"NEW OCCASIONS TEACH NEW DUTIES"

PEARL B. FOSNOT.

The Woman's College of the West China Union University was founded because new situations demanded a place for the higher education of women in West China. In this, the fourteenth year of its history, the students and alumnae are faced with occasions that are distinctly new and call for a new consideration of opportunities and duties.

The year 1928-29 was noteworthy in that sufficient dormitory accommodations were added to double the enrollment—from 28 to 56 students. Ere the present year 1937-38 passes by, there will be very nearly a doubling of the enrollment of last year. This first term the College has had 165 students, of whom but 84 are old students. During the spring term 25-30 more students are being added, all this without adding to our present buildings, except for two rooms for servants. We had planned to receive an entrance class of not more than 30 students; however, with numbers of Szechwan students unable to leave the province to study and with many from Colleges in war areas asking to transfer to this University or to become "loan" students, we could but begin a round of planning for a few more here, making beds, tables and chairs for them, then adding a few there and calling in the carpenter to make more furniture. We have taken in students from many institutions, both Mission and Government, but the greater number have come from Cheefoo and Ginling.

No small amount of apprehension was felt over difficulties likely to arise in crowding students in this manner and in trying to mix downriver people with our own students in such numbers. However, results have been a happy surprise. To be sure, some of our folk who need quiet have fled the hardship of increased noise with increased numbers, and one of our guests decided she could not stay because we do not possess running water, but mostly our girls have said, "Of course, we'll double up or add girls to our rooms!", and some have even said, "Isn't this fun?" "Isn't this interesting?" and girls from down-river have been most appreciative and fine-spirited in doing without comforts to which they were accustomed and in getting used to our food.

Those who feel China will always be weakened by disunion should see the experiment in cooperative living go-
ing on at the Woman’s College this year. Some fine, close friendships are developing between Szechwan girls and girls from other provinces. With the coming of President Wu and members of her staff, our faculty, too, are rising to new occasions. We are all moving out into new areas of understanding and appreciation that can but leave a permanent stamp for good upon the Woman’s College.

Alumnae, also, are matching new occasions with an assumption of new duties that is most heartening. We have had 86 students graduate (83 individuals, as 3 took degrees in science before taking medical degrees). Of this number 22 are graduates in Education, 16 in Arts, 19 in Science, 14 in Medicine and 6 each in Dentistry and Pharmacy. A fair idea of new opportunities for the service of women will be found in a listing of positions filled by the 26 women who graduated this past June. Half of them are in some form of educational work, largely Middle School teachers and principals, but two are in primary work and two are in the University; four are doctors in hospitals, three are in dental clinics, one is a pharmacist in a hospital for opium addicts, one is a public health assistant, one is working on sociological statistics and research, and two were chosen to assist in the newly-opened Shin Tu Mass Education experiment, 40 li from Chengtu, begun by Dr. James Yen and modelled after his work in North China. Several are married and are engaged in home-making as well as in teaching or other service outside the home.

That the home and family still have their honored place is evidenced by the fact that already 28 alumnae are married. Many have married classmates and a number are in the group of University “faculty wives”. The extent to which some of the latter have been entering into planning for the greatly enlarged West China Union University community social and religious life is truly splendid.

Eleven alumnae have taken post graduate courses in religion, arts, science and medicine, mostly at Peiping, but two have had or are taking advanced work in Canada and America. These students are doing much to give the College wider horizons, wider contacts. Many women who are College or University graduates have come to Chengtu in recent months and the Woman’s College Board is hoping to interest them in the College and to have the benefit of their experience in this challenge of new occasions.

One of our graduates is giving full time to religious work, another one (a member of the first class to graduate) after years as principal of a Middle School, was to have entered Nanking Theological School last fall in training for rural evangelism, and another member of this first class is asking to be relieved of principalship duties that she may do evange-
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listic work. Others are giving a goodly portion of their time to the work of the Church, to Kingdom building. One was telling us some time ago of her father's disappointment when she chose a profession, he having wanted her to give her life to religious work. She feels that her work as a dentist has none the less opened to her avenues for Christian service, for helping men and women to find the Way of Life.

"New occasions teach new duties?" Our hearts thrill at the lack of bitterness, at the bigness of soul, rising to meet the crisis of today in China. We are grateful for the assurance that many of our students and alumnae are among those whose spirits will ever be victorious.

I am to this day, ashamed before God, that I do so little to what I ought to do. . . . . I do not spend all my time so profitably as I might, nor all my strength; at least, not all I might have, if it were not for my own lukewarmness and remissness; if I wrestled with God in constant and fervent prayer" John Wesley.

FIFTY-SIX YEARS AGO AND NOW

ESTHER B. LEWIS

When our party of five adults arrived in Chungking fifty-five years ago, last December, the number of foreigners in Szechwan was doubled. Discouragement often grips our hearts as we realize the meagre results of strenuous years. Results are not all visible and second thought fills our hearts with gratitude for what we do see.

Perhaps readers will gain a better view of that which has been accomplished if they look back to the beginnings, when no one could understand why people should come half way round the globe to a people of strange speech and customs, with altruistic motives. Over and over, women in a crowded guest hall called out that we must be accumulating a great store of merit, wholly incomprehending and disbelieving our emphatic disclaimers.

No help of Bible woman was ours, not even a Christian woman who could understand the message we were trying to put over. Crowds of curious women, who came to see, were our first field, when parts of our precious but difficult-to-comprehend message had to be wedged in among answers to questions about ourselves and all our belongings and concerns. It is much to be doubted if anything but an impression of the strangers was made during the first years. From a class of serving women who came weekly for regular teaching, I remember a few whom I hope to meet when I step over into the other room of our Father's house.
One, an expert needle-woman, after a long struggle became so convinced of the Truth, she braved the opposition of her own family and died in the faith. Another lived in a space but a trifle larger than her narrow bed which was cut off by matting from the general room so dark one had to stand till eyes were adjusted to it. Poor little old lady, wracked with asthma, coughed out her last days in this dark, damp, cramped spot. As I looked at her and thought of the glorious light into which she was so soon to step, I wondered if the Father had a small ante-room in which her eyes might grow accustomed to the light of her own dwelling. A third, whose husband was an old style teacher and staunch Confucianist, eked out their scant income spinning cotton thread. She used to fasten her text of Scripture above the wheel where her eye could catch the character and her mind soak in by repeated iteration some of the meaning. Her only daughter, who had her father as teacher, taught our tiny girls school until her parents married her to a merchant. When life has been so skimmed by lack of money, what wonder that parents choose what seems an easier way for the loved daughter. As the old mother grew older, wracked by a persistent cough, she lay on her hard bed, near the end of a narrow passage from the outer door. In this passage the filial daughter placed a black lacquered coffin, months before her passing. Strange to me, was the satisfaction she took in looking at the casket for her body, which cost more than the room in which she was then living.

One of the first men converts is remembered with great satisfaction - a cloth seller who tramped the streets day after day shouldering a load of cotton cloth. As he went into court-yards offering cloth for sale, he was no less diligent in telling the great, good news of the Saviour he had found, offering Him as well as his cloth. One can but wonder how many are now in the Kingdom because of the faith and faithfulness of this simple man, untutored, save ability to read. Somewhat late in life, our friend took to himself a widow woman who thoroughly believed in her idols. At once he began urging his belief upon her, early and late, in season and out of season, till a day when she impatiently told him to worship his God and she would worship hers. "You go your way and I go mine." It must have been about this time I suggested he might make better headway if he exhorted less but continued in private prayer. At any rate, not long after, she joined a class for instruction and eventually became an exemplary Christian.

It is a real inspiration to recall those who came out from family and friends, enduring no little persecution and ridicule for accepting what was then thought to be "the foreigners' religion." These have all passed into the other room of our
FIFTY-SIX YEARS AGO AND NOW

Father's house but a goodly number are out in the field, living for Him whom they call Master.

More than fifty years ago, a five year old lad's mother died, leaving him with an opium smoking father. What chance had he to become a useful man? Fortunately, his grand-aunt brought him, the only boy among a number of orphans, offered us those first days. We took him, brought him up, helped somewhat by others. His adult years have been spent teaching and preaching, and for many years in the Postal service, where in many times of stress when difficult and dangerous journeys must be made, he was chosen to manage the affair. Lately he has been in government service. They told him that his record meets with approval because he has never retained a percentage of receipts as so many officials do, even now. Wherever he has lived, he has attended Sabbath services and played the organ for them, whenever needed.

After years of absence we have returned to the city of our first work for a visit and have seen with our own eyes the strides Chinese have made in road construction, and road widening, entirely revolutionizing travel in city and country. When widening of streets was proposed in this maze of narrow, dark, up-an-down-step streets, we thought it an entirely wild dream. Today one rides in jinricksha and motor car and bus on well-paved thoroughfares in between electric-lighted shops, which carry almost any article of wear or food necessary. Colored electric lights decorate many shops. Chinese have lived in semi-darkness so many centuries, that now a light is available, nights are ablaze.

Car chauffeurs show as much skill as we do but owners of these expensive cars fail to keep them in repair so profits on public buses and trucks are too low. In all kinds of industry and the use of modern methods they are rapidly becoming expert. But to rise above the earthly and to the air, it is more of a wonder to see them trustworthy air men. One is delighted to see their old makeshifts of "almost," "never mind," "small matter," replaced by skilled exactness and carefulness. Everywhere we have doctors, dentists, teachers of all branches of learning giving skilled and thoughtful care to their work, fully justifying my belief that Chinese need only the opportunities and training which we of the West have had, to measure up to and surpass us in many ways.

Thousands of refugees have been crowding into our beloved Szechwan the last months of this horrible and wholly needless, unprovoked destruction of life and property, - men and women who carry the marks of culture and worth. Students in their last year's study in medicine and dentistry, teachers, in many cases bringing their students for the oppor-
FIFTY-SIX YEARS AGO AND NOW

Opportunity, our schools, government, private and Christian, can offer. Only those who have means, of course, can afford the greater expense of our inland institutions and travel. But what a majority of characterful, purposeful students they are and their teachers are men and women we all honor.

My hope is that our provincialism may be broken down and a mutual acquaintance may benefit both sides and prove one more bond of unity between the distant parts of this great land. Some things in this article may seem to those too easily disposed to so think, as an indication of China's self-sufficiency. I beg of you readers not to allow such ideas a place in your thoughts, for never were opportunities greater or more inviting than the present for any lover of the Master, who wishes to help hasten the bringing in of His Kingdom which is peace, mutual helpfulness and uplift and a new day when war shall be no more.

"The discussion had not proceeded far when Rev. J. F. Peat, M.E.M., introduced a resolution recommending" the free interchange of full members upon the recommendation from the pastor of the Church from which they come". That in this lay the crux of Church union was at once recognized, yet not a voice was raised in protest. At the suggestion of one of the delegates, the conference was thrown into what he aptly termed a "testimony meeting". Then, one by one, Anglicans, Baptists, Congregationalists, Christians, Brethren, Methodists, Friends, arose in their places to say that they knew such a measure had its difficulties and irregularities, yet so strongly did they feel the Father's guidance to be in such a movement, that for them as individuals, they would receive the members of their sister churches". From the West China Missionary News, March, 1908.

(That is thirty years ago this month)

METHODOIST UNION HOSPITAL
IN CHUNGKING.

By Dr. W. Max Gentry.

Medical work in Chungking under the Methodist Church was on a permanent basis in 1891 when Dr. James L. McCartney arrived from America. For a number of years he used a temporary Chinese building for the work, at the present site known as Dai Jia Hang. When he returned to America on his first furlough, he raised funds for a women's and children's hospital as well as for a men's hospital. Both of these buildings were completed in 1902. The women's hospital was rebuilt in 1921, destroyed by fire in 1928 and again rebuilt in 1932. The women's hospital was named the Gamble Memorial Hospital and during all these years has rendered a very valuable service, not only in the treatment of patients but also in the training of nurses and as an example of service rendered in the spirit of Christlike love.
The men's hospital was under the direction of Dr. McCartney until 1915, when he severed his connections with the Mission although remaining in Chungking and continuing in private practice and keeping up his interest in the Mission and Christian contacts. The hospital was kept open for about a year by Dr. Freeman, after which time no work was carried on by the General Board until the Syracuse Unit took over this work in 1921. The Out-Patient Department was opened again in the spring of 1924 and the In-Patient work resumed in the fall of 1924. Since that time, the Syracuse-in-China Hospital has carried on continuously until the present time.

The writer has for many years advocated union medical work in Chungking. The Gamble Memorial Hospital has excelled in its nursing service and has carried on a very fine piece of work. Too much credit cannot be given to those who have spent the best years of their lives in building up this very splendid piece of work. The Syracuse-in-China Hospital has lacked in the continuity of nursing service whereas greater energy has been turned toward the development of the professional service and various departments such as the X-Ray Department, the laboratories and so forth. We have felt that if all our efforts could be united, we could give much better service to the community at less cost and expenditure of energy.

We have always advocated that the mission groups in Chungking should determine the best type of medical service to be rendered and once having made that decision in an unbiased way, our best efforts should be put forth towards the achievement of that ideal. There was a time when any doctor properly qualified could have a large amount of professional work to do, but, with conditions changing as has been the case during the past few years, the number of excellently trained Chinese doctors has increased to such an extent that the field is no longer ours alone. The mission hospitals must retain their leadership in the medical field by an ever-increasing efficiency of service, by an ever-raising of ideals to be attained. Every phase of hospital work must be carefully planned for and carried on in the best possible manner. We need a well-trained professional staff, an efficient nursing service, a good nurses training school, up-to-date X-Ray equipment with a properly qualified man to direct this work, a well equipped clinical and pathological laboratory with well trained technicians, and also an efficient and far-reaching public service. We need to have a definite program of extension in order that the districts around Chungking may have better medical service and we need very distinctly to tie up this whole program to our church, school and evangelistic program. With diminished income from
abroad it has seemed to us that no one existing organization alone can adequately meet the problems now facing us.

When we look over the field here in Szechuen, we feel that the opportunities are limited only by our ability to recognize and meet them. As medical organizations we have as yet scarcely touched the fringe of great opportunity for service in this province. Even to think of this problem makes one feel helpless in the face of the great task to be done, but, when we see how the National Health Administration has been facing this tremendous task of health service for all of China, we again take courage to do our small part. When we think of the great need for a constructive medical program in Szechuen, we feel that the expenditure of duplicated mission effort is a very unwise policy and for this reason we have felt that union medical work in Chungking is the ideal.

Our group in Chungking had been stumbling along in an effort to bring about this union work between the Gamble Memorial Hospital, controlled by the W.F.M.S. and the Syracuse-in-China Hospital, controlled by the General Board of the Methodist Church, until in June, 1937, Bishop Ward made his first visit to Szechuen. As our Resident Bishop, he took the matter in hand and appointed a special committee composed of members from each group to make out a temporary constitution. An ad interim hospital board was also appointed to serve until the next Annual Conference, when the hospital board might be properly elected. Bishop Ward appointed the writer to serve as Hospital Superintendent with the power to organize a staff. For various reasons it seemed best to wait until January 1, 1938, before making the Union Hospital a fact, although the Syracuse-in-China Hospital had been utilizing the Gamble Memorial building and some of their equipment prior to this time.

Although we realize that there are many difficulties ahead so far as the administration of a larger unit is concerned, yet we feel that a step has been made in the right direction. We also feel that the highest ideal is for all of the mission medical work in Chungking to be organized on a union basis. In this way, the most efficient service can be rendered with the least expenditure of money and energy. Additional problems present themselves, at present, with a large number of qualified doctors from other points in China coming to Chungking. How this group can best be utilized for service to the community is a question not easily solved and we hope that we may be given guidance to meet this problem in such a way that our institutions may render the greatest service and display a true Christian attitude toward our fellow men.
SUINING AS A CHURCH CENTRE

By Helen Desjardins

Suining was opened for Christian work by Mr. J. C. Curnow, living on a boat at the river-side and preaching on the street until he was allowed to take up quarters in an inn, the inn-keeper being one of the first converts. Gradually a church center was established on Pe Sen Kai, schools for boys and girls from kindergarten through Junior Middle School were opened, and these have been carried on through the years. The Methodist work is largely near the North Gate, with a girls' day school, some work for women outside the East Gate, leaving the South and West Gate communities to the influence of the Friends' Society. However, many projects have been carried on unitedly by the two churches.

Sunday morning finds the Sunday School in full swing, the young people and adults in the church proper, the boys' department and street children's Sunday School in the primary school building, and the girls and small children across the street. Following Sunday School are two services of worship, one for adults and one for children. The weekday activities are mostly in the form of class-meetings, held in different sections of the city. A Woman's Missionary Society holds monthly meetings and until recently there were frequent meetings of a "Christian Family Society."

The Suining church is the spiritual home for teachers and students from our schools, but is also reaching out to other groups in the community. At the last communion service, ten young men were received into probationary membership, eight of them from the Provincial Cotton Experimental Station across the river. Several of these were former students in Christian schools, brought into contact with the local church largely through a Christian layman connected with the experimental station. A class has been formed there for the cultivation of the spiritual life of this group.

Every year in the early spring the efforts of all church-workers are united for distribution of tracts, preaching, and personal work among the pilgrims to the great Goddess of Mercy Festival. In this they are usually helped by a few pastors and Bible-women from out-stations. Later in the spring, or in the fall, sometimes both, a two-weeks meeting is held for special Bible study, revival and building up of Christians, and training in Christian work.

The women of the church took an advance step last summer with the organization of a "Fellow-workers' Group." They chose two special lines of work. One was a fresh em-
phasis on the weekly class-meetings with three aims, first to revive lukewarm Christians, second to bring in more non-
Christians, and third to lead all members to undertake some voluntary service for Christ. The other was the establishing of mass education classes for women and girls, with voluntary service. One of these, at the church center, began with a large enrollment, mostly of untamed street
children, who for various reasons failed to continue to the end of the term, but a smaller group of women maintained their interest to the end and made real progress in learning to read. The second half-day school, in the East Gate School property, closed the term with about forty women and girls still eager to take advantage of their opportunity for study. In both these schools religious teaching was an important part of the program and both in classes and in home visitation the workers are alert to give all help possible, in Hygiene, Child-training, or whatever the particular needs of the home may be. The small group of leaders have been meeting each week at the close of the church service for a half-hour of consultation and prayer.

While very conscious of our weakness and failure to live up to the possibilities of a group of Christian believers, we yet thank God for blessings we have received in service and pray that we may more and more fulfill the Master's purpose for His church.

GOD AND ME

E. Stanley Jones

Accountability! This is the word that must come back into our vocabulary. It will make youth pause and ask, "What does God want to do with my life?" It will make the laborer pause and ask whether he is putting God into his labors. It will make the business man ask whether God is operative in the processes of his business. It will make the artist and the musician ask whether the art is for self's sake, for art's sake, or for Christ's sake. It will make the minister feel the sense of degradation in preaching for applause and approval. It will make all who have possessions ask whether the expenditures we are about to make serve the interests of the Kingdom or not. And does the amount I have left represent selfish hoarding beyond my actual needs or does it represent the Kingdom in action? It will make us all feel the futility of carrying on conservations that have lost their meaning and purposes. It will make us all gather up our time and make it count for Kingdom-ends. All life will be lifted out of the sordid into the sacred. A sense of mission will come back into life. We will have something—Someone around whom life organizes itself. This will give life drive and power and adequacy.

Accountability to God must come back into life if life is going to count for anything.
RELIGIOUS EDUCATION FOR CHILDREN IN TZECHOW.

BY RACHEL PEN.

Religious education among children has been conducted in a special way for five years. It was begun by gathering children from the three mission primary schools of the city to the church twice a week. Religious education must be voluntary, but at first many children did not understand its value and the parents did not care to have them come. The first year there was an average attendance of eighty in these classes. During the last year there has been an average attendance of 150, though there are now but two schools to draw from.

The children come to the church after school hours for an hour or more. The first fifteen minutes is spent in a worship service with a good deal of singing of hymns and choruses. The next fifteen minutes is spent in telling them the news of the week, trying to give them a Christian outlook on events in order to counteract many false ideas which they have received from poorly informed people. Then they are divided into classes, according to age and grade, not separating boys and girls or by the different schools. The teachers are drawn from the second and third years of the junior high school and have had a teachers' training class on the work they are to do. In this class work they have been using the 'Character Building Series' as a text-book. There is a book for each year of the elementary schools.

Once a month a party is held. The children begin planning with their teachers two weeks in advance as to the things they are to do. They have a playtime and a program and each class takes part with Bible reading, song, or play. In this way they are taught to take responsibility for the planning and carrying out of all that is to be done.

These children from our mission schools not only come to receive but are also taught to give. They bring their contributions to each meeting. Some of them have made real sacrifices in order to have something to give, using part or all of the little money that is given them by their parents for their noon lunch, and waiting until they get home after school hours for their dinner. As most of our children are from the middle class, who do not have great means, their contributions do not mount into big sums, but by giving in this way they are learning to think of others. At the 'White Christmas' service each year, they give several dollars and clothes and rice as they can. They also do this at the Thanksgiving service in September, some of them
going with their teachers to take their gifts to the homes of those who are to receive them. Last fall the father of one of their number wanted to buy a pig but could not find the money to buy it. The group decided to lend the little girl $5.00 of what they had on hand of their contributions. It was repaid in a short time. They have also sent a gift to the war refugees in recent months. Thus, their sympathies are broadened, helping near at hand people of their own number and strangers of the city, and other people at a distance.

This suggests what is being done for the children from our primary mission schools. There are also street children who have no chance to go to school and yet would love this opportunity of coming to the church. They, too, are given it once or twice a week. They love it so much that when anyone of us, Chinese or foreign, goes down the street they call out, "When is it time to go to church again?" When they first come in, they are provided with water, soap, and towels to wash their hands. Then they are allowed to play together with play things provided for them—simple things that can be made here, bean bags, cloth dolls and animals, stick horses, etc. After they have played for a while, they sit around in a circle, hear a short story and sing songs. After they have played again for a short time they again gather in the circle and are told a longer story (a Bible story or one with Christian teaching) after which some of them try to repeat it or a group tries to act it out to fix it in their mind. This children have a party once or twice a semester, doing all the planning and carrying out all they can. They are served tea and a bit of cake or candy to teach them how to act as guest or host.

These week day religious education classes help the children to remember to come to the Sunday School which is held Sunday morning at 9:30 for both the mission school children and street children. They also bring contributions and the total is enough to be of some help.

This past semester we began a cradle roll. We have a meeting with the mothers and their small children once a month. When the mothers first come their children are weighed, and then again from time to time, to show whether they are growing as they should. The meeting begins with fifteen minutes of worship service, followed by a short talk on the training of children and discussion by the mothers. The talk and discussion of one month is reviewed the next month by a playlet. After the discussion there are games for the children, to teach the mothers the value of play for the children and give them games which they can play. The mothers, too, are given a chance to play games of interest to them. It is hoped by this method to get the mothers and
children accustomed to being separated, so that mothers can leave their children in the nursery at the church and attend the church service on Sunday morning undisturbed.

Our church plant is small and inappropriate for children's work so we are now planning for a children's church where all the activities of the religious educational work can be carried on in a more effective way. A part of the old building which is now occupied by a school will be remodelled into an auditorium and class rooms will be fitted for children. We hope to buy a piece of adjoining property to make room for a playground and other things of benefit to the poor children of the neighborhood. These are plans that are still in the future, though we believe they will soon be brought to fruition. We believe the most important work in building Christian character is done in early childhood. In these classes we have been trying to lead the children into a realization that God is our loving Heavenly Father, that Jesus, by His life and death, shows us the way to Him, and that our greatest joy comes in giving ourselves to Him in His service for others.

BE HAPPY

Life is too short to be sad in,
To carry a grudge or be mad in;
'Tis made to be happy and glad in.
So let us be friends, and be happy!

Friends are too scarce to be "sore" at,
To gloom and to glower and to roar at;
They're made to be loved, and not "swore at."
So let us be friends, and be happy!

Love is the store we should lay in;
Love is the coin we should pay in;
Love is the language to pray in.
So fill up with love, and be happy.

—Clara Colburn Wouters.

(From Aunt Esther Lewis's scrap book)

SZECHWAN OF 1937.

By Mary Shearer.

For many of you the name Szechwan is as full of vague-ness as it was for me the day the news of my appointment reached me. I knew it was in West China, that it was known as the "Flower Garden of China", and that to get there I had a trip up the Yangtze River and through the Gorges, coveted by many people. Of what I was actually to find I had no idea.

I came to Szechwan in 1936. I am still too recently here not to be able to enter into each experience with the same thrill and joy, and can still feel keenly my reactions to it all. It is quite natural that one should have tucked away an imaginary picture, but what I found did not fit into my picture at all. How utterly amazed I was to find Szechwan so mo-
dernized. Radios, automobiles, air fields, universities, schools by the dozens and students by the thousands.

Away off from nowhere? Not with leading nationals from several countries visiting our campuses and bringing to us the latest thoughts in their fields. Not with the possibility of buying from our local shops almost anything we needed. No culture? No civilization? Everything to give and nothing to receive? Never. Along with my amazement came a deep sense of shame and guilt for the superiority with which we foreigners often regard ourselves. I find myself still a student, but now at the feet of a people whose cultural values we of the West are just discovering. I am awed by the ingenuity of this people. I shall never forget what admiration and respect have filled my heart when I have seen what would seem to us the impossible made possible. Not only in one but in many phases of their life - always a way through.

Szechwan a flower garden? With flowers the year around in our gardens, fresh fruit practically all the time, and four crops a year, could we ask for more? How beautiful are the mountains and hills and what a contrast they lend to the plain, yet they are all ours, with the rivers and valleys, brooks and glens, graceful grasses and blossoming trees. One’s soul bathes in the grandeur of it all. When I am out-of-doors, my spirit seems to become one with Him and I am as a bird at home in the world where heaven itself is the limit skyward and east and west, which never meet, its boundaries on either side. What a limitless life we can live, yes, here in Szechwan which not only is abounding in beauty but also in opportunity.

And today Szechwan is pulsating with new life. It has become the heart of China, the home of her National Government. Before I left America an official of our Society made this remark: "West China is the China of to-morrow". When she said this, neither of us realized how soon her prophecy was to be fulfilled. That "to-morrow" now is "today".

And now that the "to-morrow" is here, what are we thinking? What are we doing? Though perhaps unconsciously on the part of some, we are standing back, watching and wondering what the people as well as the Church will do. Their vision and ours is being tested. Will we see in time to do? All of China is looking to us and expects something. Let us rally and more than meet this occasion through our prayers and consecration to the task to which God has seen fit to call us. By chance remarks from both our guests and our fellow-provincials we can say, with no apology for assumptions, that West China, East China, in fact, the whole of China will never be the same. Will the Church? It depends upon the part you and I as representatives determine to play.
EXPERIMENTS IN EVANGELISM:

BY OLIN F. STOCKWELL.

The primary purpose of the Christian movement in China is to establish the Christian fellowship, through which the spirit of God may work to the transformation of individuals and society. With this conviction as the motivating purpose, we have tried to lay down some general principles which would guide us in our evangelistic work. None of these are new, but a statement of them has proved helpful to us, and may be to others.

1. An effective evangelistic approach to any community must be made by a team of two or more individuals. There have been instances where one man has been so filled with the spirit of God that he has been able to make an effective imprint upon a community by himself. But these instances are rare. Jesus was wise enough to send his disciples out in teams, realizing that two or more men working together could accomplish more than one working alone. We must follow the same technique.

2. This team must be composed of both men and women if it is to touch the whole community. Men and women working together can touch whole families and work for the family, - the fundamental unit in Chinese society, - to come into the Christian fellowship together. Not until Christianity becomes a part of the family life can we feel that it has some guarantee of endurance and transforming power in the life of individuals.

3. An evangelistic campaign launched in any community must be long enough to include a course of training for those who are reached and to make some provision for continued training after the campaign is over. The Apostle Paul spent two years at one place before he felt the Christian group strong enough to carry on alone. To invite people to become Christians and then do nothing to train them in the Christian life is as immoral as to bring a dozen children into the world and make no provision for their education or support. The indiscriminate handing out of tracts and moving from village to village to proclaim the Christian message from the street-corner may have some value in spreading Christian ideas, but it has little value in the building of the Christian fellowship.

4. Evangelism must be linked with some definite service to the community. Jesus came, not to be ministered unto, but to minister. Our Christian fellowship in China has been slow in learning that it must minister to the needs of the community. Therefore, while we preach the gospel, we must provide for the practice of it, both in the evangelistic
team and in the training of the Christian group in ways of service. The word evangelism is too narrow in its meaning. Therefore, we call our evangelistic team the "Evangelistic-Service Team".

With these four principles to guide us, we have gone into two different communities this winter, holding meetings of two weeks at each place. Both places had churches and a small membership which had made no progress for some years. In both places, the two weeks of meetings resulted in a definite quickening of the spiritual life in the church, the further training and taking into church membership of a group of learners, the enrollment of a substantial group of enquirers with provision for their training, the laying out of a definite program of work for Bible woman and pastor, and the lifting up of the church in the community as an organ of constructive service. In both places, the plans included a further visit and a holding of a further meeting within six months following the first, thus providing a much-needed check-up of the progress of the church and a further inspiring of pastor and workers. In both places, the emphasis was placed upon the bringing of whole families to Christ, and the establishment of the family altar in the homes of our Christian people.

With the work in these two places as an indication of the contribution that can be made through such an evangelistic-service team, the Annual Conference requested that a small group of pastors and women workers be set aside for this work during the coming year. While these workers are assigned to regular work, they are free to leave that work at any time for a concentrated effort in some chosen point in the Conference. Such cooperative evangelistic effort means as much to the building up of the evangelistic enthusiasm of those who engage in it as it does to the church where it is carried on.

While we feel that the efforts that have been made to date indicate that evangelism carried on through a team of workers is by far the most profitable method, there are a number of points at which we are seeking for more effective service, and more creative results. One is at the point of service. The team itself has the cooperation of the public health nurse and workers in the area where we are working, and through their cooperation are able to offer medical service to the community during the period of our visit. But we are still seeking ways in which we can provide the Christian group in the local community with avenues of service which may be used the year around. One of these needs is constructive recreation for the young men and women of the market town whose time is now spent in gambling. Another is that of mass education projects, reading rooms, and other means of build-
EXPERIMENTS IN EVANGELISM

ing the mind and spirit of the community. Another is at the point of development of lay leadership within the local church.

Our hope for a self-supporting, self-propagating church rests upon a trained laity that specializes in volunteer service to the church and the community. This we are slowly beginning to build, but it is a long road upon which we have just set our feet.

Thus we are experimenting in evangelism. It is the one thing that needs doing most, and to do it with a team of co-workers, facing the total needs of the communities into which we go is to do it in the most promising and satisfying way.

Above Mr. Stockwell tells of activities by a group of visiting Christians in the village of Shih Chia Ba. Two months after this visit I suddenly came to the village and spent a half-hour at the church. It was Tuesday. The church still had no pastor but a faithful old layman had preached to a good congregation on the previous Sunday. During these two months a group of Church people have continued morning Bible reading and prayer together each day. The village is an important trading center for the country-side. As we came to the church, the streets were crowded with fully two thousand people, since that was a market day. Our Church members conduct special evangelistic meetings on each of these market days, and there are nine of them each month.

I asked what they preached about. The reply was that the outline of the public speeches was always the same: First, "the national crisis"; second, "hygiene and health protection"; third, "the Gospel".

BRIEF HISTORY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY. METHODIST EPISCOPAL CHURCH, OF CHUNGKING.

By MABEL E. ALLEN.

One soweth, another reapeth but God giveth the increase. Thus the seed-time and harvest have been going on in this corner of God's vineyard for fifty-five years. Riots, rebellions, sickness, Cupid's darts and other incidents have interrupted the work at intervals but still the reapers glean some thirty, some sixty and some a hundredfold.

Frances J. Wheeler accompanied her parents to West China in 1882 and became the first W.F.M.S. worker of this province. She was joined by Miss Gertrude Howe in a few weeks, and work among women and girls was undertaken. A girls' school was opened with twenty-eight in attendance, and from four to five hundred came to chapel each Sunday. During the riots of 1886 they were compelled to leave the province and took up work in other parts of China. In 1894 the W.F.M.S. decided to reopen work in Sze-
The present work here dates from that time. Twice since, during the Boxer trouble and the revolution in 1911, the missionaries were driven to the coast but the work has never been entirely abandoned.

The first Methodist Girls' Boarding School in Szechwan was built on the present Dai Chia Hang property. A great need was felt for the building but no funds were available for its erection. Miss Fannie Meyer was in charge of the school in its crowded quarters in the church. She wrote to her father who was then supporting her on the field and asked him if he and their friends could not raise money for this project. The sturdy old German rode over the country of Missouri asking his friends to contribute to this worthy cause.

In 1895 the school for women and girls was completed and the pupils comfortably housed in the new building. From out of its doors have gone hundreds of girls and women, many of whom have become teachers, Bible women, preachers' wives and mothers in Christian homes. Miss Elsie Lo, our first young woman to receive her diploma from our Woman's College at Chengtu began her studies here. Miss Grace Jung, principal of the Women's Bible School at Tzechow, is another. Owing to the ravages of time and the saw and chisel of white ants the old building has been torn down and the school moved to another location but it still is serving the purpose for which it was established—the spreading of the Good News of salvation.

In 1915 a Boarding School for Girls was built at Dsen Chia Ngai with an enrollment of fifty-three. In 1922 the High School department was opened. "This was the first high school for girls, whether mission or government, to be opened in the Yangtse Valley west of Hankow". This school is still making its contribution to the community. A Senior High course has been added. Last fall the High School enrollment was over two hundred.

In 1901 Dr. Agnes M. Edmonds and Miss Christiana Williams, a trained nurse, arrived on the field. Mrs. Gamble had made a bequest for the erection of a hospital. In 1902 the Gamble Memorial Hospital opened, the first hospital for women and girls in West China. This marked the real beginning of medical work under the Woman's Foreign Missionary Society in this field.

Many women who, because of age-old superstition, would rather die than have a man doctor see them, welcomed the coming of a woman physician. The work grew rapidly. As in every line of work, the harvest was great but the laborers few. Souls as well as bodies were ministered to and many who came to the Hospital left it not only with healed bodies but with souls made 'every whit whole'. The Hospital became known not only as a place to find health but as a
place to receive Eternal Life in Christ Jesus. One example will show the far-reaching effect of the work of the Hospital in those days.

A little girl in a town some distance from Chungking had been a sufferer for some time and having heard of the work that was being done in the Hospital, came to Chungking in search of health. When her disease was cured, she returned to her home, not the little girl that had come down but a child of the King going out to bear witness for Him. Her father, hearing the wonderful story the child had to tell, came to Chungking in search of the truth. So hungry was his heart, that he made known to those with whom he traveled along the way the purpose of his journey, and even before he reached Chungking a Chinese preacher had pointed him to the Lamb of God who taketh away the sin of the world. He became a personal teacher to the missionary, and after learning something of the wonderful story of Jesus and the teaching of His Word, he went forth as a pastor, and also brought his brother down to take his place as teacher. One by one, his brothers, wife, and all his children were brought into the church. One of his sons is a pastor of our West China Conference. His granddaughter is one of the most promising nurses in the Syracuse-in-China Hospital here in Chungking.

During early years all the nursing was done by uneducated women, for any girl who had even the rudiments of an education felt that nursing was beneath her dignity. In 1920 Miss Viola Miller joined Miss Lillian Holmes and together they were able to raise the standards of nursing. Our Nurses Training School was registered with the Nurses' Association in 1925, it being the first school in Szechwan to register. Owing to difficulties, the Hospital had been closed for a time, and not until 1932 was our first class graduated, six in number.

From the opening of the Gamble Memorial Hospital until the closing of the W.F.M.S. medical work in Chungking in 1936, there was a definite evangelistic note sounded continually. Every doctor and nurse felt she was not in the institution to heal the body only but to introduce the patient to the Great Physician who would heal her soul. Since the closing of our W.F.M.S. medical work in Chungking, the Gamble Memorial Building has been loaned to the Syracuse-in-China Hospital and negotiations are being made to unite the institutions in a union project. We cannot separate educational and evangelistic work, neither can we separate medical and evangelistic work. All work that will stand the testing day must have the compelling motive of making Christ known.

There is another work peculiar to itself called District
Work. Just a word about that. Miss Annie M. Wells became a pioneer of district work in the W.F.M.S. ranks. She is now serving her fifth term in the Chungking district. During her years of service she has ridden several hundreds of miles annually in a sedan chair and has opened schools and established evangelistic work in over twenty stations. Many hundreds of girls have had their first opportunity for study in the schools which she has established, and from these schools scores of students have entered the Boarding Schools. And who shall number the women and girls who first heard the Gospel through the untiring effort of Miss Wells' ministry and the Bible women who have been her constant companions and faithful helpers. Not until the books are opened will we know the far-reaching results.

Thus from this beginning in Chungking a diamond has been formed—Chungking, Chengtu, Tzechow and Suining—with rays extending into the country places.

"And he said within himself, what shall I do? . . . . . . What shalt Thou do? Why, are not those at the door, whom God hath appointed to receive what thou canst spare? What shalt thou do? Why, disperse abroad, and give to the poor. Feed the hungry. Clothe the naked. Be a father to the fatherless and a husband to the widow. Freely thou hast received, freely give". John Wisby

A PARABLE OF THE FUTURE:
OR. MODERN BOXERS

By Olin F. Stockwell

Go with me for a ten-minutes' walk through the wheat fields, across Heaven's Drum Bridge, and up a little hill, and you will see it there,—a little oblong piece of cement floor, fifteen by forty feet, where there once stood a church. At one side where vegetables now grow, there once was a little kitchen and a tiny bed-room. Ask the neighbors and they will tell you the tale,—how thirty-five years ago one June day, the day after the missionary had left and gone on his way to another place, the local Boxers arose in their wrath, killed the pastor inside his church, scattered his body to the four winds, burned the church to the ground, hunted down no less than six Christians and killed them, burning their homes and forever stamping out Christianity and the western influences which it represented. This was the one Protestant church burned in West China during those years.

Today within sight of the scene of this tragedy, you can see a stone church-school building, flanked by a small house
A PARABLE OF THE FUTURE

for school-teachers and pastor. At one side of this church you can see a number of graves, and drawing near, you can read on the stone cross at the head of one grave, these words: "Erected in memory of Pastor Chu Cheng-yuan, who was converted at Chengtu under Olin Cady, ... served the church as pastor at Yanghsien and Heaven's Drum Bridge, who would not leave his post for fear of the Boxers, and who died at the age of sixty-two, a martyr to his faith, killed at the altar of the church on June 11, 1903. With him died six other Christians, whose names are listed above." At this place there are now nearly a hundred boys and girls studying the western learning that was "stamped out" nearly forty years ago. Belonging to this church there are nearly a hundred members, worshiping the God of these Christian martyrs. And more significant than this is the fact that the ideas and ideals which these Boxers thought to destroy by fire and sword have taken root throughout all China and are springing up to a new and transformed national life. Thus the faith in the resurrection power of the Christian gospel has been vindicated.

Now we see history repeating itself on a much larger scale. That which the Boxers tried to do two generations ago, the Japanese are trying to do today. Under the slogan of "Asia for the Asiatics," (which being interpreted means, "Asia for the Japanese"), under the plea of safeguarding their "life-line" and by creating the bugaboo of a Communist China, Japan is justifying her attempt to ruthlessly root out every vestige of other foreign influence and power in China today. Ignoring the moral condemnation of the world and under cover of apologies from their foreign office, the Japanese military push forward, killing missionaries, sinking boats of foreign nations, dishonoring their flags, plundering their property and houses, stopping their trade, ignoring their treaty rights, encouraging Japanese smuggling, and by every device of modern militarism and imperialism, trying to frighten foreign representatives into leaving China and the Chinese from cooperating with them.

The end is not yet! These modern Boxes are much better organized and present a much better case to the rest of the world than their predecessors. But a united determined China, the moral forces of the world, and the judgment of history against selfish nationalism and ruthless imperialism, all unite to prophesy their ultimate defeat. The present hour for all those who love China and would seek justice is dark enough, as dark as those days of the Boxer Rebellion, when all gains in China seemed to be lost forever in a sea of blood and suffering. For Christians, however, such an hour is one calling for greater courage and hope, secure in the faith that the dawn of a new day is at hand.
THE CHUNGKING HIGH SCHOOL.

By C. Bertram Rape.

The Chungking High School is the oldest institution of its kind in West China. It was established as a school for boys in the year 1892, and therefore has a history of forty-five years. Dr. Spencer Lewis, the first principal, is still living in the province at the ripe old age of eighty-four. The Reverend C. H. Yang, educated at Northwestern University and Garrett Biblical Institute, is the present head of the school.

Within the last twenty-five years there has been a steady growth in the school both as to enrollment and physical plant. Today there is a beautiful campus of twenty-five acres located on a bluff overlooking the Kialing River. The substantial brick buildings are an artistic combination of Chinese and Western architecture. These include an administration building with a capacity of seven hundred and fifty students, four dormitories, an assembly hall, a primary school housing two hundred pupils, an orphanage for thirty poor children picked up on the streets, and residences for eight teachers’ families. Ample playgrounds and gardens give places of recreation for the students.

During the first twenty-five years it was a small institution with an enrollment of about fifty boys, many of whom received aid, so that finances were quite a problem. From the first those in charge insisted on high moral and scholastic standards, and as a result the graduates have made a lasting impression for good throughout the province.

At present there are seven hundred and fifty-three students enrolled, of whom four hundred and thirty-four are in the junior middle school, and three hundred and nineteen in the senior. The teaching and administrative staff numbers forty-three, all but four of whom give full time to the institution. Seven members of this staff are ordained ministers which accounts in large measure for splendid Christian atmosphere of the school.

Students are admitted only after rigid entrance examinations and this keeps the quality of scholarship high. Graduates take the examinations set by the provincial Government authorities. Since these were first required seven years ago, ninety-three per cent of our boys taking them have passed in all subjects. As a result, of this fine record the Government is now giving us a liberal grant.

While most of our students come from the financially better class of families, no poor boy who really wants an education is ever refused admission, providing we have money, with which to help him. Friends of the school have raised.
a scholarship endowment fund of eighteen thousand dollars. The interest on this is used to help poor but worthy boys. Seventy-one boys are receiving grants this term. This policy has been followed for many years, and many men now in influential positions got their start in life in this way. Besides the endowment fund mentioned above, many friends in America provide scholarships. Money thus used has proved a good investment, for it has not only enabled young men to get an education in a Christian environment, but is also helping to build a new and better China.

The Chungking High School registered very early with the Chinese Government. We are happy to record that we have always enjoyed the finest relationships with the local and provincial educational authorities. There has been no interference in the Christian character of the institution, and we are free to offer religious instruction and to hold services. Although Sunday services are voluntary, we have an average attendance of more than four hundred. Students have an opportunity for Christian service in the school orphanage which is entirely supported by their contributions and where they do all the teaching of the children.

No other institution in West China has done more for the extension of the Kingdom. The majority of the preachers in the West China Conference are graduates of this school. Many have found service in the Y.M.C.A. and other Christian organizations. Two of our students became college presidents and are filling their places with honor. Graduates enter all walks of life and are having a splendid influence for good.

That the institution has the confidence and loyal support of the community is proved by the fact that we are able to admit less than half of those who apply for admission; that some of the busiest and most influential men and women in the city are willing to give of their valuable time to serve on our school board; and that during the last four years parents and friends of the school have given nearly one hundred thousand dollars for endowment funds and new buildings.

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VANILLA ESSENCE

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West China Union University, Chengtu.
NOTES.

By Bishop Ralph A. Ward.

Bonds of fellowship are stronger than the ties of organization. Organization easily leads to regimentation and the strangling of life whether that organization is ecclesiastical or political.

Organization has its evident values. But, when it exists for itself more than as an expression of life and to give life a better opportunity for growth, it needs to be discarded. That is true of Churches as well as of governments.

Those who find in the prayer of Jesus "that they all may be one" chiefly a demand for a more comprehensive Church organization to include all the Christians of a nation, or of all the nations, miss the chief element of "oneness." The very term "organic union" has been misappropriated. "Organic" connotes the living forces of an organism, not a superimposed framework.

If the vital experiences of Christians require organization to aid their common endeavors, then organization is desirable. But the approach to more comprehensive Church organizations should be by an increase of common Christian life and objectives rather than by the prior construction of organizational oneness.

Many of us are prone to exhaust too many resources on the building of a larger Church organization rather than on the growth of a religious life which, of itself, will require and secure a larger organization. And into the scramble of efforts come all sorts of personal and group ambitions which have small, if any, place in Church life and work.

We Methodist Episcopalians have had our difficulties and failures through this easy dependence on organization. We started as a people of happy and fruitful Christian experience, with an evangelistic outreach. Organization was helpful and we set it up. After a while, too many of us spent most of our efforts on the organization itself. We surrendered to the temptation to make that the chief interest, both for ourselves and for others who looked at us. And now, after a long time, we have come quite near to being a mere Church, a religious organization and not a religious movement. It has been the old cycle of the prophet followed by the priest and scribe and mere ecclesiastics. The better road to the future - if we can and will take it - is the road to a richer life through personal experience in a closer life with Jesus. We may well let the organization pretty much take care of itself.

It is too easy to dispose of a vital matter by appointing a committee... especially a large one, and then tacitly as-
assuming that the thing is done, particularly if the Committee has many and long meetings and is able to write a voluminous report and to pass carefully worded resolutions which have said what we can think about the things which ought to be done.

We would do well to disband more of our committees and boards as soon as they cease to help us create and grow in our religious life and work - and perhaps disband them a little before they cease to help us. There is something to be said in favor of scrapping committees periodically, like the best of modern factories scrap their old machinery and use it as metal to make new machinery. The same people who have served on live committees formerly will probably serve equally well on new ones, though the old committees as such are dead and ought to be buried. During the first two decades of the present century the most vigorous and creative personal forces in the expanding missionary movement in the United States, were grouped and regrouped again and again in succeeding organizations. The personnel remained pretty much the same, but every two to five years there was a regrouping. Committees and Church organizations easily become an end in themselves and are dead wood.

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CHUNGKING
The West China Union Theological College.

A Prospectus.

The West China Union Theological College admitted its first class of students in the autumn of 1937. This class was of the regular College grade which requires Senior Middle School graduation for entrance. These students will study for four years, on completion of which they will be granted a degree by the College. There are four students registered in this class.

Two classes will be admitted in the autumn of 1938. These classes will be,—

a. A second class of regular College grade.

b. A special class requiring graduation from Junior Middle School for entrance. Only students who have this certificate will be admitted to this class. The foundation given by the study of the course required in the Junior Middle School is requisite for this course. This is a three year course so that students should be unmarried or with light family responsibilities.

The student, in age, should be over twenty and under thirty years.

All students should have experience in the work of the ministry and be recommended to the College by a Church.

All students must have medical certificates of health before being admitted to the College.

Refresher Courses of short term or one year's duration may be offered later but not in the Fall of 1938.

Courses for lay workers are offered from time to time, announcements of which are sent out in advance.

It is hoped the College will meet the requirements of the churches in preparing students of this grade for church leadership. The College is open for women students as well as men.

The College is now established, supported by eight Missions and Churches. There is a Board of Management in Szechuan which controls the affairs of the College. There is also a Board of Governors who have accepted the responsibility of sponsoring the College in the Home Lands and who annually recommend the budget to the supporting Boards and Churches. Plans are being prepared for a permanent plant, the erection of which may be begun in 1938. The Nanking Theological Seminary may come to West China after summer and join with us in this College.

At present, there are two full time members of the staff, Mr. Wallace Wang and Dr. G. W. Sparling, and six teachers giving part time. The work is being carried on in the buildings on Kiang Hsi Kiai belonging to the United Church of Canada Mission and the same Mission has offered a very suitable site for the permanent buildings.

Looking back over the past week, one finds it easy to think of a number of reasons why this year’s meeting of the West China Methodist Conference was one of significance. It is interesting to note the large number of “firsts” which may be attached to this Conference. It was the first time that the West China Methodist Conference met in China’s national capital, Chungking. It was the first time that Bishop Ralph A. Ward presided at this Conference, or any other Conference, as bishop. It was the first time that we had such a group of down-river friends meeting with us. It was the first time we had the opportunity of hearing so many outstanding leaders at one of our Conference sessions. It was the first time in a number of years when we closed with such optimism and faced the future with such courage.

The major credit for the success of this year’s session goes to our leader, Bishop Ward. He had created the plans, invited the leaders, helped in the decisions reached, and conducted all sessions with such patience, good cheer, and sympathy that he retained the loyalty and confidence of all. One of the reports spoke of Bishop Ward as a man “with a kind heart and jolly fellow,” spiritual gifts which any of us might well covet in the administration of the affairs of the Kingdom. In opening the Conference, Bishop Ward used a gavel which had been used at the General Conference of 1916, and which had been carved from the wood out of the pulpit of the first Protestant Church building in China, the Methodist Church at Foochow, Fukien.

Among the speakers at the Conference were Dr. W. Y. Chen and Mr. Ronald Rees of the National Council, Dr. Chang Po-lin of Nan-kai University, Dr. M. R. Tang, leader in Rural Education in Shantung, and others. Their messages of inspiration, faith, and hope in this time of China’s crisis were an inspiration and help to us all. Also there were words of greeting from many friends from other Conferences in central and north China, friends who had come to Szechwan to escape the dangers of war which was sweeping over their own areas.

One delightful feature of the Conference was the presence of Dr. and Mrs. Spencer Lewis. During their stay in Chungking they celebrated their eighty-fifth and seventy-ninth birthdays. To have these veterans who had been instrumental in starting Methodist work in Szechwan more than fifty-five years ago at our Conference this year was a rare privilege.

A number of things indicated the forward progress of our church work. One was the adoption of a constitution and election of a hospital board, looking to the completion
of the union of the women's and men's hospitals in Chungking. Another was the opening of a senior high school for girls as a part of the Chiu-ching Middle School in Chungking, as well as plans for the expansion of the work in the girls' high schools in Chengtu and Chungking. In evangelistic work, plans were completed for the creating of a Conference-wide Evangelistic-service team under the leadership of Miss Orvia Proctor and F. Olin Stockwell, which team will lead in the evangelistic work of the Conference. A distinct advance in ministerial standards was registered in the vote that only high-school graduates under thirty or college graduates under thirty-five would be admitted into Conference membership. The Conference showed keen interest in and approval of the Union Theological College at Chengtu. A committee of laymen was created to aid in securing funds for the support of the ministers of the Conference, thus widening the responsibility for the support of the church work. The spirit of unity in the Conference was quite marked, and all felt that the Chengtu and Chungking Conferences which had been united two years ago were now one in spirit and in fact. After such a week together, we feel that we can face the new year with courage and hope, believing that God will work through us for some share in the building of His Kingdom in West China.

BOOK CLUB

February, 15th/38

The Accession list of the University Book Club from January 30th to February 15th is as follows.

Whitney, J. Elizabeth Fry
Crompton, R. The Odyssey of Euphemia Tracy
Weatherhead, L. D. Psychology in service of soul
Bailey, T. Wild wind
Farnol, J. Voices from the Dust
Wright, C. J. The Meaning and the Message of the Fourth Gospel
Silver, A. H. Religion in a changing world
Murry, J. M. The life of Jesus
Yates, Dornford Joanah and Co
Bolt, Ben Wayland of the guides
Loring, E. Uncharted Seas
Sutherland, J. The Hidden Road
Fosdick, H. E. Adventurous Religion
Loring, E. A Certain crossroad
Prost, A. L. The closed door
Hara, K. An introduction to the history of Japan
Casson, S. Artists at work
Lin Yutang A nun of Taishan and other translations
Arthur, G. S. Queen Mary
Neumann, R. Zaharoff the armaments king
Loring, E. Hilltops clear

ALICE W. LINDSAY, Secretary.
SOME PROGRESS—MORE OPPORTUNITY.

BISHOP RALPH A. WARD.

The chief missionary interest in Szechwan is to make Jesus known and to grow a Christian society. And so, while this issue of the Missionary News has been given to some report of work through the Methodist Episcopal Church we think of that Church, to which the writer belongs, as only one agency for the common purpose. With this clearly in mind we take a few glimpses at Methodist people and their service in Szechwan.

The time element is required for great social changes. How short a time Methodists have been in Szechwan is suggested by the fact that two of the first four Methodist missionaries to this province are still living in Chengtu. Very few people of any missionary society had come even a year ahead of them. Probably the known Christians in the province at that time numbered less than a dozen. And there were no churches, scarcely any preaching places.

By a fine early comity each group of missionaries worked in separate territory, with only two or three centers with more than one group of differing denominations. "Methodist territory" extended early, as now, from Chungking to Chengtu with the East Great Road through Tzechow on one side and the river through Suining on the other, a region of about a hundred miles at its widest part and with a population of several million.

The typical Protestant missionary system was undertaken. Gradually there were schools, for boys and girls, from earliest primary grade through university; only with Christian wisdom and good spirit the university was, from its beginning, conducted in union with other denominational groups. Earlier undertakings in medical work have developed now into a Methodist Union Hospital by the Methodist General Board and the Women's Society in Chungking, a highly specialized successful Ear, Eye, Nose and Throat Hospital in Chengtu, and a small general Hospital at Tzechow, with good beginnings in "district nursing" and public health education and extension work by the hospitals into important minor cities and villages. During the decades upwards of a hundred properties were secured in as many different cities and towns for local churches. The Church today has inherited these material foundations. More than that, it has inherited the cumulative influence of faithful and visionful service and evangelism by hundreds of Chinese and foreign Christians in this region during half a century. Today we should be more mindful of our spiritual inheritance lest we become possessing heirs of mere buildings and Church organizations.
Now we face opportunities of a kind never before known in this region. We do well to think more of them and how we are to avail ourselves of resources to meet them than to think of the difficulty of our problems. Resources are available. And the most important of the human resources should be found within the Szechwan Christian groups themselves. That, of course, does not mean that these amazing new opportunities do not need large re-enforcement from older Christian communities, in China and in other countries. "Outside help" is imperatively needed.

But these fifty-six years have given first and second and even a few third generation Christians. This year our higher schools, already well attended, are crowded to overflowing, with hundreds of applicants refused for lack of facilities and sufficient previous preparation. Yet the more important fact is that, with a smaller foreign missionary force than at any time in the last fifteen years, we have the largest and most able Chinese staff in our history. These school conditions are paralleled in our hospitals.

And our local churches are showing new life. Superficially, and in some other ways, the local church life has been very disappointing. Even at about half of the places where we have church buildings there is no stationed pastor. In many of them regular church meetings are poorly attended and have very little radiating religious growth or have been discontinued altogether. But these conditions are beginning to change. People are thinking less of the Church as means for political protection or an outside dispenser of philanthropy, but glimpse it rather as a bearer of a spiritual message and a way of personal and social life. There is fundamental promise in this change. And no additional missionary money should be used to turn back to the traditional attitudes.

The scale of salaries to pastors has been much lower than that of other work in Church institutions. It has discouraged and hampered pastors in the work and growth and influence which they should have had. During recent years pastors have been paid only sixty or seventy percent of this low scale. Nearly forty percent of the ordained men have turned from the pastorate to employment in schools and hospitals and other institutions. No new men of University education have been received into our pastorates in years.

The whole system of "pastorates" was named as in Western countries but the name was misleading. It was created and maintained by foreign funds, and a "pastor" was chiefly a man sent from the outside into a non-Christian community in which there were a small group of untutored Christians. He was not, like the pastor in the West, called or set aside by a Christian society which, at the outset, undertakes to provide for his financial support. However neces-
sary or wise was this missionary system in the earlier decades, it needs now to be superseded by a different system and a different attitude by local Christian groups and Church administrators alike.

On a Church-wide plan groups of preachers, Bible women, teachers and nurses now are spending two weeks in a place, conducting differentiated meetings and classes and public health work, leaving the newly stimulated local Christian group to carry on and then sending one or more visitors back again and again, Pauline fashion, for refreshing and counsel. But these visits do not necessarily look to the appointment of a resident pastor. The laymen, themselves, like Christians of early churches, are taught to think of themselves as responsible for their group Christian life. But, again, this all takes time. There is a definite beginning in a new way.

The salary question has been undertaken afresh. Theoretically, the local church has been supposed of late to provide thirty percent of its pastor's salary. But many a pastor has had very little of this thirty per cent. He has had to rely chiefly on what came from foreign sources through the missionaries. This year our Annual Conference created a Conference Board of Pastoral Support. The Board included the four district superintendents but no pastors. On it were some of the most influential ordained men who are employed in Church institutions, hospitals and schools as well as some able laymen. There were a dozen or more Chinese members and only three foreign missionaries. The Chinese took the lead. Five thousand dollars more were needed to bring pastors' salaries merely up to the meager scale. Each local church was asked to pay to the Board an amount not less than ten cents per member. This was in addition to what it paid directly toward the thirty per cent already assigned to each church to pay to its pastor. The district superintendents were made responsible for getting this extra amount within the first six months of the year, leaving the regular payments for the second half year. One of the stronger churches, with less than three hundred members promptly promised one hundred dollars—and no doubt will pay it. One Chinese woman already has personally paid one thousand dollars to the treasurer of the Board of Pastoral Support within the past month. Another Chinese of unusual ability in raising money for his school has pledged one thousand dollars. That subscription is "good." It seems fair to estimate five hundred dollars from the local churches on the "at least ten cents per member" basis. The "last thousand dollars" of the five thousand is promised. That means thirty-five hundred dollars in sight during the first month of the year and the Chinese leaders of the Board seem to "mean business." The year has at least started well.
But there are other things in the picture. The series of two weeks group visitations are going steadily forward. Several men and women have been assigned to major on this work throughout the year. Presently they will work in two teams. Not only are old local Christian groups newly inspired and many enquirers enrolled but there is significant new vision and power and courage and method for the visitors themselves. And their example is contagious. One district superintendent recently took a local worker or two and put on the same thing himself in a mountain town with similar results.

A time of war is a time of social stirring, a time of personal concern, perhaps loss and anxiety. Surely, in this war it is a time when strong new influences are waking a national and social consciousness. From every countryside young men and boys—somebody's boys—are in training and going out to the war areas. To say that many of them are forced to go reminds one of the conscriptions in the World War—and universally in other countries today. The men go. And their going has personal meanings to those who stay. Society itself also is astir and "going somewhere." Has the Church a message? It has. Not merely a message about the war but many messages for the new spirit and the new social roads which Chinese everywhere in Szechwan now must travel.

Then there are the newcomers to this province. More than twice as many students and teachers are on the campus of our Christian University in Chengtu than a year ago. Similar conditions are found in other schools and far outside of them. Hundreds of the best-trained doctors and bankers, teachers and merchants and all sorts of business and professional men in all China have been coming to Szechwan from the war zones and Japanese-occupied territory. They prefer to live in Free China. Three-fourths of China's modern industries have either been totally destroyed or are controlled by the foreign aggressor. The modern means of livelihood and social creation in their former habitat have been destroyed or taken away from these people or would be largely denied them in their former places... Szechwan now is the National Province, seat of the free National Government. Its resources have been scarcely more than partially glimpsed by modern exploration. It is self-sustaining. There is not yet even a rationing of food, or anything else except gasoline which means nothing to most folks. Food and shelter are cheap. Resources are bountiful. Here is a vast field for the creative powers of these newcomers. And they bring a new spirit—not only better training on the average, but which immigrants always bring, vitality and social cross-fertilization. New social life and creative power
are bursting all about us. Has the Church a message for such a time. It has. Will it give it?

Many of these newcomers are Christians or have been favorably in touch with Christian institutions elsewhere. Today they are refugees and guests. To-morrow, almost a literal to-morrow, they will be residents and hosts. By the sheer force of their creative ability and the new national spirit they will help to grow a new social order. Shall they find in the Church in Szechwan not only a welcome and fellowship but a place to work and grow personally as Christians and to help produce an expanding Christian society?

These are opportunities for the Methodist Episcopal Church, as for all Churches in Szechwan this year.

THE WEST CHINA MISSIONARY NEWS

Editor-Homer G. Brown.
Business Manager-Mrs. E. C. Leehler.

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and

GENERAL OUTFITTER.

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Shanghai, China.

We invite all missionaries passing through Shanghai to visit our shop and inspect our goods which are of the very best quality. Reliable workmanship guaranteed. If you cannot come to visit us, please send us your measure and we will do our best to give you satisfaction.
The majority of the staff and students expected from the University of Nanking have now arrived in Chengtu. The buildings being erected for their accommodation are progressing rapidly; and in the meantime the students are making use of double-decker beds stacked around the walls of Hart College gymnasium. Staff members have rented houses in the city. We hope that their days of making the most of unfortunate circumstances are numbered, and that before long they will be more comfortably housed in the new buildings.

Seven women and seven men students, together with four staff members, of the Department of Biology, Soochow University, are cooperating in the W.C.U.U. The Ginling College group numbers about fifteen students and some ten staff.

Plans for academic cooperation between the various university groups on the campus are being thought out, and it is expected that the mutual availability of a much wider range of courses than any one university could provide will be of great value.

A Joint Administrative Council is being formed to plan for cooperation in the field of religious life, social activities, athletics and a health service for both students and staff members. In order to house the Chemistry Department of the University of Nanking in the Biology Building, the University Health Clinic is being moved to the basement of the Education Building, a much more central and convenient position for all concerned.

Two of our dental graduates have just been granted fellowships in Minor Oral Surgery by the Central Government. They are receiving their post-graduate training on the campus.

During the past fall and winter Dr. Carl Schuster and Miss Barbara Tinker have been doing research work in Ch'uan Miao embroideries. Some of these embroideries belonging to the W.C. U.U. Museum are particularly valuable, and they have been sent, with the permission of the Chinese Government, to the United States for further study and photographing. Great care is to be taken of these precious embroideries on their journey to and from the States as well as while they are in America. Doubtless they will be reproduced in the book which is being prepared by these research scholars.

In these days of interrupted communication via the Yangtse River, it is necessary to try out a new route - via Yunnan-Kweichow-Chungking - and though slow and more expensive than the regular route everybody will be glad when it has proved to be a satisfactory one. Apparatus and chemicals are running short in view of the greatly increased enrolment. The Dental Clinic has a difficult problem to secure supplies with any sort of regularity. They are buying from Hongkong by air freight.

Mr. Earl H. Cressy of the China Christian Educational Association is expected to visit Chengtu shortly with a view to establishing a branch of the Association here. We hear that Mr. H. T. Silecock and Dr. Rufus M. Jones of the Friends' Service Council plan to arrive in Chengtu during the early summer.
STONE-GATEWAY AND THE FLOWERY MIAO,
By William H. Hudspeth, M. A.


On Saturday, January 28th, I received by airmail the book mentioned above and in the same mail a letter from my friend, Mr. Hudspeth, containing the following modest lines:

"Herewith a copy of my little book on Stonegateway. As you know, I was busy on a larger study of the Miao. My Mission, however, asked me to write a little book on Stonegateway to bring the story of the Miao up-to-date. Here it is. I wonder whether it will interest you."

I started reading this book of eighty-seven pages, which is neatly printed and has several illustrations, at two o'clock the next day, Sunday, and I simply couldn’t stop until I had finished it. It is the most interesting and thrilling missionary book that I have read for many years.

There are seven short chapters and an epilogue. The first two chapters describe the moral, social, and religious customs of the Miao and the conditions that prevailed before the beginning of Christian work among them in 1903. The next five chapters tell of the work of Sam Pollard, a truly great missionary, and the development of the work until at the present time there are about twenty thousand Christians among the Hua Miao alone. The movement has spread among the Nosu, the Ch’uan Miao, and the Ko-p’u. Below are quotations:

"What has been witnessed among the Miao is an over-whelmingly strong argument for Christianity. It has given stature to the people; manliness has displaced a rather cringing disposition; knowledge has taken the place of ignorance; sobriety that of drunkenness, and the white stone of purity is possessed by many."

"In Miaoland to-day (1936) there are nearly forty organised churches with eighteen thousand three hundred members and enquirers, and more than thirty schools with fourteen hundred scholars."

Every missionary should read this book, for it contains one of the finest stories of Christian work in China, and gives an inspiration for Christian work which all of us need. Incidentally the contribution of the West China Union University in developing such leaders as Chu Huan Chang and Dr. Wu is shown.

DAVID C. GRAHAM.

BIRTHS:

To Mr. and Mrs. S. R. Jeffrey, Kiunglai, a daughter, Barbara Ruth, on December 23rd.

To Mr. and Mrs. W. R. Clark, Kiangyu, a son, Robert Arthur, on December 30.

AN ADDRESS

Mrs. R. R. Service.
601 Mayflower Road
Claremont.
California
Dr. and Mrs. C. E. Tompkins stayed in Chungking en route to Suifu after their furlough in the United States. They have been on their way since Aug. 10th owing to the vagaries of the war.

Messrs. Barker and Camman passed through here from Chengtu on their way to Indo-China via Yunnan. They are planning a very interesting journey and we wish them well in this their first time through this way.

Miss Rose Tebbutt has gone to Tongchwan for Conference meetings of the Mission. If fate decrees that she stays there in her former post, we shall miss her with us here but know that she will be happy in that place where she has already had a number of years' experience.

The Annual meetings of the M.E.M. have just concluded. There was a large representation from the other cities of the province here for these meetings and the influence of them will not readily pass away.

Mr. Leslie C. Smith of Reuter's Agency is in the city now for some time. He is staying in the city at the German Hotel.

We are glad to welcome to our city Dr. and Mrs. Schroeder of the Public Health Dept. of the Military in the National Gov't. From Nanking they went to Hankow and now they are up in our province. Mrs. Schroeder is a bacteriologist in the employ of the gov't also. With them is Miss Rieger, who is secretary to Dr. Schroeder.

The Russian Ambassador arrived by plane in Chungking last Wednesday from Hong Kong and handed his credentials to President Lin Sen. He later flew back to Hankow. The rumor that his plane crashed and he was killed is not true we are glad to hear.

We are glad to report that the fowl left here in the care of the Agency by Mr. Dickinson is still alive.

We are glad to have as guest in the city the noted explorer and traveller and author, Madame David-Neal, who is a well known figure to any interested in Tibetan Buddhism. With her at the Mission Agency is her son Mr. David Yongden.

Mr. Rees and Dr. C. Y. Chen of the National Christian Council are in the city, meeting those who are interested in forwarding the Christian cause in this place. With them is Mr. Wallace Wang of the Union University, Chengtu, who came down also on this mission. We welcome these men to our city and hope that the good work which they have begun will result in rich fruit for the Kingdom of God.
Miss Wellwood has taken up residence at Da Tieh Gai, the W.M.S. home, and has opened the school building for refugees as a Christian Hostel there and already has many in the building. With the arrival of Miss Mary Gormley, social service activities will be added to this project that is so badly needed in this city.

The Wen Deh Girls' School has moved across the river to the property of the General Board and is opening Feb. 23rd. Miss Jean Stewart is living with Mr. and Mrs. Endicott and the family over there.

Dr. James Maxwell, secretary of the Hankow International Committee of the China Red Cross, is in the city for a few days on business.

On the morning of Feb. 18th, Chungking had its first air raid, so called, when planes variously reported from one to nine and supposedly Japanese, flew over the military air field dropping bombs reported again as from three to eight, injuring several people and departed. There had been practices in the city for the last few days and so the full import of this attack was not known until after.

CHENGTHU CITY NEWS

Miss Alexandra David Neel, famous scholar and writer and authority on Buddhism and Lamaism, arrived during February for a visit of a few weeks in Chengtu City, before proceeding to Tachienlu. She had come from Peiping and down river. Madame Neel is to lecture before the West China Border Research Society in March on the subject of "Original Buddhism and Lamaism.

The returning W.M.S. party arrived during the last week of February and first week of March, having travelled by way of Hongkong and Yunnanfu in company with the family of Rev. Howard Veals. The party consisted of Miss Steele, Miss Gormley, Miss McCrae and Miss Ruth Sparling, also Miss McLeod of the Board of Foreign Missions. Misses Steele and McCrae are stationed at Junghsien and Miss Gormley in Chungking; the others of the party at Chengtu. Rev. and Mrs. Howard Veals have been appointed to Chungking.

Miss Jean Holt of Junghsien has been a visitor at Fang Dsen Kai during the month; she expects to leave shortly for furlough, going by way of the ports.

Mrs. Ralph Hayward of Kiating is the proud mother of a little daughter born on February 27th in the W.M.S. Hospital, Chengtu.

Mrs. A. S. Kerry is the proud mother of a daughter born in W.M.S. hospital on February 26th.

Dr. Jessie and Norman Parfit have settled in their new home at Pi Fang Kai, city; they had lived with Mrs. Lutley for three weeks.

Dr. Peterson arrived in San Francisco on January 27th, where he is undergoing medical treatment.
A group of 65 young people gathered at the home of Miss Argetinger of San Shen Kai on February 11th to listen to the concluding afternoon of a series of lectures, and other forms of entertainment. A very interesting program of music was rendered by the following: the Misses Song, daughters of Bishop Song of Pi Fang Kai; Miss Helen Den; Miss S. Downer; Mrs. Gordon B. Loh, and Mr. Liu of the University, and Mr. Sargent of Pi Fang Kai.

Miss Maude Parsons, M.E.M., has been stationed in Chengtu city for the next year at Shan Si Kai. Mrs. Merrill Brininstool of Kiating was a visitor during February.

Miss Haas of Shanghai visited Chengtu during February in the interests of Y.W.C.A. Miss Haas is a member of China National Board of the Y.W.C.A.

Mr. Wilkinson of S.D.A.M. mission was a visitor during February. We are glad to report that his arm which was so badly smashed up by a military truck in an accident, is so splendidly recovered.

Dr. Cecil Hoffmann flew in from Chungking on business and spent a few days visiting the various hospitals and old friends.

Mr. E. N. Allison, Chief Test Pilot Central Aircraft Factory; Mr. John Tseng, Chief Engineer Central Aircraft Factory; and Mr. Leighton, Vice-President Int.continent Corporation, flew in from Hankow through Chungking in early February, for a brief visit in Chengtu.

Mr. Fred Abrey has completed the Chengtu Post Office and has started for home. We are happy to have the fine Post Office building, but we miss him with his patience and humour in facing the complexities of an architect's and builder's work at this time in China.

Mr. and Mrs. Cropley came to Chengtu in February. Mr. Cropley has returned to Chungking. Mrs. Cropley is at the Women's Hospital for medical attention. We regret the cause of their coming to Chengtu, but we welcome them.

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EXCERPT FROM A LETTER FROM HAL BROWN TO SOME WAR FRIENDS

(Many will remember Harold and Marguerite— at the University)

"To-day, I didn't even see the parade, attend the cenotaph gathering or join in the community service at the Capitol Theatre. Instead I plodded my weary way to Wallaceburg (not over 50 m.p.h.) and ran check tests on sugar solutions in a bath at 80° and 90°—the solution, not me, in the bath. Anyway I was there all day and when the whistles sounded for the 2 minute silence, I went out to my car and sat in meditation alongside the throbbing factory, and I tried to picture the war, see again the comrades of the dugout, and tramp along the duck boards of communication trenches. When I try to think of the war like that, I always see Ross Taylor's funeral service at Dickiebusch Cemetery—the blanketed form on the stretcher, Bob Thompson standing by the grave; blue sky, quiet and sunshine all about while Ross lay there in his simple shroud. If it isn't Ross, it is Jack Hately, saying goodbye to Mont and me, as we left Vimy for England and the O.T.C. period at Shorncliffe. Jack's quiet whimsical smile and "I'll be seeing you" remains, but we never saw Jack again."
THE CHENG'TU METHODIST EPISCOPAL GIRLS' HIGH SCHOOL.

By Ola Hawkins Dudley.

As one looks back in imagination forty years one wonders what the founders of the Methodist Episcopal Girls' High School in Chengtu would have thought had they had the power to see forty years into the future. Forty years ago when this, the first mission school for girls and one of the very first schools for girls in this province, was opened it was decidedly not the thing to send daughters to school. Many of the first girls to enter this school, which was then only a primary school, had everything - food, clothing, travel - provided by the school, and the missionaries of those days were happy to have them even on those conditions. Today we select what we are able to care for from the many who come begging to be allowed to enter, and these days practically every student is self-supporting. The junior high girls pay $46.00 a term, and the senior high pay $50.00 with never a word of complaint. What a change from having to pay students to come! In the early days of the school many of the students were quite young and so they are today, ranging in age from eleven to twenty. One of the greatest joys of our faculty is to watch a junior one develop from a homesick child, away from her home for the first time, to a "senior three" with a degree of poise, self-assurance and self-reliance.

No doubt those who were here at the birth of the school experience know an even greater thrill when they see the faculty of Chinese teachers. This term there are more than thirty Chinese teachers in our school, eleven of whom are full-time teachers. Eleven of our teachers are graduates of West China Union University, three part-time teachers are students there now, three are graduates of Ginling College, one is from Cheeloo, one is a graduate of Boston, one has done years of graduate work in France, two are from Sze-chwan University, one is from Tsinghua, one from Central University, and one from a Law College. Besides these, we have one teacher who has specialized in art and another who has had special training in Scout work. We who spend our days in this compound working among students who are not so different from students in any other part of the world-full of life, mischief and vitality, and with active minds that want directing - are continually inspired with the way the teachers give of their time and their lives to help in making the school in some small measure what we should like to have it be. The Dean who is in his office early and late works for higher scholastic standards and has a sympathy and understanding that cost him hours of time counselling and helping students.
who have difficulties. The principal rarely leaves her office before ten o'clock in the evening, and in her quiet, wise and dignified manner can bring order out of chaos in a most reassuring way. The other teachers do the work that is theirs no less well. Let him who thinks it is an easy task try to house 280 girls in a boarding school that was supposed to be full when it had 120. It has been done here this term. We are all happy, so far, and hope that we may remain so when hot weather comes. The large attic of the missionary residence houses more than thirty students and every available space, except the trenches which are reserved for special occasions, is full to overflowing. When teachers can find no more room, student friends of some refugee students are able to make room. Under ordinary circumstances such crowding would not be allowed, but during these days everything is just different. People who have been away for a year would be surprised to hear the different accents on the playground and in the classrooms, both among teachers and students, and would wonder whether they were in West, Central or North China. All of us are unconsciously being somewhat changed. Our West China students have been happily generous in leaving pepper out of their food which they like very much but which some of the students from other parts of China cannot eat. A bowl of pepper is on each table instead. In many ways they have gratified our hearts with their hospitality to those who have come from other places with other customs.

The Religious Activities Committee of the school continues to function in a more or less satisfactory way. In the past there have been two students elected from each of the six classes to form this committee which works with a faculty advisor. This term of their own accord they decided to have three members from each class instead of two, which means that since we have added a new class to both junior and senior high, we now have a committee of twenty-four rather than of twelve. Their reason for doing this was that being on the committee had meant a great deal to them and therefore they thought that more students should have a chance for this opportunity, and also they thought that students who have come in recently from schools in war areas should have an opportunity to share in this part of school life. Of the twenty-four girls on the committee eight are not from this province. This committee is responsible for running a school for servants in the compound, and they have done a good job with their own school board, principal, dean and faculty. Some of their students have made real progress and even ask to get books from the high school library. This committee takes responsibility for getting voluntary Bible classes started.
Last term we had five, and this term there are eight already started with probably one more yet to start. There are nineteen students helping in Sunday School work. This committee takes the responsibility for entertaining the students from the orphanage and Blind School at Christmas time and for special services for Easter and the World Day of Prayer. They are responsible for the voluntary worship service conducted in the school chapel every Sunday evening. Every other week students lead these meetings, taking turns by classes, and every other week speakers are invited. Standing up before a group of senior high students to lead a religious service is quite a serious event in the life of a junior, but most of them who try do it well and helpfully. This year the World Day of Prayer was taken more seriously by the students than in other years that I have known students. There was a voluntary early morning service in the chapel which was well attended and afterwards students who cared to pray in small groups or in quieter places went to different rooms which had been prepared for this purpose. About seven o'clock I came into my study which was one of the rooms, and found the coolie whom I had forgotten to tell about the early prayers, cleaning in a very serious manner. I asked if there were any students in the room when he came in, and he replied that there were but that they left when he entered. Then, with his hands on his hips and a grave and worried expression on his face, he said that he just did not understand all that was going on, and that he wanted me to understand that with so many people around here he could not take the responsibility for what might happen, that when he came into the room the students who had been there left, but when he had the room half swept, the closed door of the closet - where the safe is which he knows has money in it - opened and out came another student!

Every day is crowded and for the most part happily so. As we see the cheerful and courageous way our new friends, coming from other parts of China where many of them have lost all their worldly possessions, face life we are challenged to give our best, and with their help our best is better than it was before they came.

SAD NEWS

West China workers will be grieved to hear of the death of Mr. Goldsworthy of Shihmenkan, Yunnan, who was killed by a raiding band of robbers, who also slew a number of Miao students. The Moodys, another missionary family, escaped.

From News from the Air. Mar. 11th.

Mr. Goldsworthy came to China in 1921. Two articles by him in the November News give some idea of the loss our work has sustained by his passing. The sympathy of our readers will go out to his loved ones.
PUBLIC HEALTH WORK.

BY ALMA ERIKSEN.

The Methodist Woman's Hospital in Chungking had started extension work in small towns near Chungking, but when the Hospital was closed in 1936 public health centers were established in our churches along the Great East Road from Chungking to Chengtu. The nurses provided simple medical care for the sick; midwifery service, health education and nursing service, and school and home visiting.

Last fall we were very fortunate in being able to add Dr. Jiang to our staff. Our work had been carried on entirely by nurses without medical aid. Dr. Jiang has received her primary and high school education in our West China Mission school and received her medical degree from Cheloo University. She knows our people wherever we go and has a fine spirit of service.

We have also enjoyed working with our evangelistic team in rural extension, health and medical work. While the evangelistic workers have Bible classes, we open our dispensary and treat patients, vaccinate, and at times perform minor operations. We bring our supplies and instruments from our nearest public health station and the nurse from this place will do the follow-up work. These rural communities have had little or no opportunity for medical aid and people have come from a distance of thirty or forty li to seek help. In one place we had more than five hundred registrations, and in another more than a thousand. Six hundred and twenty-five of the latter were new patients. The others came for repeated treatments. We feel that staying in one place for a week or ten days gives us a chance to follow up a treatment and thus obtain better results.

Although we are giving individual teaching about personal hygiene to the patients, we have a chance at the meetings to give health talks to mixed groups in the church as well as to groups of mothers. Our aim is to give physical examinations and health teaching in our church schools and in as many Government schools as we can take care of. Our experience has been that 95% of the children have trachoma, so we are giving preventive and curative treatments with the cooperation of teachers in the schools. Furthermore, we establish at our Church center a mother and child welfare station with midwifery service and public health education.

In spite of non-cooperation and difficulties in making the people in rural communities understand the necessity of hygiene and sanitation, our nurses have faithfully carried on, and we look forward to doing more efficient work and obtaining more satisfactory results in the future, especially in our work with schools.