and persuade them to teach others to read. When the group can read, the next move is to start them reading religious literature. Then add some other books or tracts—such as will catch their interest. Surely someone can be found who can tell simple stories; a hymn can be learned. Another person can tell about the New Life Campaign. Others can be trained to explain some possible methods of improving crops or stock. Thus the work begins *in the home*; grows in the home and will naturally spread into other homes. The chief advantage of the scheme as we have studied it is that it does not call the farmer from his farm or his wife from her kitchen. It becomes indigenous from the hour that it is started.

We do not propose to exhaust this subject; for we are very desirous that every one of our readers should read Mr. Maxwell's letter. This issue of the NEWS may reach you before you leave for the hills; if so, take it with you. In some cases it may follow you to the hills. Be sure to read this letter early in your stay on the heights. Then try to get others to read it preparatory to discussing it. We urge this because we feel that here is something that will enable us to overcome the depression and its effects on our work. We are all short of funds; some of us are in danger of resting on our oars until new supplies of money begin to flow from the West. Yet here is a way of spreading the gospel

and building up self-supporting and self-propagating churches at once. There is something about this method of work that is positively exhilarating. And let not the urban and town dwellers despise it for application in their territory. Such groups can be formed in neighborhoods, and thus the gospel can be made to penetrate into numbers of homes that are at present overlooked and forgotten. The Church in the House is a present possibility.

THE GIFT OF SILENCE.

The forest has it. If a sermon lives
 In trees; they do not shout it in your ear.
 I wish that I might learn how a forest gives
 Sweet counsel, so that people love to hear.

The calm stars have it,
 Silently they sweep
 Their searchlights on the faulty human heart.
 I would that I might half as surely reap
 The rare reward of their consummate art.

The mountains have it,
 Yet how stern they stand,
 Dwarfing earth's meanness, and its shallow pride:
 If only I might such a faith command,
 Knowing the patient heaven was on my side.

We fuss and fret, we criticize and scold—
 Dear God, we do not do the good we might
 Because we know not how our tongues to hold
 And in sweet silence set our own lives right.

RUBY WEYBURN TOBIAS.

TRAINING FOR LAY LEADERSHIP.

Mienchow
15.5.34

Dear Dr. Taylor:

I have not long ago returned from furlough, and not having notified the business manager of the Missionary News of my return this paper has been forwarded to my home address. The result has been that I received the January number a short while ago. In that number appears an article by Dr. Sparling on the Christian Ministry and some far-reaching questions raised by yourself on the same subject. Correspondence is invited on the subject. Please allow me to pass on a few ideas on this all important topic.

A visit to Dr. James Yen's Experimental Centre at Tingsien last November confirmed me in an opinion that I had already gained through work in W.China, that the work of the Christian Church was to build up a new society (and in particular a Christ-like fellowship) from the less educated classes of society. Start with the great rural population and make a special point of training voluntary workers to reach the masses. Let these voluntary workers be given elementary training in how to teach the thousand characters to groups of their own relatives and friends. Invite them to a Bible School in the month of February or March and give them Bible teaching and training in evangelistic work, and then encourage paid rural evangelists to help them in their voluntary work. Such rural evangelists should be men of Higher Primary education who have had a good grounding in the Bible, who know how to lead services interestingly, and can lead men into personal relationship with Christ. They will be made responsible for a district which contain three or four markets where Christian work is being done, and they will constantly report to the Chinese pastor who lives in one of the larger towns situated in that district, of the progress that has been made. The pastor should be a well-educated man if possible, but deep spirituality and the ability to lead, are of paramount importance. The training which the rural evangelist and the town pastor should have will be discussed later. What one wishes to stress now is this system of grading the work, as is done in Tingsien, and the much

more extensive use of voluntary workers for the initial stages of evangelism. Under the present state of affairs, well-educated pastors go sometimes into the country, try their best, fail to win many people, and then settle down in despair of ever being able to do anything among farmers, and give themselves up to town work. But let the ground work be done for them by voluntary workers who thoroughly understand their own people, and by rural evangelists, and the pastor will then feel it is worth while to teach and encourage these small groups of country Christians, and through them seek to win others to Jesus Christ.

Very much the same might be said about town work. The biggest contribution that a pastor can make towards the building up of a self-propagating Church, lies in the training of voluntary workers. At Mienchow we are trying the experiment of training some of the less-educated men to witness at a meeting for shop assistants etc. on a Friday evening. This is doing the Christians themselves a real service, and it is enabling us to reach many people otherwise difficult to approach. Then on a Thursday evening we have a witness meeting for the educated people whom we largely invite through our schoolchildren, and get the more educated Christians to take a share in this. In this way quite a number of the Christians are imbued with the evangelistic spirit, and the pastor feels that his work is being multiplied by the co-operation of other members of the Fellowship.

With regard to the choice of workers, let us start with the rural voluntary workers. Short Bible Schools are held in a number of places in farmyards (in order to keep the farmers as much as possible in their own environment and to get into the closest touch with non-Christians). From these Schools the more promising young men are chosen to attend a five or six weeks Bible School at some central place. This last year we held it at Hanchow, but personally I would favour a more countrified centre than that in the coming year. Over twenty young men were given Bible teaching, simple talks on more modern methods of farming (methods that really could be put into practice by some of the poorest of farmers) and hygiene. Eight of these young men volunteered to start literacy classes in their own homes on their return. The Thousand Character books were sold at a reduced price to them, and they were encouraged to invite seven or eight of their friends to come nightly for instruction and a short talk on the Gospel. There are indications that this may

prove one of the most effective ways of rural evangelism. This method of approach was started three years ago by holding a school for farmers in a small country place, and it proved such a success in the conversion of men, and through them of some of their women folk, that next year no less than seven such schools were held in the C.M.S. district.

Superintending these voluntary workers are trained rural evangelists. Generally speaking they ought to be drawn from the countryside. They may be the sons of Christian farmers, and they had training up to Higher Primary or even Middle School standard. While in the Middle School they are encouraged to go out at week-ends to local farms with other students and a master to preach the Gospel. There are nine students in the Middle School at Mienchow who do this now. Two or three of them are the sons of farmers and may quite likely do this rural evangelistic work in the future. Fifteen years ago a missionary helped a dozen students to do this kind of work, and to-day five of them are in full time work for God. One of them is the Rev. Uh Shuen Hsi and another the Rev. Chang Pog Ngai. This is the way keen pastors receive their call and training.

After passing through the Higher Primary or Middle School, they ought to be given a time of probation with some keen evangelist, who will soon discover whether the young man is fitted for the work. If he is, then the next step will be further training at some School for Evangelists. Some of the most promising evangelists in this district were trained at the Paoning Theological College. One would like to see such a college for evangelists re-started. A thoroughly practical training was given to the students and a good proportion of time was given over to direct evangelistic work in the markets around. Perhaps one of the greatest needs in West China is such a college, built in some country place where the population is great, and where the students can live in a way befitting their future work. Here they will learn by further experience how to win farmers to Christ, and how to train them in turn to win their own kinsfolk. All the teaching will be of as practical a nature as possible.

The training of pastors is course a more complicated affair. But I believe it goes right back to their earliest days, and more particularly to the time when as students in the Middle School they catch the evangelistic spirit from doing work in night schools or in country evangelism. Very often it is those pastors who have from early days done this rural

work, that are ready to do it when they have graduated in the university and are given a town church to supervise. If in their early days they gain this love for the country folk, there is some hope of them maintaining it when urban work largely claims their attention. And if the country churches are really to go forward as they should they ought to have this supervision of a man who has caught a vision through his more extensive training, of what the Church of Christ really means.

One is not at all convinced that every pastor should be a graduate of a university. He ought to be such a spiritual leader, and have such an education (let us say Higher Middle School) that the average educated man can respect. Assuming therefore that he has already had such an education, what is the next step? Once again one inclines towards a period of probation for him, rather than allow him to go on immediately with his theological studies. Let him work with some pastor who is likely to be an inspiration to him and see how he progresses. Then if he seems a person worthy of receiving a three years theological training, let him start this. The latter should be of as practical a nature as possible. Ten years ago I studied at Ridley Hall, Cambridge. Last year I took a refresher course there. The change that impressed me more than anything else in that time was the emphasis that is now being laid upon the practical aspects of the work. Even the lectures in theology ceased to be the dry, barren, dissertations they used to be, and have developed under the happy influence of the present Principal into an occasion for facing up to the spiritual, moral and intellectual problems that frequently confront one on a round of visits. All the other members of the staff have part-time work to do in some local parishes, and so are in touch with everyday life. They know intimately the kind of life to which the students are doing, and prepare them accordingly. Is this not one of the greatest needs in our training of pastors out here? Aren't we concentrating too much on an intellectual training, and leaving the pastoral and evangelistic aspects of it in the background? And isn't this partly because the lecturers have such few opportunities of leaving Chengtu or wherever the Theological College may be, in order to get into closer touch with the homes of their students and the people among whom they will work? I write this in no critical frame of mind, but in deepest sympathy with those upon whom the burden of training these students rests. Understaffed, col-

leges become one grinding round of lectures and it is hard to fit in anything else besides. But so important does one feel this practical aspect of the work to be, that one can only suggest a drastic curtailment of lectures at some point or other, and the substitution of outside forms of pastoral and evangelistic work. And if the lecturers themselves are among the leaders of this outside work, their lives and ministries will also be enriched, and their lectures will be in closer touch with the realities of life. If "Christianity is a life to be lived in the power of a Life to be received", then the closer we get to the Life of Christ and the lives of men, the better it will be for our Christian ministry. And the more inclined will we be to adopt some such method of grading and coordinating the work, corresponding to the well organized methods used in the Tingsien Experiments.

Yours sincerely

H. A. MAXWELL.

SOME DANGERS OF "UNION".

During recent months there has been a good deal of talk of Mission Union—not mere "missionary unity", but amalgamation of organisation is the object which many have in view—a sort of "rationalisation" of the missionary enterprise. Sometimes this seems to me to imply that it is felt that the gains to be effected would be in the direction of standardisation and thereafter mass production. Yet if we look dispassionately over the mission field must we not admit that a really effective method of "Christianising" China (whatever we may happen to mean thereby) is still to seek? Under such conditions surely experimentation rather than standardisation is the more urgent need. Especially in Szechuan it seems to me that in certain directions at least standardisation of methods has already gone too far—indeed it is often too like sterilization. Further experimentation with distinctive methods on the part of small units in the immediate future

would seem to hold out more hope than any intensification of the present tendency towards uniformity.

Again, a greater sense of reality, a deepening of conviction would seem among the essentials for a re-vitalisation of the Christian movement in China. Now, in striving for "Union" there is an almost inevitable tendency to search for formulas to which the varying groups can all give assent. Such formulas are not difficult to find, but what is too often overlooked is that it is the interpretation of these formulas that is really all-important, and if the merging of really distinct view-points in some sufficiently vague formula detracts from the definiteness and clarity of conviction which is so essential, the result is likely to be mortification rather than vitalisation.

A certain pleasant comity has been obtained by the Missionary movement in Szechuan by the delimiting of spheres of influence and by a common practice of blurring distinctions, but I am a little inclined to wonder whether a vigorous course of cross proselytizing would not perhaps end in a greater sense of reality and a deepening of personal conviction which might revivify all sections of the movement. Perhaps a reshuffling of the personnel of the present groups or a regrouping on other than the traditional lines might do more to make the Christian Movement a movement that moves than the fusion of all group distinctions in an amorphous "Union."

The intention behind these brief observations is not so much to oppose any union as to indicate some of the factors or considerations for which provision should be made in any "Union" scheme.

L. T.

CHINA MEDICAL ASSOCIATION.

The second General Conference of the Chinese Medical Association convened in Nanking on March 31st, 1934. Preparations for this conference had begun at the Shanghai session two years ago when the Chinese Medical Association was formed through the amalgamation of the China Medical Association with the National Medical Association. Over four hundred delegates from all parts of China met in a week

of general sessions and sectional meetings. With the unique record of nearly one fourth of the enrolled membership in attendance, the Nanking Conference will go down in history as one of the most important medical assemblies ever held in the Far East.

The choice of Nanking as the setting of the Conference was a very happy one. A resurgence of New Life is the ancient city of the Mings with its historic past into a capital of the future. Scientific and cultural organizations are taking leading parts in moulding this advancement. Nowhere is this synthesis more evident than in the buildings in which the Conference was held. The Halls of the Officers of the Moral Endeavor Society which housed the general sessions and many of the social events reincarnate the beauty of the most fruitful period of Chinese architecture. Across the way and paralleling the great Sun Yat Sen boulevard, the chaste classical beauty of the buildings of the National Health Administration and the Central Hospital typify the spirit of the scientific age in using simple mass and line. Sectional meetings and clinics were very well planned and all arrangements possible were made for their convenience.

The spirit of the Second Annual Conference of the Chinese Medical Association was unique. There was an unusual appreciation of the need for blending the spiritual ideals associated with its genesis and the cooperative scientific efforts being made in approaching a solution of China's health problems. His Excellency, Wang Chin-wei, Chariman of the Executive Yuan, presiding at the dinner given by the Executive Yuan to the Association emphasized the debt that China owed the early medical missionaries and their successors for their work in introducing modern medicine into China. He went on to state that the present government realized the obstacles opposed to the development of a modern medical program. The two great problems confronting both the government and the medical profession were the need of extension of the benefits of modern medicine to the dependent and rural areas and the division of medicine in the minds of the people into the Western and the Chinese schools of practice. The National Health Administration was taking steps to remedy the first difficulty. The division of medicine into two schools of practice should be remedied by a scientific appraisal of the benefits that each could confer on the nation in meeting its program for the conservation of health. The result would be the foundation of a modern scientific

school of medical practice that would not be limited by either of the terms, Chinese or Western. The cooperation of the present government was pledged to this end.

The aims and work of the National Health Administration was ably presented by its director, Dr. J. Heng Liu, at the general session of the Conference devoted to public health problems. He stressed the need for the cooperation of all medical agencies in developing an adequate preventive and curative health service for China. He strongly emphasized the fact that the National Health Administration stood ready to cooperate with the various hospitals and health movements throughout China to this end. The Administration stood committed to a practical program encouraging research only as a means towards putting such a program into effect. The Council of Medical Missions in its mission stressed the need of adequate vision in using this spirit of cooperative service to keep the work at a plane of efficiency worthy of being representative of the great Physician. This unity of ideals of constituent parts of the association emphasized the fact that modern scientific medicine had arrived at the stage of being an integral part of the life and activities of the nation.

The organization of the Conference was very thorough and the smoothness of its functioning was an evidence of the efficient arrangements made by the various committees and individuals in preparing for it. The welcome to the delegates began at Saturday's registration, continued through the Sunday services and came to a climax at the impressive ceremonial early Monday morning at the mausoleum of Sun Yat Son in Purple Mountain. The formal sessions began at nine on Monday morning and continued through until Saturday noon. General sessions were held in the mornings with sectional meetings in the afternoon from two to four o'clock. The general session on Tuesday morning was held under the auspices of the Section on Public Health and demonstrated that preventive medicine had become a dominant factor in determining the future of medical work in China. National, municipal, and rural health and experimental medical education were ably presented. This emphasis on public health was carried on through the Conference as one fifth of the 270 papers presented at the Conference dealt directly with various phases of problems connected with public health. In addition many papers in other sections were indirectly related to this phase.

The medical, surgical and special sections were well attended and many of the papers were of a very high order.

The Chinese Society of Pathology was organized and arrangements made for publishing a journal in this special field. In the special sections, especially in the eye, ear, nose and throat section, the number of adequately trained specialists were impressive. Many have had training in the leading centers of Europe, America and the Far East. With these men as a foundation, the more specialized branches of medical practice face a future of high promise. A paper on "Hospital Standardization" by Dr. John A. Snell presented the remarkable advance in the last decade of more adequate plants, equipment and personnel of the hospitals surveyed.

The hospitality tendered the Conference by the various political, professional and cultural organizations of Nanking was worthy of the traditions of a great capital. On Tuesday, the delegates were guests of the Shanghai Shun Pao at lunch. Teas were given by the National Health Administration, Central Hospital, the Nanking Municipality, The Academia Sinica, the Minister of Education, Ginling College and the University Hospital during visits to the various centers as the delegates inspected their activities. Dinners to the Association as a whole were given by the Executive Yuan, the National Health Administration, and the Nanking Branch of the Chinese Medical Association. Many smaller groups unofficially entertained various delegates singly and in groups. These social occasions cemented the friendly contacts made in the various sessions and exemplified the very fine spirit shown the delegates by the organizations who extended their hospitality to the Association and its members.

R. A. PETERSON.

HO LUNG THE NOTED COMMUNIST GENERAL CAPTURES MISSIONARY IN SZECHWAN.

FOWCHOW, SZECHWAN, CHINA. MAY 12th, 1934

Late Thursday afternoon, May 10th, Mrs. Howard A. Smith of the Christian and Missionary Alliance Mission, Pengshui, Szechwan, and her baby reached Fowchow. Her husband had been taken two days before by Ho Lung. She was very tired and the baby sick when she arrived. A large

quantity of medicine and \$100,000 is the amount of ransom demanded. A man to act as go-between came out with Mrs. Smith.

Mrs. Smith reports as follows: On Tuesday, May 8th, they heard shooting on the street. Reports came in that bandits had entered the city, also that the regular troops had gone out early in the morning to fight them. Evidently they had gone in the wrong direction for it soon became clear that in truth bandits were in possession of the city. About one o'clock some twenty of these bandits came to the Mission compound. Mr. Smith and the Chinese workers met them in the workers' quarters just off the street, served tea and chatted with them in a friendly way. Some of the "guests" remarked that they need not be *keh-chi-dih* (formal or polite) with them. They asked for medicine saying they would pay for it. Mr. Smith in response to this request went up to the Mission house farther in from the street and at the top level of the compound to get what medicine they had on hand. All but three of the bandits went with him and some of them remained in the house above after Mr. Smith had come down. Soon these too came down and all left the compound except the three on guard who stayed round the rest of the day. Mr. and Mrs. Smith remained down in the workers' quarters all afternoon. The bandits kept coming and going in small groups, went on up to the missionaries' quarters and helped themselves to what they found there.

Between two and three o'clock the Leader of the band himself came along accompanied by a larger group of his men. He introduced himself as Ho Chuin Chang (General Ho). He was pleasant, asked Mr. Smith his name and his nationality and left again in five or ten minutes. Groups kept coming and going. They were not insulting, were orderly, wanted to see the baby, etc. About five o'clock an officer came from the General with instructions that Mr. and Mrs. Smith were to get clothes for themselves and the baby and go over to headquarters (the band made their headquarters at the Catholic compound). The officer went up with Mr. Smith to the house while he got this clothing. On arrival at headquarters Mr. Smith asked to see the General. The latter in response to this request came out. He also granted the further request that Mrs. Smith and the baby be permitted to return to their own compound, adding "We don't take women, we travel too fast". Before Mrs. Smith left the General requested Mr. Smith to write a letter to the Secretary

of their Mission stating the demands for ransom and suggesting that Mrs. Smith could take the letter down with her to Wuchang. He handed his own pen to Mr. Smith to use in writing it. He then retired leaving one of his men in charge while the letter was being written. While writing Mr. Smith had occasion to ask the name of the person to whom the ransom was to be paid. The reply was "to Ho Lung." This made it clear beyond suspicion who the "bandits" really were. The letter was given to Mrs. Smith who at once returned home a small boy, "Red", carrying the pillow case for her in which she had a few things for the baby. It was about seven o'clock when she got home. Ho Lung's men were still looting the house. She and the baby remained down in the workers' quarters all night. Things belonging to the Chinese workers were not touched. About eleven o'clock the last of the Red soldiers left the compound and the gates were shut.

Wednesday the 9th—Up at daybreak. About eight o'clock the soldiers came again and continued the looting of the foreign house. About nine Mr. Smith came over escorted by some twenty men. He brought to his wife the list of medicines demanded. He remained only half an hour and returned to headquarters. About eleven o'clock Mrs. Smith was sent for again to go over to arrange about escort and other matters. Her husband was able to arrange for a man who would escort her out and assist in the negotiations that would follow. After a few minutes Mrs. Smith returned again to their own compound.

Between twelve and one Ho Lung himself came over to the Mission compound again for a final word with Mrs. Smith. He brought with him a list of books he wanted purchased for him in Shanghai. He promised to arrange for the boat to take her out to Fowchow. Then he left. Mrs. Smith almost immediately left the compound for the *ma teo* (landing-place) on the river where she was to get her boat. While she waited on the river bank till the price of the boat was finally settled Ho Lung's men marched down the street in single file to the same *ma teo* and crossed to the other side of the river. Mr. Smith was in the line. He was not allowed to stop but as he passed he was able to shake his wife's hand, and as he stepped down into the ferry-boat he waved his hat to her. She at once got on her boat and as they pulled down river she could see her husband along with Ho Lung's men march up the other bank. This was Wednesday about one-

thirty. She reached Fowchow about four Thursday afternoon.

Mr. and Mrs. Smith have lost practically everything. Mr. Smith was permitted to take some of his clothes along with him. Nothing was left to Mrs. Smith but the clothes she wore out and some few things for the baby.

Mrs. Smith reports that Ho Lung was very courteous and his men orderly. Not a hand was laid on any of them. It was reported on the street that Ho Lung's men did not molest the Chinese with the exception of some of the gentry whom they robbed. The stores were open and doing business while the band occupied the city. It was also rumored that the official and others connected with the *Yamen* left the city early Tuesday morning. No word of warning whatever reached the Smiths. Some of the gentry got away. Crowds of people were at the river to see the departure of Ho Lung and his men and Mr. Smith for the hills and Mrs. Smith and the baby in the opposite direction for Fowchow. Many of the Chinese Christians were weeping.

Miss Helen M. Clark, the single lady worker in the Station, was at the time on an itinerary in the country. She was accompanied by the Chinese Pastor and a Chinese woman worker. They were to have returned to Pengshui the day the Smiths left or the day following. To date nothing has been heard from her. It is believed however that she is safe as Ho Lung had left before she was due to return to the city. Miss Clark also lost everything except what she had long with her on her itinerary.

Mrs. Smith accompanied by Rev. R. B. and Mrs. McAmmond leaves for Chungking tomorrow. She hopes to catch an early steamer for Wuchang where her parents reside and where their Mission has its head-quarters. Both Mrs. Smith and baby are feeling much better after the two days rest in Fowchow. Mrs. Smith is showing wonderful courage under this great strain. Mr. Smith in his letter to the Secretary of their Mission asks for prayer that he may bear a good witness in his bonds.

LATER—MAY 14TH.

Since the above was written letters have come to hand from Miss Clark written from Pengshui, May the 11th, giving additional details of the attack of Ho Lung on that city. These letters state that the attack was unexpected and sudden

Ho Lung having made a short cut across country by small roads and by forced marches, that the District Official barely made good his escape across the river after the shooting began though his wife and some others left early that morning" that the Yamen and other official residences were thoroughly looted and several men of prominence in the city taken captive as well as Mr. Smith, that the Reds did not all leave the city till midnight of the 9th; that the man chosen by Mr. Smith to escort his wife and child out was really under orders from Ho Lung; that the regular troops began their entry to the city on the 10th and were still coming in on the 11th; that a detachment had already left in pursuit of the enemy and that when sufficient reinforcements arrived they expected to launch an attack on Ho Lung on the Kweichow border.

Miss Clark also stated that news of the Red attack on the city reached her on the 9th at a market town 30 li (10 miles) away. Leaving the woman worker and their luggage at this town she and the Chinese Pastor set out on foot across the mountains for Pengshui. As they descended on the Pengshui side they could see the Red soldiers flocking down to the river to take boats across—they had in all 26 boats for which they paid \$80.00. Miss Clark and the Pastor decided to descend along a different road. As Reds were still about they spent the night at a farm house and barely evaded two spies by the aid of the farmer and his wife and by hiding behind near-by rocks. In her own words, "Spies asked for admission to the farm house at ten o'clock and it was the Pastor's smartness that kept me from spilling the beans". They crossed the river to the city next morning, the 10th, to a sadly disordered house and a disconsolate band of Christians.

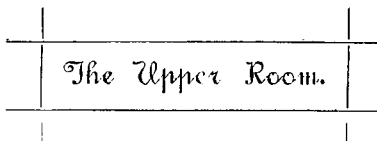
The letters further state the Official was overwhelmed with regret when he learned what had happened to Mr. and Mrs. Smith and that he at once reported to military head quarters at Fowchow and Chungking.

The letters also contain the information that two messages had come back from Mr. Smith. The evening of the day he left a letter came from him to the colporteur asking that the cook be sent to him. Next morning the cook started out taking along ten tins of milk the colporteur had begged from the looters the day before. The second was a verbal message from a place 90 li away. It stated that the cook had arrived and that there was no need for undue anxiety on his account;

that he was being well treated; was eating with the General and his officers, and sharing a room with another captive of prominence in Pengshui whom he knew.

Mrs. Smith's father and mother spent many years as missionaries in Kansu province and are now working in Wuchang. Great sympathy is felt for Mrs. Smith during these anxious day, all the more so because of the fact that both her cousin and her brother (Ekvall) were killed in China two years ago.

E. W. MORGAN



THE WHEAT AND THE TARES.

Reading: Mathew XIII. 24-30.

J. Taylor.

In this chapter of Mathew's gospel we find Jesus busy disseminating ideas about the Kingdom of God. As usual he resorts to the parable. He draws a picture of a field sown to wheat. Then an enemy sows tares among the wheat. Certain species of tares look much like wheat; but the servants of the farmer can distinguish the difference. They report to their master and ask whether it would not be a good thing to root out the tares at once. No, says the farmer, for in so doing you may do more harm than good. Let the tares alone for the time being. I will see to it, when the right time comes, that they are removed and destroyed.

Christianity was born into a world that was far from perfect. As soon as Christian principles and a Christian way of life found their way into Hellenic and Roman civilization it was confronted with alien ideas and modes of life. It found

standards of conduct that it could not approve of. This is not to say that there was not much that was good in these civilizations. There was; and it would have been a pity if some Christian zealots had attempted to destroy this element in the life of that period. It was better to take the good and the bad and patiently set to work to foster the one and eliminate the other.

It seems strange that Paul, the apostle of spiritual and religious freedom accepted the institution of slavery as he found it in Asia and Europe. He vehemently insists on his standing as a Roman citizen and demands that his case be tried before Caesar. Yet this advocate of liberty returns a runaway slave to his owner. It is difficult to reconcile these two attitudes towards freedom. Even Jesus does not seem to have opposed slavery. Yet both these men set loose certain ideas that eventually led to the freeing of all bondmen under the British flag. There are other forms of evil which surely are contradictory to the tenets of the faith of Christ. They continue from age to age. Once in a while a man arises who exposes them and this opposition grows into a crusade and finally the evil is destroyed.

But it is so slow, cries the reformer. It is all very well to say that our children or our grandchildren will be free from these 'tares.' What we want, and must have, is reform in our own time. Pull up the darnel, uproot the tares! Yes, and destroy not a little of the wheat. This is the attitude of the communist. The method of that party, avowedly, is to destroy the present order of things by international revolution. Thus the ground is cleared for a better state of affairs. So the Reds have devastated several large areas in China preparatory to establishing a soviet form of government. Just now, the Government is busy trying to oust these apostles of revolution. And we see what a mess is made of certain provinces.

There is no use blinking the fact that this method of procedure is the direct opposite of the Christian procedure. The religion of Jesus Christ must dare to depend on certain principles winning their way in the world and supplanting anything and everything that is contrary to the mind and teaching of Christ.

There is an element of patience in the religion of Jesus. He is willing to take risks. He is willing to wait. In the end, he believes that wickedness (tares) will be destroyed and the Kingdom of God (wheat) will be harvested with rejoicing.

ANNOUNCEMENT.

The College of Religion of the West China Union University, has decided to admit a special class in the Fall of this year, to study for one year in an intensive course of practical training for the ministry of the Church. Qualifications for admission will include academic standing, experience and character. The ordinary academic qualification for admission to the College is graduation from the Senior middle School but for this special class some who have not that qualification will be admitted on the basis of character and experience.

For some time the Churches of Szechwan have felt the need of men and women, who with a clear religious experience of their own and with suitable training would be prepared to give leadership to the Church, especially in rural communities. The opening of this special class is an attempt to provisionally meet this need. The course of training given will emphasize the practical side of Church work keeping in mind the kind of field to which these leaders will be called to go. The course will include the study of the Bible, seeking to give content to the preacher's message. Courses will be given in Sunday School work as well as Girls and Boys Club work seeking to show how young people may be attracted to the Church. Classes in Agriculture, Health and First Aid will greatly help to broaden the minister's influence in the community.

Students will be registered as a special class in the university and will be required to pay the regular university tuition fees. The College dormitories will accommodate the students of their respective churches.

“THE CHRISTIAN FARMER,”
A PROSPECTUS.

1. *The Need.* For five or six years the need for a distinctly Christian journal for village people has been felt by Christian leaders throughout the country. The urgency of this need has increased considerably in more recent years as a result of the steady growth in literacy, both inside the church and among the country people in general. According to our latest estimate there are at least 100,000 new literates and semi-literates in the church alone who are in great need of some paper that is within their power to read and possess and which brings regularly to them such help as they need in their daily religious and secular life. To this pressing need we are now addressing ourselves.

2. *The Responsible Body.* The Literature Department of the North China Christian Rural Service Union.

3. *Prospective Readers.*

- a. Church members who can read the Gospels without great difficulty.
- b. Graduates of literacy classes and similar schools for adults.
- c. The general rural literate public.

4. *Literary Form.* The vocabulary of this paper will be confined as far as possible to the list of foundation characters of the Farmers' Thousand Character Readers. Additional characters will be chosen largely from the Gospels. All articles will be written or translated into the simplest vernacular style.

5. *Illustrations.* This paper will contain as much illustrative material as its finances will permit, and pictorial supplements will be issued at least once or twice each year.

6. *Frequency of Publication.* This paper will be published twice a month.

7. *Subscriptions.* This paper is specially subsidized in order to bring its subscription price down to within the reach of ordinary farmers.

- a. Single subscriptions: 40 cents a year including postage in China.
- b. Club subscriptions of five or more to one address; 30 cents a year per copy including postage.

8. *The Name.* The name of this paper shall be called “**田家半月報**” and its English name shall be “The Christian Farmer”.

9. *Contents.*

A. *Basic Sections:* sections contained in every issue:—

(1) *Editorial Page:* Simple comments on important church and national affairs, written by members of the staff or solicited from influential leaders among the Christians.

(2) *Simplified News Items:* Church, national and international.

(3) *General Knowledge:* useful information of various kinds which cannot be included in any of the supplementary issues described below. Part of this section may be a Chinese Farmer’s “Reader’s Digest”.

(4) *Popular Literature:* selection from Chinese literature with special bearing on the life of the farmer, and literary articles specially written for this paper, such as short or continued stories and folklore or plays.

(5) *Religious Education;* devotional literature for family prayers, sermonets for leaders in country worship services. General information about the Bible and the Christian fellowship, such as stories of Bible characters, of great hymns, and of great Christian leaders. Religious art and literature, such as famous stories, pageants, poetry and painting.

(6) *Miscellaneous Materials;* such as games, riddles, crossword puzzles, jokes, and a “believe it or not” column.

(7) *The Reader’s Column;* contributions from readers.

(8) *Letter Box.* Readers will be encouraged to send in questions on all subjects for answers. The editorial office will try to secure such answers from competent sources and publish them in this column.

B. *Supplementary Section:* Supplementary sections on special subjects may be published semi-monthly or monthly according to the amount of materials available. Such sections may either be prepared by the editorial staff or by specialists cooperating with the staff. The following sections are being planned at present:

(1) *Section on the People’s Livelihood.* Articles on agricultural improvement, co-operatives, subsidiary industries, and articles dealing with other aspects of the economic life of the farmer and his family. The Extention Committee of Nanking University and the North China Industrial Service Union has signified their willingness to cooperate in this section.

(2) *Section on Rural Health.* We hope that the Public Health Department of the Rural Institute of Cheeloo University

and the Medical School will supply the main portion of materials for this section.

(3) *Section on Home-making and Mother-craft.*

(4) *A "Junior" Home section.*

(5) *Pictorial Supplement* (once or twice a year).

10. *Sample Issue.* A sample issue of "The Christian Farmer" will appear on or about June 15, 1934.

All correspondence about business and editorial matters should be addressed to The Christian Farmer or its editor:

Mr. T. H. Sun

Checloo University

Tsinan, Shantung, China.

THE COLLEGE OF ARTS.

Dr. Lucius Porter, Secretary in China of the Harvard-Yenching Institute and member of the Department of Philosophy of the University of Yenching, is coming to visit Szechuan during the spring and summer of 1935. He will arrive in time for the opening of the spring term at the Union University, and during that term will give full courses of lectures to the students on various phases of Western philosophy, and to the foreign community and the English-speaking students on aspects of oriental culture and Chinese philosophy.

Dr. Porter comes under the auspices of the College of Arts. This is part of the program and policy of the Harvard-Yenching Institute in China: that there shall be exchange professorships between staff members of universities and colleges in this and other countries of the Far East.

Mr. Li An-tse comes from Yenching University to the Union University for a two year period of teaching in the Department of the Social Sciences. His specialty is economics.

At a recent meeting of the General Faculty of Union University Dr. Dryden L. Phelps tendered his resignation as Dean of the College of Arts, and Mr Lo Chung-shu was elected

to succeed him. In addition to graduate studies for the M. A. degree in Yenching and a number of years of teaching, Mr. Lo has had considerable experience in university administration as Registrar of the College of Arts and Dean of Studies. Congratulations and high expectations are extended to Mr. Lo as he joins with his fellow Chinese deans, Mr. Liu Tzu-chiai in the Faculty of Education and Mr. Chang Ming-chun of the College of Science.

THE WEST CHINA UNION UNIVERSITY. (V).

THE COLLEGE OF SCIENCE.

The College of Science in this university is in a unique position, in that most of the students studying within it are registered in other Colleges and Faculties. At present the number of students specialising in Science is relatively small; most of the instruction is to students in Arts and Medicine and Dentistry. Our educational procedure is based largely on the experimental method.

The aim and activities of this College may be stated as follows:

1. Laying a foundation of scientific thinking for all students. Giving them a new psychological outlook on life, based on the scientific method.
2. Training other students, especially those of Medicine and Dentistry, in the fundamental sciences.
3. Training specialists in science for teaching or research careers.
4. Training students for careers in applied science: industry, business, etc.

The College is composed of five departments: Biology, Chemistry, Mathematics, Pharmacy and Physics. The Biology Department is in charge of M.C. Chang, who is also Dean of the College. W. C. Ho is a full-time member of the staff, and there are several part-time instructors. M. L. Li is expected to rejoin the department next autumn. Apart from teaching, this department is especially interested in the collection and classification of the fauna and flora of this

province. This is a very important work, for the wild life of this district is varied and unique. In the practical realm; the department is making a contribution in agriculture and horticulture. Animal breeding, crops, silk-worm culture are all of the greatest practical value. The department is planning in the near future investigations of local butterflies and mushrooms.

The Chemistry Department is fortunate in having the previous staff of T. H. Lan and H. B. Collier supplemented by the addition of three full-time members this year. W. G. Sewell has returned from England, and is in charge of the department. Y. L. Kao has returned from post-graduate work at Yenching, and R. C. Spooner has been newly appointed to the University. These three are all especially interested in the industrial applications of chemistry, and this department should make a real contribution to the industry of the province within the next few years. Sewell's speciality is dyeing and wool; both of these industries are of the greatest importance for Szechwan. Spooner has specialised in electrochemistry, which will have important applications in the future. Lan and Collier have been doing some work in food chemistry.

The staff in Mathematics is composed of H. L. Chang and Mrs. D. S. Dye, in addition to part-time instructors. Students in this department are trained for teaching, post-graduate work, and business. Graduates finding scope for their abilities in banking institutions, insurance companies, and similar commercial houses. It is planned in the near future to make mathematical studies of some of local problems, as interest rates.

D. S. Dye is Head of the Physics Department, supported by Miss S. B. Downer and T. R. Wang. Miss Downer is leaving on furlough, but K. C. Wu is expected back from post-graduate study, to do full-time work in this department and in Mathematics. In addition to regular teaching this department has several special interests. For example students are offered training in preparation for studying engineering at Hongkong. It is hoped next year to open a course in Radio; other practical problems, such as generators and motors will be treated as conditions permit. With the certain development of electricity in this province, the foundation laid in Physics will be of the greatest value.

The newest department in the College is Pharmacy, conducted by Dr. E. N. Meuser. The first graduates will go

out this year, four of them. Pharmacy is an applied science and its application will be of incalculable value. The possibilities for graduates in this subject are as follows: pharmacists in hospitals, pharmacists in drug stores and drug supply houses, and drug research. Szechwan is famous for production of drug materials, and a scientific investigation of these will make a great contribution to local industry, and to scientific medicine in general.

All students graduating in Science are required to present a thesis embodying the results of an original investigation. The subjects studied this year are as follows:

Biology: "Edible Fungi" and "The Erysiphaceae of Chengtu."

Chemistry: "Chemical Analysis of Szechwan Food-stuffs," and "Purification of Szechwan Salt."

Physics: "Study of Chinese Methods of Illumination and Reflection."

Pharmacy: "Determination of Morphine in Opium of West China," and three thesis on analyses of local Chinese drugs.

BOOK FOR SINOLOGUES.

By the assistance of grants from the Harvard Yenching Fund a first class collection of books on China is slowly but surely being built up at the University Library. It is not the aim of the committee to secure every book as it comes fresh from the press, and their number is legion these days when world interest in China is increasing, but rather to obtain standard works on every aspect of things Chinese. How well they have succeeded is indicated by the present collection which contains, almost without exception, the finest standard books published in any language. Siren's *History of Early Chinese Art* and his volumes on Sculpture, Beorchmann on Architecture and similar authoritative works on drama, ceramics, furniture, music, painting, lacquer, calligraphy have already been secured.

The search for some of the older standard works, long since out of print, has taken the seekers into first and second-hand shops in New York, Shanghai and London, and even into the library of the late Viscount Curzon. The English Librarian, with evident enjoyment, tells of the reply "her London agents made to a letter asking for an English book published in Bengal a century ago. "We think there must be some error in the order as this was published in 1837,"

they wrote. She replied to them that there had indeed been no mistake and invited them to keep on searching for a book even from that remote past. She also tells with considerable satisfaction how she had, indeed, just secured a quaint edition of Du Halde's *China*, published in 1736. "Our enquires drew blanks in New York and London and a \$300 estimate from Kelly and Walsh, Shanghai. Later they discovered a set in excellent condition for \$75 silver—my quoted maximum price. Unfortunately the books followed the first estimate: their actual bill of cost arriving three days later. Three anxious and harrowing days during which we held the precious copies fearing to lose them by a financially necessitated return. But we didn't have to!"

The latest and most precious acquisition is a copy of *Southern Tibet* by Sven Hedin, produced, like Professor Siren's books, in Stockholm. It consists of nine most beautifully illustrated volumes, two volumes of hypsometrical maps and another volume which is an atlas panorama. The whole work is a credit to the Lithographic Institute of the General Staff of the Swedish Army; and there is natural pride in the fact that our library possesses one of 200 sets published.

C. S. L.

WHAT THE PAPERS SAY ABOUT THE UNION UNIVERSITY.

From the Ta-kung-pao (L'Impartial)—Tientsin.
Thursday, March 1st, 1934.

Our party came out from the South Gate to see the West China Union University, which was established by Dr. Beech, an American, and which is assisted by the Szechwan Government. The University grounds are about a thousand Chinese acres in extent. The interior equipment is very good especially in the case of the College of Dentistry, which is the best, not only in Szechwan, but also throughout China. Many good results have come from the animal testing room.

In the museum many kinds of rare Tibetan objects are exhibited and explained. Foreigners have for a long time been carefully investigating the distant places near the border. We are ashamed and afraid when we remember how we first went to Peking a few years ago to see the exhibits from Si-kong collected by our government. We have finished our visit to Chengtu and we start . . . for Ya-chow. We shall begin to do our own investigation of Si-kong and Tibet.

FROM THE CENTRAL DAILY NEWS—NANKING.

We expected to stay only a few days in Chengtu but we were told that it would be difficult to hire coolies and cars at the time of the old and happy New Year. Moreover, when we go to Sikong we must take heavy clothing as a protection against the cold. Therefore we had to delay some days longer.

On the thirteenth, which was the last day of the old Chinese year, we went from the South Gate to see the West China Union University, which is famous for its College of Medicine and Dentistry. This university has been established more than thirty years and has been well managed by Dr. Joseph Beech.

The grounds of the university are very wide and splendid, and the University as a whole is as good as Tsing-hua or Yenching. Most of the expenses of the University are met by money from foreign countries, collected by Dr. Beech, who is an American.

Dr. Chang Ling Gao, the President, and Dr. Beech, welcomed us and took us to see the class rooms and laboratories. There are forty-three microscopes and many specimens of plants and animals. The University lays special stress on practical work and research. Our guide told us that it is very easy to study Biology in Szechwan as there are more than ten thousand kinds of plants, whereas there are only a few thousand kinds in the whole of Europe. There are also many strange animals and insects. For example, there are more than three thousand kinds of butterflies. In the laboratory there were exhibited more than four thousand specimens of butterflies of different sizes and colours. Some are so beautiful that nothing can compare with them. These are the beautiful objects of Nature which cannot be made by human labour. One kind of butterfly is exactly like a

leaf; if you see it you cannot at first distinguish whether it is a leaf or a butterfly.

The most famous part of the University is the Museum. There is a Tibetan department where many things obtained from the Red and Yellow Lamas of Tibet are exhibited. These things have been arranged by Ban Shan, a Tibetan chief. When we look at them we see them in their natural setting.

There are rare and precious exhibits of the earthenware of the ancient Chung people and of old procelain. The head of the Museum is Dr. Graham, an American, who took us round and explained the exhibits. (To be continued.)

FROM THE SHANGHAI TIMES. TUESDAY, FEB. 7, 1934.

On the thirteenth we went to see the West China Union University. It has a College of Dentistry which is the best and most complete in China. Not only is it the first in China but it also is the third in the world. The equipment of the Colleges of Medicine, Science and Arts are good and complete. The whole university covers nearly a thousand Chinese acres. The buildings are very fine and their surroundings are beautiful.

Many antiquities from Si-kiang are exhibited in the university museum.

There are 451 students in the university. Most of these are diligent and study carefully. The university was established many years ago when Dr. Beech came to Szechwan. He saw that Chengtu was a good centre for the establishment of a university. To-day it is successful because of the efforts of Dr. Beech for more than twenty years.

(Translated from the Chinese by T. S. Fu and W.G.S.)

MRS. H. L. PARRY

The hand of death has been busy recently among the older members of the China Inland Mission; no fewer than five, with an aggregate of just over two hundred years of service, having been taken in little more than a month. Among them was Mrs. H. L. Parry, who would have completed fifty years for China this year.

Dr. and Mrs. Parry arrived in China in 1884, and after a short time spent in Chefoo came to Szechwan, being among the earliest resident missionaries in Chengtu. They also spent some time in Kiating before going to Chungking. It seems a long cry to those distant days. It was in 1889, some years after the arrival of the Parrys, that the first operation (harelip) under chloroform was performed on a Chinese in West China.

Indifferent health had limited Mrs. Parry's movements in recent years, but in the early days she always accompanied her husband on his journeys. In fact there is a story—not a legend—that the children went too, conveyed in panniers slung on the back of a water buffalo. Those were the good old days! Nor did the children get too much "missionary", as witness the fact that four out of the six returned to China as missionaries.

Mrs. Parry was essentially a homemaker: the devotion of her children was something to be wondered at: but that did not prevent her from taking a most active part in the work of evangelism. A memorial service in Chungking, a service lasting three hours, when large numbers of the congregation spoke of blessing received through Mrs. Parry's ministry, is perhaps the best evidence of the way she had won the hearts of the people, among whom she had lived for three or four decades.

Our hearts go out in deepest sympathy to Dr. Parry in his irreparable loss. Until recent years he travelled widely and it was delightful to see how anxious he was to receive his "home" letter, and how wild horses could not hold him when, his immediate duties over, he had got started for home.

In contemplating such a life it is sometimes difficult to distinguish special characteristics. There was the child-like simplicity of her faith, believing what God says because God says it, and perhaps having said that one has said all. The life of faith was everything to her; she was *tota in illo*. Mrs. Parry leaves behind her a fragrant memory of life and service which should be an inspiration to us of a later generation. And "to live in hearts we leave behind is not to die". God removes the worker but He carries on the work.

J.R.S.

D. D. IN REAL LIFE.

These are days of deficits and other d's--discouragement, depression, defeat. Negative forces are at work. In our church donations we are competing in decreases. Last year a certain church conference in reporting their givings to missions announced a decrease of \$51,106, which they declared to be "the smallest decrease of any Conference in the United Church of Canada." Another Conference wrote to the press "in the interests of veracity" protesting that their decrease for the same year was smaller.

Comparisons on this level are a revelation of present-day conditions. In the United States they are experimenting in "prosperity by destruction"—of cotton, wheat, corn, hogs. As was pointed out in Dr. Phelps' article in the November "News" everything is "less" in this modern age—horseless wagons, wireless telegraphy, fireless cookers, and this may even extend to Christless Christians and Godless religion. Whatever the reasons, we seem to have fallen on a time of moral slump, drift, wait-and-see policies. We have been accused of exploiting the word "depression". One is reminded of the small boy who had been given two nickels, one for the "collection" and one for his "very own." On the way to Sunday School one of the coins fell on the side-walk and, as he watched it disappear in a crack, the boy remarked "There goes the Lord's nickel"!

In the city of Toronto a month or so ago an "ugliness contest" was conducted by a leading newspaper. Fourteen women entered and the winner received a prize of \$25.00. At the Battle of Trafalgar Nelson's signal read "This day England expects every man to do his duty." a hundred years later, at Cambrai, the Commander hoisted a flag which read "This day England expects that every tank will do its damndest". A student in Toronto University whose father had walked fifty miles twice a year to College and was never late arrived from Alberta a day late for Term because he couldn't secure a lower berth in the pullman on the previous day.

Some of our troubles may be due to the poverty of our ideals. Investments are not the only things in which we are getting diminishing returns these times. One recalls the prophesy of the late Viscount Grey, made during the first

year of the World War,—“The lamps are going out all over Europe and we shall not see them lit again in our lifetime.” More than ever in these days we value the men and women who, like the subject of Joyce Kilmer’s song “Love’s Lantern”, have courage and faith—

“Because the way was steep and long
And through a dark and lonely land,
God set upon my lips a song
And put a lantern in my hand.”

MISSIONARY FELLOWSHIPS AND APARTMENTS

Two of the assignments to Missionary Fellowships and Scholarships for 1934-35 at Union Theological Seminary, New York, have been assigned to Rev. Emory Wylie Luccock, B.D., of the Presbyterian Church in the U.S.A. (The Community Church of Shanghai) at Shanghai, and to Prof. M. O. Williams, Jr., of The Methodist Episcopal Church, South, at Soochow University, Soochow. One assignment went to a missionary in Korea, one to Burma, one to Japan, and one to Brazil.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. Applications for 1935-36 should reach the Seminary by January 1st, 1935. Further information can be obtained from the Registrar.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of Union Theological Seminary, 3041 Broadway, New York.

ANGLICAN COMMUNION IN CHINA.

EIGHTH GENERAL SYNOD CLOSES.

The Eighth General Synod of the Chung Hua Sheng Kung Hui (Anglican Communion in China), held at Wuhu, has now ended, and the Delegates (over two-thirds Chinese) have scattered to their distant homes, none came from the Church in Yunnan, but there were several from Kwangsi and Kwangtung in the South, others from Western Szechuan, others again from Shensi and Hopei in the North (the C.H.S.K.H. has no work in the Three Eastern provinces), as well of course as from the less distant provinces. Naturally the delegates have come mostly from towns, not from inaccessible villages, yet, even with means of communication so much improved quite a number needed ten days or more each way to come to Wuhu.

Dr. Wu Lei-chuan, Chancellor of Yenching University, Peiping, was one of the lay delegates for the North China Diocese. A prominent part was also taken by Dr. T. M. T'ong, Dean of the Central Theological School, who came as a delegate for the Shanghai Diocese. The preacher at the closing service was the Rev. T. K. Shen, bishop-elect of the missionary diocese of Shensi, who spoke on St. Paul's remark "I was not disobedient to the heavenly vision." His election was the event of chief interest during the Synod. He is the first Chinese to be a full diocesan bishop of the C.H.S.K.H. though there are already five Chinese assistant bishops.

The closing day brought a discussion of great interest, on a motion to appoint a special anti-opium Committee, moved by the Hankow Diocese. The Szechuan delegates, who previously had hardly raised their voices, were roused on this, and fervently pressed the Church to grapple ever more vigorously with this evil: They described how in some parts of their province eight fields out of ten are planted with opium and in one district, which is only a little worse than the rest, 75% of the entire population, men, women and children, smoke opium. The situation there with regard to opium is, they declared, really worse than ever before.

The weather unluckily was wet except for the opening and closing days, but this was forgotten in the interest of meeting fellow-delegates from all over China, and the warm hospitality of our good hosts. The Synod also had its lighter side—much merriment was obtained from nocturnal noises emitted by a pillar of the Church in Wuchang. The General Synod is held triennially and the next meeting has been fixed for April 18—26, 1937, at Foochow.

(From Peking and Tientsin Times, May 14.)

AN ARCHAEOLOGICAL EXCAVATION AT HANCHOW.

D. C. GRAHAM.

In the spring of 1931 Rev. V. H. Donnithorne, of Hanchow, heard that a farmer, in deepening an irrigating ditch, had found a number of jade and stone knives and circles. The farmer had not realized their value, and had given many of them away. Mr. Donnithorne persuaded General T'ao to present to the West China Union University Museum four of the jade knives and a jade circle. Later the farmer, Mr. Yen, gave the museum a jade knife and a large stone circle.

In March, 1934, Mr. Lin Min Guin and D. C. Graham, at the invitation of Magistrate Lo, went to Hanchow and excavated the site where the implements had been found. As a result of the excavation it was learned that the jade and stone knives and circles had been found in an ancient grave which had not been recognized as such because all wood and other soft materials had decayed. The jade and stone implements had been buried with the dead. Near the grave was a refuse heap of an ancient kiln in which were broken pieces of pottery, fragments of jade and stone knives and circles, and clay that had been baked red in the kiln. The kiln was found to be of the same age and culture as the grave.

The jade implements closely resemble those found in other parts of China during the Cheo Dynasty. The pottery differ

radically from any pottery found among the Chinese from the Han Dynasty to the present. It is pre-Han, and possibly pre-Chinese. Its latest date should be about the beginning of the Cheo dynasty, or about 1000 B. C. One broken pot has been completely restored, and others partially restored. In the past the earliest grave goods and the earliest pottery that have been known in Szechuan have been those of the Han Dynasty. By this excavation both the grave goods and the pottery of Szechuan have been traced back another thousand years.

Much credit is due Magistrate Lo. He treated the excavators very courteously and generously, and did everything possible to help them. To protect them from the brigands who were making almost nightly raids to capture "fat Pigs" and hold them for a ransom, he sent an escort of eighty soldiers. Six military and civil officials were appointed to be on hand, to render any necessary assistance, and to see that nothing happened to hinder the work. He paid a large part of the expense of the excavation himself, gave the excavators a toothsome feast after the work was finished, and finally presented everything obtained through the excavation to the West China Union University museum. Mr. Donnithorne also deserves much credit for the success of the undertaking. He rendered much valuable assistance, especially in explaining to the officials and the people the scientific and historic importance of the materials, the necessity of using scientific methods in excavating, and the purpose and methods of the museum. In fact, if it had not been for Mr. Donnithorne the jade and stone implements would all have gradually disappeared, and the excavation would never have been made.

HAVE A HEART.

Under the general heading of "heart disease" are grouped various heart conditions affecting the heart and blood vessels which, taken together, make up the leading cause of death. Heart diseases outrank even tuberculosis, pneumonia and cancer, and cause one death in every six.

THE HUMAN ENGINE.

The body resembles a machine in many respects. The greatest difference lies in the fact that it must be kept going constantly, any repairs or adjustments must be made with the engine running. When it stops its service is finished. Every machine has a definite power rating, there is a certain maximum work that it can do. This is equally true of the body, and particularly of its engine—the heart. Wear and tear, accidents, and age cause this rating to decrease—gradually as a rule—and it is of utmost importance that we keep ourselves informed of such changes.

MORE HEART DISEASE.

The increase in heart disease is not entirely a matter of mystery or cause for grave concern. Due to our success in saving the children more people now reach middle life and old age. They have to die sometime, and it is most natural that it should be because of worn out hearts. What is to be worried about is the great loss due of hearts that break down far too soon.

WHAT MAKES THE TROUBLE.

The principal causes of heart deterioration, other than old age, are well understood and are briefly set forth here.

1. Rheumatic Fever. Even mild attacks in childhood, often ignored as “growing pains” may result in serious damage.

2. Infectious Disease: diphtheria, scarlet fever, tonsillitis, and pneumonia are among the heart’s worst enemies. They are dangerous even when their attacks are light.

3. Syphilis, The final and most serious results of this insidious malady may not appear until the heart gives out years after the disease itself is no longer apparent.

4. Chronic Infections: teeth, tonsils, and sinus troubles may produce poisons which find their way to the heart.

5. Overstrain. Too quick return to active life after a serious illness sudden severe exercise, or over-indulgence in athletics may put a load on the heart which it cannot handle.

6. Overweight. Whether too much flesh gives the heart more work than it can do, or is otherwise the cause of disease, is not definitely known, but the two often occur together.

DAIRY GOATS TRAVEL TWO THOUSAND SIX HUNDRED MILES TO A NEW HOME.

Tientsin to Shanghai by steamer. A short sojourn in Jessesfield Park. Embarked on a Yangtse Rapid steamer for Hankow. Arrived Hankow on Sunday and taken by auto to the Lutheran Home. Graciously received and magnanimously cared for during their visit. Once again put aboard an 'up-river' steamer bound for the Gorges and Chungking. Close confinement—but generous treatment at the Business Agency. Special consideration given for further transportation on one of the smaller 'up-river' steamers for Suifu—thanks to Mr. Ho Beh-hen, who is showing increased interest in agricultural improvement schemes at the University. Deck passage on a native junk—Suifu to Chengtu, and many, many kindnesses shown and lively interest aroused en route. All this, and much more through the generous help of Mr Floyd Tangier-Smith eventually brings three stately PUREBRED SWISS TOGGENBERG GOATS with which we hope to start forward another animal improvement project in the interest of farmers and small landholders in Szechuan.

Mrs. Joyce of Tientsin, learning from Mr. John Brenne-man of our interest in an attempt to improve the local stock of Szechuan, and to increase the value of the goat as well as provide milk for the people, gave us rock bottom prices to encourage the launching of the project. In spite of this, likin, customs and all other incidental charges connected with such a venture, emphasize the fact that the sum total of such a bill, makes the live stock improvement costs in the initial stages look like an investment in gold.

Several missionaries during the last quarter of a century have been moved to action, and have brought to Szechuan, foundation stock of dairy goats, with which to start forward improvement of the native stock. Among others S. Soper of the United Church of Canada, J. Moncreiff of the American Baptist Mission aided these experiments by bringing from the coast Swiss Saanen goats. As far as we have been able to discover, both efforts resulted in early losses of the original animals without breeding to the local Szechuan goats.

One is encouraged to learn from several sources that Chinese, in private and government circles, have joined in

the adventure, and as a result, we already have PUREBRED DAIRY GOATS located in several parts of the province. It is hoped that well planned schemes will be laid down which will enable large numbers of people to secure the services of "Graded Up" or better still "PUREBRED" animals for the improvement of goats over a wide area of the province.

An enterprising agricultural improvement organization, located near Chungking, brought from Chungking by motor truck purebred animals and poultry, and have set up an educational stand at the Annual Chengtu Flower Fair. (March 1934). Amongst the animals are some Swiss Toggenberg Dairy Goats. The highest commendations and congratulations should be extended to such an enthusiastic, practical group of people.

ANNOUNCEMENT

This is to announce the arrival of Three Purebred Swiss Toggenberg Nannies at the West China Union University campus, March 11th, 1934, and that, on March 19th, one of these royally bred animals presented us with a beautiful eight pound Billy.

With this small herd, we hope to line up a real worth while program of improvement, and later share our results and experiences with others interested in DAIRY GOAT IMPROVEMENT.

F. DICKINSON.

FAMILY FUN FOR THE SUMMER.

(Notes of the Parent-Teacher Association Meeting of May 14, led by Mrs. W. E. Manly.)

SOME FUNDAMENTAL PRINCIPLES.

1. Parents must truly enjoy the game.
Children are very quick to detect sham.
2. We parents must learn to *like* children. "Learn to be genuine members of the Kingdom of Heaven".

3. We must learn to *take time* for play and fun.
Children are sensitive to our wanting to do something else, to our busy-ness.
4. If we really take time, children will enjoy our fellowship.

SUGGESTIONS FOR FAMILY FUN.

1. On Sunday.
 - (1) Presentation of Bible stories in a dramatic way, using
Cut-out strings of paper dolls
Figures made with toothpicks and peas
Little Jett figures
See "The Little Jetts Telling Bible Stories for Young
Folks" By Wade C. Smith. Published by
Wade C. Smith, Richmond, Va., U. S. A.
 - (2) Sunday afternoon walks and quiet times outdoors,
in the woods, to enjoy beauty.
2. At the Close of the Day.
 - (1) Let the twilight hour be a happy ending to the day.
 - (2) Hide-and-Seek, in which both children and parent
participate, a glorious game for the early evening
when dusk is settling.
 - (3) Bedtime reading of stories full of beauty, imagin-
ation, fancifulness (nothing fearaome) to induce
quiet, peaceful sleep.
3. At Mealtime.
 - (1) Conversation at meals, -delightful and interesting
"to make the spinach go down easier."
 - (2) Playing records. Let the children who can read
take turns at different meals, putting on the records,
first announcing the title and composer.
 - (3) Informal picnics got up on the spur of the moment,
avoiding wearisome preparations. Cook in the open,
a fun and appetite-whetter.
4. For Any Time.
 - (1) Candy-making
 - (2) Coloring and clay work. Children of different age
levels find interest in working at these simultane-
ously when the subject matter is adapted to the
skill and particular interests of each individual child.

- (3) Bubbie-blowing. Splendid for wet days at the mountain. Bamboo tubes are easy to procure and make excellent bubble-blowers. (Glycerine and oil (for example, machine oil as 3 in 1) may be added to soap solution to give strength and color to bubbles.
 - (4) Bamboo whistles. (Tube with plunger.)
 - (5) "Indian" raids. Organized with the help of some older person. It will be wise to let parents in on the plot confidentially if the raiders are to find properly stocked wind-cupboards.
5. Devices to Train Power of Observation.
- (1) "Eyes and No-Eyes". Two groups go over pre-determined course. On return, they are questioned as to the things they have seen and appreciated.
 - (2) Contests to see who can see or collect the most birds, different kind of leaves, ferns, flowers in a given time.
 - (3) A family project. Let the family take some subject (Stars, rocks, trees) and delve into it for the summer.
6. Devices for Musical Training.
- (1) Rapping with pencil, or clapping the hands to beat out tune, let others guess *what* tune.
 - (2) Use of records. (see above).
Let the children read the stories of the operas.
7. Family Worship. Try family devotional period outdoors, using poetry and nature.
- A book especially recommended is "Services for the Open", arranged by Laura I. Mattoon and Helen D. Bragdon. Pub. The Century Co., 1932.

N.B. A very excellent book of games and good times for children and parents in "Family Fun" published by The Parents' Magazine. A copy may be secured without charge, together with a three-year subscription for The Parents' Magazine for \$5.00 Gold.

114 East 32nd Street

New York City.

"Minue Sketches of Great Composers", by Hansl & Kaufmann, Grosset & Dunlap. Price \$1.00, Gold.

OLD WINGS FLYING

Shades of Darius Green! To you who are getting on in years the memory of this dreamer who undertook to mount on his home-made wings, from his mothers roof into the ethereal blue, will be quite vivid. I recollected his effort and crash on the sixteenth of May when we took off from the North Gate Air field. However, so quiet and effortless was our ascent that no qualm of fear disturbed my enjoyment as we mounted higher and higher till men and animals disappeared. In vain did I strain my gaze as we passed over our beloved friends on U. U. campus. Not a waving hat or hanky could be seen though I am told they were there.

Soon the Leng Chuen-I hills were crossed and we flew above the most delightful patchwork of greens, browns, greys and clayish yellow. But let me give you some of my ejaculations as we moved swiftly along. What tiny handkerchief patches of fields! What an artists combination of colors! Vivid green of sprouting rice! gold of ripened wheat, good brown earth, which changes to red, deep green of small crops, fields full of yellow clayish water bordered by vari-green of trees. Grey tiled houses nestling cosily down. One was given to realize some of the many beauties the Creator has prepared for his children as his feet walk the common road, but I have never been more thrilled than at the moving panorama spread beneath as we sped along.

How many times as I have ridden slowly across the Province have I said "Szechuen is a garden of the Lord." Truly our paths have fallen in pleasant places." What a blessing to be able to get above the trivial detail, the common round and small afflictions, not necessarily, in aeroplane, and get a wider view of what our inheritance is, even in this span of life!

Round about Suining were no luxuriant rice and crop fields but a dry, red, arid soil which one could imagine was set out with sweet potatoes and peanuts as principal crops.

As one travels on the low earth who could have imagined the convolutions of that winding stream which we could see from Suining to Ho Cheo! Somewhere beyond Suining low lying hills broke the land into innumerable small valleys, which were terraced in very irregular half circles of longer or shorter sweep, clear to the tops. Such a maze, of water-brimming bean-bordered terraces all the way to Chungking! Few trees

and insufficient small vegetables, but rice for the millions purchased by back-breaking labor from the setting out of the tender green blades, to the harvesting by sickle fells. Will there ever be and other less laborious way to feed the millions of Szechuen!

Into what a patch work is the landscape cut! What a palette of greens, yellows, ochre, greys, browns and reds as we pass, mingled with the windings of the tortuous, blue stream, till at Ho-Cheo the blue is lost in the yellow stream from the Paoning region.

So steadily and smoothly do we speed on that I found myself questioning whether we were really moving. Conversation there could be none save by facial expression and gesticulation. When rubber tired jinrickshas were first used in Shanghai, Miss White called them the poetry of motion. Here in the 'plane, we have another poetry of swifter, yet smooth motion. If possible, by all means travel by aeroplane. Of course one must stay put, no moving about once you're in and a voluble person might find it irksome to be restricted by the roar of the engine. Our experience both going and coming was in ideal weather conditions, good visibility and little wind, so I say the air is fine, come on up!

ESTHER B. LEWIS.

KIATING NEWS.

Jack Small arrived in Kiating, May 14th, escorting the first party of tourists to Omei.

Mr. Jensen and Dr. Decker also made a trip to the Gin Din, returning to Kaiting, May 19th. Dr. Decker spent a week in Kiating looking over the mission work.

Two parties of the Bank of China from Shanghai, climbed Omei in May.

Mr. Sax was in town on the 15th, returning from Chengtu to his home in Wutungchiao.

The Patchetts also arrived on the 15th but soon continued on their way.

Mr. Moncrieff came May 21st and went on by boat to Chengtu the next morning.

The Bank of China are prepared to assist those going to Omei this summer. They have opened a branch bank in Omei Hsien, Charles Wang in charge. They will be glad to help not only in financial matters but in any way possible.

Miss Lottie McRae is spending a few weeks in Kiating, having arrived June 4th and expecting to go to Omei about the 20th of June.

Mr. and Mrs. Cook returned home June 4th after a long absence.

June 6th was "cleaning up" day in Kiating; and a thorough-going campaign for health and cleanliness was put on.

L.B.J.

SUIFU NOTES.

Dr. H. J. Openshaw was able to be here in Suifu from noon of May 10 to the morning of May 14. During his visit he was greatly feted by both Chinese and foreigners. We were made to realize very keenly what a loss his departure makes to the West China Community. Never again can we say, "Well, lets leave that until Uncle Harry comes and get him to fix it."

Mr. Moncrieff arrived in Suifu the afternoon of May 11, and after transferring his several pianos and other baggage to a small boat continued his journey up river leaving here May 14. We were all disappointed that Mrs. Moncrieff and the children were not with him but rejoiced with them in the fact that they were safely at the end of their journey.

The annual anti-opium campaign conducted by the students and church members of Suifu was again carried on most efficiently. The contest was divided into three sections; drawing, essays, and speeches, and much enthusiasm was shown by the contestants. The church was crowded with people to hear the speeches and some of the city officials indicated their interest by acting as judges. The prize winning speeches, drawings, and essays were printed and distributed

among the populace where it is hoped that the anti-opium morals will be taken to heart.

Thursday, May 17 was an important day for the Suifu Girl Guide group. On that afternoon the first girls were officially enrolled. These twelve girls are very proud of their membership and are happy to be connected with this international organization.

The Suifu city officials, in accord with the wish of Nanking, are carrying on a health campaign. This was started on May 27 with a large mass meeting and parade. All the schools, guilds and other organizations turned out in full force or sent representatives. The week following this mass meeting a special contingent of men were put to work to clean up the city. Not content with making the streets and the outside of buildings clean they investigated the interior of compounds and houses and placed a placard on the street wall stating the condition inside as being clean, half clean, or not clean. On Saturday evening a large gathering took place in the theatre at which Dr. Tompkins, Dr. Bretthauer, Dr. Li and other hospital assistants spoke. A second mass meeting and parade were held Monday, June 4, and after a days holiday to recuperate from the strenuous efforts of the parade, the cleaning process was carried on and punishment inflicted on those who had not yet cleaned up their homes. The two mission hospitals participated in the parades by establishing booths where first aid was dispensed to the paraders. As both parades were held on hot, sunny day a great deal of first aid was needed especially among the younger students.

Dr. W. Decker of Hangechow and Pastor Fu Gin Beh arrived in Suifu May 28. They have been holding meetings and conferences ever since. They have been "giving" as well as "getting" and we have been happy to have had them with us. Mr. Fu expects to leave for Chengtu, Friday, June 8, and Dr. Decker will leave for Chungking, the same day.

Sunday, June 3, marked the climax in the Bible classes in the school when twelve boys and eight girls were received into the church through baptism.

The week of June 4-10 is being devoted to enquirers classes for about one hundred and twenty people, most of whom are from the surrounding country. This number includes many young men from the better families of the district. It is expected that a number of the enquirers will receive baptism on Sunday at the close of the week's classes.

The neighboring Hsien of Tseng Lin has shown its confidence in Christians by electing two new officials from

among the church membership. It is also significant that in every town where we have work in this area some of the village officials are connected with the church.

The first larger parish in the Suifu district to elect its own pastor and guarantee at least one fourth of his salary is Tsang Lin Hsien which calls Mr. Han, a graduate of the Yachow Bible School, 1933.

Tuesday June 5, Mr. Rackham of the United Church of Canada Mission stopped in Suifu for a few hours on his way up-river.

TZELIUTSING NOTES.

The first week of June has passed and some missionaries are thinking of the higher climate; indeed some are hunting up their bamboo baskets to be ready for the July moving.

The mission boarding schools have received their examination papers and soon the pupils will be struggling with the annual examination tests. The Nationals teaching in those schools are planning their holidays and you ask what about the doctors and nurses working in the mission hospital? They have to keep on at the daily grind, unless by adjusting their work, one at a time can be liberated and others bear the added responsibility for the institution must be kept open in the hot weather. One remarked the way to safety from worry over finances and have lots of holidays—is to “graduate from the Union University, Chengtu and get a position in a mission boarding school”.

The National pastor in the central station is in difficulty when the boarding schools close for holidays for the pupils consider worship is also on holiday and the pastor does not expect them to attend church. One pastor some years ago was piting himself because he could not go to a summer resort like his missionary friends.

Will you permit me to suggest a subject for consideration at the summer resorts—“How to discover candidates for the ministry”.

The key men to establish Christianity in this country are the ministers—the National pastors and they are a new order in Society and have not yet convinced the people, that they are necessary and making a real contribution to progress in

community life. They are working at a disadvantage as I recently learned from one of our probationers for the ministry. He said "the school teachers, doctors and nurses look down on the pastors, and at the Union University we were treated as not on a par with the other students". "I am leaving the ministry and going into business to serve the people and make an honest living." "I do not know how to serve the public as a minister and make a contribution to progress". He has education but no spiritual message.

The local Salt Gabelle management requires special mention for their noble stand against the opium traffic. They notified all their opium smokers in the service to cut out the drug habit in order to retain their positions. The commissioners made arrangements with the Canadian hospital to help cure the opium smokers and fifty-two men have passed through that institution during the past three months; the last group just leaving now. The hospital stipulated that each patient must be locked up and carefully guarded. Their clothes must be searched and every parcel sent to them must first be opened and examined before they receive it. They can only receive visitors in the presence of the doctor, nurse or evangelist, and one of those three must be present when the servants are washing the floors and cleaning the rooms every day also when the food is served one must be on guard. Each patient must have two towels, a tooth brush and a cake of medicated soap.

The first group of seven men really had to be forced to come into the hospital because it interfered with their freedom, one said "Making us slaves", but it was pointed out, they were already slaves to a destructive habit and this new slavery was the method of opening the door to freedom.

One of the officials came with them and in our presence told them they must obey and follow out all the instructions given them. They were a dejected looking group of men and I regret that we did not have a photo taken of them that morning and another of the same men when leaving the hospital two weeks later for they all looked happy. I received a note from the Commissioner, Mr. Li, the next days—"The opium patients have returned and they are all just gushing over with praise of the treatment received at the hospital and they certainly are changed men."

The first night we left them at 9 p.m. after a chat and devotions and unlocked their doors the next morning before 6 a. m. to find them all grouchy and ready to bolt to find some of the soothing drug. We persuaded them to come into

the bath room and with lots of hot water each had a thorough cleansing and a brisk rub to open all the pores of the skin. Then all went into the large room for physical exercise until breakfast time. At 8 a. m. bible study and devotions after which a play hour with different kinds of games. Then study under a teacher with suitable books to develop character and ability. Our idea is to keep them busy and take their minds of the craving appetite. They all certainly suffered for the first three or four days but each had to be treated according to his ailments and not mass treatment for all alike. The relief commenced about the fifth day and after that we were always greeted with a smile and genuine words of welcome and appreciation of our services.

The itinerating work from this central station is well taken care of by Rev. F. J. Reed B.A. At present he is out with the Bible Society men distributing Scripture portions and tracts.

Miss Rouse and Miss Li are also in the outstations and report fine meetings. On San Do-gai some young men came to disturb but were moved to worship; glory to His name.

W. E. SMITH.

LUCHOW.

During the last few months, conditions generally, seem to have been quieter than usual; in fact less robbery has been reported, than for several years.

Business in the city, is said to be exceptionally dull and taxes mounting.

Unfortunately, the opium trade is not dull, as most people remark.

Mr. Toyne is still in the Yuin Ning district. He and Mr. Adanson are expected back in Luchow city soon.

The Vindens passed through on their way down-river. They had the uncomfortable experience of a boat wreck, which soaked most of their belongings and required several days of good Luchow sun to dry out.

April and May are usually good months to spend in the country.

We have never found the people more friendly. Many of them now possess Gospels and they read the tracts that are

given them, along with the Gospels purchased and seem both grateful for and interested in the tracts distributed in every home and shop.

At evening preaching services in the front of an inn or tea shop, the children enjoy learning a simple chorus or two: the older people—some of them—try, but quite evidently, can't keep step with the young folk.

However, they do listen and seem to understand, but to get them farther than that, seems to be a general problem.

Of course our own workers, both men and women, stop up very suddenly, sometimes, as if a real wolf, had been sighted—just a few feet ahead of them.

Should a preacher's wife do any work, when she isn't paid for it, separately from her husband? In fact should a non-paid Christian do the work of a preacher at all? I suppose the Buddhist priests, feel that way—perhaps.

Why should we be expected to assume any responsibility, outside of our chapels and schools? And I wonder, sometimes, when we urge them a bit harder, to get into close enough elbow-rubbing, with the rural people, so as to sense the real need and then thus find the way, if—some at least—don't feel that it isn't a duty, much less a Christian privilege.

Of course, it is true, as they say, that some authorities are particularly anxious that religion and particularly that Christian religion, should be kept out of such things.

We spent most of four days at the Annual Buddhist Fair, some thirty-five li up the big river. There too, we found nothing but friendliness and sold quite a lot of Gospels and other booklets, but not as many as former years.

Several boat accidents which resulted in the drowning of some forty or fifty people, took the courage out of some people.

It does seem only too true that people are gradually slacking up, in attending such occasions.

I saw but one school group in attendance and that was the local girls. Last year there were at least half a dozen.

Whether the better religion, is coming in as it ought to or not, the old order is moving out rather rapidly.

However, there are encouraging evidences everywhere you go.

People don't think the missionary is "Jesus". They know, now, who Jesus is and who "Shang Ti" is and they know, too, that opium is China's worst enemy.

I just wonder how they know?.

SPRING FAIR EVANGELISM

A. J. BRACE

Following up the lead of last year when the Szechuan Christian Council, with the cooperation of the Y.M.C.A., secured a section of the Er Hsien Ngan Temple for a Lecture Hall a special committee, appointed by the Council, proceeded in good time this year to plan for regular evangelistic meetings and lectures at the Fair. After two days of a flying start with great crowds who gave a ready response an order came from the Business office of the Fair to close the lecture hall at once. No excuse was given but the letter was rather unfortunately worded in that it threatened expulsion unless the new instructions were complied with instantly. The Council Committee experienced some heart-burning but got to work to find out what was the trouble. All the higher officials were very friendly and expressed great surprise that we should have received such a letter. Then interviews with other officials by Donald Fay and Harry Openshaw convinced the committee that some anti-Christian influence was at work, and after a week's delay, when quiet was again restored, we received word that we might start the work again, but avoid lectures about Communism or kindred subjects. A younger official was blamed for sending the offensive letter and ample apologies made. The police further requested that we avoid hymn singing in men's meetings as too large crowds were thus attracted with whom they could not successfully cope, also that we avoid selling or distributing books or tracts outside our own hall where the traffic was so easily congested. Very fair demands the committee deemed them, when no embargo was placed on our message. Accordingly, the work soon got under way and catered to great crowds of people who gave most earnest attention to the addresses given and willingly take the literature. From the people not one unhappy incident has happened. In fact during the short time the meetings were stopped we were besieged by many urging us to open again as soon as possible.

The church workers are exceedingly zealous and united about the Fair work. Each church is responsible for a day in the week. On Mondays the United Church of Canada

sends workers from the Si Shen Si and Shu Wha Kai churches; Tuesdays the C. M. S. help from Pi Fang Kai and send some very earnest students from the University to speak, Wednesdays, the M. E. M. turn out in force, both men and women workers; Thursdays the Baptists take their turn and the veteran Harry Openshaw whom we shall miss in grievous fashion, just simply captivates the great audiences that turn out to hear him and see him in action; Fridays the Friends' from Chin Long Kai and University do splendid work, big Bob Simkin is always sure of a delighted audience as he towers above the multitude like King Saul among the prophets. Saturday is Woman's Day, and the women like a day to themselves. The W. M. S. of Fang Chen Kai and W. F. M. S. of Shen Shi Kai, with the aid of the Baptist workers, do excellent work on Saturdays. On Sundays the Y. M. C. A. and Student Christian Movement of the University are responsible for findings speakers while the churches are busy with their Sunday services. Each day between 12 and 2 when the church workers are resting the Y. M. C. A. and Health Education Department give scientific lectures. Dr. Crawford is very popular with his movie film lantern and illustrated lectures. Great quantities of health literature and modern farming method literature are being distributed as well as finely illustrated Gospel tracts and portions.

Dear Mr. Editor:

Within the last few weeks, three incidents have brought strongly before me one side of our work which we as missionaries and Chinese pastors cannot afford to neglect. I refer to the developing of a technique in dealing with the personal problems of the people we meet whether in the church or outside of it.

At one of our outstations, I talked to a church member who was literally in hell. He was trying to break off opium and the struggle through which he was going and his agony of soul were fully expressed in his face as we talked together. I tried by suggestion of hope from the Christian stand-point that he was getting better and stronger every day as he was overcoming his enemy. But afterwards I thought how poor was my technique even though I had the greatest desire to

help him. Do not we missionaries and Chinese pastors need to study how to deal with such cases in the Christian way so that souls and lives may be saved?

At another outstation, soon after arriving at the chapel, I noticed a nice looking young woman of 20 years of age. I was surprised when the preacher informed me that she was mentally deranged. The cause he said was the death of her husband, her baby and one or two near relatives, all within a short time. The strain was too much for the mind and it gave way. Her home being right beside the chapel she spent a good deal of her time there. I was interested to find that while there she was much better than when she was at her own home. The surroundings seemed to soothe the troubled personality. And the preacher and his wife were being a help to her. As I pondered over this case, again I thought how can missionary and Chinese pastor improve his technique so that as in Jesus' day devils may be cast out and distressed souls set free. To do this we perhaps need, not only to have the spirit of Jesus but also His technique.

At still another place the Chinese pastor was holding a study class. The passage and subject was Jesus view of the marriage relation and of divorce. In conjunction with this scripture we discussed the five proposals which the recent meeting of the General Assembly of the Church of Christ in China have submitted for discussion, which deal with this very question. At the close of our study, a church member of many years standing, asked for advice in his matrimonial relationship. His wife had left him and was earning her own living. A few months ago the little boy of 8 was dying. He appealed to her to come and see him before he died but she refused. How was it possible, he asked, to once more set up a happy Christian home? And again I asked myself how can the missionary and the Chinese pastor get the wisdom and the technique for dealing with such distressing problems. For what a power in a community could our Chinese pastors be with their greater knowledge of Chinese character and customs and society if they had the training necessary for dealing with such cases. Those who are concerned with the training of the ministry must take these matters into consideration.

Thanking you Mr. Editor, I am,

Yours for better technique;

C. J. P. JOLLIFFE.

May 12th, 1934.

Dr Joseph Taylor,
Editor—West China
Missionary News.

Dear Dr. Taylor:—

My wife and I feel we want to tell our friends in West China how much it has meant to us to have had their prayers and sympathy during the difficult days through which we have been passing since we left Chengtu. Few but realize the "If's" and "Why's" which assault one's mind and heart at such times. Few but have felt the pain—as if a plant which had sent its roots deep into and all around one's heart had been forcibly pulled away.

Thanksgiving for the little lad and sorrow at his loss have been and are struggling in our souls. We can boast as yet of no great victory, but we are praying for deeper insight and a wider and higher outlook. For the sake of others as for our own, we are praying that we may be strong souls, strong in the strength which God supplies in Jesus.

Our appreciation of the concern of others for our child must surely give us a greater concern for the children of others.

Our West China fellowship is a source of strength and comfort to people when passing through such cloudy day as we have been these last weeks. We shall be grateful if you will publish this short letter in recognition of what it has meant to us.

Yours very sincerely,

HOMER G. AND MURIEL J. BROWN.

April 11, 1934.

To the Editor "The West China Missionary News"
Chengtu, Sze., China.

Dear Friend:

Just a line so that our many friends will know where we are. We have been located in and around Chicago for eight years. I was for more than three years in the office of the State's Attorney of Cook County; and am now connected

with the Citizens' Association of Chicago which is "the oldest civic reform organization in the United States."

John Gordon graduated from Princeton University in 1931 and is now with an American-Japanese importing firm in New York City. Gordon is office manager and seeking to build up the business. They import raw silk which may, in course of time, interest West China.

Douglas is a Sophomore in the mechanical engineering department of the University of Illinois. He hopes some day to build aeroplanes and may land in Chengtu if you have a place to receive him!

Jean Eleanor is a Freshman in Wheaton (Ill.) College. Her mind is set toward missionary service in India. At present she is with the College Girls' Glee Club on a trip that has taken them to Boston, New York and Philadelphia.

The mother of the three has overcome most of the physical handicaps her years in China placed upon her. Anemia and intestinal parasites have yielded to treatment.

We live at present at 123 N. West St., Wheaton, Ill., 25 miles west of Chicago; I commute to the big city every day. On the whole we are well. We have plenty of opportunity for service and bear our testimony to the saving grace of our Lord Jesus Christ; we often tell our story of service in China.

Other residents of Wheaton are Mr. and Mrs. W. H. Hockman, formerly of Luchow; and Mrs. A. L. Shapleigh of the China Inland Mission. Dr. and Mrs. H. L. Canright and Mr. and Mrs. James M. Yard have been near neighbors in Evanston, Ill.

There are many groups of missionaries on furlough, and others, in and around Chicago, so we frequently see friends from China. Our latch-string is always out, and we would appreciate a call from any who may be passing through the Windy City that is not as bad as it has been pictured.

My mother was taken from among us last December. Lines written some years ago with her in mind have been appreciated by many and I take pleasure in passing them on to you.

Our whole family join me in wishing God's blessing upon all of our friends in China, among whom we include the Chinese quite as much as others. We pray for you all and rejoice in the nearness we feel toward the work that is so dear to our hearts.

Faithfully yours,

JOHN R. MUIR

SECTION OF A LETTER FROM MRS. R. O. JOLLIFFE

72 AVENUE ROAD, TORONTO.

April 15th 1934.

This Oxford Group movement is the strangest thing I have ever been in touch with. You never know where it is going to clinch and break out afresh. From the first as you know I have identified myself with it, for it offered the only real spiritual life that I could see in this country, but often I have been repelled because it did not seem—what shall I say? Orthodox?—no; because I am rather free from that, but rather there would come a vague fear that it was not sound and then I would find an individual or a group of individuals who had come into new life absolutely and who were delighting in the study of their Bibles and in daily prayer. Lives liberated from sin and given victory to carry on.

At times I was repelled because there seems so much of ostentation—meetings in hotels—I myself being taken in a magnificent car to the King Edward for my Bible class weekly; prayer meetings in homes that were palatial to me, and then back to my wee kitchen, conscious that I had felt the power of God under circumstances that did not harmonize with my idea of things, for I am a real Socialist. Then wagging an argument with myself—are these rich women just getting religion as a sop to their troubled hearts? and then to find a group of them wrestling in prayer over the problems of the servant of one of them and to find God answering their prayers—new spiritual life for them and their serving women. Then again the sting of Canon Cody's remark (or is it a grand statement?) "The Oxford Group is the Salvation Army in evening clothes" and I'd wonder how really tired of sin the 'evening dress sinners' were. And then into my questionings would come some fresh revelation of what God was doing for and through "an evening dress" saint.

Then at times would come "Well, much as I believe in Drs. Mcleod, Pidgeon, Davies, Little, what about all these other preachers in our church whom I know to be good men and true and yet they wrote the criticism of the 'thirty'?" And the question would come 'What am I to do about their staple, sensible, overwhelming majority?' Is this after all only a flash in the pan that does not touch all sides of the life and work of the church? The preachers have not taken

the lead—their people have—(and a few of the preachers).

Saturday's meeting was another pull up to me. The minister of Westminster Church, who eighteen months ago got an experience that liberated him for soul winning as he had never been, was on the platform at the Royal York and told what the year had meant to him. We who knew the inside story, knew what a suffering year it had been in many ways—bitter opposition from his brother and other sorrows, but more converted people than ever before in his ministry. You can imagine our astonishment when he was followed by his brother. The place was packed and an overflow meeting in some other part of the building. Our room held some twelve hundred. Well, his brother told how eighteen months ago he was much disturbed over the Oxford Group and set his face against it. He wrote an article—3,000 words—for the "Star" and went with it to the editor who said "Well, I am getting to be an old man and I do not want to do anything that will hinder good being done and I see good in the Group, but if Trevor Davies, in whom I have great confidence, advises me that it should go into the paper I'll publish it." It was never published, and he said "I am glad now. Glad now, for though then I felt it keenly that my brother had associated himself with the Group and specially chagrined and shamed that I had to go down to my office the Monday after my brother had shared deeply with his congregation his failure, etc." And then he went on to tell how he had watched his brother this year being used to change hundreds of peoples, He said "I could educate but my brother could change people." He said he knew definitely thirty families who had been changed through the influence of the Group so when this last team came, his attitude was different and one day in the King Edward hotel bedroom a new vision and new power came into his life, and he, a son of the parsonage, and a preacher for thirty years, and an editor, suffered at the hands of 'an Advertising man' a 'right about.' It was tremendous witness and was followed by one of the 'Thirty' who has been kicking against the pricks, and with his daughter, made a full surrender to God on the basis of no reservations and full dedication of himself for God to use in 'changing' others. It was an arresting meeting. Whole families witnessed—mother, father, two sons, one daughter. And mother, father, son and daughter. We are truly seeing great things. There is no doubt a spiritual revival going on in Canada.

I am enclosing a list of the Educational Group that came from England. There is quite a movement among the High School boys and girls. They have prayer groups in some of the schools and the teachers who are in sympathy with them meet with them. There is no doubt concerning the need for such a spiritual movement. The magazines, movies and other influences working for the undoing of the spiritual and moral strength of the young people has held sway unchallenged altogether too long. And now there is to be beer and wine sold at restaurants and hotels. The result will be disastrous and needs a facing up on the part of the young people to God's call to them, and they will square up to it—God is not leaving his people without help.

CHRISTIAN STUDENT MOVEMENT.

THE HAMILTON CONFERENCE WAS WORTHWHILE.

EARL LAUTENSLAGER.

This was a really good conference. The hundred and some odd students who gathered at McMaster University, representative of roughly the eastern half of the continent, were an exceptionally able and charming group. It is safe to say that both Americans and Canadians went home once more convinced that we two peoples are really at one with each other—each facing about the same problems and each looking towards the same Ultimate Source for solution. And to have exactly that experience was, I take it, one reason why the conference was held. The wider international flavor was given by the presence of a number of leaders and delegates of other nationalities—the principal of these was *Dr. T. Z. Koo* of Peiping, China. *If the conference can be said to have gathered itself around any one personality, it was around this distinguished Chinese gentleman.* When he spoke our note-books came out of our pockets and pages were rapidly filled. Three Chinese students from Bucknell, McGill and Toronto, a South African gentleman from Yale, an Indian

graduate student, native of Bengal and at present in Toronto, lent additional flavor to the international motif.

The conference was organized on the basis of three study commissions—handling respectively Race, Unemployment and Nationalism. Five generous discussion periods permitted a hearty examination of the problems. It was not possible however to bring the findings of the three commissions to any organized focus. True one period was devoted to a report from the three groups but as is almost always the case, it failed rather dismally to reflect the really spirited argument which had obtained. However, this much can probably be said for all three commissions—Christian Socialism as a way of life to lead the world out of chaos was much to the fore. The members of the conference were by no means all socialists but it was quickly seen that a Christian approach to the three problems considered, made it necessary for this now prominent social theory to be seriously examined.

Dr. Koo delivered three splendid religious addresses to the conference. The immediate background for the interpretation of the gospel of the gentle man of Galilee was the Sino-Japanese conflict. Dr. Koo and his family were at Peiping when the aeroplanes of the Japanese army swooped unmolested above the ancient city and no man knew when the rattle of machine guns might be heard on the very walls. Here was an intelligent Christian whose religion had undergone a test. Much of what he said was therefore in the nature of a religious confession. The stunning nature of the trial was evident in all his utterance. On the cover of my notebook I have written these words as he said them to us: "What we believe about God may become all mixed up—but an experience of God as a personal friend at sometime—that abides—and that is all that is left to me." After having thus graciously taken his hearers into his confidence, Dr. Koo went on to explain the attitude which the Peiping situation had driven him to take upon the problem of the Christian and military force. Peiping never having actually been invaded the position was hypothetical but none the less valuable for that. First of all Dr. Koo felt that as a Christian he could not take up arms and kill his fellow man. Also he felt that if he were put to death for disobedience to his government his sacrifice would be utterly futile to change the situation. Secondly, he realized that if the Japanese took the city he would be unable to act as party to the Japanese occupation and would therefore be driven to non-co-operation

with the new civil authorities. This situation, Dr. Koo thought, would also lead to death—and as in the former case would avail nothing against the forces of injustice. Later in the discussion group on Nationalism, he disavowed absolute pacifism by claiming for himself the right of suspending judgment until a conflict should actually break out. And then in his last lecture to the conference Dr. Koo interpreted the Cross of Jesus to be the centre of Christianity and the victory of our Lord. The contradictions were evident to many members of the conference—but our sympathy having been won by the spiritual sincerity of our distinguished guest—the effect was to demonstrate with great force that it is an immeasurably different thing to be a pacifist in a country which has been exploited by militarism than it is in North America.

The really international nature of the World's Student Christian Federation was brought vividly to our minds by reports from two international conventions held across the seas. Miss Eleanor Reid of McGill reported an excellent conference held last summer in Switzerland, Dr. Koo reported for one held in Java for the Pacific area. At this particular session a very fine devotional atmosphere grew out of the words of the delegates and out of the international aspirations common to us all

The conference was well organized and exceptionally well administered. Prof. King Gordon of McGill, Mr. D. R. Porter of the Student Y.M.C.A. (New York), Rev. J. K. Beaton of the United Church of Canada, Mr. Jesse Wilson of the Student Volunteer Movement (New York) and Miss Gertrude Rutherford of Toronto provided us with excellent adult guidance.

April 4, 1934

To Missionaries in West China:

Dear Friends:

On yesterday it was my sad but tender privilege to join a rather large company of friends and relatives at the funeral of our beloved Dr. J. Charles Humphreys who passed away on Saturday, March thirty-first, at his home in Germantown, Pennsylvania. For at least eight years Dr. Humphreys had faced most courageously a condition in his health which he

as a physician knew to be very serious and which might at any time result in his death. Yet he appears to have gone through these years in the same buoyant spirit which characterized his earlier life and with a radiance of life which was widely admired.

The presence of many sorrowing friends yesterday who crowded the spacious rooms and hallways on both floors of the home was in itself a beautiful tribute to Dr. Humphreys and his family. And the flowers in such profusion as one does not often see on such an occasion gave further evidence of tender regard. The funeral service was conducted by Pastor Walker, who called on me as Foreign Secretary to participate. Mrs. Humphreys and the children are bearing the ordeal with splendid fortitude.

Several times I stood by the casket and looked on the face of your former comrade in service in West China, who is believed to have done injury to his own health by his strenuous life in Szechuan. Somehow his body seemed to me to symbolize the sacrificial effort which has been made by missionaries who journey far up the Yantze River and across the mountains in order to share the Gospel of Christ with the multitudes in West China, to relieve their spiritual suffering, and to confer educational benefits also. The occasion reminded many of us of what it has cost heroic souls to go in the name of Christ to the far interior of China and to other lands. It also gave evidence of how our friend in recent years had made a great place for himself in the minds and hearts of the people about him.

Many of you will be saddened at the news of the death of your fellow worker, as will the Chinese at Yachow, Ningyuen and Chengtu. But you will be grateful for memories of your fellowship with him and his wife and of the service which they joined you in rendering in West China. Surely the men and women who go into distant lands on errands for the Christ are making contributions of everlasting value.

Naturally some of us were thinking yesterday of Dr. Humphreys' colleagues in Szechuan. And as I took my last look at the body of our dear friend, I felt moved to say softly: "I think your comrades in West China would wish me to speak for them too and to say, 'Good night, Charles.'" So may we think of such hours. So may we also anticipate a morning greeting in the Other Room.

Fraternally yours,

J. H. Frankin

COMING OF A BETHEL BAND.

Undoubtedly it will be of interest to all to know that arrangements are being made for one of the Bethel Bands to visit Chengtu sometime in the late fall. It is hoped that arrangements will be such that the Band will find it possible to visit other convenient places in Szechwan. We shall keep in touch with all interested and through the kind offices of the News we will give particulars when the program of the Band has been more definitely outlined.

Two preparatory meetings, attended by representative members of various Missions, have met in Chengtu and the following officers elected—Chairman: A. J. Sinton; Vice-Chairman: J. Neave; Secretary: J. Kitchen and Treasurer A. J. Brace.

WEST CHINA MISSIONS ADVISORY BOARD.

EXECUTIVE COMMITTEE.

June 15, 1934.

- I. That we suggest that the secretary correspond with the missions working in Chengtu regarding the formation of a Missionary Association in that city.
- II. That we ask Miss A. Harrison to edit the list of missionaries for 1935.
- III. That the treasurer ask the missions at work in West China to make a contribution for the printing and mailing of this list of missionaries.
- IV. Adjournment.

J. TAYLOR,
Secretary.

NOTE: During the present year, no list of missionaries has been published, and many of us have felt the lack of this very useful document. It is hoped that a list can be prepared and circulated for the year 1935. The Advisory Board depends on the several missions working in Yunnan, Kweichow and Szechuan for funds with which to issue this list. Dr. Spencer Lewis is the Treasurer of the Board. His address is UNION UNIVERSITY CHENG TU, SZECHWAN.

May Day, 1934

Editor of the West China Missionary News.

Dear Brother Taylor:—

I have been intensely interested in the articles in the News on "The Training of the Christian Ministry", and your own Editorials are much appreciated by your friend.

The discovering of candidates and training them for the Christian ministry is the burning question of present missionary activities.

Jesus method should be followed.—He found men who were tireless workers along their own line but who had failed for lack of knowledge, and Jesus pointed out how to be successful. They obeyed his instructions and won out. Then Jesus said We want you in the same way to be fishers of men, to catch men and put them into fellowship with Him. The net used must be the message of Salvation, peace and good will to all men. The right place to put this message is into the hearts of men and if properly placed, there will be an ingathering of souls. The candidate must have a vital experience of Jesus in his own soul and a strong desire to share his experience with his countrymen, believing that Christianity is vital to his nationals, for it will make them worthwhile citizens, able to resist the opium habit and become new men in Christ Jesus. Another lesson to be taught the coming minister, is to be able to say as did the Samaritan men, "we have heard for ourselves, and know that this is the Saviour of the world," Dr. Jowett put it, "Have the root of the matter" in their own hearts, then they will be able to win souls and lead them into the church of Christ and have fellowship with Him.

The minister must be trained to have a determination to get men converted and enter His church. Jesus set the example when the invited guests did not come to the feast, He said "Go out into the hedges and highways and compel them to come in, for my house must be filled,". The minister must be taught to do likewise and not be satisfied to preach to a handful of people when there are hundreds near by, who need the message. Go to them and with his winning personality compel them to come to Christ. He must be trained to go into the family and demonstrate the

love of Christ in the homes by helpful service and leadership in the things that matter most. The training men to be good public speakers is good and necessary in the ministry; on this line our Chinese ministers are a real success. They are really orators, but need further training on pronounciation and how to read the bible intelligently for his congregation.

The apostle Paul saw this lack in his preachers and he gave them the 13th chapter of first Corinthians as a guide. We recommend this today. The minister must be taught to believe that Sunday is a rest day, not for him but a worship and rest day for all the people, and that it is important to meet together for worship. The minister should not be satisfied to only have one service on Sunday but should hold two or three services every Sunday. This would impress the people that the pastor had a man's job. at present here they wonder what a pastor does, and of course do not feel any responsibility to support him as an ornament in the pulpit. The minister must have a conviction that his services to the community are worth-while and that the people will gladly support him. He must be taught that the labourer is worthy of his hire from those of course whom he serves and not expect the mother church in a foreign country to take the responsibility for their support. The minister must be trained not to be self-centered but to be service-centred for his community. To be so useful that the community will want to support him for services personally received. This certainly should be true of all mission paid persons, and the servants of missionaries all get sufficient salary to help support their minister, and they will do it, when the minister is trained to expect it from them in turn for services rendered. I am hopeful and thankful for the training our ministers have received but it is time to turn the corner and give a more complete training for His service.

W. E. SMITH

AMONG THE BOOKS.

CHINESE MEDICINE:

W. R. Morse, M.D., L.L.D., F.A.C.S. Paul B. Hoeber, New York, 1934.

This book is one in a series named *Clio Medica* which is devoted to the history of medicine written by different authorities on the subject. Dr. Morse has been asked to write on Chinese Medicine and had done so in a book of 168 pages. To these are added an editor's preface by E. B. Krumbhaar, and also a preface by the author. At the other end of the volume are a copious list of references, an index of personal names and an index of subjects. This part of the work is admirably well done and will save the reader a good deal of time, as well as point out to him reliable colateral reading.

It is hardly necessary for this reviewer to acknowledge his ignorance of the subject under discussion. His way of thought and study lies in other directions, and only painful necessity ever drives him to the neighborhood of the Temple of Clio. Even then he may be regarded as a victim for the altar rather than a reverent worshipper before her shrine. Yet, one can stand and wonder in the presence of the priests; he can note the beauty of the building and rejoice in the kindness and help of those who have been inducted into the mysteries of the cult. There is such a thing as learning by attrition, and thus being better able to appreciate the greatness of the subject under investigation.

Dr. Morse founds Chinese medicine on Chinese Natural Philosophy and Chinese Cosmogony and so links up the science with ethical and religious concepts. He is safe in so doing; for when a scholar is willing to dig down to the roots of his particular scientific study he is quite likely to find a bit of philosophy with a smattering of religion mixed up with what we may call science - although, in this particular case it is not likely that the ancients approached their work in what is known as the scientific mind. It would appear as if

our remote ancestors were more keenly interested in the "Why" rather than the "What" of their subject.

This thought is given added emphasis by the title of Chapter II, which is "Chinese Gods of Medicine." The medical pantheon of China is given and also illustrated with a series of six pictures, together with a brief sketch of each deity.

The third chapter deals with Chinese Medical Literature in which the author is well versed. The next chapter deals with Chinese Anatomy where our Dean of Medicine moves with a firm tread for he is, in a manner of speaking, "on his native heath."

Physiology, Diagnosis and The Pulse, occupy three more chapters, and are followed by a generous section on Materia Medica and Therapeutics. Then the author deals with Chinese Practitioners and reveals the welter of methods and techniques in this gentle and beneficent art. After a chapter on Surgery, the author comes to his favorite topic of Acupuncture and Needling. To this part of his general topic Dr. Morse has given years of study and much individual research. So the reader may feel assured that he is being guided through this (to the Westerner) intricate wood. Much pains has been taken by the author in securing and preparing a list of charts to illustrate his subject. These are given in the book and to those who are on the inside of Clio's Temple will be of great interest.

Someone should take up this subject at this point and trace the introduction of western medicine into China and show how the native and the imported practice can be combined. For surely when the complete synthesis has been attained we may expect to find elements of both in the perfected combination. Perhaps we may hope for a sequent volume from Dr. Morse.

J. T.

TREASURE-TROVE: AT LONG LAST.

This is a book review. But the book is no ordinary one. The heading above tells tersely my reaction, and I believe it will be yours. The title, runs.

"CHINA'S SPIRITUAL INHERITANCE"

Warren Horton Stuart Ph.D.,
Kwang Hsueh Pub. House, Shanghai.
(Price, \$3.50 Mex)"

The religious worker in the Western World is almost embarrassed by the constant stream of publications produced by our presses, offering him endless varieties of illustrations and aids in preparing sermons, addresses, lessons, etc, etc. Magazines and books and pictures present extracts and examples from the best in our far-flung and remote culture, embracing poetry, history, biography, art and so on, all the way from Assyria and Babylon up to modern Britain and America.

What one craves for so often in China is something of a similar character gathered from her age-long experience, as expressed in her literature, art, apt sayings and institutions.

True, we have been well served in some ways. Sinologues from earliest days of contact have translated for us China's great Confucian classics, the Tao-teh Chin and some of the chief sutras of Buddhism. They have also written China's history, attempted to translate some of her poetry and collect her proverbs and stories. All that is very helpful and deserves our deep appreciation, but how often one has wished that some one, properly qualified, might go through it all and select for use just those parts and passages which have a bearing upon the work of the Christian missionary in this vast land. Well here it is, at long last, and in the tersest, most teachable of forms.

First a word as to the author. Dr. W. H. Stuart, brother of Dr. J. Leighton Stuart, President of Yenching University, Peiping, comes of an old missionary family in China, spent fifteen years of his boyhood there and was afterwards for a number of years foremost in her educational work in Fowchow. He has more recently been pursuing his work for Ph.D. in the Graduate School of Yale University, and the book is the result in part of his researches there.

Some idea of the thoroughness of his search into Chinese materials is shown by the following: "Going through Williams Chinese Dictionary, a list was made of all words bearing moral meanings" . . . "The more important of these terms were then studied through the collected Commentaries of the Shuo Wen, a Chinese Dictionary published about 100 A.D." . . . "About two months of the summer of 1930 was spent at the library of Congress in connection with exploratory reading, and then for an eighteen months longer. In the search were included Confucian, Buddhist, Taoist, and Christian authors, Chinese and English, with some in French and German" . . . "A graduate of Yenching University, Mr. Li An-che, was engaged to collect suitable references from authors beginning with the Han Dynasty, about 200 B.C., down to the present. He and his associates examined 382 authors."

The whole title of the book is therefore given as, "The Use of Material from China's Spiritual Inheritance, in the Christian Education of Chinese Youth." It has a suggestive Preface showing some ancient and modern Chinese ideas of Education, then is divided into two main parts.

Part I, from this combing of Chinese literature, proceeds to give about one hundred pages of choice selections, from Chinese history, poetry, proverbs, incidents, stories, etc., etc., all the way from Hwang-ti down to Sen Yat-sun, bearing upon such topics as Home Influences, Christianizing of Festivals, Sacred Places, Appreciation of Nature, The "Three Principles" of the Revolution, Sages, Heroes, Maxims, Mottoes, etc. Most of us have been accustomed to have a half dozen hardy sayings which we labour heroically. Here is material in abundance.

Part II takes us a step farther. It not only continues another splendid selection of choice thoughts by Chinese worthies, but shows us, from the standpoint of an expert educationalist, how best to apply them. These take us through such profound subjects as "Fostering a consciousness of God" . . . "Personal relationship to Him," and "Cooperation with God for Human Welfare," but also deal with practical issues as "Sin," "Personal religious experience," "The Christian Family," etc., etc.

But there! As the Chinese say, "One look is worth ten thousand hearings." Just read the book and you will assuredly use it for many a day. Best regards to my fellow workers in old Cathay.

J. L. STEWART, ST. ANDREW'S COLLEGE, SASKATOON.

WEST CHINA UNION UNIVERSITY.

LIBRARY.

June 14, 1934

The accession list for May 15 to June 14 is as follows:

Converse, F.	Sphinx
Rosman, A. G.	The Young and Secret
Shaw, G. B.	The Adventures of the Black Girl in Her Search for God
Coward, N.	Play Parade
Fleming, P.	Brazilian Adventure
Barrie, J. M.	Farewell Miss Julie Logan
Ed. by Carman, B.	The Oxford Book of American Verse
Gilbert, W. S.	The Mikado and Other Plays
Auld, W. M.	Christmas Traditions
Lawrence, T. E.	Revolt in the Desert
Whiteley, O.	The Story of Opal
Bridges, R.	The Testament of Beauty
Grefell, W. T.	Labrador Looks at the Orient
McFee, W.	The Harbourmaster
Sharp, M.	Fanfare for Tin Trumpet
Whipple, D.	Greenbanks
Adamic, L.	The Native's Return

ALICE W. LINDSAY

Librarian

*Retail, Wholesale and Manufacturing
Druggists and Chemists since 1922.*

Two Wholesale Depots
HANKOW—SHANGHAI
Serving every Province in China

“ADCO”

PHARMACEUTICALS

(GALLENICALS—TABLETS—PILLS—AMPOULES—ETC.)

AND

PURITAN BRAND PRODUCTS.

(ESSENCES, BAKING POWDER & OTHER HOUSEHOLD REQUISITES).

Stocks Carried in Hankow and Shanghai of

DRUGS, CHEMICALS, PHARMACEUTICALS.

ABSORBENT COTTON AND GAUZES.

SURGICAL INSTRUMENTS.

HOSPITAL AND FURNITURE EQUIPMENT.

AMERICAN AND EUROPEAN PROPRIETARIES AND SPECIALTIES.

RUBBER GOODS, GLASS WARE & SCIENTIFIC APPARATUS,
ETC., ETC.

Products of Quality. Prompt Service.

ON ACCOUNT OF LOW OVERHEAD OUR PRICES ARE LOW.

QUOTATIONS AND SAMPLES SUBMITTED
PROMPTLY UPON REQUEST.

ASSOCIATED DRUG COMPANY

Federal Inc., U.S.A.

SHANGHAI.

HOSPITAL EQUIPMENT.

A complete line is now being manufactured in Shanghai on a strict policy of "Up to a standard and not down to a price." Each item is produced under supervision of a German superintendent with years of experience in one of the leading factories in Germany.

While it is impossible for us to issue a complete illustrated catalogue we are glad to send actual photographs, blue prints and specifications to any Hospital on request.

Prices are all in Mexican dollars. On account of lower labor costs and not being compelled to pay high import duty, ocean freight and handling charges, the price of each item is only about one third of imported equipment.

ANTOCLAVES
INCUBATORS
PARAFFINE BATHS
STEAM KETTLES
STERILIZERS
DISTILLATION APPARATUS
GAS FURNACES
WATER BOTTLES (THERMOSTAT)
DRYING OVENS
STERILIZATION PLANTS
DISINFECTING APPARATUS
COMPLETE HOSPITAL UNITS

All apparatus can be fitted to gas, charcoal or electricity.

We solicit your enquiries.

ASSOCIATED DRUG COMPANY

Federal Inc., U.S.A.

SHANGHAI.

MATTERS FOR SPECIAL INVESTIGATION AT
MOUNT OMEI

(Kindly send data in Chinese and/or English, plainly written, including Chinese characters also for all name, places, dates, quotations, etc., to Dryden L. Phelps, Chengtu.) (Please number your answers thus:)

1. In the earliest primitive times for which there is any sort of record, to what social or religious use was Mount Omei put by Lolo or other tribes?
2. What is the earliest record of such habitation or use?
3. Where there originally sun-worshippers on Mount Omei? When? What proofs?
4. What large Chinese characters were once carved on the cliff face just below the Chin Ting?
5. Who carved them? When? Why? What were they? Can they be seen now?
6. Were the caves on Omei used for religious rites or initiation before the coming of the Taoists or Buddhists?
7. Was Omei a Taoist sacred mountain before it became Buddhist? If so, When did the Taoists first come to take possession? Who was their pioneer? Where, and what was their first temple?
8. Was Wa Shan a sacred mountain before Omei? If so, when did it first become so, and by what sect or monk? When was the first temple built there? When were the three temples on it destroyed, how? why? WHO CAN FIND TABLETS ON WA SHAN and make and clear rubbings of them?
9. When and why did Omei first become Buddhist? Who was the first monk to ascend and dwell there? WHY did he go? What happened to him! Did he come from India, or was he Chinese?
10. What are the earliest mentions of Omei in authentic Chinese histories or literature which can be dated?

11. At what times did Indian monks come on pilgrimage to Omei; and by what routes: Yunnan? Canton and the Yangtze? Tibet and Yachow? The Mekong?
12. Which is the older: Hung Ch'uen P'ing, Wan Nien Ssu, Ta O Ssu? What are their respective dates? What is the date of the Chiu Lao Tung?
13. "The Chiu Lao Tung holds the secret of Omei." Is this true? Why? When and how did the caverns of this temple first begin to be used for religious initiatory rites? Where can one find a description of these rites? Is there any connection between these cave-rites and those of Egypt?
14. What Chinese books describe the origin of the Chinese habit of having sacred mountains? Where and what are the fullest old Szechuan topographies?
15. What Germans, and what French first climbed Omei? What their dates?
16. What is the connection between the Nestorians and Omei? What persons and dates? What temples, and where?
17. Is there any connection between Omei pilgrims and the old tea trade with India? What dates and routes?
18. When Buddhism first, or long ago came to China, did it come by or near Omei?

INTER ALIA.

Dr. and Mrs. Spencer Lewis flew to Chungking from Chengtu to attend a celebration of the Dzen Jia Ngai School. These young people are still bent upon having a good time before old age steals upon them.

Dr. and Mrs. Moncrieff and family returned from furlough and are getting ready to take up their work on the Faculty of the West China Union University.

Two families of the Canadian Mission have recently arrived in Chengtu—the Rackhams and the Andersons. Mr. and Mrs. Rackham will take up work in Penghsien; and Dr. Anderson will join the staff of the Medical-Dental college at the West China Union University.

Readers of the NEWS may have learned of the attack by Ho Lung, the notorious bandit-chief, on Pengshui, Sze. The robbers came over the border from Hunan. They looted the city and took Mr. Smith, of the Christian and Missionary Alliance Mission, off with them when they left for other fields of operation. Mrs. Smith has gone down river to Wuchang, the headquarters of the Mission. Fuller details of this incident will be found in another part of the NEWS.

Dr. W. Max Gentry came by Air to Chengtu to give medical attention to the wife of one of the military officials in this city.

Empire Day was celebrated in true British fashion at the Canadian School on the campus of the West China Union University. The whole community was invited to tea on the lawn and enjoyed the abundant hospitality. Then the children had sports in which anyone over two years and under fifteen was permitted to enter. The older scholars had had their Field Day earlier in the spring. There was a baseball game between the "young-uns" and the "old-uns." It is not certain who won that game—whether it was one of the teams or the umpire.

EDUCATION: An education which renders a student stronger in his power to criticise than in his capacity to enjoy is ruinous. Henry Sloane Coffin.

Miss Jean Sinton, accompanied by her father as far as Chungking, left Chengtu on her way to Scotland. Miss Sinton plans to travel via Canada to North Britain.

WHO WAS IT? When Mr. and Mrs. LaRue were in Chengtu two years ago, someone (I forget the name) gave them some rose cuttings to take back to Kweichow. By the time they reached here only one was still surviving. So they gave it to us, lest that also perish before they got home. This year we have had a wonderful mass of bloom from the big crimson Rambler that once was that wee cutting. If you know who it was likely to be, the lady who gave the slip might be interested. (Mrs. A. S. Kerry, C.I.M., Suiyung).

Mr. Leo Meschersky, representing Hanovie Quartz Lamp Co., recently visited Chengtu.

Mr. Robinson, of the A. P. C., flew to Chengtu from Chungking to undergo a nasal operation in the Shensi Kai Hospital.

Mr. A. Respinger and his niece, Mrs. Young, took advantage of the newly inaugurated tourist travel by the Yangtze Rapids Steamship Co., and the Bank of China, to travel from Shanghai to Chungking by steamer, by auto from Chungking to Chengtu and a trip to Mount Omei. The return trip, Chengtu to Omei to Chengtu was done in a week. They flew from Chengtu to Chungking, and made a record trip 'on sightseeing bent', Shanghai to Shanghai.

Captain W. Berky and wife, of the American gunboat, spent a few days in Chengtu during June.

Mr. Lichfield, a frequent visitor to the campus during the last few years, brought his bride by car, and they were guests of the university folks.

Because of sickness and death in their ranks, the Australian Baptist Mission are obliged to withdraw from Hweilicheo, Sze., after ten years of heroic service in this border town. Negotiations are being conducted with the Chinese Home Mission Society looking to that organization taking over the Hweilicheo field. If this can be brought about, a good deal of the bitterness of withdrawal by the Australians will be mitigated.

Dr. George B. Barbour, of the Geology Department of Yenching University, and Pere Teilhard du Chardin came into Chengtu by bus from Chungking, late May 31st, visited the city and the West China Union University on June first. They persuaded Professor Dye to go with them to Kwanhsien on the 2nd; and they were off to Chungking early on the 3rd. They were with a party of geologists under the Nanking Government, and must needs rejoin the group. It was a privilege to see these able men in action, and it is to be hoped that they may return when they have more time at their command.

sensitive in the green and yellow. It has other advantages as well.

The professional photographer was not satisfied until he had a film sensitive to all the colors of the spectrum. This type of film is known as 'panchromatic.' During the last two years several companies have announced the Supersensitive or Hypersensitive Panchromatic emulsion. This is sensitive to all the colors, but especially so to red light. This results in an extreme speed, especially so for artificial light. It is the fastest film known, and snapshots can be taken indoors, with a fast lens and strong light.

Plates can now be obtained which are sensitive to the infra-red rays, beyond the visible spectrum. They have many technical uses, in photography with invisible rays. The infra-red rays have great mist-penetrating power, and are used for long-distance work, as mountain photography, and on ships in fog. Photographs of the snow mountains have been successfully taken from Chengtu, using these plates.

Real color film can also be obtained now, in roll film. That is, it gives actual color pictures. However, the films are expensive and the technique rather difficult, so they are not recommended for the amateur.

What Film to Use?

The average amateur photographer will wish to know which of these various films he can successfully use, and what their special advantages are. We shall limit our discussion to the four most common types: orthochromatic, 'chrome' type, panchromatic and superpanchromatic. The first is still very popular, and is an excellent general film. However, I consider that it has been rendered practically obsolete by the advent of the 'chrome' film. Isochrome, Verichrome, Selochrome, are all a little more expensive than the ordinary film, but are twice as fast, more color-sensitive and have broader latitude of exposure. These advantages outweigh the slight extra cost; the extra speed alone is worth it, in this climate.

I should choose the chrome type film as the best all-round film for general purposes. It is very fast, contrasty, and excellent for nature pictures and landscape, because of its green-yellow sensitiveness.

Agfa Isochrome is 50% faster than Verichrome, and a little more contrasty. Otherwise these two excellent films are practically identical. They both have a double emulsion,

allowing for a certain amount of incorrect exposure, and are non-halation (do not tend to give halos around bright lights, as windows).

The Supersensitive Panchromatic has been advertised chiefly for its extreme speed. However, I should not use it for outdoor work; Isochrome is just as fast to sunlight. It is also inferior for general work, because less contrasty. It is not especially good for landscapes, because it is not strongly sensitive to green. It is a good portrait film, but its place is in indoor work, with artificial lighting. Its speed to artificial light is truly amazing, and photographs can be taken indoors, or on lighted streets, if one has a fast lens.

The Kodak Company supply one type of ordinary panchromatic film, the Panatomic. In addition to being completely panchromatic, its chief virtue lies in its fine grain. It is a film especially for miniature cameras, from which one wishes to prepare big enlargements. Those who have cameras of vest-pocket size or smaller will find special use for this film. It is very fine grain and very contrasty; is good for landscape work, or any colored objects. However it is not very fast, and is not recommended for snapshots unless one has a fast lens.

Summing up, if the amateur wishes to standardize on one type of film only, the "chrome" type is undoubtedly the best. It is really an extremely versatile emulsion.

Filters.

Very many amateur photographers are puzzled by the use of color filters. In explaining the properties and applications of these useful accessories I may mention three chief uses:

1. to produce cloud contrast in sky pictures.
2. to give correct tone rendering of colored objects.
3. to cut haze in long-distance work.

A so-called sky-filter or cloud filter is necessary for the successful photography of clouds. It gives especially good results with chrome or pan films.

Even the panchromatic film is not *equally* sensitive to all colors. The shorter waves (violet, blue) have a stronger effect, and photograph too light. Therefore a yellow filter must be used to give correct tone balance of all the colors. The correct filter for most panchromatic films is the yellow 2x filter. It doubles the exposure for pan films, and quadruples it for chrome films. This filter may also be used as a

cloud filter, and if the amateur wishes to purchase only one filter, I would recommend the medium yellow, 2x (two times) filter. For the superpan film, a green filter is necessary to give correct tone rendering; it absorbs some of the red.

In long-distance work, use of filters depends upon the fact that the longer light rays penetrate the aerial haze better. The shorter waves are scattered. We may use a panchromatic or superpan film, with a strong yellow or a red filter, to get clear long-distance pictures. The extreme application of this principle is the use of the infra-red plate and infra-red filter. Even a 'chrome' type film, with a medium 2x filter gives good landscape results.

The most useful combination of film and filter is, I believe, the "chrome" type film and a medium yellow 2x filter. The amateur will find these a versatile pair, for many types of work.

Mr. Djin Shi-Tien, University Photographer, gave a very interesting report of his experience in developing many hundreds of locally exposed films. He kept a record of the types of pictures going through his hands, and estimated that in a given period only 32% of the exposures could be classified as good photographs. This is a very small percentage of success: what happened to the other 68% of photographs? He classified the faults as follows:

Under-exposure	32%	(Use faster film, or tripod!)
Light-fogged	10	(Be careful in loading and unloading film)
Damaged by moisture	8	(Develop as soon as possible after exposure)
Not in focus	7	(Check focussing of camera, and measure distances)
Camera moved	6	(Hold steady)
Object moved	6	(Do not attempt moving objects, without fast shutter)
Subject cut off	4	(Check your finder, many are bent!)
Double exposures	2	(Always turn film, immediately after exposure)
Not exposed	2	“ “ “ “

H.B.C.

Barry & Bodwell, Ltd.

CHUNGKING

*(Incorporated under the China Companies
Order in Council).*

DIRECTORS: B. M. BARRY, T. G. WEALL. :

INSURANCE

Agencies.—

The Commercial Union Assurance Co., Ltd.

The Hong Kong Fire Insurance Co., Ltd.

The Cornhill Insurance Co., Ltd.

The Pearl Assurance Co., Ltd.

The Employers Liability Assurance
Corporation Ltd.

The Union Insurance Society of Canton, Ltd.

The Canton Insurance Office, Ltd.

The Sun Life Assurance Company of Canada

When writing to advertisers please mention the News.