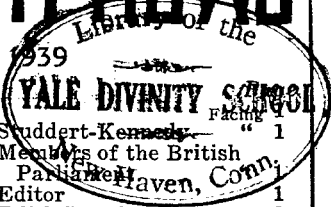


THE v. 40 (1939)
WEST CHINA
MISSIONARY NEWS

JANUARY 1939



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"Ring out the old, ring in the New"

February 1899 January 1939

The News is published by the West China Missionary News Publication Committee and is registered at the Chinese Postoffice as a Newspaper.

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SUNDAY SCHOOL MATERIALS.

"Hope" Series - 1st Quarter, 1939

Three grades of these lessons together with large pictures for teaching and Quarterly for teacher's use (Chinese and English editions) are now being sent out.

Neighbourhood Sunday School Lesson sets—"Hope" series. with full supplies, pictures, etc., for 50 children. \$1 per set

Neighbourhood Sunday Schools

A Manual of Sunday School Programmes including Lesson Stories for 44 Sundays is now issued. Please note that this Manual is intended for the use of those who are *commencing* Neighbourhood Sunday School work, that they may have the lessons as we have issued them from the beginning of these courses. The lessons are those of the "Faith" series (first year of the three-year cycle). Prices for this first-year course are:

Manual	15 cents.
Poster Pictures - 44 weeks	- \$1
Hymns, Choruses, Bible Memory work	- 3 cents per sheet
"Wee Friend" picture lesson sheets	5 cents per 100
Reward Cards	5 " " "

HELPS FOR CHILDREN'S MEETINGS.

1. *Large Character Texts* (for colouring). 11 varieties. 25 cents per 100
2. *Religious Education Stories*. Nos. 1, 2, 3, 4. price 5 cents each
3. *Talks to Children*. Published some years ago but now supplied with small pictures the children love to carry home.

Book & pictures for 25 children - 25 cents.

additional pictures as desired 5 cents per 100

4. *Old Testament Hero Stories*. Sets of leaflets giving the stories of Joseph, Moses and David are now available. The story is intended to be told by aid of a large picture (four to each set) and leaflets to be given out at close of meeting.

Leaflets 1 cent per set (5 sheets) Picture Posters 5 cents each

Large type Sheet Hymns, Choruses and Bible Memory Verses.

PAMPHLETS - Reprints.

1. National Christian Council
Forward Movement "Messages for the Times" series.
Nos. 1 to 10 have been issued 35 cents per 100
2. Church of Christ in China
"Every Christian Ought to Know" series
Nos. 1 to 6 have been issued Nos. 7-9 now on press
2 cents each

3. Religious Tract Society, Hankow
"Christian Morale" series.
No. 1 A letter to Refugees 25 cents per 100
No. 2 A letter to Christians

Prepared for Wounded Soldiers

Pamphlet: (R.T.S. reprint)

"Soldiers of the New Testament" price 3 cents

Tracts

"Self-sacrifice" - .25 per. 100

"Believe God and be saved" - .10 " "

CALENDARS

1. Annual Sheet Calendar 80 cents per 100
2. Bible Text Calendar-in English and Chinese.

Attractively produced with picture sheet for each month.

6 cents each (5. cents in quantities of 100)

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	Shanghai	Nagasaki	Kobe	Yokohama	Honolulu	Victoria & Vancouver
	Leave	Leave	Leave	Leave	Leave	Arrive
Emp. of Russia	Oct. 29	Oct. 31	Nov. 2	Nov. 5	—	Nov. 14.
Emp. of Japan	Nov. 13	—	Nov. 16	Nov. 18	Nov. 24	Nov. 29.
Emp. of Asia	Nov. 27	Nov. 29.	Dec. 1	Dec. 3	—	Dec. 12.
Emp. of Canada	Dec. 11	—	Dec. 14	Dec. 16	Dec. 23	Dec. 28.
Emp. of Russia	Dec. 25	Dec. 27	Dec. 29	Dec. 31	—	Jan. 9. '39

All White EMPRESSES carry qualified Doctors and Nurses

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It will pay you to ask us regarding Round-the-World Fares via Suez or Siberia, returning Canadian Pacific from Europe.

CANADIAN PACIFIC

THE WORLD'S GREATEST TRAVEL SYSTEM

The 1939 sailing list has not come to hand yet. We are repeating the old list, with the thought that from the old we may guess what the new list will probably be.

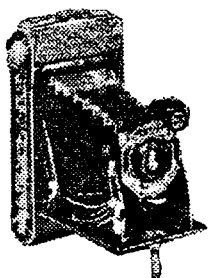
Editor.

Day, November 1938



Picture taking is fun
WITH ONE OF THE NEW
KODAKS

Cine-Kodak
Eight



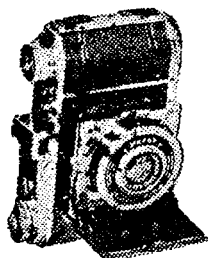
CINE-KODAK EIGHT—

Brings home movies within the reach of almost every one. Easy to use, low in cost, it makes 20 to 30 black-and-white scenes on a film cost includes developing, ready to show.

Kodak 6-20
(f.6.3)

KODAK SIX-20 (f.6.3.)—

America's most popular fine camera. Its keen Kodak Anastigmat f.6.3 lens makes snapshots in any weather. Its 1/100-second shutter "stops" most action. Makes $2\frac{1}{4} \times 3\frac{1}{4}$ -inch pictures.



Kodak Retina

KODAK RETINA—

has a quickness and ease of operation all its own. Its 1/500 Compur-Rapid Shutter "stops" fast outdoor action. Makes 36 exposures (about $1 \times 1\frac{1}{2}$ inches).

EASTMAN KODAK COMPANY

185 Yuen Ming Yuen Road, Shanghai.

CHRISTIAN LITERATURE SOCIETY

NEW BOOKS

基督降臨之世界

- 4102 THE WORLD OF THE INCARNATION, by William Miskelly, M.A., D.D. with assistance in translation from Ma Fu Chiang. (Illustrated) (1938) 165 pp. .65

One who wishes to know more about Jesus Christ needs to study His background—the situation of the country of His birth, the environment in which He grew up, and the circumstances under which He preached.

This book pictures in detail the geography, religion, politics, civilization and education of Judaea, Galilee, Greece and Rome in Jesus' time.

There are 47 pictures.

Suitable for pastors, preachers, theological students and Christian leaders.

宗教名辭彙解

- 7089 A DICTIONARY OF RELIGIOUS TERMS, by C. W. Allan, translated by Y. C. Ku. (1938) 211 pp.
Paper cover .70 Paper board cover .90
Cloth board cover 1.30

A useful Dictionary for preachers, theological students and Christian workers, who in their studies meet with the names of persons, sects, heresies and other unfamiliar subjects, not referred to in the Bible.

醫院中的基督

- 11327 CHRIST IN THE MODERN HOSPITAL, by Philip Inman, translated by T. S. Leung. (1938) 105 pp. .20

Many people, seeing so much disease, suffering and death, find it difficult to believe in a good God. Some one asked the author, who has spent many long years amongst stricken men and women, how he kept his faith without going mad. The author replies that it is only because of his faith in God. He has seen men changed. Sufferers have gained the victory, over the worst suffering and even over death itself. He has also seen their loved ones sustained and comforted. This no human power could do. "It is easy to believe in Christ in a hospital."

A CABLE FORM MADRAS

Bishop Ward to Mr. Stockwell.

"McClure, Wang, Cressy, Fang, Fans, Wu Ih Fang, Arnup, Spicer, Decker, Ward, Chengtu Jan. 28th, Sun. Feb. 1st. Mrs. Taylor not coming."

So we may expect great conferences. Ed.

A CREED

Lord, I believe
Man is no helpless thing,
That, like a bird in spring,
Comes fluttering to the light of life,
And out into the darkness of long death.
The Breath of God is in him,
And his age-long strife
With evil has a meaning and an end.
Though twilight dim his vision be,
Yet can he see
Thy Truth, and in the cool of evening
Thou, his friend, dost walk with him,
And talk
(Did not the Word take flesh?)
Of the great destiny
That waits him and his race
In worlds that are to be.
By grace
He can achieve great things,
And on the wings of strong desire,
Mount upward ever, higher and higher,
Until above the clouds of earth
He stands
And stares God in the Face.

—Songs of Faith and Doubt. Studdert-Kennedy.

DECLARATION OF FAITH BY MEMBERS OF PARLIAMENT

In these momentous days when conflict and anxiety prevail on every side, we wish to bear our witness, for the encouragement of our fellowmen, to certain firm convictions gained from, and upheld by the experience of life.

We believe in the Fatherhood of God. We believe that to those who seek it, God gives guidance and help.

We believe in the brotherhood of man.

We believe that the human spirit desires to reach to a higher plane of conduct, and although prone to evil seeks through repentance and forgiveness to attain to harmony with the Divine Will.

We believe that with the attainment of that harmony the understanding and wisdom and courage to settle the differences of mankind and bring peace will come.

In this faith we would seek to live, remembering always that throughout the world there are multitudes holding in varied forms, the same faith and moving towards the same goal.

Signed by about 190 members of the British Parliament.

THE WEST CHINA MISSIONARY NEWS

Vol. XL

JANUARY

No. 1

BEGINNING ANOTHER YEAR - 1939

The Old Testament opens with the words, "In the beginning". Also, and probably copying it, St John's Gospel begins with the same words. In this familiar phrase, we have the suggestion of a drama, of action, of something which is to happen, something to be done.

In a sense, life is changeless. The same yesterday, today and forever may be applied to God as it is to Jesus Christ by the writer of the Epistle to the Hebrews. And in regard to the world, the Preacher is near the truth when he says, "What has been is what shall be, what has gone on, is what shall go on, and there is nothing new under the sun".

But in another way, this sameness is not true at all. God's purposes and His character, His hopes and fears for human beings, continue as fixed and steady as the stars, but his successes with us as individuals or groups, are so uncertain and varied that we are in a continual state of change. Just as an individual may continue the same sort of person for many years and carry on a most vigorous programme of activities making changes of many sorts, so, God, the same forever, goes forward with His saving, changing work.

To make a machine is one thing; to educate a child to be a person of character and strong conviction is an entirely different matter. God can doubtless foresee but perhaps cannot guarantee that a person will respond to Him any more than a teacher can guarantee the future development of a student.

So we have two great matters to which to give attention: the one is God, His nature, His thought, His purposes; the other is His creation, especially man, and man's individual and social response to the will of his creator and would-be Redeemer.

Now neither of these subjects have meaning without the other. God's plans and purposes, so far as they are confined to His divine mind are of little significance to us. On the other hand, man's successes and failures whether individual or social, taken by themselves as disconnected history, are not worth our serious attention.

But when we see God, relentlessly and without discouragement, trying to permeate mankind with His Spirit, seeking to inspire men with His great purposes, then life takes on a meaning too glorious to be described by the stammering utterances of human tongues.

What an experience for God it must have been when

His Spirit was given full sway in a life, when His purpose was accepted and adopted with an intensity equal to His own, when God and man met in entire and absolute devotion to a common aim. God's mind was incarnate in a Man; a Man was one with God.

No wonder the angels sang, for in that Life there was a response sufficient to make up for all God's past disappointments. It warranted him in continuing His search, His saving activity.

Some people and some religions give their attention too fully to God's purposes, His mind. To them, He is like an image which seems lost in its own thought. Other people and religions concern themselves too exclusively with man's affairs and man's doings. To them man is the measure of all things. But our Christian thought centres its attention on the interrelation between God and man, on their atonement, on their co-operation in bringing His Kingdom into being on this earth as in heaven.

God continues the same; man continues by nature much the same. But new things happen; God's work may be advanced to ever more interesting stages.

So we may go into this new year, no matter how old we may be, no matter what our circumstances, with high expectations of surprises, of new friends, new interests, and new developments. He is the same and His years fail not, but His enterprises give promise of eternal interest, eternal romance.

"Forward!" be our watchword."

RIVER OF LIFE

River of life, from the heights of Golgotha descending,
 Water of life, your comfort yet extending,
 Still through the valleys of the earth ongoing,
 Down through the centuries, down to our own age flowing.
 Silver channel of hope with deeps unsounded,
 By no false lines and limitations bounded,
 River of peace for the healing of every nation,
 Highway of the mind's far navigation,
 Limpid your water, strong and sure its motion,
 Destined to find its rest in the restless Ocean.
 Wash through our streets and fields, us from their filth deliver,
 Church of the living God, perpetual River;
 Spread through the world your flood of love unending,
 River of life, from the heights of Golgotha descending.

—Edith Lovejoy Pierce.

(In a letter from her daughter to Aunt Esther Lewis)

"What makes a man a Christian is neither his intellectual acceptance of certain ideas nor his conformity to a certain rule, but his possession of a certain Spirit and his participation in a certain Life." Von Hugel.

EXPERIMENTS IN EVANGELISM

A year ago the Evangelistic-Service Team of the Methodist Conference here in West China held its first meeting. We are now closing the eleventh meeting held under the leadership of this group, and can look back over a year of experience in which we have learned as well as taught, gained larger understanding for ourselves as well as imparted to others.

This year of work has confirmed the principles upon which we formed our working group in the first place, and has given us cause to further emphasize those principles. Briefly, they consist of four points. First, effective evangelistic work needs to be done by a group of men and women working together. A single person finds it very difficult; men alone or women alone can touch only half of the community. Second, the team only goes to those churches where pastor and local people invite them, because it goes, not to put on a program of its own, but to help the pastor and his people face their responsibility. Third, we do not go to any place for our first meeting with the expectation of staying less than two weeks. The evangelistic and training work has a cumulative effect that makes the second week more valuable than the first, and possibly would make an even longer stay quite worth while. Fourth, we do not go to any place where we feel there is not some fair chance of effective follow-up work, either on the part of pastor, Bible woman, or layman. This aspect of the work is more important than the meeting itself, and without it, the meeting becomes nearly worthless.

To say that we have come to organize the forgoing principles as fundamental to effective work does not mean that we have followed them in every case. It means that we have learned both through our successes and failures, and that in every case where the work we have done seems to have failed to bring forth fruit, it has been due to the neglect of one of these fundamentals. At one place neither the pastor nor the church members took a very great interest in what we were doing, for our going there had been engineered by the District Superintendent and had no enthusiastic approval of the local group. The result was that our two weeks work, in spite of good crowds, seemed to bear little fruit. At another place, we left the pastor with a list of a hundred names of people and a program and materials to use for follow-up work, but he, poor man, lacking the initiative and vision necessary to the task, has failed to proceed with the harvest. At another place where there is no pastor, both Bible woman and local laymen saw what might be done,

have pushed ahead with the program, and the church has manifested real growth. The results have been spotted, but on the whole encouraging and worth while.

Now to answer a few practical questions! The team is composed of pastors and women leaders, each of whom has his regular appointment but is free to get away for these brief periods of evangelistic work at other places. The size of the team depends upon the place, ranging from half a dozen in small country places to ten or twelve in large market towns. The materials necessary are an organ, two or more pressure lamps (these can now be bought for M\$8.50 each on the streets of Chengtu or Chungking now and furnish excellent light), song sheets, tracts, and books for the training of enquirers and church members. In smaller places a victrola with Chinese records is quite usable as a means of securing a crowd in the church on market days. A stereopticon may be worth while, but probably is better as a separate piece of educational work, rather than as a part of the weeks of evangelism. The cost of any meeting has included these various items, plus the board of the team and their travel.

The program includes a morning watch each morning for the team and local people who wish to attend (a valuable time for the training of the workers and enlarging and clarifying their spiritual lives); calling in the homes of the people; training classes for church members, enquirers, and any other groups that may be gathered together; an hour of citizenship training and prayer for the country; health talks and agricultural education; and evangelistic meeting in the evening. If accommodations permit, the children are separated at the evening meeting and a special children's service held for them at the time of the peaching to the adults in the main auditorium. The Christianizing-the-Home Week materials have been used effectively in the second week of the meetings for afternoon programs. Here religious drama may well play its part in presenting a message that is remembered long after the sermons preached are forgotten. On market days, the training classes are not held, full attention being given to peaching to the throngs of country people who have come in. In all of our meetings we have been fortunate enough to have either a doctor or a nurse with us to hold a clinic at the church throughout the duration of the meeting. Our primary emphasis has been,—first, upon training the church membership and enquirers, second, upon preaching the Word to gain new people seeking the Way of Life, and third, serving the community in other concrete ways of health, education, economic betterment, citizenship training.

We have been fortunate in securing the fullest coopera-

tion on the part of all of our leaders in these experiments in evangelism. To name those who have taken the most active part would be to neglect those who have given just as freely and generously; to name the foreigners leading in the work would indicate that they, more than their Chinese coworkers had contributed to its success. Truly it has been a group project, the product of a "fellowship-in-service" in which one has helped quite as much as another. At one of our meetings, I discovered that five out of the ten leaders there were college graduates, a slight indication of the fact that we are beginning to put the same kind of trained workers in this field that we have considered indispensable in medical and educational work for years. It is my conviction that when we do this more fully, insist upon the best in leadership for our evangelistic work as we have for other types of Christian work in China, we shall find that in this field, too, the results will be commensurate with our effort. God stands ready to give of His spirit when we are willing to pay the price.

Reported by F. OLIN STOCKWELL

"He who sends afloat these ships of desire, who makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth."

A PRAYER FOR UNITY

O God, who didst plan the Gospel for an undivided Church, continue, we pray Thee, Thy saving work in the broken order of our making. Prosper the labours of all churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it and joyfully to recognize the presence of the Holy Spirit wherever He may choose to dwell among men. Through Jesus Christ our Lord. Amen.

—Federal Council Bulletin

BISHOP AND MRS. HOLDEN.

The non-return of Bishop and Mrs. Holden to W. China for health reasons, robs us of two of our best friends, and the Church of very capable leaders. Their capacity for friendship became the more evident as one got to know them more intimately; and their gifts of leadership were most patent to those who were aware of the many complex problems that continually confronted them.

Vivid pictures of the Bishop are imprinted on one's memory. One can see him now on one of the very few occasions on which he travelled in a ricksha, being jolted from side to side, and at the same time reading a fairly stiff theological book. Here he is at Synod, wearing a wadded cassock and purple skull-cap, and walking up and down in

the church courtyard, in earnest conversation with some pastor or church-worker. At the close of an exacting day, he winds up his gramophone and with his guests enjoys the varied programme that his large selection of records is able to give. A ripple of laughter goes round the members of a committee-meeting, as some of them quickly, and others slowly, take in one of the subtle jokes the Bishop constantly made. In a well-filled library, he bends over a large map of Szechwan and notes the advance the Reds have made as recorded in the Chinese newspaper by his side. He has been leading his servants in family prayers and at the close he asks affectionately after some member of the family who has been poorly, and makes some happy playful remark to one of the children present.

One of the greatest gifts the Bishop possessed was the art of letter-writing. His letters were marked by a lucidity, graciousness, and ease of style that were the admiration of all who received them. Whatever was their subject-matter one felt that Bp. Holden had something valuable to say and that he knew exactly how to say it. The letter might be in answer to some constitutional or theological problem, or it might be a note of consolation to parents bereaved of a little one; whatever it was, the recipient always felt that the writer understood the situation and that his letter sympathetically dealt with it. Many of those letters were rapidly dictated to a stenographer, some were written in his own hand as he travelled round his diocese, and not a few were written past midnight in a cold, bleak, country-church, and after the Bishop had walked ninety li, taken a service, and talked over the problems of the local Christians. It was this great vitality that he possessed that marked him off from most men. "The Bishop walked me off my feet (120 li)" wrote an active missionary, "and then took a service, and and after that wrote a number of letters." He never spared himself when he felt that duty called and as he had a strong sense of obligation to the Eastern as well as Western Szechwan Synod areas, the days when he could relax a little were few and far between. He would often lament that he had insufficient time for reading, whereas the number of English and Chinese books he read, probably far exceeded those read by other less busy people.

Time alone will reveal the greatness of the contribution that Bp. and Mrs. Holden made to the Church in W. China. That Church is now enjoying to some extent the benefit of the Bishop's statesman-like policy and the zealous leadership Mrs. Holden gave to the Women's Missionary Service League, and to women's work in general, but it is the Church of the future that is going to reap the ripe fruits of their counsel and strength. Three important changes the Bishop made

will be sufficient to indicate the development of the Church along right lines. Firstly, he arranged that the annual C.M.S. Conference was to be held after Synod and not before, and was to confine itself to discussions of matters arising out of Synod, and of the personal affairs of missionaries. The happy impression that this single change has made upon the Chinese cannot be overestimated. At last they feel that Synod is the real executive body and that such important business as the disposal of funds, the location of workers, (missionaries as well as Chinese) and the enunciation of policy, is largely in their hands. They also feel that the Chinese Church is given the central place that it should have, and that missionaries are primarily members of the Church which they come to serve, and not of some external organization. Secondly, by introducing the form of Diocesan Constitution that he had found so effective in his previous diocese of Kwangsi-Hunan, he brought all the organizations at work within the Church, under the control of Synod. On the one hand, Synod had the power to elect committees that could control all medical, educational and evangelistic work; and on the other, Synod had the right to expect detailed reports through these committees of the year's work in its various branches. A moment's thought will be sufficient to make clear the implication of this policy and of its great value in unifying the Church and helping it to strive towards one spiritual goal. The third change the Bishop made was in the division of the Diocese into Eastern and Western Szechwan Dioceses. He made it out of a desire for increased efficiency, for it had been obvious to people for some time that such a large geographical area in which communications were anything but ideal, could not be worked by a Bishop who resided in one of two such remote places as Paoning or Chengtu. The change was effected just before the Bishop went home on furlough, a Providential event that will make it much easier to fill the Bishop's place in Western Szechwan now that he is unable to return.

Chinese and missionaries thanked God for Bp. and Mrs. Cassels. When Bp. and Mrs. Mowll left us, everyone felt that they had been sent to meet the special needs of their time. As one thinks over the results Bp. and Mrs. Holden have achieved in such a comparatively short time, it is not surprising that people should lament their absence, or that the Chinese workers should speak so highly of their achievements. It is a joy to us all to know that Bp. and Mrs. Holden are now very happily placed at St. Budock Vicarage, Cornwall, and that the former is the Assistant-Bishop in the Diocese of Truro.

H. A. MAXWELL.

YANG SAO CHUAN.

I have been asked to write a little in appreciation of Mr. Yang Sao Chuan on the occasion of his resignation as principal of the Union Middle School, Chengtu. It was due to the fortuitous circumstances of my being in Chengtu and present at a certain wedding which involved me in a task I feel inadequate to perform. I undertook it on the understanding that it was to be a personal appreciation of the man himself as I have known him, not specially of his connection with the Middle School. As, with one exception, I have probably known Mr. Yang longer than any foreigner at present in Szechwan, as my knowledge has been intimate and my regard for him great I - rather too lightly - undertook to do what I could.

Mr. Yang is one of those men to whom people take instinctively; as knowledge of him increases he impresses one with the soundness of his judgement, his readiness to enter into one's interests inspires confidence and makes reliance on his help and counsel easy. So many in this province, both Chinese and foreigners, have found his help valuable that his coming to Szechwan cannot be looked upon as accidental, but as Quakers say "in right ordering".

The 34 years of his life in Szechwan have been filled with service of a wonderful variety; in this service his patience, judgement, sense of justice and wisdom have been strongly manifest. I have sat in meetings over which he has presided, where difficult problems had to be discussed and decided upon; I have never seen him lose patience with even the most difficult people, and seldom have I seen his summing up of what the decision should be disputed.

My acquaintance with Mr. Yang goes back to the first decade of the century, when he came to the province in the employ of the Chinese Postal Administration. As we know in those days, Chinese did not take kindly to anything new, and a Government controlled Postal Service was new in Western Szechwan, therefore pioneering for the Service was one which needed all the patience, wisdom and kindness he possessed to carry it through successfully. He did it, and performed a great social service from which foreigners derived the first and greatest benefit.

Resignation from the Postal Service nearly coincided with the coming of R. R. Service and H. T. Hodgkin with the hope of opening up Y.M.C.A. work in Chengtu. This opened up a new sphere of service for Mr. Yang and he entered the new scheme with his usual energy and organising ability. A warm friendship was formed between the Chinese, American and Englishman, which continued until

the two latter were removed by death. To this friendship and the cordial co-operation of the three men the Y.M.C.A. owes much of its initial and later success.

My more intimate knowledge of Mr. Yang came in the years 1910 and 11 when I and my family were appointed for a time to Chengtu. Soon after our arrival, in conversation with our evangelist, he spoke to me in the highest terms of the help Mr. Yang had been to him during the three or four months our work at the Chin Lung Kai had been without a foreigner. During the next year and a half I learned from personal experience what a helpful friend and colleague Mr. Yang could be. He was a busy man with his school work and the Y.M.C.A. but he had always time to help us at the Chin Lung Kai. I was new to the work and was only filling a temporary gap, so I had to depend much on Chinese friends for help. Mr. Yang gave his help and counsel willingly; the help was always valuable and the counsel wise. There are some men whose help and advice we consider valuable, but they are so busy they have not time to give us either. Mr. Yang has been a busy man and he has accomplished a great deal, but one of the comfortable things about him is that he seldom seems in a hurry, one has always been sure that he will give his unhurried attention to whatever one wishes to consult him about.

One link of a family nature remains among the pleasantest memories of our short residence in Chengtu. Mr. Yang's daughter and our twin daughters were of an age (four years). Missionaries' children in those days did not mix with Chinese children as they do now, perhaps our fault and probably to our loss. My wife and I remember with pleasure the delight with which our children welcomed the frequent visits of Yang Mei-mei to our home and the evidence they gave that East and West could meet in our children in mutual affection.

The coming of the Revolution in 1911 brought our residence in Chengtu to an abrupt end. We were among the few who left the city rather than go into the "Concentration Camp" at Si Shen Tsi. Only a few remain who were in Chengtu at that time, but these, with those who have retired, when they think of that trying time, will remember with gratitude the part played by Mr. Yang as Commissioner for Foreign Affairs for the province. Much water has flowed under the bridges around Chengtu since then, many anxious periods have been passed through by foreign residents and Chinese, in some of which Mr. Yang has played an important part. Memory is a fickle thing and gratitude is proverbially short lived, some may have forgotten in the stress of succeeding years, many now in Chengtu have never heard of how much Mr. Yang did to provide for the safety of foreign

lives and property during those days of terror. The time left its mark on some, but no lives were lost amongst foreigners and no property injured, all were ultimately safely evacuated with the exception of one little girl who died during the concentration. These results were due to the devoted and successful efforts of Mr. Yang. One always remembers with gratitude his loyal friendship. Those days are long past and still more exciting things have happened, but it is well not to forget such debts.

Appreciation of Mr. Yang's services and ability was shown when he was invited by the Senate of the University to become Principal of the recently established Union Middle School in 1913. He accepted this post as it gave him a further opportunity to serve the Christian movement. Of his career in it I can only write of what I have heard. One has gathered that it has not been an easy position to fill; the school has passed through difficult times, criticism has been frequent and considerable; while its more popular neighbour has been well supported it has often lacked sufficient support and this has caused much anxiety to the Principal. The position has been no sinecure and only one endowed with his patience, courage, wisdom and kindness of heart could have held the position so long. In spite of difficulties the school has increased greatly in usefulness and importance.

During these years Mr. Yang's activities have not been confined to the Middle School. The University has passed through many vicissitudes which foreigners would have found difficulty in extricating it from. In many of these Mr. Yang's services have been sought and have always been given with beneficial results. Almost every missionary body in Chengtu has sought and obtained his help. In negotiations with the authorities his time has been given freely; his knowledge of those with whom he had to deal, his wonderful patience and courage have, more often than not, brought an unpleasant task to a successful issue. Perhaps sometimes the results have not been so good as desired, but we should remember that he, a Chinese, has had to negotiate between his own countrymen and those of alien races with very different outlooks from his own. We must recognise, however, that he has sought most earnestly to obtain justice and fair dealing for the strangers within the gates of China. His relations with individuals has been characterised by the same patience and sympathy as in dealing with committees and institutions. His consideration for all classes irrespective of their position has always been evident and even the humblest has been able to approach him with confidence that they will obtain from him such help as he can give. He possesses many of the best qualities of his race, those which we all admire; these have been modified and developed by the ex-

perience of three generations of Christian teaching. As foreigners our debt to him is increased by the fact that he has had to plead for an unpopular cause and thus risk the disapprobation of his own people, but he has not failed us and his own character has enabled him to retain the esteem of most of those with whom he has had to do.

Mr. Yang has, for most of the time he has lived in Szechwan, been a member of the Society of Friends, but while he has always occupied a prominent place amongst us, his interests have been undenominational and we have felt that he belongs to all and not to us exclusively. With many others, I number his among the many friendships which have enriched my 37 years of life in China.

Fortunately this is not an obituary notice, Mr. Yang is still with us, he is young in spite of his 59 years, he has health and energy and we hope he has many years of useful service before him. He is, as he always has been, at the service of all, a lover of his fellows whether belonging to the East or West. We wish for him many happy years of life which, if less active may yet be full of usefulness in the cause of the Master he serves.

W. HENRY DAVIDSON

ADDITIONAL NOTES

A couple of other instances of his service to the University and also expressions of appreciation for such services may be cited in the following:

1. In March 1938 the Chengtu Radio Broadcasting Station expropriated a piece of the University property under the Law of Preeminent Domain. The compensation to the University according to the assessment of the Hwa Yang Magistrate was only \$4,438 thereby entailing the University a considerable loss. Mr. Yang was appealed to, to work for some measure to offset the deficit. Through Mr. Tsung a friend of his who is one of General Liu Hsiang's important assistants, he succeeded in prevailing upon the latter to make another gift of \$3,600 over and above the original assessed compensation of \$4,438, making a total of \$8,038 thus saving the University the big loss. For this service of his the University Cabinet passed a resolution to put on record their appreciation (Cabinet Minutes 667) at their meeting on April 1st, 1938.

2. On Oct. 6th, 1938, he was the happy recipient of a banner from the Provincial Governor Wong and Mr. Yang, the Commissioner of Education as a token of their recognition of his 25 years' service to the community in the field of education, developing the Middle School from a humble beginning into a successful and important institution of secondary education in Szechuan.

3. The Principals of all the Middle Schools in Chengtu, both Government and Private, were the joint donors of four beautiful scrolls, giving in poetic form the leading contributions he made to the education of youth in Szechuan and enumerating also his other services to the community and to his country. They were also hosts at a big banquet especially held to make the presentation of the scrolls. In addition, they very generously gave him a small gift in money, which latter sum he contributed to the "Refugee Children" whose homes have been ruined and whose parents have been killed by the Japanese militarists in the wake of their war of aggression.

"God's living spirit calls each nation like each individual to its highest destiny, and breaks down the barriers of fear and greed, of suspicion and hatred. This same spirit can transcend conflicting political systems, can reconcile order and freedom, can rekindle true patriotism, can unite all citizens in the service of the nation and all nations in the service of mankind. 'Thy will be done on earth' is not only a prayer for guidance put a call to action. For His will is our peace.

From a letter prepared at the Oxford Greuh Moral Pearma-ment Assembly at inter La Ken.

ROTARY IN CHENGTU.

It has taken almost thirty-three years for the Rotary idea to reach Chengtu, at least with strong enough force to effect an organization. But it is here now and well established and we expect that it will be permanent, for Rotary has a way of finding its place in a community and becoming indispensable. Application has already been made for admission into International Rotary and when this is granted a Charter will be issued and the Club in Chengtu will have world wide recognition.

The original Rotary Club was started in the city of Chicago on the twenty-third of February, 1905, by a lawyer, Mr. Paul P. Harris who found himself a stranger in a large city. Rather than consenting to brood upon his loneliness Mr. Harris decided to found a club wherein members might not only become acquainted with one another but might become helpful in the community and of service to others. Mr. Harris invited men, each one engaged in a different form of service to the public, and this continues to be the basis of membership in Rotary. The members of the new club did not at first meet for luncheon but met in the business places or offices of the various members. This method of meeting suggested the name Rotary Club. A little more than three years after the organization of this first club a second was organized in the city of San Francisco. Steadily the idea

spread and other clubs sprang into being in other cities of the United States. By 1910 there were sixteen organizations in the country and they decided to unite themselves into an association for the purpose of extending the principles, practices and organization of Rotary to other countries. Soon Clubs were opened in Canada and in England and the work of extension has gone on until to-day there are Clubs in over seventy countries, carrying on in almost that many different languages. Our sister organization in Chungking was granted its charter a few months ago and the number of the charter was 4471 but there are probably many more than this in existence now, as the aim of International Rotary was 500 new Clubs for 1938. Probably Chengtu is geographically about as far removed from Chicago as it could be on this planet, so we may say that Rotary has now encircled the Globe.

Missionaries on furlough have frequently come in contact with Rotary Clubs in their own countries, as visitors with their friends who are members and as speakers on topics of interest from their adopted lands. The International idea is strong in Rotary and these speakers always found a hearty welcome and an interested audience as they unfolded some phases of life and culture in distant lands. The warmth of the Rotary atmosphere was felt and as these missionaries returned to other lands the question arose why not have a Club in our own city. When the question of organizing in Chengtu was brought out in public it was found that several men had been thinking along the same line and an organization seemed to spring up almost spontaneously. The actual organization was effected somewhat as follows,—“In the spring of 1937 Bishop Ward who had been a charter member of the Nanking Rotary Club and for some time its secretary was transferred to Chengtu, and the Nanking Club gave him a special commission to represent it as a sponsor Club in helping to organize in Chengtu. During June of that year Bishop Ward attended the newly organized Rotary Club in Chungking and Chungking Rotarians also gave him a commission to represent them for a new Club in Chengtu. During the Fall of 1937 Governor Fong Sec, since deceased, wrote to Bishop Ward asking him to serve officially as the Governor's representative in the Western part of China, both for the organizing of new Clubs and for contact with existing Clubs. Chesley Perry, Secretary of Rotary International for many years, has taken a keen interest in the outlook and condition of Rotary Clubs in China during the war period and expressed the hope that there might at least be organized one new Club in China during the year 1937-38 with the expectation that this might be the Chengtu Club.”

In December a group met for dinner, made out a list of friends who might be interested and Canning Yang of the Government Provincial University was asked to act as secretary. The next meeting was held in the Ming Fu Chuen hotel on Tsung Fu Kiai and there the decision was made to proceed at once with the organization of the Club. A list of members with their classifications was developed as meetings were held from week to week and finally application was made to Rotary International for a Charter. Owing to delay in mail service this has not yet been received but the Club is carrying on just as though it had already been officially recognized. It has its duly appointed Board of Directors and the officers elected are as follows,—President, Dr. Chen Wei-ping; Vice-Presidents, Dr. Kwei Chih-bi and Dr. G. W. Sparling; Secretary Mr. Canning Yang; Treasurer Mr. C. Y. Tang; Sergeant-at-arms, Dr. J. L. Wong; Directors, Bishop R. A. Ward, Dr. Lincoln Dsang, Mr. F. Smalley; Chairman of the Club Service Committee, Dr. S. N. Cheer; Chairman of Community Service Dr. Norman Parfit; Chairman of Vocational Service, Dr. W. Crawford and Chairman of International Service Dr. Y. C. King.

Weekly meetings are held opening at six o'clock Tuesdays. After dinner, necessary business is conducted and then the visiting Speaker is introduced who usually speaks upon some subject of current interest. During the year there have been two Ladies' Nights at one of which Madame Neal spoke of her journeys into Tibet and at the other Mrs. Dr. Shen spoke on the work for War Orphans in Chengtu.

The Community Service Committee have had two objects to which they have been giving special attention during the the past few months. One is the care of the war orphans who have come to us from East China and for these a sum of one thousand dollars has been raised. Almost the half of this amount has been allocated for hospitalization of any who may be ill and the other half for general care. The other object is the care of Wounded Soldiers in transit. Messrs W. B. Chang and A. J. Allen who instituted this work, visited the Club during the summer and placed the needs of this work before the members. Two thousand copies of their report were printed and distributed in China and abroad and already \$700 have been raised for this purpose.

Under the direction of Dr. Y. C. King the International Service Committee is preparing to issue a book on SZĀ-CHUAN. They hope to deal with the province from various angles and will put out a book which will be of special interest to travellers and also to prospective commercial agents. A large committee has been appointed to edit this book with Mr. L. Walmsley as Editor-in-Chief. It will seek to make our province known to the outside world.

The objects of Rotary as set forth in the Constitution are as follows,—“To encourage and foster the ideal of service as a basis of worthy enterprise and in particular to encourage and foster:

1. The development of acquaintance as an opportunity of service.

2. High ethical standards in business and professions; the recognition of the worthiness of all useful occupations; and the dignifying by each Rotarian of his occupation as an opportunity to serve society.

3. The application of the ideal of service by every Rotarian to his personal, business and community life.

4. The advancement of international understanding, goodwill and peace, through a world fellowship of business and professional men united in the idea of service.”

IN THE MOUNTAINS

PETER BANNON

Over sharp, mottled peaks where the dawning light flows
In tremors of amber, vermilion, and rose,

Floated down from some eeyrie the cry of a bird
So faintly, it lingered half lost and half heard.

Half hearing, I followed across the wild hills
Through dark, ancient clashing of granite-browed wills;

Under pinnacles folded to rest in the clouds
Like Death's pallid sisters inert in their shrouds.

In the gripe of the chasms a rushing wind shrilled;
And the rock-tattered ribbons of cascades that spilled
Down steep runnelled ridges splashed lightly and thin,
And foamed where the neck of the gorge narrows in.

The green rivers, bursting cold-sweet from the snow,
Roared to a hazy blue sea far below,

Booming the ponderous sullen intent
Of the soulless eternally gathered and spent.

And the sledges of poetry clangored and beat
On my mind with the rhythm of terrified feet—

With the terror of cries from a world sorrow-bound
Piercing the nullity cloud-banks surround,

Pealing zip through the clamor of chasm and sky,
Pealing up to the silence—to quaver and die.

Beyond the gray ranges the tumult declined,
Thunder of waters and whining of wind;

And the terrible silence of pinnacles changed
To long lines of beauty divinely arranged.

Still I know—and shall ever while daylight unfolds
The rose of the morning that night gently holds—

The flint-hearted grandeur of mountains upreared
And a scream from some eeyrie, half lost and half heard.

TO MEET A NEED?

G. A. SCOTT

Have you ever felt the need of some simple method of consecutive Bible reading among your Church members?

In the development of Young People's work in your district, you have introduced any plan to guide your young people into forming a regular daily habit of reading a short passage from the Word of God? If not, then the SCRIPTURE UNION can meet your need.

The aim of the SCRIPTURE UNION must be well known to many of you, but for the sake of the few a word of introduction may not be out of place.

A popular, much loved and much used Young People's organisation in Great Britain is the Children's Special Service Mission, generally referred to as the C.S.S.M. In the early days of its work, as young people were won to the Lord Jesus Christ through its agency, a need was felt for a simple but effective method of Bible reading to be suggested to those who had lately learned to follow Christ. Thus the SCRIPTURE UNION came into being and next year, 1939, will mark the Diamond Jubilee of the movement.

Beginning in Great Britain, the SCRIPTURE UNION has become a world-wide agency, among old and young, for promoting systematic Bible reading. The 'portions' are now translated into no fewer than 70 languages. For some parts of the world a schedule of readings from the New Testament only is issued, or including just those parts of Scripture which have been translated in some countries and districts. The system is planned to cover the Bible in 5 years; each day's portion averages about 15 verses. 1939 is the 5th year of the present cycle. Included in the January portions, for example, are some Psalms, several chapters from 1 Chronicles and St. Luke's Gospel.

The booklets containing the year's portions are usually sent out by the China Secretaries from Chefoo; but owing to uncertain conditions imposed by the war, no booklets were issued for 1938 and, as far as is known, none will be sent out from there for 1939. So, with the hearty approval of the Secretary in London, it is hoped to publish a limited quantity in Chinese at the Chengtu Press for the use of our work in West China. These will be issued at 4 cents per copy under the Chinese title: 讀聖書會日課. Supplies may be had from THE CANADIAN MISSION PRESS, CHENG TU and, for the convenience of friends over here in East Szechwan, from

George A. Scott, China Inland Mission,
LANGCHUNG (PAONING).

A former Pastor of our Home church, commenting on that word from the Psalms "Thy word have I hid in my heart that I might not sin against Thee" described it as the Best Thing in the Best Place for the Best Purpose. May 1939 see us making a renewed effort to get this 'Best Thing' in the 'Best Place' in the lives for our Chinese fellow believers.

 CHUNGKING

The Editor,
West China Missionary News,
Chengt'u.

Dec. 2, 1938

Dear Mr. Brown;

Will you be so kind as to publish this letter in the coming issue of the News if you have the space.

In the whole of West China at this time we missionaries as well as many others are concerned in various ways with the many changes and problems that have arisen as a result of the present situation in China. The assistance that can be rendered at this time to those who are refugeeing in our midst has been one of the foremost thoughts in the minds of all of us. Some are concerned with the provision of shelters for those who are unable to find homes for themselves at reasonable terms. Others are concerned with the problem as it affects more personally and intimately the Christian community which has been forced to leave its home. Still others are concerning themselves with the problem of treating the diseases to which flesh is heir among certain classes of this group. We happen to be among the latter group of persons. It is in connection with the medical help rendered to refugees and orphans that I write this letter.

It is not often that one makes a plea for help that does not touch some person's pocket but we are going to ask the missionary community and any others who are interested to aid us without touching their pockets at all. For some years I have been interested in stamps and this furlough while at home I came into touch with certain groups of people who are prepared to buy stamps in Large quantities. As far as most people are concerned the stamps that come on their mail are thrown into the waste paper basket. Even if only a portion of the foreign community in Szechuan, etc, got under this program a fairly large quantity of stamps could be collected in the course of the year which would represent quite a sum of money when the proceeds are turned into national currency. We would be glad if the most, or all, of you would assist us in putting the stamps in a box on your desk as soon as you get your mail and forward the contents to us from time to time. What we want is anything that is a stamp Chinese or foreign from one half cent up as high as they go. Just tear off the stamp together with the paper to which it is attached and send it this way. Stamps torn off the paper are often torn off thin and are useless to a dealer. Proceeds from this source will all be used for the assistance of refugees. I intend to personally advance money on stamp receipts from time to time until such time as it is possible to get them out of the country reasonably. If you will all give me whatever assistance you can we can secure quite a considerable sum of money from this source. It incidentally may interest you to know that several organizations at home secure their main revenue from this source. One of these personally known to me is the Junior Red Cross. Your assistance in this matter will be greatly appreciated by me.

Thanking you for this space, I remain,

Faithfully yours,

A. Stewart Allen

IMPULSIVE PRAYING

By Arthur Stevens Phelps, D.D.

SOME years ago I saw the advice that when you feel as if you would like to pray, do not postpone the impulse, but act on it at once. I have thought of that a good many times since, and am impressed with the good sense of the suggestion.

It is true of many other things in life beside praying. We are most likely to do well what we feel a strong desire—or even a faint one—to do. There is no doubt that the failure of many men in life is owing to getting started in a career that bores them, dragging themselves every morning to their jobs, and watching for a chance to slight their work, or escape from it entirely. If you watch the clock, it won't tick.

When my children were little, they used to like to tell the story of a lad who exclaimed to his chum, as he galloped down the steps of their school: "Well, I'm glad *that's* over! Now for some fun!" to which the other responded: "Glad I was sorry when teacher rang the bell to dismiss the school." Oh, yes? We laugh at this hypocrisy. But I wonder whether we have been any more honest in saying our prayers, a thousand times in our lives.

Holy Impulses

Praying on impulse rids you at least from shameful sham. If we do not feel the push of impulse in this direction so often as we wish we did, perhaps yielding to it when we do feel it will increase the times we feel it. If we don't like it, that may be the way to learn to. A holy urge is by no means to be despised or passed. Fortunate the man who has his quiver full of them. Under that delightful drawing, one will not hesitate for words with which to express himself properly. He will not look around the rooms of his mind for subjects to pray about. He will not repeat the same old threadbare phrases with which he has insulted heaven. He will "take to it," instead of taking himself to it. There will be more love in his attitude.

Prayer offered on the spur of the moment does not interfere with our regular habits and times of prayer but tends to make these more interesting. Enthusiasm is no more a hindrance to prayer than it is to public speaking. If we wait till we are in fit condition to pray, we shall keep on waiting. If we pray when we feel like praying, we shall feel like it oftener. Impulsive prayer does not have to wait to think of something to say. Imagine such a person "forgetting his prayers!" We forget our prayers when we are spurred by an impulse to do something else.

Praying on impulse makes up for the time when just that

sort of thing has happened to us. Water tastes best when you are thirsty. The very sight of a brook or a spring is often enough. So is the thought of God to one who has really made acquaintance with him. If we were about to pay a long visit to a friend in India, and chanced to learn that he was paying a visit to a neighbor of ours, should we not like to run in often to talk with him? Why enter the next world as a stranger?

Friendship with God

If we do not feel any such impulses to pray, it may be because we did not improve the last one. The friends we like most to talk to, are those that we have already talked most with. The very thought of them makes the blood tingle. Impulsive prayer does not impoverish habitual prayer, but reinforces it. Talking with God is not like the longing which we feel to see and talk with an old friend, now separated from us. He is with us always. If we do not speak with him often, it is because we do not feel like it.

Impulsive prayer is not the cry of a drowning man to a swimmer on the shore; it is not an appeal for any sort of help, necessarily. It is both of those things, when we need them; but it may be just the expressed longing to know him better. As when your child comes into your room, and you ask: "What is it, dear?" and she answers: "I just wanted to be with you." Is it not natural that, under normal spiritual conditions, we should feel that way?

I like to go out of my library into my study, because it is situated on the southside of the home, and gets the morning light and warmth of the sun. Sometimes, when you feel lonesome, you get the car out, and run to see your friend; or if you are a business man, and have a perplexing problem, you sometimes wish your wise adviser would drop in; or you drop into his home or office on the way home from the day's work. Is it not an asset to have such a friend as God? What peace we often forfeit, what needless pain we bear, because we do not carry things to the ear of love! Pray when you feel like it, and you will feel like it when you pray.

Berkeley, California.

(The writer of this suggestive article is the father of our own, West China Dr. Dryden Phelps. It is from the Watchman Examiner. Ed.)

From the November News 1899

"No service in itself is small,
None great, though earth it fills;
But that is small which seeks its own,
And great that seeks God's will."

Editor Mary J. Davidson

GEOGRAPHY AND AGRICULTURE OF SZECHWAN

IV. FARMING: PROBLEMS OF THE FUTURE.

In the last, the Special Agricultural Number of the West China Missionary News, the research and extension work which is being carried on in the Province was described by a number of writers. Since such work clearly aims at improving the future of farming, it is not necessary in this article to try to outline the whole field of possible developments in Szechuan agriculture. Instead, one or two major problems are discussed, especially from the point of view of soil fertility, which is fundamental in food production.

Food production itself is, of course, the greatest problem in Szechwan farming. Even in normal times the Province has to be almost self-supporting in food stuffs, and at the present time it must be entirely so. Farmers are mostly too poor to store crops, and so the failure of a single crop means risk of famine. Although famines are not so severe or long lasting in Szechwan as in the North, they have nevertheless caused much suffering; and recent increases in population through the influx of refugees, even if partly offset by the departure of soldiers for the fighting lines, increase the pressure on food supplies.

There are many ways of raising food production, such as the introduction of improved varieties, the more efficient use of fertilisers, and the control of pests and diseases; but the most important single step is probably to increase the area of land growing rice. Because rice is an irrigated crop, water is never, under normal conditions, a limiting factor in growth, and rice can make the most of the natural fertility of the soil and any extra plant foods added as manures. Consequently, the average yield per unit area is much greater than with other cereal crops, such as wheat or maize. In Szechwan all the level land which can be used for rice growing is probably so used already, but more rice could be grown on the upland soils after level terracing, and every piece of land which was terraced for rice growing would represent a clear gain in food production. The nutritive value of rice may be rather less than that of other grain, but it is better to live on a poorer diet than to starve on no food at all.

The problems of such an extension of rice growing are too many to discuss here; where irrigation water from the big rivers is available, it is chiefly a matter of terracing sloping land and conducting or raising the water to it; away from the rivers where local water supplies are liable to be deficient in a dry spring, the construction of small reservoirs will be required. These reservoirs are already found in some parts of Szechwan, but they are much less common than in other rice-growing provinces, and their extension would be a gain from many points of view. For one thing, it would

be possible to grow winter wheat or legumes on paddy land which is now kept flooded during the winter. Even when the subsoil is loose and porous, reservoirs can be constructed and floored with straw and puddled clay like the "dew ponds" found on the chalk downs in England.

Another great problem of farming in Szechwan, as elsewhere in China, is that of soil erosion and soil conservation. Accelerated erosion by wind and water is the penalty man pays for continuous cultivation; it can be controlled by allowing arid or sloping land to revert to the more natural conditions of grassland or forest; but to control it while continuing to cultivate is a much greater problem. In extreme cases, as in the gullying of the loess in Northern China, the evils of erosion are plain enough; yet even where it is not evident to the eye, "sheet erosion" goes on on sloping land, and the clay and organic matter—the chief sources of plant foods—are washed away year after year. The benefit from manurial and fertiliser treatments is lost at the same time. Reference has been made in previous articles to the occurrence of erosion in Szechwan. Farmers in most parts of the Province are aware of the evil and many do something to control it; but more is badly needed.

An additional advantage of rice cultivation in hilly regions is the level terracing that it requires and the trapping of silt from muddy run-off water which ensues: these are important measures of soil conservation. Again, in many parts of the Province, especially on the hilly purple-brown soils, farmers have constructed silt pits in the channels at the sides of a field, or trenches across the bottom, in which to catch the soil eroded away during the summer. This soil is laboriously carried back to the top of the field once or twice a year. The practice is a good one, which might be more widely used, but much of the finest and most fertile soil material is still lost, and it would be better to reduce the run-off by contoured ridges and in other ways. Other methods of erosion control include tree planting, or the growth of bamboos or grasses, on slopes too steep for profitable cultivation; the construction of dams and reservoirs in stream valleys; bench terracing of uplands for dry crops, with economic trees planted along the edge of the terraces; and the cultivation of summer row-crops, such as maize, sugar-cane, sweet potatoes and cotton, in contoured ridges and furrows (instead of in rows up-and-down the slope, as at present).

To promote such work on a large scale would require greater resources and organisation than can be expected at present, but if individual farmers or localities could be induced to extend the existing soil conservation measures, or initiate them where no such work has been done, the aggregate effect would be great.

H. L. RICHARDSON

KUNMING—"A CITY OF REFUGE."

Being so far removed from the scene of hostilities, and offering almost certain immunity from air raids, Kunming has become a "city of refuge" for many thousands of people from the war areas and from Japanese controlled territory. It is estimated that upwards of two hundred thousand people have come here since the beginning of the war. They comprise chiefly the wealthy and students classes, Kunming being too far away for the poor people to afford to come. Until the air raid of September 28th the accommodation of the city was taxed to the uttermost and it was extremely difficult to secure even one room at a reasonable rent. Owing to the fear of another air raid many have left the city and gone to the country but accommodation is still far from easy to secure and rental is very high.

Such a situation as this presents great opportunities to the christian forces working here and it is not difficult to visualise the nature and extent of these opportunities. Moreover, there are responsibilities inherent in such a situation which, being rightly viewed and accepted, add to the greatly increasing tasks of the Mission staffs. Many of the refugees are christians, some only of one generation but many of the second and third generation. We have felt it a duty which we have sought to fulfil to care for our fellow-christians and to help them in every way possible to make their home here, seeking to comfort those who have left behind much that was dear to them. In our Methodist Mission, as in other missions, every effort has been made to give these distressed christians a warm and friendly welcome, and to make them feel that though different in many respects from the churches to which they once belonged, the churches here have the same essential fellowship in which there is a place for them. If, by any contribution we have made to them in their time of need, we have been able to help them, they too have not withheld their hand. Every church in the city has been blessed and its fellowship enriched by fellow-christians from other parts. We of the Methodist Mission are grateful for the contribution which the christian refugees are making to the life and fellowship of our church. Our services are well attended and the local members are heartened and encouraged by the presence of so many whose christian experience is something more than formula. The heartiness of the singing, the warmth of the fellowship, and the reality and tone of our worship—these are facts not to be passed over lightly and for these facts we owe much to the contribution made by our refugee fellow Christians. The local people cannot remain unimpressed by the witness of the christians churches of the city and the impact of the christian forces of Kunming

upon the life of the city must be greater than ever before. To say the least, the christian work here can never be the same again. If, when there is peace, and those whom we have welcomed into our midst return to their home provinces, they will leave their mark upon the churches here and we who are left behind will "thank God and take courage" because of the fellowship we have had with them and for the impetus which they have imparted to our efforts. Some, we hope, will remain and continue to be an asset to our work.

Apart from the responsibilities and opportunities presented by the great influx of christian refugees, there are vast fields of opportunity among those refugees who are not christian. It is not an easy matter to get into touch with these but various efforts are being made with varying success to present to them the christian message for this time. As many of these refugees are English-speaking, English classes and services are proving an encouraging means of contact and evangelisation. We have been holding an English service every Sunday morning at 8-0 for some years now and many of the English speaking refugees are now attending. Between seventy and eighty are meeting at present and the numbers are growing every week. The service is a joy and an inspiration. Other missions are now organising similar services and meeting with a like success.

Not least in importance is the great body of students whose centre is now Kunming. Three universities have made their home here. The Ch'ing Hua, Nan K'ai and Peiping universities have joined together to form the United University. The more than three thousand students present us with an opportunity too great to be overlooked. Bible classes in English are being held for students. Some of the students are christians or have had precious contact with Christianity and through these we are able to invite others to the Bible classes. Many of the students have left their homes and families behind them and are alone here. By nothing more than friendliness and inviting them to our homes we are able to cheer and help and at the same time commend our message to them. Their high idealism and their eagerness to discover the truth make our task easier and more encouraging than it might have been. However, it is by no means an easy task to interpret and present the Christian message in such a way that it wins the allegiance of their hearts for the Christian ethic appeals to their high idealism and their minds are prepared to be convinced by its truth. But we have failed unless we also win their hearts in personal devotion to Jesus Christ Himself, a devotion of the heart which is vital to Christian living. That this is a task of very vital importance, of equal importance with any other task that it may be our christian duty to fulfil, there can be no doubt. It will be a

grave sin be to imputed to us who are here in the heart of China for Christ if at this time we ignore or neglect the challenge and the opportunity with which the students situation confronts us.

In addition to the wider and increased efforts of the missions here, the Y.M.C.A. and the Y.W.C.A. are also active. The former is finding itself called upon to carry a heavier burden than ever before and its work has grown and still grows. The Y.W.C.A. is a very recently formed organization here but the present situation is making such demands upon it that it is fast becoming an important part of the christian work in the city and it has plans for new enterprises.

Though air raids will become more and more probable as the war continues Kunming must always be regarded as a comparatively safe place. Hence, the situation here is almost sure to go on changing in the same direction as at present and the opportunities and responsibilities will increase. The outer shell of the city is the same, so to speak, but the inner life is different. It is new. It is to this inner life that the christian forces are called to minister. Therefore as the opportunities increase and change, and the challenge becomes more imperative, we are finding it necessary to exert more effort, to strive in fresh directions, and to adapt ourselves and our methods to meet the needs and grasp the opportunities of the present situation.

W. BEDDARD SMITH

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NATIONAL WU-HAN UNIVERSITY IN KIATING.

The effects of War are far-reaching. Its repercussions may be felt well behind the lines of actual battle. This is particularly true of the present war in its relation to remote Kiating. For many decades this city has been an important commercial centre but definitely lacking in educational, cultural and religious interests. With respect to the latter, Buddhist influence may have been, and still be, a strong determining factor in the religious life of this people, but the response to Christianity has been most discouraging. When the close proximity of Japanese troops to the Wu-Han cities caused the authorities to search out a more favourable location for Wu-Han University a new era began in the history of Kiating. It would be a wise prophet, indeed, who could foretell the changes that will, of necessity, take place during these next few years.

A deeper acquaintance with members of the University Staff helps one to realize something of the stupendous task that is involved in moving a large institution so far inland where the transportation facilities are poor—doubly so by reason of war conditions, where suitable buildings are impossible to find, and where skilled labour is difficult to secure. To abandon a 20-million dollar plant where, after years of pains-taking effort, a remarkable degree of convenience and efficiency had been attained, to come to a small, backward city, and, under most difficult conditions, make a new beginning and carry on the work of four Colleges—Arts, Science, Law, and Engineering—requires a type of leadership, courage, patience, and perseverance worthy of the highest commendation. A survey of the plant that now exists in this city cannot but call forth one's admiration. Buddhist temples have been renovated and used as dormitories; our Middle School building supplies classrooms for Law and Engineering students; a soldiers' barracks has been converted into Laboratories; the Confucian temple houses a modern Library, and new buildings for assembly halls and classrooms are in various stages of being erected. Some 2000 cases of equipment have been brought here, opened, and their contents distributed among the Colleges and set up in classrooms and labs. A lot remains to be done yet, but the administration deserves credit for what has already been accomplished.

The housing of the eighty or more professors and their families is proving a well nigh impossible task. Many have found quarters which, after extensive repairs, have been made habitable; a few are occupying an extra building on the Baptist Church compound, some are building houses, and others are still living in hotels. Human nature seems to be pretty

much the same the world over. That nations should capitalize on the war between China and Japan is bad enough, but that Chinese should take advantage of the plight of their less fortunate fellows for selfish gain, is much worse. Such is happening in this city. Rents have doubled and trebled, and exorbitant prices are being asked for rooms scarcely habitable. There seems, unfortunately, to be little of the real spirit of fellowship extended to these down-river refugees.

However, despite the fact that the Kiating people, as a whole, will have much to answer for in their treatment of these war guests, I think I can honestly say that, in a very real sense, a welcome has been extended them by the Christians here. I know of many of the local Christians who have done all that is humanly possible to help our guests find living quarters. There is a happy feeling of cooperation that has been instrumental in swelling our church congregations, and in promoting a fine sense of brotherhood. On December 4th we held a reception tea for our down-river Christians. The response was most heartening. About fifty guests attended, made themselves very agreeable, and joined heartily in the service that followed the tea. The influence of this more highly educated Christian group on our local membership is 'putting flesh on dry bones', and injecting new life into the community. And not only is this true of the Church but of almost every phase of life and work throughout the city. A warm welcome to Wu-Han!

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CHUNGKING NEWS

JEAN STEWART

Chungking was privileged to welcome Madame Chiang for a short time. Those women who were extended invitations to the gathering of women held at the International Club deeply appreciated the opportunity and felt it was good to hear and see the woman who at this time of China's crisis seems to be the right one in the right place.

Members of Madame Chiang's Advisory Board of the New Life Movement are in the city. Szechuan welcomes these capable women to her heart. Anything that can be done to make their stay pleasant and profitable will be available for them.

Connected with this Board our western province also extends a welcome to Mrs. Paul Twinem and Mr. George Shepherd who are making a unique contribution to China's need at this time.

Miss Waddington and a staff of technicians have arrived in Chungking where they will establish the Institute of Hospital Technology from Hankow at the Canadian Hospital. At present there are nine students in the city also and it is expected that more will arrive in the next few weeks. Miss Waddington is making her residence with Miss Irene Harris.

Miss Lois Wu, outstanding pianist in Chinese musical circles, gave a very pleasing and finished piano recital Sunday, December 11th in the reception room at the Chungking International Club. A large and appreciative audience was present.

Mr. and Mrs. Douglas Stevens have left Chungking for Hongkong. Mr. Stevens was employed by the Chinese Aviation Company. They will be missed by a wide circle of friends.

The Rotary Club of Chungking held another Women's Meeting on Thursday December 8th. These gatherings are very popular among the members and a very pleasant time was enjoyed.

Dr. Wilford, Dr. Ed. Cunningham and Rev. Fred Reed arrived in Chungking with two trucks and a private car after a number of weeks of "Seeing China" en route. Their story is very interesting but most complicated. We are glad to welcome them back again to the Missionary Community of Szechuan. Dr. Wilford proceeded on to Chengtu with Mrs. Veals as a passenger, who is spending Christmas in Chengtu.

Dr. Cunningham and Mr. Reed returned part of the way to bring up more of the supplies that have been waiting for means of transportation.

Christmas plans are in the air. Institutions whether they are hospitals, schools or churches are planning celebrations of one kind or another. There is considerably less of giving privately, as is right in war time, the amount usually used for such is being diverted into channels of war relief.

The children of Mrs. Endicott's school are presenting a Christmas program on the afternoon of Wednesday, Dec. 28th, at the Chungking Club.

Mrs. Honner and Mrs. Dr. Allen are helping in the production. This is being sponsored by the Chungking Women's Club.

"BUT THIS IS ALSO EVERLASTING LIFE"

By Dorothy Canfield

We call this time, and gauge it by the clock
 Deep in such insect cares as suit that view,
 As whether dresses fit, what modes are new,
 And where to buy and when to barter stock--
 We think we hold, based on some Scripture rock,
 Claims on immortal life to press when due,
 Imagining some door between the two,
 Our deaths shall each, with presto change, unlock.

But this is also everlasting life:

On Monday in the kitchen, street, or store
 We are immortal, we, the man and wife,
 Immortal now, or shall be never more,
 Immortals in immortal values spend
 These lives that shall no more begin than end.
 --From "The Real Motive."

UNIVERSITY BOOK CLUB ACCESSION LIST

From November 15th to December 15th.

Key to Classification

Arts, Biography, Drama, Essays, Fiction, Letters,
 Mystery, Orient, Philosophy, Political, Psychology,
 Religion, Science, Sociology, Travel, Verse.

<i>Author</i>	<i>Title</i>	
Cable & French	A Woman who Laughed	RB
Seton, G.	The W Plan	F
Williams, V.	A Clubfoot Omnibus	M
McKay, R.	The Pillar of Fire	R
Sackville-West, V.	Pepita	A
Douglas, L. C.	White Banners	F
Knox, R. A.	Essays in Satire	E
Cabot & Dicks	The Art of Ministering to the Sick	R, Med
Emden, P. H.	Behind the Throne	PO
Guedalla, P.	The Queen and Mr. Galdstone 1845-1879, 1820-1898. (2 vols)	PO
Hutton, S. K.	By Patience and the Word	R
Radziwill, P. C.	The Empress Frederick	B

Abel, R. W.	Charles W. Abel of Kwato	B
Holden, J. S.	John Stuart Holden	B
Gollock, G. A.	Sons of Africa	B
Neale, J. E.	Queen Elizabeth	B
Richardson, C. C.	The Church through the Centuries	R
Paton, W.	World Community	B
Sayers & Eustace	The Documents in the Case	M
Boden, F. C.	Miner	F
Mathews, B.	Shaping the Future	R
Hollis, C.	Sir Thomas More	B
Carmichael, A.	Windows	B
Huxley, A.	Ends and Means	E
Rees, R.	China Faces the Storm	R
Walpole, H.	John Cornelius, His Life and Adventures	F
Farson, N.	The Way of a Transgressor	FT
Thirkell, A.	O, These Men, These Men?	F
Heyer, G.	The Unfinished Club	M
Compiled	The Flying Yorkshireman	T
Earhart, A.	Last Flight	F
Lin-Yutang	The Importance of Living	O
Hogben, L.	Mathematics for the Million	S
Strange, K.	With the West in Her Eyes	B
Ashton, H.	People in Cages	F
Thirkell, A.	The Demon in the House	F
Cloete, S.	Turning Wheels	E
James, M.	This Life of Andrew Jackson	B
Armstrong, M.	Fanny Kemble	B
Gasses, P.	Go to Country	T
Griffin, F.	Variety Show	B
Taylor, A. P.	Figure Away	M
Benson, E. F.	The Kaiser	B
Macdonell, A. G.	Lords and Masters	F
Dickson, C.	The Punch and Judy Murders	M
White, E. L.	Wax	M
Campbell, H. B.	The Porcelain Fish Mystery	M
Howe, M. J.	George Sand: The Search for Love	B
Mott, J. R.	Cooperation and the World Mission	R
Salten, F.	Fifteen Rabbits	F
Hackett, F.	Francis the first	B
Hart, R. W.	The Philippines Today	PO
Hull, H.	Hardy Perennial	F
Morier, J.	The Adventures of Hajji Baba of Ispahan	F
Crofts, F. W.	Mystery in the Channel	M
Latourette, K. S.	Missions Tomorrow	
Wood, H. G.	The Kingdom of God and History	R
Thomson, B.	The Story of Scotland and Yard	M
Speer, R. E.	The Finality of Jesus Chdist	R
Timperley, H. J.	What War Means: The Japanese Terror in China	PO
Van-Loon, H.	Life and Times of Rembrandt	B
Harding, B.	Royal Purple	F
Millier, J.	Camel-Bells of Baghdad	T
Seely, J. E. B.	Fear, And Be Slain	T
Gohen, L.	Lady De Rothschild And Her Daughters- 1821-1931	B

ALICE W. LINDSAY *Secretary.*

"The more a person is concerned with the impression he makes on others, on the stronger his feeling of inferiority, the more does each new acquaintance signify a danger to him.

Every stranger he meets is tested in a flash for superiority or inferiority." —Fritz Kunkel—Let's be Normal—Washburn

THE WEST CHINA UNION UNIVERSITY MUSEUM OF ARCHAEOLOGY

DAVID C. GRAHAM.

The Museum is really a museum of archaeology, art and ethnology, interested in the cultural history of the Chinese and other peoples of West China. So far as possible the displays in the museum are arranged to show the cultural development of China, and the various cultures of the different ethnic groups.

The interest in museums is becoming greater each year, and the number of museums is rapidly increasing. On the other hand there are people who ask why, and think that time had better be spent on the present and the future. It would be equally proper to ask why study history. Why not merely study the world as it is today and look only to the future?

There is nothing more important than the wise planning for the present and future. Merely to look backward is not enough. To shut our eyes to the great problems of the world today would be to act like the ostrich who buries his head in the sand. Scientists, educators, historians, and even artists are realizing that nobody can adequately understand the present unless he understands the past, and nobody is very likely to plan wisely for the future unless he understands the past and the present. We need to know a great deal more about the past that we may know the present, and to know the past and the present in order that we may plan wisely for the future. Hence the value of museums.

The following gifts have been received between April first and December 15, 1938. For them we wish to express our thanks.

From Mr. Ten Kuang Lu, a Szechwan Bank of Territorial Development paper dollar, issued 1914.

From Dr. Crawford a piece of a bronze bell from Mt. Omei and a muzzle-loading revolver made in Europe about 1750.

From Mr. Ten Sao Ch'in a rubbing of a Tibetan inscription on a stone in Kuanshien.

From Dr. and Mrs. Spencer Lewis a Korean brass ornament, a Mongolian pitcher, two bamboo carved sticks, one bamboo vase, a Tibetan prayer wheel, three bowls, one cane with a jade handle, one stone vase with a lid, three porcelain bowls, one porcelain plate, one agate circle, fourteen lead coins, and a stone cup and saucer from Palestine.

From Mr. and Mrs. Chapman 200 copper coins and a small skin box.

From Dr. Lechler one map and more than one hundred copper coins.

From Mrs. Ashley Lindsay one Japanese idol painted on cloth.

From Li Tuen Hou a Ch'ing Chou porcelain dish with a cover.

From Miao Fong Lin two Kansu paper coins.

From Mr. Yang Hsien Ku a fragment of a Japanese bomb dropped in Chengtu during the first air raid.

From Mr. Schultz fragments of Japanese bombs dropped during the first and second air raids.

From Mr. Tu Yuin Te a Manchur-dynasty brass buckle.

From Dr. Leslie G. Kilborn one old jug and a Liu Li Ts'ang Sung dynasty porcelain saucer.

THE BACK DOOR BY TIBETAN.

Sikang, Dec. 38.

As a young student, when I first went to Glasgow, I frequently heard the students pray: "Oh God, bless the Open Air"-and "Oh God, bless the Prison Gates"-and "Oh God, bless the Dock Gates". I was intelligent enough to understand a prayer for a Children's Service or a Bible Class or an Evangelistic Meeting, but here were young students praying earnestly and fervently for the Open Air and the Prison Gates and the Sea Side, and what did it all mean?

Quite recently we have asked our friends to pray for the Back Door, and in explanation, we have tried to explain just what goes on there day by day. The rush on the Back Door begins every morning about 9. a.m. and continues till about 5. p.m. Today we received a letter from a woman in Mowkung who some weeks ago was a raving maniac sleeping among the tombs outside the east gate. Her husband was the mail runner between this city and Yachow. One night he fell over the cliffs in the dark and was killed. The Chinese Post Office gave the poor widow very generous compensation but the sad loss preyed on her simple mind and in a short time she showed all the symptoms of demon possession. She threw her small baby into the river and some relatives fearing that she might also destroy her little daughter, by some means or other secured possession of the child.

We had known the woman for a few years as she had frequently come to the Back Door and one of her ambitions was to send her little girl to the Maid's Class. In our morning distribution of National Bible Society of Scotland Scriptures among the Chinese tea coolies outside the east gate, we frequently passed our poor demented friend sitting half naked in the cold with her little daughter beside her. We usually gave her some coppers to buy scones. Soon she became quite violent and was sometimes tied with her hands behind her back. She always recognised us and my wife usually stood and had a little chat with her. She remembered the Back Door and the little class we had there for small girls. "I am getting better" she would say "and I want to send my little daughter to your school." But the the little girl had been removed for safety and she had no idea where she was.

She had frequently seen my wife teaching the Maid's Class outside the Back Door and the fond mother pictured her own little girl sitting among the children, learning to write. There must have been something about the Back Door that held a strange fascination for this poor woman. One day there was a stampede up the path so we knew that

something extraordinary had happened. There, outside the Back Door, stood this pathetic figure with the school children running for their lives. Our friends and neighbours were quite surprised to see how calmly and quietly she conversed with us. As she drank a cup of beef-tea and ate a bit of bread the members of the Maid's Class took courage and drew near.

She was now quite clear in her mind and conversed intelligently on different matters. But poor woman, her garments were torn and her hair had not been combed for weeks. One day she sat outside the Back Door chatting away while my wife helped to straighten out her hair. Different visitors came and went and the Maid's Class went on while Hu San-jay struggled with her tousled hair. Very soon she looked quite respectable with a clean garment and tidy shoes, making the Back Door her rendezvous. Spending days and nights yelling among the graves outside the east gate had made her very hoarse, but this too passed away.

Her little daughter was constantly in her mind. Would we take her into the Maid's Class? Would we teach her? Would we look after her? She then told us of her desire to return to her home in Mowkung. One day, with a little help from us, she started out on the long trail via Yachow, Chengtu, Kwanhsien, for her home north of this city. To-day we received a very short letter in Chinese from Hu San-jay asking about her little girl Dong Dzen. She hopes to return to this city next month so we may see her once again at the Back Door: A place of refuge for those in distress.

One day, the street headman, an old friend, called to see us. He comes from Paoning, in the province, and is the local head of a powerful secret society. On occasions we have sought his help only to find him a broken reed. As head of this society his ability lies in the gentle art of compromise. An old Christian walked all the way from Shuenking to this border town to collect some debts. The merchant who owed the money refused to pay out. The old Christian waited months. We then sought the assistance of Chao but nothing was accomplished. Finally the old Christian, after a sermon he heard, decided to relinquish the debt and return home.

A few days ago, Mr. Chao, whose name signifies—One who is waiting on an audience with the Emperor—called to say good-bye. He is going into what is known as the Tsao-ti, that is, The Grasslands. In saying good-bye at the Back Door he asked us to pray for him and in our prayers to God on his behalf would we please mention him as the Military Officer, that being his scholarly name. What's in a name?



Apparently this head of the secret society thought that a person's name offered some kind of escape, and some kind of an appeal. Under his common name of Jin-heo-one waiting for an audience with the Emperor, he carried on his nefarious schemes as a member of a powerful secret society. But under his scholarly name of Wuchen-a military officer-he apparently lived a decent, respectable, upright life. So, and he repeated this a number of times, when we asked God to help him and protect him and bless him, he begged that we be very careful to use Chao Wu-chen so that God would have nothing against him under that name. He has much yet to learn about God as at present he labours under the impression that somehow God can be hoodwinked, and while helping and blessing Chao Wu-chen He will fail to recognise Chao Jin-heo.

Like Jacob of old he has promised to worship God conditionally. If God, as a result of our prayers, will protect him and make his way prosperous, then! In saying good-bye at the Back Door we finally told him that God's blessing would only come through repentance, but he thought this was quite unnecessary if we were careful to use the right name. God, he imagined had nothing against him as Wuchen, but that was quite a different matter if we prayed for him as Jinheo.

The Back Door is a land of sunshine from 9. a.m. till 4. p.m. so naturally it is the hub of the whole compound. Here on the frontier we have been able to follow a method which would perhaps be quite impossible down on the plain. We maintain what we call an Open Door, that is, anyone without let or hindrance may walk straight to the Back Door and there personally make known their wants and wishes. An old Tibetan and his wife look after the Front Gate and their eyes are largely, if not entirely, on those who go out.

The Back Door has not only a warm situation: we find it convenient in more ways than one. The Tibetan nomads wear heavy sheepskins, which act as their garments by day and their bedding by night. We like to take them into the house and seat them on the dining room floor and they themselves like to come into the house and sit on the dining room floor. They like to hear some music and we usually give them some of this before we turn to more important things. But there is no place like the Open Air for dealing with a wild, rollicking, hurly-burly sheepskin covered nomad.

He lives most of his life in the Open Air and is accustomed to a wide, open plateau, This being so the effluvia which persists about his person are somewhat neutralized, making it possible, at least, to sit somewhere near his presence. A Drawing Room meeting for wild and woolly nomads is still a far distant adventure in mission work. The Open

Air, therefore, and our Back Door are ideal places in our contact with the rollicking Tibetan nomad.

There is however one drawback: the nomad only forms one of a mob. At one table sit some school boys playing Halma: they have an hour to spare before classes and fill it in in this way. At another table some school girls enjoy a game of Tidleywinks before they begin school at 11. a.m. In the meantime the Maid's Class is slowly getting under way, looking round about for a place to rest a book. And into this vortex wander some lamas and a few drabas and several nomads. Zhu-ro-nang, that is, please sit, is very simple, as a Tibetan will sit anywhere, and there is no place more convenient than down on the ground. No one demands particular attention as everyone tries to appreciate what is going on.

Let us sing often this year, "Glory to God in the Highest, and on earth peace among men in whom he is well pleased."

"For if such holy song enwrap our fancy long,
 Time will run back and fetch the age of gold,
 And speckled Vanity will sicken soon and die,
 And leprous Sin will melt from earthly mould,
 And Hell itself will pass away,
 And leave her dolorous mansions to the peering day.
 Yea, Truth and Justice then will down return to men,
 Orbed in a rainbow; and, like glories wearing,
 Mercy will sit between, throned in celestial sheen,
 With radiant feet the issued clouds down steering:
 And heaven, as at some festival,
 Will open wide the gates of her high palace hall."

Milton's, "Ode on the morning of Christ's Nativity."

DOWN RIVER NEWS

A general report states that at the moment Nanking has a population of about 400,000. Before the war there were 1,000,000 people in Nanking, but during the Safety Zone period this figure fell to 250,000. Many have returned to the city lately from the country, where they had fled for safety, because they have used up, or been robbed of, all their money. It is almost impossible to imagine how half the people keep alive and an investigation as to occupation and income is to be undertaken to discover how they manage to do it.

The latest news from Nanking is chiefly concerned with the appalling growth of the drug traffic during the last few months. In "An open letter on the Narcotic Problem", published in the China Press on November 27th, Dr. Bates puts before the public a detailed statement of all the encouragement and assistance that is afforded to the trade in narcotics by the Japanese authorities.

The letter reveals that 50,000 persons, including small

children, one-eighth of the population of the city, are now users of heroin alone. The drug supply is controlled in the main by four groups: The Special Service Section of the Japanese Army; The Puppet Administration in Nanking; "Independent Japanese and Korean drug runners"; and Japanese business firms. These dope dealers receive \$5,000,000 from the poverty stricken Chinese in Nanking each month. The Special Service Section of the Japanese Army alone sells \$3,000,000 worth of drugs every month in the Nanking area. The chief supplies of opium come from Dairen and have been greatly encouraged through the recent improvement of transportation conditions and distributing facilities for this particular trade.

There is very definite connection between the increase in thieving and the sudden leap in the sale of heroin. The police have reported that there are at the present 40,000 people coming under the classification of thieves, though Dr. Bates thinks this figure is rather high. Most of them have resorted to thieving because they themselves and their families have become drug addicts.

Every drug distributor, opium den, and private opium lamp is taxed according to a set rate. There is an Opium Suppression Bureau, but its chief concern is not to stop the sale of opium, its by-laws and regulations are made to ensure that all private trade and consumption shall be brought into the revenue. Special licenses are issued to hotels and brothels and private ones for a seven days limit are arranged for such occasions as marriages, funerals and so forth. Dr. Bates mentions that there has been a murmur that something may be done soon to try and restrict this criminal trade and urges that the Chinese and Japanese who care for the welfare of the Nanking area should exert all their power to bring about its suppression. MARGARET TURNER

THE WEST CHINA MISSIONARY NEWS

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UNIVERSITY NOTES

Plans are under way for a scheme of cooperation between the West China Union University, the Bureau of Education and the Bureau of Reconstruction in connection with the training of foremen, technicians and leather chemists for the tanning industry. The experimental tannery will need to be enlarged and probably a dormitory accommodation will have to be provided.

The Dairy Barn to house Madame Chiang Kai-shek's herd of prize cattle is nearing completion. Three of the cows have arrived already and the remainder are expected shortly.

There is much activity on the Hospital site where foundations are going in and walls are growing apace. But even so, it is felt that progress is not as rapid as it should be. The University has therefore engaged Mr. Canning Young of the National Szechuen Architectural Department as Local Architect for the Hospital to prepare detailed plans so that Mr. Small may have more time for superintending building operations. Mr. Canning Young joins the staff of the University on January 1st, 1939.

* * *

This year there have been far fewer feasts amongst the students, for there has been a keenness to give all money possible for war relief work. The Chemistry Department has been making fine table salt and selling it for double the regular price so that the increased profits might be used for refugees; Ginling women students gave a Christmas party to beggar children of the neighbourhood. Others arranged concerts. Instead of giving Christmas Cards and gifts to their friends many have given the equivalent cash to war relief work. Nanking students set up a stall near the University gate and sold oranges to the passers-by for as high a price as they would give. Some oranges fetched as much as \$10. In these and other ways quite a large sum of money has been raised and will, it is hoped, be put to good use.

Three parties of students and staff members of the various Universities carolled their way round the grounds at intervals throughout the night, the first party starting at 8 o'clock on Christmas Eve and the last finishing about 6 on Christmas Morning.

On Sunday, December 18th, the Assembly Hall was crammed to the doors, and many could not get in at all, when students of the Five Universities presented a dramatic version in Chinese of one of Tolstoy's stories, "What Men Live By." This was followed by a most effective Christmas Pageant given by the children of the Canadian School. On Christmas Night the Community Chorus and Students' Choir rendered selections from Handel's "Messiah" in the Library.

* * *

The University Broadcasts in December were given by Mr. Chang Min-chuin of the Biology Department, Mr. Li Ming-liang of the Agricultural Extension Course, and Dr. John Lenox recently returned from furlough, whose subject was "Present Trends in Education." In the New Year the broadcasts in English will fit into the general topic "New Forces in the World Today" and those in English will describe "Research Projects."

* * *

The University's visitors this month have included Marc Cadourne, a famous French author; Dr Ch'ao-ting Chi, Research Economist of the International Secretariat of the Institute of Pacific Relations; President Lo Chuen-yuen of Boone Middle School, Wuchang; T. C. T'ang, Chief Editor of the English Department of the Central News Agency, Hankow; Robert Martin, Shanghai Correspondent of the United Press Associations; Tsai Hong-tsen of the Central Relief Committee; and numbers of folk in Government and business circles.

* * *

The Fall Term closes on February 4th and registration for the Spring Term takes place on February 24th and 25th, classes opening on February 27th.

SHANGHAI GROUP OF MADRAS DELEGATION

I. Statement on THE MINISTRY OF HEALING AND THE LIFE OF THE CHURCH

1. The basic purposes of a missionary society in maintaining a Christian hospital should be to show forth to a non-Christian world that Christianity is founded on love, the love of God for men, of man for God, and of man for man; to train staff members in practical Christianity, imbuing them with the spirit of sacrificial service; to demonstrate that the hospital is a channel for general and personal evangelism; to maintain high standards, ethical and professional, among the doctors, the nurses, the evangelists and all other workers.

2. We are fully convinced that even if the state should develop an efficient medical service, the present functions of our Christian medical work should be continued for such a service will need all the assistance it can get during this preliminary stage. There is still plenty of pioneering to be done, work which the Government is less likely to emphasize and which would exemplify in a unique way the Christian ministry of patience and loving service, such as the problems of tuberculosis, leprosy, psychiatry, orthopedics and chronic diseases.

3. A Christian hospital is not the same as a state hospital, because its purpose being in some respects different, its methods, life and atmosphere are affected. A Christian hospital is unique in its ability to train nurses, those able to "cherish" the suffering, an entirely new profession, whose roots lie not in science but in Christianity itself. Where such a spirit really animates a whole hospital staff, the result is something not to be found in a state hospital any where.

4. That medical work is an absolutely necessary part of our Missions' work, and that its scope as a Christian means of evangelism is increasing rather than diminishing has been well borne out by facts in the past. It has been the chief agency for breaking down prejudice against Christianity and has been the first introduction to Christianity for countless thousands. The hospital staff should be living demonstrations of the spirit of Jesus, sharing in His ministry of healing and compassion, and regarding the whole of their work as religious ministry, truly a part of the Life of the Church.

PROBLEMS IN CHINA:

1. The present methods of hospital evangelism are not quite satisfactory. There is an urgent need for well-trained workers for this special task.

2. The relationship between the Church and the Hospital is still not what it should be. What sort of mutual service and effective relationship might these two bodies develop?

3. In some circles there is discouragement about future medical work in China on account of the changed conditions. With the great destruction of hospital plants and equipment, the immeasurable economic loss of the people, how are we to carry on and what type of work should we do in future?

II. A Part of their (Statement on CHRISTIAN EDUCATION)

How can CHRISTIAN SCHOOLS HELP MAKE THE CHURCH REALLY THE CENTER OF THE CHRISTIAN MOVEMENT:

In the West the Church is in a position of leadership as regards Christian schools. This is not true in China, although it ought to be. The problem is two-fold and cannot be solved by each side exhorting the other to do more.

1. The schools should turn out men who are not only Christians, but also conscious of the value of the Church to society as well as to them individually for their personal lives.

2. The Christian schools should train both professional and lay leadership for the Church.

3. There should be study and demonstration in the field of the relation of the Church and alumni so as to bring into the membership

and activity of the Church the large number of alumni of Christian schools estimated at 20,000 for the Christian colleges and 200,000 for Middle Schools.

RELIGIOUS THINKING

Chinese scholarly traditions for milleniums have tended to exclude religion from the field of scholarship and scientific thought and have relegated it to the realm of superstition. The Ministry of Education does not recognise a department of religion as having any academic standing. If the study of religion is to be brought on to the same basis with other departments of study, the Christian schools must take the lead and responsibility.

1. The Council of Higher Education has just established an institute for research in religion in China. This aims to co-ordinate and encourage the work of all of those who are active in this field of study, particularly in China but in other countries also.

2. Intellectual leadership - The Christian colleges must assume the responsibility for a large portion of the scholarly work in the field of religion not only for the Christian movement but for the nation.

CHENG TU CITY NOTES.

During the month Dr. Mrs. and Patsy Wilford, and Drs. Ed. and Gladys Cunningham have returned from furlough and joined the missionary personnel on Si Shen Ts'i street; they were accorded a hearty welcome.

Messrs Walter Sobol and Frank Leckell were transferred by their headquarters and joined the other American aviators on San Hwai Sun street where they have established a very comfortable hostel.

The latter part of the month saw the usual round of Christmas activities in the City schools and churches. The foreign Christmas service was held at Lan Ta Gin kai—a Union service with the Pi Fang Gai English-speaking Chinese organization. Rev. J. W. Stinson was the preacher and special music was rendered by the Canadian School choir under Mrs. Stockwell, and the Pi Fang Gai choir under Mrs. Graves.

At the Si Shen Ts'i church, on Saturday evening, a Pageant depicting the Story of Christmas in eight scenes was given by the Junior Sunday School, and on the Sunday the Young People's Committee had charge of the service with a short Play centered around the scene of the Nativity.

At the China Inland Mission there was a special Christmas service, followed by six baptisms.

At the Hospital, on Christmas day, Mr. Chang the Chengtu violinist, entertained the patients with special music.

On December 28th, at the Si Shen Ts'i church, there was a Reception for Chinese and foreigners who had moved to Chengtu the past six months, and this included those returning from furlough.

Mr. Franck visited Yachow for a few days assisting Miss Christensen who was holding special meetings there.

Miss Jephson, of Kwanhsien, has been a visitor at Gu Fuh Ngan.

No air-raids during recent weeks, and but one alarm!

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