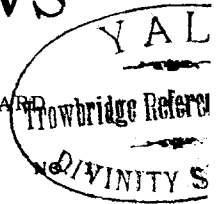


THE WEST CHINA MISSIONARY NEWS

Published by

THE WEST CHINA MISSIONS ADVISORY BOARD

VOL. XXXV (*Registered at the Chinese Post Office as a Newspaper*)



JANUARY

THE LAYMEN'S REPORT

MUSEUMS

WORK, WORDS & VOCATION

1933

36

Bb
W34
V 25-2

WEST CHINA RELIGIOUS TRACT SOCIETY

NOTICE

A large supply of attractive Bible Pictures on Art paper average 5 by 3½. A series of eight subjects viz. Abraham, Joseph, Moses, Elijah, Saul, Daniel, The Nativity, Widow's Mite, 400 pictures (or 50 of each subject) now for sale at special low rate of 40 cents. Useful as reward Cards.

Also "Little Pictures with Great Lessons" Series. Miniature reproduction of "Pictures that Teach" Series. Old and New Test. subjects:

Small size 5 cents per 100; Larger 10 cents per 100. Assorted packets of 1000 of both sizes, 50 cents.

Useful in work for children.

In hand. 4,000 copies "Fundamental Truth Tracts" published by Christian Literature Society. Written in National language. Intended for giving to educated people. 12 pages and covers 5¾ x 4. A series of 13 books. Catalogue price 80 cents per 10 sets.

Reduced Price 30 cents per 10 sets.

In hand. Pictorial leaflets, issued by C.S.S.U. 10 x 6½. 4 pages. Catalogued at 20 cents per 100. Old and New Testament subjects. Use for childrens work.

Reduced Price 5 cents per 100.

Free Grants of Sheet Tracts and Leaflets for Broadcast Distribution, can be had on application. Refunding Postage.

Address W.C.R.T.S.

Fang Niu Hang

- Chungking.

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

JANUARY 1933

EDITORIAL

Among the aims of missionary work the awakening of a desire to know and serve God must surely have a very high place. Literature is full of it, not least the poetical literature of the Hebrews. Perhaps the most familiar is the psalm "Like as the hart desireth the waterbrooks, so longeth my soul after Thee, O God." This thought is re-awakened and re-expressed in the religious poetry of the nineteenth century by John Newton, Isaac Watts and Charles Wesley.

But is the fact a real experience or is it only a dreamy sentiment for poets to muse upon? Does the religious poetry of the nineteenth century ring true to the experience of the twentieth? Whatever practical and busy people may say in their haste about there not being time for this sort of thing, we may be quite sure that the need for God is the deepest and most permanent need in human nature. Rudolf Otto in one of his profound theological works goes even further and says "The craving for atonement is one that devours all other notes when the desire for God is fully aroused."

The need is undoubtedly there, deep in human life, though the desire may not be conscious, felt or expressed. The need is fundamental to human life, the desire has to be aroused by some stimulus from without.

Surely the one thing above all others that every missionary would wish to accomplish is to awaken in the people around him or her a desire for God. If we could just do that much we might have real cause for

thanksgiving, for all the rest would follow. We have it on the best possible authority "Blessed are they that hunger and thirst after righteousness, for they shall be filled." If after a time of service in China we could be sure that even a few people had had awakened within them the hunger and thirst for God all the cost and labour would be worth while. It is certain that was one of the main results of our Lord's three years' ministry among those fisher-folk of Galilee "Lord, show us the Father and it sufficeth us." Satisfy this desire for God and we shall be fully satisfied indeed.

At the beginning of a new year's work it may not be a waste of time to consider what were the methods used by this Master missionary to arouse in that little group of men a longing which must be satisfied.

1. The first and main method was the method of **A GOD-LIKE LIFE**. It was the life more than the words of Jesus which awakened in all who knew Him the stirrings of aspiration to the Divine. No one could be in His presence for an hour without feeling the magnetism of His personality uplifting and purifying every part of their being. Here is the key to influence for good in all missionary work. In every case it is the life of the missionary which tells for good or evil infinitely more than work or teaching. Dr Fleming, in his valuable book "Helping People Grow" has said that we think too much of "Work" (with a capital W.) and not enough of the life we lead. This is a book which every missionary should study and ponder. The quality of us missionaries may be far below the standard which is desirable and no one is more conscious of their shortcomings than the missionaries themselves, yet a sincere and persevering effort to lead a God-like life no critic can gainsay. It is the method of the Master.

2. The method of **FRIENDSHIP**. There is no better bridge by which to cross the gulf of misunderstanding between East and West than the simple, old-fashioned way of Friendship. Simple it is but by no means easy. It takes infinite patience and much time to build up a friendship which will bear the strain of the present causes of misinterpreted motives and false values which are put upon much of the work of foreign missionaries. No amount of preaching, teaching or theorizing will meet the need. Individual, personal friendships,

which open the flood-gates of confidence will do more than mass meetings and packed conventions.

"Let nations", said Carlyle once in a letter to Goethe, "Let nations, like individuals get to know one another and mutual hatred will give place to mutual helpfulness, and instead of natural enemies, as neighbouring countries are sometimes called, we shall all be natural friends."

In this matter of international friendship the missionary in China has a unique and most vital responsibility. Peace on earth and goodwill amongst men will come only through sincere and loyal friendships. The diplomat, the statesman, the international organizer has no such opportunity as the missionary who lives amongst the people as we do. The League of Nations, The World Alliance and all the rest of the great and honourably organizations must stand bare-headed before the opportunities which come to the missionary who is in daily contact with the ordinary life of people so different from those of his own nation. When it comes to appraising ultimate values, a lasting, sincere friendship between members of two different nations is worth more than a fleet of battleships.

When the Master would inspire His disciples to the very highest and best ideals of which they were capable He said "I am always going to call you my friends." If we missionaries in West China can follow that example, we shall not have to worry about theories of the Atonement (to go back to Rudolf Otto once more) for the atonement will be a fact, however we describe it.

The Reports of the Appraisal Commission of the Laymen's Foreign Mission Enquiry (U.S.A.) are now being released in instalments. Some extracts have already appeared in the Press and advance copies have been received by a few missionaries. We are asking some of the missionaries in West China to write their views on various aspects of these Reports. This issue contains the first of this series of comments by Dr. Joseph Taylor.

Our readers will doubtless have full opportunities of studying the reports for themselves and will form their own opinions as to the value and ultimate result of

the Enquiry. The sincerity of the Fact-Finders and of the Appraisers cannot be doubted. The visit of Dr. Sarvis to Szechuan 1931 was welcomed by all who met him and his searching review of his impressions of the work which he gave in Chengtu will be long remembered. We do not understand why the Fact-Finding Commission should be one and the Appraisal Commission another. It would seem more reasonable for those who did the fact finding also to do the appraising.

As Dr. James Endicott points out in the New Outlook October 26th one of the chief dangers of this criticism which in itself is friendly and welcome, is the use which the secular press is likely to make of it. Already flaming headlines have appeared in the daily press such as the following:—"Self-interest of Missionaries is likened to Trail of Serpent." This will catch the eye of thousands who will never read the more measured and qualified language of the Report itself.

It will do all missionaries good to read and weigh these reports carefully and to ponder long and carefully over the findings. They may act like a cold shower-bath, to stimulate to fresh endeavour and higher achievement. It is not necessary to regard them as a wet-blanket. Time will show whether they stem the tide of interest and support or whether they awaken new interest and quicken sympathy afresh. We are inclined to think the latter is quite a possible re-action.

There are three great words on every tongue,
Individualism, Nationalism and Internationalism.
Nationalism is that which is most talked about.
Internationalism is that which is most misunderstood.
Individualism is that which is most practised.

D. A. CALLUM.

It is with great regret that we read in letters from England of the death of the Revd. D. A. Callum in Norwich, on October 17th.

Mr Callum came to West China among the earliest missionaries of the C.M.S. in 1891 and worked for nearly 30 years in the C.M.S. district in North Szechuan. His chief work was done in Chongpa, where he will be long remembered as the genial friend of all and sundry. He was the first missionary to open permanent work in Long An and its outstations including a lengthy visit and opening of work in Songpan.

Towards the latter part of his time in China he was at Anhsien and finally at Tehyang, where he lived quite alone. Mrs. Callum being at that time in England with their children.

After leaving China in 1920 Mr. Callum became Vicar of a large and poor parish in Norwich, where he worked until his death in October of this year.

He will be remembered for his genial temper and his pronounced gift of humour with a rich and never-failing fund of anecdote. He was well known among the dealers in curios and antiques in the side streets of many a Chinese city. The last time the writer saw him in China he was emerging triumphant from the "Ch'eng pien" of Mienchuh with a gleam of triumph in his eye, holding out a small article *de vertu* which he had haggled over and bought for a few hundred cash. Six years later the writer met him the next time coming off the market place at Norwich with the same aspect of delighted success and holding in his hand a small Chinese snuff-bottle which he had bought off a dealer's stall for a shilling or two. He was an incorrigible bargainer and always succeeded in leaving the vendor as pleased with the bargain as he was himself.

His son, Dr. Eric Callum is now a missionary of the C.M.S. in a hospital in Fukien.

To Mrs. Callum and all the members of the family we tender on behalf of readers and friends in West China heartfelt sympathy in their deep bereavement.

WORK, WORDS AND VOCATION.

Sermon preached at the Union University Services Dec. 18th, 1932

Rev. Homer G. Brown.

With the world in such trouble as it is in to day, war in Sze Chuan and unemployment and no little confusion throughout the world, when one preaches, one would like to say some tremendous thing, tell some sudden way out of our difficulties. I have no great word to say, no sudden and easy solution for our problems.

I am going to base what I have to say on a short story which Jesus told.

In his time there were two very important groups in society. The one was the correct folk of the time. They ate properly, walked properly, talked properly, dressed properly. In fact they did everything properly. But they were very cold. They could see people in distress and continue on their way without an additional heartbeat.

On the other hand, there were those who were not correct. They did not seem to care very much whether they were correct or not. I suspect that often they were quite happy to be incorrect. But in many cases, they were very kind. They were touched by the sufferings of the people around them.

Of course, these two classes could not appreciate each other, and Jesus told a story to help them to see themselves as others saw them.

A father had two sons. He told them both to go into his vineyard and work. The older son said, "Yes, I go". But he went not. The second son said he would not go, but after a while he went.

I suppose the older son despised the second son for being rude. The second son despised the older son because he talked, but did not work. And we criticize them both because they were not properly adjusted to life. They were not on proper relations with their father.

There are three subjects involved in this story: work, talk and calling. The Father and the two sons could have gotten on

well together if they had agreed on these three subjects. I do not know whether we are really going to have peace on earth. I believe war will destroy us. I also believe that we can have peace if we really work for it.

I shall speak first about work.

This campus can and will be a wilderness in a few years unless we work. It can be a garden, a delight to all concerned if we will do our best. China can and will go on fighting, the world can and will continue in confusion and misery unless we do something. I think we can sum up what we ought to do under these three headings—work, talk and calling.

People who speak about China nowadays nearly always speak about various phases of the revolution, political, industrial literary, economic and so forth. But China is not the only country where there is a revolution on at present. In the matter of manual labor, the whole world is in the throes of revolution.

In the Old Testament, there is a place in which God says, "In the sweat of thy brow shalt thou eat bread". But more and more nowadays, machines are driving people off the land. I visited a farmer a few years ago who used to employ thirty men each year with his harvest. But when I visited him, he had just bought a machine which did all the work. He employed one man. He was harvesting as much wheat as ever, but he was not using men.

But it is not only farmers who are losing their employment through machines. Poor people in America and Canada used to make some money in the winter by shovelling snow. But a short time ago I saw a picture of a machine that would do as much work as fifty men. Indeed there is practically nothing which machines cannot do, and each one can do the work for from a few to hundreds of men.

Again, transportation has become so convenient that things can be carried around the world for a comparatively small cost. So things can be manufactured in convenient places and very easily delivered to almost any place in the world.

For instance, Germany has wonderful glass factories. With a little development, they could supply the whole world. They could make the glass and it could be delivered. United States could supply the world with automobiles. Australia and South America could supply most of the world with wool. China could supply the world with silk and tea and possibly rice.

At present, as you all know, we are in confusion. Machines have taken the work away from many people. So these

people have little or no money to buy the products of the machines. So poverty takes work away from the machines. Work being scarce, we do not want to let foreign countries work for us. We want other countries to buy our goods, but we do not want to buy theirs. We are pushing nationalism to prevent other people from working for us.

But this condition does not need to continue. We can change it. Of course if nothing is done, we can continue in the sea of bitterness in which we are at present. I feel sure we here propose to work for and prepare for the new day.

We must remember that machinery and easy transportation are very new. We could not be expected to adjust ourselves to them in no time.

We must remember also that we have already gone a long way. We have international associations of all sorts where the representatives of all the countries get together. We have the League of Nations. This last Summer there was held in France a meeting of the World's Educational Association.

Representatives of fifty two countries were present. They took up the question of Education for an industrial age. What can we do about unemployment? After fathers and mothers, teachers are the next to feel the terror of poverty. The representatives from China made a distinguished contribution to the discussion.

I cannot believe that these people are going to fail and that the world is going to continue in distress. Many people in all countries have learned enough about other lands not to feel too superior to be able to co-operate. Soon each country will be making its special contribution to the world's goods. We will have the work of the world divided up, and no one will have to slave all day just for the material goods of life. The question of food, clothing and shelter will be settled.

Thank God for the hope machinery gives us that more and more people may be free from drudgery so that they may live the richest and fullest possible lives. The day when many of our fellows are condemned to poverty of body, mind and soul must pass.

But I suspect someone will say that without hunger and cold to motivate people, they will become lazy. They will say that necessity is the mother of invention. Really I do not think necessity has been the great factor in inspiring people to do great things. Necessity may be the motive for slaves.

Perhaps someone will say "There is nothing like monotonous work to produce patience, and patience is the great thing in

character". I do not believe this. Monotonous work dulls the soul. It drives people crazy. To produce character, we need interesting enterprises.

Monotonous work alone will not do what we want done!

Let us assume we are all Chinese here and we want our children to grow up real Chinese. What then is a Chinese? Is it a person with black hair, who eats rice, speaks Chinese and can sing the national anthem? Is it a person who works all day long in Chinese shops, factories or fields. Certainly not. It is a person who knows something about Chinese history, of the struggle of the Chinese race with nature and with the enemies that have surrounded them. It is one whose heart is in the terrible struggle that is on at present between her ideals and the forces which make for destruction. You will agree our aim is to produce personalities, the kind that will establish a Heavenly Society.

And how do we hope to produce personality? Not certainly by struggling away all day at unnecessary work. We make our personalities by what we do. When I hear students at the piano, see them trying to draw or working at their essays, I like to think of them as filing and chiselling at their souls, putting beauty and truth into them.

With this freedom for all people for at least part of their time, we can work on interesting projects. We can unite in the study of insect pests and the diseases which afflict mankind. We can study interesting problems. Where did the Chinese people come from? What about the Nosu and the other tribes of West China. We can all have some time for music, for art, for literature, for worship.

The father said to his sons. "Go into the vineyard and WORK". But the vineyard in which you and I are to work is not just a place where grapes grow. Our work has to do with the production of men and women who shall have and be able to bring to others—an abundant life.

I am sure some here are saying that this is just impracticable dreaming. I do not think so.

A great international Educational magazine a short time ago gave a whole issue to tell of the wonderful work of a pastor in Denmark. I cannot pronounce his name. He established adult schools all over that little country, and helped to make it one of the finest lands in all the world.

I have just been reading about a man, Paul Geheeb, a German who has established a wonderful school in Germany, and is turning out men and women who will be an honor to

Germany, and a blessing to the world. A man named Decroly started work for poor children. He has been a blessing to Belgium and his name is known throughout the world. A number of schools in China, a number of men, are doing great work in Education.

Mr. Sun Ngen San who was here last winter and at the Summer School told me of two pastors in China who were putting new life into their communities. He would like one of them to come to Sze Chuan next Summer. These men are bringing new life and new interests to their communities.

On my return from Chungking two years ago in an ordinary looking part of the country, I fell into conversation with a man. Said he, "There is a park up there a little way. You must see it". He was proud and I was happy. I like to hear about that place Peh Pei.

When I think of our students, University, Senior Middle and Goucher school, I forget the generals, the colonels, the majors, the captains and all. I picture in my mind places throughout West China which have been made bright and happy by men who see the meaning and joy of work.

But if this new day is to come, there are at least two matters to which we must pay careful attention.

We must be careful about our talk. We must not go in for publicity. There is a new novel in English—It is the story of a doctor who found new life for his soul by helping people, but letting no one know about it. God had done so much for him, he did not want people to know the little he did in return. This was a secret between him and God. Jesus said, "Don't let your right hand know what your left hand doeth". God seeth that which is done secretly.

The son who said "I go", felt so virtuous, so pleased with himself that he did not need to go. Wine and opium make people feel very comfortable and successful. Talk seems to have the same effect.

Dr Sun said thought was difficult but action easy. But talk is easier by far than either. One can talk easily about preaching, teaching and almost anything, but when we come to do the thing, it is a different matter. And, as the result of talk, we cannot face the difficulties of life.

We must beware of talk. We must not say, "I go", unless we mean it.

A second matter to which we must pay attention if this new day is to come—is that all, or many of us must be conscious of a purpose higher than our own, we must be conscious of a call from on high.

Some people seem to go through life without much of a sense of mission from God. I really do not know whether they have that sense or not. But I think if you will consider the great men of China or of Western countries you will find this consciousness a central thing in their lives.

This is one of the most interesting things in the study of Chinese history. T'ang Min Chong, who lived in a time of confusion like the present, as you know, believed that only heaven could bring peace. Every evening he burned incense and prayed the same prayer, "Oh that heaven would raise up a Holy Man to be master of my people". In due time, Song T'ai Chu was born.

You all know instances from Chinese history. Let me give you some from the West. Jeremiah felt that before he was born, his work had been appointed by God. Socrates, of whom Plato said, "In death he was the noblest, in life the wisest and most just of all whom I have known", was conscious of a spirit giving him guidance.

People differ as to the way they hear God's voice. To some, the call comes through the reason. To some, it comes through some great stirring of their feelings. To some, it comes through the circumstances through which they go. Others hear God's voice in the lives of those they love, and admire, or even worship.

There is a group in England to-day who think God gives rather explicit guidance in the smaller matters of life. I imagine God treats us differently just as parents have to treat their different children differently. Some children seem to want and need much more advice than others.

But whatever God's way of speaking to us, it is life's grandest experience to hear his call, "Son, go into the vineyard and work". It is worth some sacrifice; it is worth taking some time.

But it is more than an experience. It is something which gives strength, courage and persistence in the face of all sorts of obstacles. I really have not great faith in doctrine, or a principle to make a person stand real difficulties.

Out on the border of Nosu land, there is a Roman Catholic priest. He has been there twenty years—trying to establish friendly relations with those people, and to establish the church amongst them. He must be a lonely man by times, but he is a happy one. He is God's man there.

On one of the great days in his life, Livingstone, the great missionary to Africa, the great lover of the Africans, wrote in

his diary, "Lord, take thou the guidance of all my affairs, and let them all tend to the promotion of thy glory". So he lived out his life and died—lost so far as the world knew in the heart of Africa.

On one of his last days, when in the very shadow of death, with his enemies closing in upon him, when it would have been so easy to escape, Jesus prayed, "Let this cup pass from me. Nevertheless not my will but thine be done". The consciousness of His Father's will strengthened Him.

To conclude: Let us work, let us be careful about our talk, and let us remember we are Sons of God, and fellow-workers with Jesus—we are people with a mission from on high.

A voice, a kindly voice, is calling us tonight, "Son, go work in my Vineyard."

THE WEST CHINA UNION UNIVERSITY MUSEUM.

D. C. GRAHAM.

In ancient times museums existed as private collections owned and used by individuals. In the Seventeenth Century princes and nobles of Europe made important collections of curios and art objects, but these were the hobbies of individuals, and generally dispersed with the deaths of their owners. During the Eighteenth Century such collections became more methodical, and many of them were given to or purchased by Universities or by municipal and national governments. They thereupon became permanent, and of greater value to the people. The British Museum began in 1753 with the gift to the nation of Sir Hans Sloane's great collection. Today every European country possesses both national and municipal museums. France has twelve national museums, and Italy seventy-one. A modern university would seem incomplete without a good museum, and some of the great universities have not one, but several. For instance, Harvard University boasts the possession of the Fogg Art Museum, the Peabody Museum (for anthropology and archeology), a Germanic Museum, a biological museum, a botanical museum, and probably others of which the writer has

not heard. The following is a quotation from the *Encyclopedia Britannica* ;—

“The present position of museums may be briefly summarized as follows. Everywhere the national museums, are thoroughly established as laboratories of research, with trained staffs and an equipment, more or less complete, of catalogues. Their value in this respect is unquestioned. They are mostly full to overflowing, yet must continue to add to their contents in order to keep abreast of the results of discoveries. Their main problem is the provision of storage and of accommodation for students. As instruments of general education and cultured recreation, their utility has recently been much more fully realized than before ; but it cannot be doubted that further developments in this respect are possible and desirable. Public recognition of their value, as manifested in the press and in figures of attendances and sales of publications, is growing rapidly.”*

The West China Union University should have a good museum. In time it will probably develop, and already has the beginnings of, a biological museum, a geological museum, a botanical museum, a dental museum, a medical museum, and a large museum (which at present is called the museum) which collects, preserves, and displays the artistic, historical, and cultural objects of the Chinese, the Tibetans, and the tribespeople of West China. Such a museum or museums will enhance the prestige of the University, will increase the teaching efficiency of the different departments, and will enable the University to render a larger service to the people of West China.

Prof. Daniel Sheets Dye, Rev. Thomas Torrance, F.R.G.S., and Rev. J. Huston Edgar, F.R.G.S., and F.R.A.I., have made very large and valuable contributions to the University museum. About twenty other foreign missionaries and a few Chinese have also made useful contributions. It is hoped that an increasing number of missionaries and of Chinese leaders will assist in the work of building up the museum.

The following suggestions are offered for those who are interested and who would like to help ;—

1. The museum ought to have the Chinese map and the Chinese history of every town, district, or city in West China. These are getting increasingly hard to secure, and they contain valuable information.

**Encyclopedia Britannica* Vol. 15, page 997.

2. If you know of some object that should belong to the museum, which could be either given or sold, write to the curator about it.

3. The museum should have rubbings and pictures of ancient monuments and stone tablets.

4. One who finds an ancient piece of pottery or other object that is broken need not be discouraged. He should gather up all the fragments he can and send them to the curator. Sometimes they can be successfully restored even if some of the pieces are missing. All the information that can be gathered about the date, place, race by whom used, etc., should be sent along with the object.

5. Religious articles, which are worn or are used or worshipped in religious ceremonies, are very important.

6. Send the curator information about old deserted village or city sites, and ancient monuments, stone tablets, pagodas, or temples-- especially about any places where archeological excavation would be worth while. The museum is equipped with the instruments and the techniques for doing archeological work.

Everything that is collected by or is contributed to the West China Union University Museum is to remain permanently in West China. In the words of Dr. Beech, "The museum and the library of the West China Union University should be the best places in the world for the study of the cultures of West China."

The people of West China are in the midst of very rapid cultural changes. Fifty years from now it will be impossible to secure many of the objects now being used by the Chinese, the Tibetans, and the aborigines of West China. By aiding the museum in its work of collecting, preserving and displaying these things, we are rendering a real service to the West China Union University and to we hope, to the people of Central Asia.

THE ETHICS, PRINCIPLES AND PRACTICE OF
THE OLD SCHOOL, CHINESE PHYSICIANS

BISHOP SONG.

ONE day last term, I was talking with a friend on the subject of how we can help the East and the West in the best way to come more closely together. We felt that much national trouble and pain had arisen from lack of mutual understanding and appreciation. It is wonderful how the West the East can meet in Jesus Christ. It is a fact, and we all have seen it. When a man begins to study the religious experiences of other people, then his own religious life becomes fuller because he learns that God is working in every race. He finds revelation not only in his own religion, but also in other religions. His conceptions of God and of the Universe become bigger and more loving. He can more easily mix with people of other nationalities and feel at home with them, because he knows that the Light of the world is in them as well as in himself.

So also with literature. When you study the literature of another nation, you understand its background, its history, its ideas and ideals expressed in the best way. You begin to feel that it is wonderful that such a great idea or thought can also be treasured by a country different from your own. You are inspired and filled with wonder. It is a great gift from above that we can wonder! Love and wonder go together. As Browning says in "The Ring and the Book": "O lyric love, half angel and half bird and all a wonder and a wild desire." When we wonder, we grow. And then we feel that people are really our brother and sister, because in the deep movements of the soul, we have so many things in common. Therefore to study literature together is one of the best ways for the West and the East to meet.

Similarly with Art. It is the expression of life and thought. A real work of Art will be admired by every nation. For our deepest longings and desires are much the same.

What about medicine? We both felt that through medicine West and East can meet very closely. In fact it is the best

channel through which the love of the people of one country towards that of another can be shown. Religion, literature, and art all have boundaries of appreciation. Some people cannot appreciate religion. They do not feel that they need religion at all. Some persons cannot appreciate literature, because it may be beyond them. Others cannot appreciate art, because they are not born with an artistic mind. But everybody can and has to appreciate the medical help sometime in his life. In other words, doctors have the unique chance of being appreciated. They have the best and easiest way to walk into the heart and affection of other people, inspite of the difference of colour or language. What a wonderful thing it would be if the foreign doctors and the Chinese doctors could understand each other and help each other! They could both be benefited. They have so much to give to each other. Then my friend asked me if I would not mind giving a talk along that line to our Faculty of Medicine and Dentistry. I said perhaps I might when the opportunity came. Then he said that he would see that I got the opportunity, because he felt sure that our foreign doctors would be glad to hear the Chinese side of medical affairs. But after much thinking on my part, I decided not to give the talk, because I felt that as a layman I really did not know a great deal and that I should not waste other peoples' time. I would rather talk to one or two friends. If my talk were of any value, he could pass it on to other friends much better than I. But if it were not worthwhile, he could just throw it away, and I would not commit the sin of wasting many people's valuable time, by listening to my nonsense. That's why when Dr. Cunningham's good letter came, I replied as I did. However, I was not allowed to be silent, because of your generosity and kindness. Therefore I am here trying to think aloud before you as a family group on the subject "The Ethics, Principles and Practice of the old school Chinese physicians."

Before going directly into the subject, I must first of all assure you that your medical and dental work here in Szechuen is appreciated beyond words. So many lives you have saved. So much pain and sorrow you have eased. Whether expressed or unexpressed, you know that Szechuen people love you, appreciate you, and are very grateful to you.

When we come to think on our subject, you will notice that it is the ethics and principles of the old school Chinese physicians that we are to consider first. To start with, I must say that the ethics of medicine in China has a lot to do with the meaning of religion. A doctor is here to act like a boat—a Noah's ark if you like. He is in the world to save and to cure. His work is

sacred. It comes from Heaven. It is not a means to earn a living. It is Heaven's Will that certain people should devote their lives to save and cure those who are in pain or in need. Ideally speaking, a doctor's heart must be in tune with the Infinite, He is on earth to express God's love and mercy by his medical ability and sympathy. Of course he has to make a living like other people. But he must not make money by establishing rules and customs. He must help people with a willing spirit. Any money he receives is a natural expression of the gratefulness of his patients. He is not a merchant in any sense of the word. He is much higher, and nobler. That is why when the patient offers money whether much or little, to his doctor, he must wrap it up with paper and put a slice of red paper outside in a proper manner, because it is his gift to the doctor who is helping him. He is not buying. *A doctor can not be bought.* He may be poor, but he is the servant of the most High. When a man begins to learn medicine, he must treat it as a sacred vocation and make up his mind to be content with what he may receive. His mind, ability, and time are once for all offered to release others from pain, sorrow and death. He is a living sacrifice. He must be ready and willing to be called at any time whether in the day or night. A selfish man cannot be called. That's why time and time again you ask a famous doctor "Why do you not have a follower, since you are so old?" The reply is, "I have not found a young man whose heart is in tune with the Infinite and who is willing to help others". I would rather die without a successor than to teach some selfish young men who may catch my ability but not my spirit." A doctor whose mind and heart are on gain-money or anything else—cannot be trusted. It is a great *responsibility*. If you do not fulfill your responsibility, you or your children will be punished by Heaven. Heaven calls you to be a doctor, because He honours you. If you despise His honour, how can you escape his punishment? Moreover, a doctor must not discriminate between rich or poor, high or low among his patients. He must treat them alike, because they are of the same value before Heaven.

When we come to talk about the doctor's practice, we had better begin from the beginning. When a doctor is getting old, he naturally seeks, somebody to succeed him when he resigns from his work or dies. So he finds a clever young man to be his disciple. The young man must be with him three years or more. First of all, he learns to recognise herbs or medicine, which will take quite a long time, because there are hundreds of kinds. Then he must learn to read the medical books. Many of

them he must repeat. Then he must learn to write the prescription, when his teacher dictates to him. Then he must learn how to feel the pulse. Here is his real learning. There are twenty-seven different phenomena in the pulse. He has to report the condition of the sickness to his teacher and see whether he has recognised the disease. Then he must learn how to use the prescriptions. They must fit in with the pulse of both hands. In feeling the hand, he must learn the special manner of doing it. After a long time of practice, he has to learn four principles.

(1) To look—that is when he is called to see a patient, he must look at the patient and find out as much as he can by looking at his face and his whole appearance. The patient's face is an open book. It reveals the inner condition. The colour of his face, the movement of his eyes, the movement of his mouth, etc. mean much to the doctor. He must see the patient's tongue, because the different parts of the tongue tell the different origin of the diseases.

(2) To hear—that is, he must listen carefully to the patient's story. He must not take things for granted and become impatient. He can find out a good deal from the patient by listening to his words and description.

(3) To question—that is, he must ask the patient many questions, such as Have you had this sickness before? Do you have a headache? Can you sleep well at night? Can you move your bowels regularly? etc., etc! He can make the patient reveal his real condition to him.

(4) To feel the pulse—that is, he must find out independently what is the matter with the patient by feeling his pulse. He must see whether the condition of the pulse agrees with the reports of the three methods above. If so, very good. If not, he must follow the condition of the pulse and not the other reports. Because sometimes the patient's words are not clear or not trustworthy. He must make his independent judgment about the case. Then he must write the prescription after he is satisfied with the condition. The patient may get well after a dose of medicine or many doses. It entirely depends upon the patient's faith in the doctor and also on the condition of his illness.

Besides what is mentioned above, there are *two* things which the doctor should observe if he would make a success of his work. First, he must be willing and happy to answer his patient's questions with sympathy, and clearness. You can be quite sure that the patient sometimes asks silly questions or questions of no value or meaning from the viewpoint of doctor. But the doctor must realise that none of the questions is silly or of no

value to the patient who asks it. When he is sick or his family is sick, his mind is naturally very anxious. The doctor's duty is to clear the doubts of the patient and not to leave him in darkness. It is already half the cure if he can win his patient's faith in his medicine by answering his questions sympathetically. The sort of doctor the patient does not like is the silent doctor who pretends to know everything himself and is not willing or not patient enough to speak to his patient or answer his questions. Man is a reasoning animal. He always wants to know why the doctor uses this kind of medicine and not that. So usually when the Chinese doctor writes a prescription of a serious case, he describes the condition of the sickness as an introduction before writing the names of the medicines on the paper.

Secondly, the doctor's manner and attitude are very important. His manner must not be light. He must show forth his care and sympathy towards his patient. He must win his patient and make him feel that he is already better in his presence. Sometimes he will tell a little story to cheer the patient. Sometimes he will crack a little joke to make the patient smile. He must try to understand the patient's psychology and give him a mental or spiritual uplift, before bodily cure. Sometimes a short chat done in the right spirit will save two or three calls. A doctor must not hurry. In order to win his patient's confidence and effect the cure, he must give him the impression that he is not treating his case lightly.

There is another thing which is very important in the practice of the Chinese doctors. He always treats his patient *as a whole man—a complete unity*. Every part of the body is intimately connected with the other parts of the body. And also with his mind and soul. For example, if a patient says that he has a headache, the doctor must not only think of his head and give him some medicine to cure his pain. He must feel his pulse, look at his face, hear his story, and ask him questions to find out why he has this headache, and then give him some medicine which will be a real help to him. The most important thing is that the doctor must *recognise the illness* before giving medicine. Sometimes the weather or climate plays a big part. Not only man's body, mind and soul are a unity, but he is closely connected with the whole universe. Man's body is an expression of the Great Wonder. Medical science is a wonderful science.

Another thing which may be interesting to you. That is, that generally speaking, the Chinese doctor always must visit the patients the same day they have sent for him. If the patient wants him to go to his house to see him the next day, he must invite him again the following morning. The family has the

power to decide which doctor and how many doctors should be called to attend the patient. A doctor may be dropped at any time without feeling offended. It is a great test to the doctor's ability. If he succeeds the first or second time, he will likely be called again. Otherwise, he will be dropped. So he must do his very best. Sometimes in a serious case, you see three or four doctors meeting together in one house to discuss the case. If they can agree, it is very easy for the patient. If not, the patient or his family must make the choice as to whose prescription he should follow. Sometimes, of course, one doctor becomes the main one and the others assistants. When a doctor gives medicine, he has to understand the patient's constitution, because the same medicine may be very helpful to one patient but harmful to another. The disposition of the patient has also something to do with the giving of medicine. The *quantity* of the medicine is very important. Various kinds of medicine make up a dose, but they must all fit with each other exactly. It's *quality* as well *quantity* is important.

Sometimes the doctor does not tell the absolute truth to the patient because he may become worse by knowing the truth. In that case, the doctor generally quietly tells his family to make preparations for him. That means that he is going to die soon.

It remains for me to say that generally surgeons and doctors of internal medicine, are separated. Sometimes one man can do both. And sometimes he owns a medicine-shop, which is very convenient. Usually, the medicine-shops are not opened by doctors, although the shop keepers may understand medicine to a certain extent.

Generally speaking, the patient's family-folks act as nurses and do their very best to nurse the sick.

It would be a wonderful thing for the foreign doctors and the Chinese doctors to meet and understand each other and be mutually helpful. And produce a group of Chinese doctors who are filled with the spirit of the old school which is really the Christ-Spirit of unselfish loving service, and out of their treasure will come medical knowledge old and new. In this way the patients will receive more blessing. West and East will meet and will enjoy more health which our common heavenly Father rejoices to give us. Thus the coming of the Kingdom will be hastened.

Again as I said in the beginning, that if my words are useless, please forgive me for wasting your time. For my part, I sincerely thank you for your attention and patience.

C. T. Song.

THE LAYMEN'S COMMISSION OF ENQUIRY.*

AS OTHERS SEE US.

Extracts from the report of the Appraisal Commission's Report to the Laymen's Foreign Missions Inquiry, which is being sponsored by a group of American laymen representing seven denominations in the U.S.A., have reached Chengtu in recent weeks. It goes without saying that missionaries in West China are interested in the findings and recommendations of this Commission who have spent nine months in the Far East scrutinizing the organization and methods of work of the Missions in India, China and Japan. Previous to the visit of the Appraisal Commission a Fact Finding Commission had already made a close study of the work of Christian Protestant Missions in this part of Asia. So that the Appraisal Commission had the report of the Fact Finding Commission in their hands when they left the United States. This must have been of great value and service to them; and we regret that this previous report is not available for the missionaries who have been under inspection. It would have helped one in a better understanding of the partial report of the second commission which is evidently being broadcasted to the four quarters of the globe. In the absence of the first report any comments must necessarily be based on the extracts of the Appraisal Commission.

At the outset, one may congratulate the Laymen of the Churches represented by the Appraisal Commission on the personnel of that Commission. The list of names given reads like a roster of the Princes of American Protestantism. Heads of colleges, well known pastors, leaders in medical and agricultural institutions, grace the list; and not least worthy of note are the "elect ladies." Such a group of Christian leaders were sure to find a warm welcome among the ranks and in the homes of Christian missionaries in Asia. They came to help; and their efforts to dig down to the inner meanings of Christian Missions to non-Christian countries were carried out in a spirit of sympathy and cooperation. Their criticisms are at times severe;

*This is the first of a series of articles which we hope to publish dealing with the Report of the Appraisal Commission.

some of them are open to further discussion and we think to amendment. However, we on the field need have no doubt as to the *bona-fides* of these ladies and gentlemen. It is in the same spirit of sympathy that the following remarks are offered to the readers of the NEWS.

In a foreword to their report the Appraisal Commission gives a summary of the problems which confront the Christian Church in its work in non-Christian countries: "It is doubtful whether any enterprise dependent entirely on continuous giving has so long sustained the interest of so many people as has the foreign mission.... The old fervor appears to have been succeeded in some quarters by questioning, if not by indifference. Subscriptions have been falling off. Problems of the utmost gravity face mission boards in nearly all fields. There is a growing conviction that the mission enterprise is at a fork in the road, and that momentous decisions are called for." All this may be true; we know that most of it is all too true. In America, there is bewilderment on the part of a good many faithful Christians as to the need of continuing the foreign mission enterprise. This has led to their hesitancy as to whether they should continue to support the missions of their church. The so-called Modernism of the last twenty years has caused many Christians to ask whether it is necessary to send Christian workers to peoples of another faith. Then many more have been hard hit by the prevailing depression and cannot give as much as they formerly gave, even though they still wish to see the foreign mission enterprise go forward. Further on in this partial report the commission says: "Have these missions in some measure finished their work? Are there new channels for what they have been bringing? Is there a decline in their value to the Far East in view of vast changes since their early days in the relations of peoples and the means of intercourse?..... This Commission was asked to consider whether these missions ought any longer to go on. And if they ought whether it should be with great change, or little change, or none."

These certainly are very direct questions; and the commission could have given a direct answer to one of them before ever they set foot aboard ship for their outward journey. The question is this: "Whether these missions should any longer go on?" Indeed, the laymen who sponsored this enquiry could have found an answer to their query in the report of the Jerusalem Conference at which a large delegation from India, China and Japan were present. Here on the field, we could have presented answers to this query simply by quoting the action of Chinese

bodies taken in 1927 when a leading New York newspaper had a scare head reading "The Debacle of Foreign Missions." Would it not have been wise on the part of the laymen who financed this commission to have gotten into correspondence with Christian laymen in the churches in the Far East and have asked *them* this question? This would have cleared the decks of all westerners and have left this query with those who are best able to answer it. While we do not discount the answer of the Commission in any way whatever, we would like to have this same question put to a group of representative Christian laymen here in the Far East, and then, to have their answer given as wide publication as is being given to the report of the Appraisal Commission. We agree with the answer of the Commission to this question. Christian Missions should still go on. From our point of view, and holding an allegiance to our Lord and Master as we do, we go one step farther and say that Christian Missions to non-Christian peoples *must* go on and *will* go on until the world has been saved from sin to a life of righteousness, justice, mercy and love. When these four great eternal principles have gained possession of the hearts and consciences of ALL people all over the world, Christian missionaries will no longer be necessary; for the Kingdom of God will have come and our Lord Jesus Christ will reign "where'er the sun doth his successive journeys run."

Having answered this question in the affirmative, the Commission go on to discuss the question as to how the Christian mission to non-Christian peoples shall be carried on. Well, in brief, it is by means of missionaries and money. Certainly there is nothing new about this, and, once again, the Commission did not need a nine months tour in the Far East in order to formulate their answer. But as a result of that tour they have somewhat to say as to what kind of missionaries should be sent in the future, and how the funds available should be dispensed.

"Of the thousands of missionaries, there are many of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy. The greater number seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions and details of a task too great for their powers and their hearts." Thus, gently, but none the less firmly, the commission lifts "the greater number" of missionaries from off the pedestals on which admiring "Farewell Meetings" had stuck them, and puts them among the crowd of average men. I wish to express my personal thanks

to the commission for this "lift." Some years ago a religious weekly newspaper in the United States tried to stick gold stars on a few missionaries in China but, praise be !, it did not succeed. No, we belong to the common people and we have come to common people, sent by common people. And yet most of us learn through years of service to take the long view as to the coming of the Kingdom of God ; and we come to see that that kingdom is wider than the church which makes it possible for us to live and work among an alien people. As to capacity ; taken by and large the "average" missionary will compare in ability and in qualities of mind and heart with the ministers in the home churches, the teachers in the schools or the doctors in the hospitals. But when this has been said, one acknowledges that part of the criticism of the commission as to the personnel is valid ; and we need ever to exercise strict self-criticism and oblige ourselves to keep step with the progress of thought and civilization that is going on about us. This is sometimes difficult to do ; for we are laboring under very serious handicaps some of which seem to have eluded the vision of the visiting commission.

The commission recommends that in future the calling of missionaries to service in a particular country should be left in the hands of the churches ; so far as pastors are concerned, to authorities of schools and colleges, so far as teachers are concerned. Just how doctors for station hospitals should be appointed is not clear. This procedure sounds well ; but under the conditions amid which mission work is carried on, it does not seem feasible. It would seem wiser and more practicable to allow some intermediate steps to be made. A committee of the native church organization, composed of nationals and missionaries could draw up a list of needs in terms of workers and send that to the Home Board and ask them to secure such workers. The same might be done in schools and colleges indeed, the same *is now being done* in some fields. If this can be continued it will become possible to develop a constituency that may be able to take further responsibility in this matter. The commission is unfortunate in its reference to the "respectable American college" that would not consent to "Accept an arrangement by which the power to select some of its teachers was delegated to some outside body, however friendly and intelligent that body might be." The cases are not parallel. When a college in China wishes to engage *Chinese* teachers in China it does not "accept an arrangement by which the power to select" is delegated to an outside body, but does the selection and appointment itself. But when a college under missionary

auspices needs to secure a foreign teacher for any part of its work, it is obliged, by the conditions under which it is working, to appeal to someone outside its own body to carry on negotiations with teachers in the home land.

As to the matter of funds and their use on the field, the commission makes one radical recommendation, which, however, is by no means new. They speak of subsidy of local churches and state that in the future no new churches should be subsidized. The term they use is unfortunate. The principle which they attack is an old one. The Chinese delegates to the Jerusalem Conference made a similar recommendation to that body. Here and there in China, missions and Chinese Christian conferences have also upheld the stand of their brethren at Jerusalem. Therefore the commission is simply reiterating a policy which has already been stated. Yet one wonders whether there is not another equally valid view that may be held. The commission, in connection with another topic in their report, speak of sharing with other religions in any common truth. Why should not the same attitude be taken to the matter of available funds? The Christian Church in the West has, until within the last few years, been able to secure a goodly sum of money for use in non-Christian lands. This money has been sent to different countries for the spread of the gospel among the people of those lands. One of the most strategic centers for the propagation of the gospel is the local church. Indeed, one might venture to say that in the last analysis, the local church is the *sine qua non* in the campaign for the Christianization of any non-Christian people. If we can succeed in cooperation with the local group of Christians in planting a living and vigorous church in each of the cities and villages of China, we may rest assured that the whole social, moral and religious life of these communities will be changed for the better. But this a slow and pains-taking process. It may be found necessary to sustain this local church for some time before it begins to catch the real meaning of its existence. The economic conditions prevailing in the country may be such that unless the churches in the West are willing to share their funds with these city and village churches, nothing more than a feeble life can be maintained. The church cannot formulate an aggressive program, nor can it put such a program into force unless it can be helped financially from outside the community. It is only too true that in many sections of China the people are being bled white through exorbitant and unjust taxes. The military leaders are battenning on the districts in which

they are placed. Until China can be rescued from the domination of militarism there is little hope for a better economic revival and a higher standard of living. In the meantime what is to become of these local churches? Are they to be abandoned? Is financial help to be denied them? The history of the growth of local churches during the pioneering days in America seems to answer no. But we have been at work long enough in some areas in China to have formed groups of Christians in many villages. They ought to take another step and become organized churches; both for their own best good and for the good of the local community. Yet it is all too evident that under present conditions—which threaten to stretch out into the future—these local churches cannot adequately maintain themselves. It is one thing to speak *ex cathedra* on “subsidizing” churches on the mission field, and quite another matter to carry out the pronouncement of a commission, which in spite of the report of the Fact Finding Commission and its own sojourn of nine months in the Far East seem to have missed the inner meaning of this most difficult matter.

Furthermore, this matter of lending financial aid to churches which cannot support themselves is wrapped up with a cognate question—that of the Christian Ministry. So long as we have only men (either native or foreign) who are “of limited outlook and capacity” to minister to these churches we cannot expect them to grow in intellectual and spiritual strength; neither need we look for a vigorous Christian campaign from them. But unless we are ready to help them in the days of their early growth, we cannot expect them to send us their sons and daughters to fit for the work of the ministry; nor will it be possible for them to invite these young people to become their pastors and leaders when they have finished their course of training. So we become involved in a vicious circle and really make no progress. The weakest place in the churches of China (with rare exceptions) is the pulpit. But that must continue to be the case until we have reconstructed our whole conception of what we are trying to do and then apply ourselves to work out plans for the accomplishment of our purpose. It does not seem that we shall gain much real help from the dictum of the Appraisal Commission. They simply have not had the opportunity to give sufficient time and thought to this problem.

Having decided that the foreign mission movement should continue; that in order to this continuance men and money from Western Churches are necessary; that a large majority of these men are “of limited capacity and outlook”; that none

of the money coming from Western Churches should be used to aid new churches, the commission gives its attention to the relation of the missionary to non-Christian religions. This may be put in one word-sharing. It is admitted that the Christian missionary of necessity, must give what he has brought with him from his home land. The quality of this gift will vary from a Fundamentalistic type of theology to a view of world-culture. It is taken for granted that the Fundamentalist is not interested in the religions of the country to which he has come. That he ought to be interested, goes without saying. If he does not become interested in these faiths to the extent of studying them to some extent, ought he to be sent home? Up to date it has been the glory of the China mission field that both Fundamentalist and Progressive have found a place of service even though they have not always agreed as to the kind of theology they are willing to accept. Let us hope that this will continue to be the case.

In the matter of sharing between Christianity and the other religions of the Far East, it may be said that for many years there has been a superficial borrowing and adaptation of some nature. Christian churches have used, and are using, the tunes of some Buddhist chants. This is possible to some extent and, as a rule, Chinese Christians welcome the tunes thus adopted and enjoy singing them. Recently many Christian churches have introduced a period of meditation and some have provided special rooms in connection with the churches. This has enriched the services and doubtless this adoption will prove to be permanent. On the other hand some Buddhists have appropriated a few Christian hymns and have changed the name of Jesus to that of Buddha. This is most notable in the case of the song, "Jesus Loves Me", and also in "Jesus Saviour Pilot Me." Newman's fine hymn "Lead Kindly Light" has been taken over bodily; and "Peace, Perfect Peace" has been adapted, as has also Isaac Watts' Christmas hymn, "Joy to the World." In some places Buddhists have opened Sunday Schools for the teaching of Children. In a recent edition of a Shanghai paper I notice that the "Rev." Mr. Tai Hsu, President of the Chinese Buddhist Association, has presented a memorandum, signed in his own blood, to the Government at Nanking; so it would seem as if our friends were sharing our Christian titles.

But all this is mere surface detail and applies to methods of work. One seeks for some deeper "sharing" on the part of these religions and Christianity. And it may well be possible that there is a process of sharing going on which we folk of limited outlook and capacity are as yet unaware of. Can the

Appraisal Commission, or any other equally learned body, help us? Has any non-Christian religion taken over from Christianity any life-giving truth or principle and incorporated it into the body of their teachings and practice? If so, what has been the result in the religion thus adopting this truth or principle? Is there in any of these non-Christian religions any life-giving principle, not present in Christianity, which we should secure in order the greater to strengthen our Faith and also to propagate it to the world? If there is such a precious gift in any other Faith, surely we Christians should be eager to discover it and to incorporate it into our own religion. Of all religions under the sun, Christianity should be the most hospitable to any—truth no matter whence it originates. It can be but part of the glorious Truth and Grace of which our Lord was said to be full. And this would indeed be a sharing in which the whole church of God might well rejoice.

J. TAYLOR

Copied from a letter from an Assistant Secretary for China.

You men working there in the University will be interested in a personal item which Fred Bankhardt told me the other day. As you may remember, he is spending much of his life stationed at one of the dangerous outposts of Methodism, way back in the mountains of Fukien. Communism and banditry have been bad there.

The military administration for the past nine or ten months has been very friendly toward Christianity, and when Bankhardt was starting to this country for the General Conference, the General furnished them with a government launch and a military escort to go down river, without any request from the Church, and without the acceptance of any pay for the accommodations.

Bankhardt says the reason for this friendliness is that several of the General's advisors are either graduates or former students of the West China Union University, and are personally acquainted with Joe Beech and some of the rest of you! We of South China appreciate you of West China!

*SOME IMPLICATIONS OF RURAL MISSIONS
TO THE WORLD CHRISTIAN MOVEMENT

By John H. Reisner

The present-day rural consciousness on the part of the world Christian movement means that we now recognize that we are dealing with people of rural backgrounds and life experiences, dependent on agriculture for their livelihood, with a well-developed social psychology that is essentially rural and not urban, or industrial, or academic. The broad objectives of the missionary enterprise—to share its spiritual heritage and Christian ideals—have not changed and will not; but we are beginning to recognize that the means by which this spiritual heritage and these Christian ideals are to be related to the rural people of the world and their institutions and modes of living must be in terms of their own experiences and their own life situations. The step beyond rural-consciousness is rural-mindedness. If the world Christian movement is in a large way to Christianize rural life throughout the world it must prepare itself for this specific task. Some of the more important implications of rural missions may be referred to very briefly as follows:

*This article written by Dr. John H. Reisner, the Executive Secretary of the Agricultural Missions Foundation, was not contributed directly to the News, but has been handed on to us for publication by a friend who is intensely interested in this question.

Dr Reisner writes

“Won't you please go over this paper and send me your criticism of it, and especially enlarge on any point that appeals to you and make such new additions to it as you will.”

We would ask our readers to give this matter their careful attention and after studying Dr Reisner's excellent paper, to write to him direct giving their views and reactions. His address is

Dr. John H. Reisner, Agricultural Missions Foundation,

419 Fourth Avenue.

New York.

(1) IMPLICATIONS WITH REFERENCE TO THE RURAL CHURCH.

Any reasoning or planning is futile that does not make the rural church the very heart of rural missions. To the functions of worship and Christian nurture, community services must be added. The church must not only function in personal religion but in community life. It must increasingly help to an understanding of the unity of life in all its relationships. It must magnify rural life and give it Christian ideals. It must interpret in spiritual terms the creative processes with which the life of the villagers is inextricably bound up, and in this way relate these experiences to their understanding and experience of God.

(2) IMPLICATIONS WITH REFERENCE TO MEDICAL MISSIONS.

The villages and open country of the world offer a new challenge to medical missionary work. In addition to curative services, greater emphasis must be placed on health education, preventive medicine, hygiene and sanitation.

(3) IMPLICATIONS WITH REFERENCE TO CHRISTIAN EDUCATION.

Christian secondary and primary education particularly needs to be redirected toward the rural community. In China, for example, only one out of about one hundred middle schools can lay any real claim to a definitely rural bias. Much of our Christian education has furnished channels to get away from the community, and this without doubt has constituted a valuable contribution so far as the individual is concerned. It tends, however, to leave the community poorer. Many of our primary schools are *in* the community but not *of* the community. Christian education, free for the most part to experiment, can without doubt make its greatest educational contribution by developing schools and teacher leadership that have a definite tie-up with the local community. The recent Educational Commission to India, it is interesting to note, recommended that the colleges and universities organize departments of research and extension that will contribute to village uplift in India. There is a growing feeling in many quarters that more of our Christian educational effort should contribute directly to the problems of welfare of the various countries in which the church is at work. This applies particularly to their great rural populations.

New opportunities along educational lines are rapidly developing in the field of adult education both for men and

women; and, as the majority of men and women of various mission lands live in the villages, emphasis on adult education should be with village people.

(4) IMPLICATIONS WITH REFERENCE TO THEOLOGICAL TRAINING AND NATIVE PASTORAL LEADERSHIP.

There are about 15,000 organized churches in India, China, and Korea alone. 10,000 to 12,000 of these, at a conservative estimate, would be considered rural churches. Present training which prospective pastors are receiving has little definite relation to the every-day needs of community life. The majority of seminary students are not looking to the country for service but, as in America, country churches are considered as stepping-stones to a pastorate in the city. The situation may be illustrated by a seminary in Burma belonging to one of the larger denominations which has developed many rural churches. The seminary has 105 students, only three of whom have expressed a definite desire to give their lives to the rural church. The job awaiting the vast majority of these students is of course a rural church. All this is quite characteristic of the American pastorate; but the suggestion is clear that our theological seminaries in these various countries ought to have and hold up Christian ideals for agriculture and for rural life and to dignify and magnify the rural ministry. They do not do it at the present time, and the result is a town-minded leadership for rural churches. However, some of our seminaries on the foreign field are instituting departments of the rural church and making an organized attempt to rectify the situation. But the implication of the present rural interest, on the part of the world Christian movement, is clear with respect to trained leadership for rural churches. No longer can we continue to train a hundred men for urban centers of service, when ninety to ninety-five of this same one hundred must be assigned to work in the country.

(5) IMPLICATIONS WITH REFERENCE TO THE TRAINING OF MISSIONARIES.

It is becoming increasingly evident that the basic training for missionary service in rural areas, with and among rural people, should be rural—broadly agricultural, if you will—and that the specialized training in the seminary or in education should be built upon this background. This does not preclude the very desirable training of an arts college, but it does shift the emphasis on what is the first prerequisite. The implication

is also clear that more rather than less training is essential to work in rural areas.

"No one seriously thinks that an evangelistic missionary or native pastor should be an agriculturist, though this should not prevent him from taking an intelligent and helpful interest in the every-day practical problems of agriculture and farm life. He is the religious specialist, but he is dealing with people who come from rural backgrounds, whose livelihood is derived from the soil, whose social contacts are largely limited by their rural environment, whose psychological reactions are conditioned by rural relationships and situations, and he should therefore know about these things. He should be able to feel 'at home' on the land and with all living things which the land sustains, especially the people who inhabit the land. He must not be as one who walks apart. He needs to have and hold aloft Christian ideals for agriculture and rural life as well as for the individual and family. He should be able to understand and appreciate the cultural and religious elements in agriculture and rural life and relate them to personal religion. This same background is equally essential to the missionary educator and the teacher in rural schools. When we adopt the attitude toward rural training just expressed, the world Christian movement shall have gone a long way in making possible a more rural and, therefore, more natural and normal and direct, approach toward bringing about a Christian rural civilization."

To be more specific, it seems to me what might be considered basic fundamental training for rural service ought to include a good share, if not most of the subject matter indicated in the following courses: Rural Sociology, Rural Social Organization, Rural Social Psychology, Theory and Practice of Social Surveys, Recreation, Rural Health and Welfare, Educational Psychology, Methods of Rural Education, Agricultural Economics and Farm Management, Theory and Practice of Cooperative Organizations, History of Agriculture, courses in Natural History, a minimum of courses in certain agricultural subjects to include Animal Husbandry, Poultry, Soils, Farm Credits, Horticulture, and courses dealing with the literature and philosophy of rural life and the Christian approach to rural problems.

In addition to such fundamental training as is suggested above, the rural missionary should develop certain rural skills such as gardening, floriculture, bee-keeping, plant propagation, an intelligent hobby in some field of natural history, etc., etc., through which he can have an easy and natural access to the

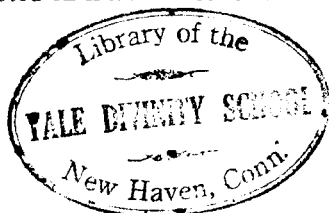
people among whom he works—eighty to eighty-five per cent of whom till the soil, and practically all of whom directly or indirectly get their livelihood from agriculture. The significance of mere numbers is made evident when we consider that there are over a billion of these rural people in the countries where the world Christian movement has made its greatest impact and progress.

(6) IMPLICATIONS WITH REFERENCE TO THE REORGANIZATION OF MISSION STATIONS TO PROVIDE RURAL SERVICE CENTERS.

If organized Christian work is to make its impact directly on the interests and needs and life of rural people, some reorganization at least of strategically located mission stations is called for, with particular reference to their providing essential rural Christian services such as medical, including health education; rural education, including adult education; evangelistic work; work for women; community enterprises of all kinds, etc. In many cases this will mean only a slight realignment and retraining of personnel. It will not mean new sources of income. There are many mission stations throughout the world that could very easily, and with the minimum of change, meet the above requirements. Some are now doing it in large part. These changes will be inevitable and will take place to the degree in which the world Christian movement recognizes that they are dealing primarily solely with rural factors and populations, and when missionary and native Christian leadership are trained specifically for rural work.

(7) IMPLICATIONS WITH REFERENCE TO AGRICULTURAL MISSIONS

Agricultural missions have been an attempt to bring help to the farmers of the world not only as concerns their problems of agricultural production, of improvement of their farm animals, of the control of plant insects and diseases, but also with reference to cooperative enterprises with respect to the sale of their products, the purchase of necessary supplies, and provision of needed facilities for credit. Such enterprises need greatly to be strengthened and multiplied. Higher standards of living, which certainly must be included in any Christian ideals for rural life, cannot be promoted on insecure economic foundations.



(8) IMPLICATIONS WITH REFERENCE TO ITS SPIRITUAL SIGNIFICANCE.

“The great implications of agricultural missions are to my mind on the spiritual side. The great rural populations of such countries as India, China, Japan, and Korea cannot, in light of limited physical resources and mounting populations, have a great many things to live *with*, and what lasting satisfactions they have in life will in no small measure have to be derived from the things they are able to live *by*. I am referring particularly to the intangibles of rural life. If for us here in rural America, where we have, relatively speaking, so many, many things to live with, it is difficult to secure contentment and satisfaction in rural life, how much more difficult in these countries of overpopulation and of relative poverty. The agricultural missionary will want to supplement rural evangelistic efforts with Christian services which can be carried out by the rural church and its members and which will show forth the Spirit of the Saviour and relate salvation to the whole life of the community. He will want to search for until he discovers the intangibles in the rural life of the community in which he is working and relate them consciously to the purposes of God. The country people are religious; their many gods represent to them powers in which they place their faith by worship. Much of their polytheistic worship has grown out of economic need, and inasmuch as agriculture has largely provided the basis for their economic life many of their gods and superstitions are related to agricultural production and rural life. The farmer’s life is surrounded by manifestations of God, many of which the farmer recognizes though lacking in understanding of them. These country people, steeped for centuries in superstitious lore, constitute great spiritual and religious reservoirs that must be tapped for God. Here to my mind are the greatest opportunities for service by agricultural missionaries, both men and women, and it is this field of the spirit in which they should make their greatest contributions in building up a rural civilization throughout the world which shall be Christian to the core.”

ANNUAL REPORT OF THE WEST CHINA
COUNCIL ON HEALTH EDUCATION

History has repeated itself in Szechwan once more and the Red Horse of War has been the stablemate of the Pale Horse of Pestilence, while famine has stalked over the land.

No annual report of any society in Szechwan can be prepared, this year of one thousand nine hundred and thirty two, without giving large place to the ruinous war, civil war, which has been running riot over the province, together with the cruel hand of pestilence which accompanied it.

When Ceasar steals who can say him nay? But even the long-suffering people of this province, can remonstrate with cruel imperialistic leaders who grind down the face of the poor, and cause war and pestilence to stalk like a sceptre across the most fertile and most populous province of the whole of China. For when civil war begins, it is the poor who suffer most and those who were the cause of the war, suffer least. 'Twas ever thus.'

But these calamities which befel the people this year were the means of giving the officers of the West China Council on Health Education avenues for their energies, which were taken advantage of, and used as much as possible for the advancement of health education.

We have continued our work under the several headings which have been our guide for the last two years, which are as follows.

1 TRANSLATION,

Unifying of text-books for,
Primary schools
Middle schools
Normal schools
University, in all of its faculties

2 PUBLICITY,

Popular articles in
Daily papers
Christian Hope
West China Missionary News
Chinese Medical Journal

3 CAMPAIGNS,

Lectures in,—

- Mission schools
- Government schools
- Churches
- Hospitals

4 PUBLICATIONS,

Tracts

- Posters
- Books

5 WELFARE WORK

- Pre-natal clinics
- Post-natal clinics
- Baby welfare clinics
- Physical examination of school children

6 RESEARCH

- Examination of food stuffs

7 SMALLPOX ERADICATION,

- Literature
- Lectures
- Vaccination Campaigns
- Lecture courses to native doctors
- Smallpox vaccination day

8 HEALTH DEMONSTRATION AREA,

- General sanitation, foods, beverages, water,
- Vital Statistics
- Communicable Diseases
- Medical services
- Registration of births, marriages, deaths,
- Preventive inoculations
- Educational propaganda.

While all of these activities cannot be said to have been carried out, there has been a better endeavor this year to do a little at all of them, and much good has been accomplished, under these headings. With the brightening prospects which

seem to be ahead of us we feel justified in keeping these objectives in view, and pressing on to the consummation of as much of each one, and as many of them as is possible, one year at a time.

Work links up with work, and our activities with the Union University, in teaching of the several faculties as well as in the Middle School, helps us to find the opportunities for our development. For example, in teaching in the Middle School this year, both Doctor Chao and myself have found that the text-book which is prescribed, is very inadequate. In reporting this to the school authorities, they very kindly gave us opportunity to use our own ideas as to what should be taught to the students of the middle school. With the old text book as a lead, we have developed the topics which we consider best for such a middle school and these could now be published in book form if we but had the finances to publish it, Not that we think another book should be added to the many which are now on the market, but that a better text for middle schools could be placed in the hands of the students and used as the basis for health education for them.

And our studies this year have more than ever convinced us of the need of some one who can ADAPT Occidental text books to the need of the Chinese, which means much more than the simple translation of any text book, however simple, and the lower the grade, the greater adaptation is needed for the text book of that grade.

One great cause for thankfulness this year, has been the addition of Doctor S. Y. Chao to the staff of the Council. Dr. Chao, is not giving much time to the work of the Council just now, but is preparing himself to go to Canada for post graduate study, when he hopes to obtain his Diploma of Public Health and return to Chengtu to join the activities of the Council. But he has been able to assist in the publication of articles, in Christian Hope as well as in some newspaper articles. So this is an opportune place in which to introduce Dr. Chao to the Szechwan Christian Council.

What a splendid time and opportunity we have had this Fall in our campaign work. The United Church of Canada, West China Mission Council, appointed the Director to make a tour of its stations lecturing in the schools, churches and to the public in its nine central stations as well as in some of the outstations. On Sept. 22nd. we left Chengtu and proceed to visit the work of the mission, and for two months we had all the opportunity which one could desire to speak to schools, churches, and communities.

In every place we visited, the schools and churches had been prepared for our coming, but in not one place did we miss the opportunity to speak in the government schools as well. In more than one place, our announcement went ahead of us, by whom we did not know, and we were met when we first arrived in the city or town and invited to speak in the government schools, both girls' and boys'. We exhibited in each place, carrying along nearly two coolie loads of posters, literature and models. In every way the venture was a success and we feel it is one of the most worth while pieces of work which we have done since beginning health education work.

Our tract publication and sales still soars. Now we have some seventy tracts, and publications before the public for sale. This year we have specialized on two varieties of tracts, or rather on one spécial tract and one group of hand bills. Of these latter we have issued forty different kinds, and some eighty thousand of them altogether. We took some ten thousand of these along on our trip and pasted them up on the walls of houses, shops and temples, all along the roads we travelled. They should make a valuable contribution to the health education of the public who travel those roads.

The second kind of tract upon which we specialized was the Cholera group, of which we published seven in all. This was because of the cholera epidemic which breke out in Chengtu during August. One hundred and twenty seven thousand of these tracts were published and long before the epidemic broke out in Chengtu forty thousand of them had been scattered in all parts of the city. Regular trips were made with the University Ambulance, to the various sections of the city, and students of the university and of the Nurses' Training school at the Szi Shen Tzi Men's hospital, went out and distributed the tracts as well as announcing to the people the arrival of the epidemic. At first the people thought this advance notice was somewhat of a joke, but as case after case developed in the city, they were made to know that our early work was worth while, and the information on the tracts was made use of, the instructions followed in many cases with the result that the epidemic in the city was much less severe than was the last one ten years ago, when some fourteen thousand people died of the disease.

It was interesting to notice that the troops which followed the advice and directions given, suffered less than those who were not guided by our suggestions. Many more soldiers died than civilians. This was because the soldiers disregarded the simplest instructions with regard to food, cleanliness, and travel.

One of the office staff went with a large load of cholera literature on his back and pasted up tracts and pictures, in every place along the Min river between Kiating and Chengtu. Our tracts could be seen everywhere along the river and in the river cities between these two large cities. There is no doubt that the work done by the staff of the Council during the epidemic was responsible for the great decrease in mortality by cholera this last summer.

Statistics for the number of tracts printed and sold, are not yet available, but the number of tracts printed was well over seven hundred and fifty thousand.

During the year, the B.A.T. of this city assisted the work of the Council by pasting up three thousand Smallpox tracts over the city. This was just at the time of the opening of the Smallpox vaccination campaign, in the Spring. Later, Mr. Geldhart of the same company assisted the Council by having his road staff paste up five thousand tracts along the Great East Road between Chungking and Chengtu. We are very grateful to Mr. Geldhart and his staff for this good work for the Council.

This Fall, the second smallpox campaign has been opened and six stations are vaccinating people. The work is carried on by the local Board of Health.

Our Welfare work has caused us many a sorrow. We should say the lack of it, for up to date, we have not been able to take on any actual welfare work. Upon two occasions we have prepared to open the work and on each occasion, we have met disappointment, and the opening of the work has had to be postponed. Once again we are hoping that this Spring, will see us starting work in the centre of the city, in one of the local churches. That there is great need and opportunity for this work is apparent as one goes over the city.

Co-operation with the officials of the city has been just as disappointing as ever. One gets a few contacts made, when there is a turnover in the city and one has to start again. Then there is a faction in the city which is not anxious to see us secure any opportunity for work, as they would like to corner all opportunities in that work themselves. Were they able to do the work, or to inaugurate policies for the health work of the city, it would be more bearable, but when one sees that all they are doing is for their own selfish advancement, one cannot but feel pangs of regret for the lack of advance in municipal health work. Then, an absence from the city for two months tends to break all contacts which have been made. We are gradually picking these up once more, and hope that, during the winter and Spring, we shall be able to be of service again.

In our survey work we have been able to do a little, having gathered together material, which is now being prepared for report. But it will take some time and this report cannot wait until it is ready. Had we not been out of the city for two months this Fall, much of this material would be reportable, but just now it is not collated and arranged for publication. We might say however, that our investigations this year with regard to infant mortality bear out the work published last year on that subject and our ideas on the subject are the same as the practitioners of West China, who agree that an infant mortality rate of over four hundred, is not too high for West China.

The greater portion of the Director's time, during the Spring, was taken up with lecture work for the University, and University hospital. This work will be continued this coming Spring when the regular courses in Health Education will be given the students of the University, the Middle School, and the Nurses in the hospitals.

During the year we have added a large number of subjects on health, made in America and England, upon the film strips. This method of projection apparatus makes that carrying of pictures much easier than the older method of glass slides, and we look forward to a great deal more lecture work in this direction in the coming year. A lantern has also been secured which will make the illustrated lecture work much easier, as the light for the machine is incorporated within the machine itself, and it is all very easy to transport.

Last Summer we received a request that we grant permission for the organization of a branch of the West China Council on Health Education. A copy of the constitution of the branch was presented and the Executive was pleased to grant permission for the organization of the first branch of the Council. This was organized at Fowchow, and might be called the master piece of Dr. Chao's work in that city just before he left there to come to Chengtu to prepare himself for the work of the Chengtu Council. We were glad when in Fowchow to have the opportunity of addressing the branch and seeing the good work which it is doing. If the branch did nothing more than the splendid work it did during the cholera epidemic, it would have justified its creation. But we are glad to say that its activities have not been confined to nor limited by the one epidemic.

The year's work has brought home to us, once more, the very large field for work which is out, and the almost

impossibleness of the task. Were it one of our own choosing, we surely would fail but we are very pleased to say that He has been our guide during the year, which has meant that our effort have not been in vain,

Our colleagues, also have been very gracious in their attitude and generous with their time, in assisting the work of the council. During the year Mr. Yang Han Shen, of the Press Literature committee, was added to our literature committee and his advice and counsel have been invaluable to our tract production work. His scholarship has meant that more of our work has been of a nature which will appeal to better class Chinese. We are grateful to Mr. Yang for his assistance. And Mr. and Mrs. Kitchen have been as helpful as ever, and we do not hesitate to say that were it not for the valuable work which they have done for the Council, our tract production would not be as big, nor as acceptable to the public. We also remember the courteous and able assistance of the whole staff. We have always been glad of help in our tract production work.

Each year, our productions go further afield and this year we have welcomed a number of suggestions from physicians in Eastern China, one of whom has presented us with the material for two tracts which we have published, one on Trachoma and one on Tuberculosis of the bones and joints. Both are good tracts and ought to have a large circulation. We are grateful to Dr. Pearson of Paogin for his valuable assistance.

The general depression does not make for the development of our work, and we but need a larger budget to carry out not a few of the schemes which we have ready to work out. It is to be hoped that all of the Board which has so loyally supported the work of the Council up to this time, will not fail us when we so badly need their assistance. Increase in budget means increase in our productability. Lessening of donations to the Council means cramping our activities. We sincerely hope that this latter may not be necessary. May we request that the Szechwan Christian Council use its best endeavors to request the churches of West China, as well as the participating organizations in the Council to generously assist the budget of the Council for the coming year.

All of which is respectfully submitted. The report of the Treasurer is submitted herewith.

Statement of the Treasurer

The West China Council on Health Education.

	1930	1931	1932.
Balance on hand,	20.00	233.37	343.24
Received from,			
United Church of Canada,	\$ 400.00	\$ 400.00	\$ 360.00
U.C.C. Women's Board	400.00	400.00	400.00
Church Missionary Society	100.00	100.00	100.00
A.B.F.M. Society	50.00	100.00	100.00
M.E.M.	50.00	50.00	50.00
Y.M.C.A.		25.00	
Friends Service Council		50.00	50.00
Mr. G. M. Franck		25.00	
Mr. C. H. Rowntree		102.41	
Sunday Services Committee		25.00	25.00
Dr. Peterson,	50.00		90.00
Gain on exchange,			75.23
Omei Summer Services committee			39.00
Mr. Karl Eger			19.06
Sales	25.00		25.50
Director's sales	115.00	395.30	608.64
TOTALS,	\$1210.00	\$1905.98	\$2265.66
DISBURSEMENTS,—			
Fixtures and Furnishings,	29.13	\$ 3.55	\$ 12.76
Furniture	12.83	19.87	
Stationery	29.58	52.90	32.11
Ambulance Fund			50.00
Postage	40.05	99.56	58.84
Coolie, part time.	36.00	47.10	42.40
Secretary, part time	187.00	92.90	102.10
Office sign	4.00		
Books	17.54	37.10	25.00
Survey	5.00		30.00
Tracts for mailing list,	132.60	168.00	156.99
Subsidy for tracts	450.00	500.00	598.50
Cholera tracts			340.00
Mailing list	32.90	111.10	120.62
Shanghai posters purchase		52.58	11.05

Binding fyles,	28.15	25.00	
Charts	14.53	59.50	
Annual Report printing etc.	70.50		
Translation work	6.00	40.00	
Models	48.00	22.00	
Dolls,	80.00	60.00	
Beds, pens, etc,	129.90	70.70	
Campaigns		30.00	
Balance on Hand	233.37	348.24	378.09
Totals	\$1210.00	\$1905.98	\$3265.66

GUIDING: NEW WAYS TO OLD IDEALS.

KATHARINE WILLMOTT.

A new Christmas star appeared in West China in the late afternoon of December 20th, 1932. On that afternoon, in the recreation room of the Women's College, the newly-formed companies of Rangers (Chinese girls of the Women's College) and Girl Guides (foreign High School girls from the Canadian School) met together with a few of their friends and advisers to celebrate the official enrolment of the former group as the First Ranger Company of Chengtu.

After a preliminary wetting of whistles with Chinese tea, the two groups of girls fell into a five-pointed-star formation for some fun together in a circular bean-bag relay. Two points of the star were foreign and three Chinese, but apart from differences in stature and uniform, no distinction could be made in the quality of the fun and enjoyment.

The frolic was followed by the impressive enrolment ritual, which includes an individual promise on the part of each girl

"To do my duty to God and my country.

To help other people at all times.

To obey the Guide Law."

The Guide Law is:

A Guide's honour is to be trusted.

A Guide is loyal.

A Guide's duty is to be useful and to help others.

A guide is a friend to all, and a sister to every other Guide.

A Guide is courteous.

A Guide is a friend to animals.

A Guide obeys orders.

A Guide smiles and sings under all difficulties.

A Guide is thrifty.

A Guide is pure in thought, in word, and in deed.

To this was added a special Ranger Promise "to render service by taking this promise out into a wider world." The Rangers are composed of girls older and more mature than the Guides,—girls of whom more may be expected in assuming responsibility and leadership. This makes such an organization particularly well adapted to our Chinese girls in the Women's College, whose need is not only for sport and skill and comradeship, but for avenues of expression of their genuine desire for service. It is the hope of the Captain and of those interested that these girls, after they are well trained and qualified in Guide lore, may go out into the Middle Schools of the city and organize new groups of Girl Guides, which will all be affiliated with the common organization just lately brought about here on the University campus.

Mrs. F. Boreham is the Captain of the two companies as well as the chief initiator and organizer and guiding spirit of the movement in West China. She is assisted by Miss L. Whitworth as lieutenant; behind her is the Local Association composed of both Chinese and foreign women; and above her is the Headquarters Executive in London which unites all the Guides and Rangers in a great common sisterhood. The Chinese Rangers work with the advice and assistance of Miss Gibson, the Commissioner in Peiping, whose 10 or more companies of Chinese Guides form the nucleus of what we hope will one day be the National G. G. Movement in China.

Below the Guides, and still affiliated with the organization, is the youngest group, the Brownies, a "Pack" of whom we have, also, in Chengtu, composed of Grade School girls from the Canadian School. In the Brownie Pack Mrs. Boreham and Miss Whitworth are dignified by the names of "Brown Owl" and "Tawny Owl," respectively.

The youngest Brownie and the oldest Ranger are bound together by the common purpose of growth into healthy, self-reliant, useful women; friendly, happy comrades; and good trustworthy citizens. The note of helpfulness is sounded

throughout. The Brownie Promise is particularized to meet the growing understanding of the younger girls:

To help other people every day, *especially those at home.*

To obey the Law of the Pack, which is:

The Brownie gives in to the older folk.

The Brownie does not give in to herself.

Progress toward the above ideals is aided by various proficiency tests in every skill and occupation from "child nurse" to "air woman" according to the tastes and aptitudes of the individual girl, and a symbolic badge is awarded when a Guide's proficiency in any branch comes up to the standard requirements. Even the Brownies are set to work at learning to sew on buttons and tie up parcels as well as embarking upon more exciting adventures into nature lore and sailors' knots. The older girls are taught to be proficient in every sort of outdoor skill and sport, and campfires and woodcraft always form one of the most attractive features of the year's program.

What the Girl Guide Movement is really doing is to use a little imagination in the presentation of worthy ideals and in the encouragement of growth into helpful womanhood, good citizenship, and interesting, joyous personality. In what measure it is succeeding in its efforts may be discovered in the enthusiasm with which the girls respond to it as well as in the noticeable improvement in many of them as daughters, pupils, playmates, and self-reliant *persons*. Its success in a large way is evidenced by the rapidity of its growth and popularity. This year the Movement celebrated its 21st birthday and was able to announce a membership of 1,094,000 girls in forty different countries.

It is a matter for pride and joy that the Movement has now been extended to our West China girls, both Chinese and foreign, that they may catch hands in a world-wide circle of girls holding the common purpose of living up to the responsibilities of the womanhood of their coming generation. And was not the star that appeared that afternoon at the Women's College a fitting symbol of our hope that the girls of West China, foreign and Chinese, may work together toward this end?

25 VOLUME HISTORY OF SHANGHAI
UNDERTAKEN BY TWO SCHOLARS

A detailed history of Shanghai, which will contain no less than 25 volumes of 100,000 words each, is being written and edited by the History Compilation Bureau of the City Government of Greater Shanghai, with offices at 291 Rue Chapsal, Shanghai.

A staff of 30 officials are working under the direction of Messrs. Liu Yatsz and P. K. Chu well known local scholars, who were appointed by Mayor Wu-Techen of the Municipality of Greater Shanghai as commissioner and deputy commissioner of the history bureau. Mr. Chu also is general secretary of the World's Chinese Students' Federation and Business Manager of the China Critic, local Chinese owned English Weekly.

According to the present plan, the first three volumes of the history will be devoted to an historical account of the city, including those for the International Settlement and the French Concession. The next two volumes will be on the Geographical phase of this city while laws, politics, Kuomintang Affairs, diplomatic and Military affairs will be treated in the next volumes.

Shanghai's educational, financial, commercial, economical, industrial, religious, cultural, social, and agricultural conditions, developments, and other data will be contained in special volumes. The last volumes will contain "Shanghai's Who's Who," a chronological account of important events during the last 90 years, a sketch of the growth of the city and detailed maps.

CHUNGKING NEWS.

Late in November Professor and Mrs. Prip Moller arrived from Suifu by launch. They had been delayed in Kiating by military operations.

Dr. Reichelt spent a few hours in Chungking on his way down river after his enforced stay at Luchow.

Miss F. F. Jack accompanying Dr. Cecil and Mrs. Hoffman left on Nov 29th by Junk for Chengtu.

Mr. R. L. Simkin and family were delayed here but hoped to overtake Miss Jack's party at Luchow.

Miss I. K. McIntosh R. N. Fowchow, paid a short visit to Chungking late in November.

Mr. and Mrs. Leonard Walker and Miss Steed left for Tungliang via Hochow on December 1st. Miss Steed is to be associated with Miss Riley in the orphanage there.

Mr. and Mrs. Robinson were delayed in Chungking for want of coolies. However, they were able to leave for their station at Tsun-yi, Kueichow about the middle of November and since then word has been received of their safe arrival there.

Mr. and Mrs. Windsor with their little daughter arrived back from furlough in Canada early in December. They have gone on to their station among the Nosu tribes in Kueichow.

Mr. Sinton has reached Chungking after escorting Mr. Marvin to Shanghai. Mr. Sinton made a flying visit to Chefoo.

Dr. Parry and Mr. Clements have made a visit to Kükiang recently.

Miss Lorch is attending Miss Spingler who has been at the M.E.M. Hospital for medical aid.

Miss Walldorf and Miss Begeman of the German Women's Missionary Union associated with the China Inland Mission have been guests in Chungking on their way to Shunking, East Szechuan.

Miss Li of the Christian Literature Society, Shanghai, made a brief, quiet visit in Chungking on her way down river. She had come to Szechuan to forget the Shanghai fighting troubles, but found Szechuan far from quiet.

Mrs. Anderson is making a splendid recovery from a recent operation from appendicitis.

Mr. and Mrs. Plewman of Chengtu reached Chungking early in December on their return from Furlough in Canada. They started overland on December 16th, word from Chengtu seeming to indicate that it was possible and safe to proceed.

Mr. Gerald Bell left for Tsi Liu Tsing late in November. The members of the United Church of Canada mission were given a splendid opportunity of hearing Mr. Bell's impressions of the Ningpo Conference which he attended this Fall.

Mr. McCurdy returned from a pleasant trip to Suining early in December.

Mrs. Howard Veals was able to return home from hospital early in December. She is reported to be making steady progress. Mr. Howard Veals has returned from a two weeks' itinerating trip.

Miss Wells has been on a long trip into her district.

Mr. Ballantyne is reported to be doing nicely following an operation early in December.

Mr. Albertson is on his way up from Shanghai on his return from furlough.

We have been specially favoured in our weekly prayer meetings during the Autumn months. We have had several eminent visitors address the gatherings. Mr. R. L. Siukin, Dr. Crawford, Mr. Sinton, all of Chengtu, were with us in turn as they passed through. Dr. Reichelt made Chungking in time to be at our meeting. Miss Li gave us a few of the thoughts of her heart concerning missionaries. The meetings have been well attended and have been a source of inspiration to all who have been permitted to attend.

Mr. and Mrs. Bazire with their two children have returned from furlough in England. Formerly they were stationed at Lan Pu in East Szechuan. In future they will be at Ping Wu in North Szechuan, a former C.M.S. Station now being taken over by the China Inland Mission.

M.J.C.

SUINING NEWS

Rumours of war became very strong at the beginning of October, and early in that month the doctor and his assistants had nearly a hundred wounded men brought to Suining from Shunking. They were deposited in a Temple for a few days, and then sent on to Anyo or somewhere. Then followed great masses of unwounded but very tired troops, who stayed a few days, occupying every available house, and seizing many coolies. As they passed on to the West, others took their places, and the city was lively. At the same time, the merchants and every body who could do it, were being called upon to contribute to the war chest. At last, about the 25th, all of the 24th army, almost, had cleared out of Suining. And on that day, the other hosts came in, filling up all the vacant places, to the great inconvenience of the inhabitants. On the day that they came in, there was about an hour's brisk firing, the opposing forces being at opposite sides of the Methodist Mission residence and schools. The people in those compounds lay low for a while, and were glad when the firing ceased.

Frequent attempts were made to occupy some of the Mission premises, but the Missionaries, being of a persuasive nature, managed to get them to go elsewhere. But Chinese friends had no persuasive arts that would avail. They suffered much from occupation.

Representatives of four different allied armies are stationed in Suining. The city was gradually relieved of many of them, as they proceeded to the scene of active operations. A little later, some of them came back wounded, and again the doctor and his staff were busy.

Quite a number of Missionary friends wrote from Chungking, who thought they might go to Chengtu this way. But none of them have come. Mr. McCurdy of Chungking, visiting the churches in this district, has been paying a short visit to Suining, and the local foreign Community warmly welcomed him. The community is small, to talling three, so the addition of even one visitor is a great event.

Since July, when some summer gatherings were held, the Missions have not had any special events.

The freedom to teach religious subjects is much greater than at some other places, and we take advantage of it. A very marked interest is being shown by the girls in the Methodist Middle School, in religious and Bible teaching.

L. W.

KOPU, KUEICHOW

Encouragements with discouragements seem to be the order of the day on the mission field. Were we constantly meeting discouragements life would become unbearable. Likewise too many encouragements might lead to self sufficiency and egotism.

The work in Kopu-Kiehkow, Kwei. districts has its ups and downs. We are glad to say that recently we have had more ups than downs, for which we are very thankful.

During the last week of August we had our Annual Fall Conference among the Miao, here at Kopu. During this time we had the joy of seeing two hundred and twenty-five baptized. We also welcomed with pleasure Rev. and Mrs. Goldsworthy and their son David to Kopu for a short visit a few days preceding the conference. Mr. Goldsworthy kindly assisted us with the Bible teaching and we not only enjoyed but were greatly helped by his messages.

Owling to the work done by the evangelists there are two villages of outside Miao seeming to take some interest in the Gospel. Just how much sincerity there is behind this movement we, as yet, are unable to say. Also among the Nosu, or Lolo, there are two Tu muh, the great land owners of their feudal system, both widows, who seem willing to listen. One of these women invited us to her home. Mr. Yorkston and I accepted her invitation and spent a night with them while making a visit to that part of our district. She and some of her retinue were eager to learn, others were passively indifferent. Our evangelists stayed on after we left and we hope for abiding results although this is a most difficult class of people to reach.

At Kiehkow proper, our center for the Nosu work, there are some thirty or forty people who at one time joined the church but soon turned back and ceased to attend services. During the past few months they have become interested anew and as they return are bringing a number of outsiders with them. early in October Mrs. LaRue and myself spent a very profitable time at Kiehkow holding special Bible Classes for these people.

Due to much rain and not enough sun, crops here are very poor. At the present time corn, the staple food of the natives, is three times the usual price. Some of the people are already out gathering fern roots to help eke out the winter's supply of food. Added to this the robbers are again reported to be on the road.

G. P. LARUE.

A PRAYER.

O Jesus Christ, the Lord of all good life, Who hast called us to build the City of God : Do thou enrich and purify our lives and deepen in us our discipleship. Help us daily to know more of Thee, and through us, by the power of Thy Spirit, show forth Thyself to other men. Make us humble, brave and loving : make us ready for adventure. We do not ask that Thou wilt keep us safe, but that Thou wilt keep us loyal : Who for us didst face death unafraid, and dost live and reign forever and ever.

AMEN.

CODE ADDRESS
BEAMAN'S SHANGHAI
MISSIONS CODE USED

PHONE 3554

BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

Dear Friend,

This will inform you that the number on my house has been changed from 338 to 382. I have not changed my location and am still at the corner of Rue Chapsal and Joffre. If you will kindly pass this notice on to others with the information also that my place is still going on as usual and that all who wish to come and stay with me while in Shanghai are received gladly I will appreciate it very much.

W. F. BEAMAN
PROP.

382 AVENUE JOFFRE
COR. RUE CHAPSAL
SHANGHAI

ARE YOU EQUIPPED?

THIS is the Title of our New Catalogue which covers the entire field of Equipment and Stationery for the Office, Home and School.

MISSIONARIES will find in this Catalogue a large number of Useful Articles which will be helpful to them in their work.

PRICES have been marked as Low as possible and Advantageous Terms are offered to those who purchase in Quantities.

SEND for a Copy TODAY if a Copy has not yet reached you.

EDWARD EVANS AND SONS, LTD.

P. O. BOX 970

17 KIUKIANG ROAD . SHANGHAI