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The West China Missionary News

JANUARY—1930

EDITORIAL

A new Editor makes his Bow.

If readers are not already dizzy with the oft-repeated operation, will they be so kind as to accept the obeisance of a newly-appointed Editor. It is of course unnecessary to remind readers of the fact that the News is the organ of the West China Advisory Board. Dr Havermale, who has held the office with such success for the last two years is going, or by the time this is in print, will have gone, on furlough and all readers will unite in thanking him for his strenuous efforts and efficient work during the whole of this term of service and in wishing him a happy and profitable time at home.

And states his Plea.

When a new Editor takes up this task the first thing he meets with is a dreadful disillusionment. He, having been merely a reader, or a very occasional contributor, has blandly imagined that the Editor is the happy recipient of a steady and constant stream of "copy" which comes regularly to his door through the post or by swift and willing bearers and that all the Editor has to do is to arrange this copy for the delectation of his readers, or at most, armed with large and relentless blue pencil, cut it down to the quantity required to fill the pages of the next issue. Therefore having with diffidence and reluctance accepted the responsibility of office, we (of course an Editor is always a "we" and he is always graced with a capital E) we waited and watched in eager anticipation for this incoming tide of correspondence.

The Post Office and all its myrmidons had been warned that the stream was to be diverted from the house of Dr. Havermale on the Campus to the house of his successor in the city. As day succeeded day and no stream arose in the desert, we merely hoped for at least a tiny rivulet to arise and cheer the arid waste. But at length hope faded and a cold dread took its place. Time advances relentlessly, the hungry press yawns for its expected prey but alas! no sign appears of any coming contributions. Soon dread and despair have the woe-begone Editor in their fell clutch and he realizes that he must follow the instructions of the Cookery Book which begins the recipe for Hare Soup by advising "First catch your hare." He finds that, if he is to provide any menu at all, be it plain or fancy, appetizing or only just nourishing, his first task is to sally forth a-hunting. Well then, a-hunting we will go, and here and now we spread a net as wide as we may to catch whatever fare may venture in. In plain English, we invite, we request, we implore that all and sundry, here, there and everywhere will send in something regularly to insert in the News.

We have not relied only on the net. We have used hook and snare and cudgel as well. The Editor (capital E please, Mr. Compositor) has waylaid likely folk in unfrequented ways, he has ambushed them on their journeys, has attacked them at their firesides, has threatened them among peaceful friends, and lo! he finds himself before the first issue is in print a suspected character, an outlaw, a bore, avoided as an extortioner, feared as a tax-collector. My friends (we are not quite sure whether an Editor should not say "Our friends" seeing he is a "we") these things ought not so to be. Everybody who reads this magazine is doing something that everybody else is interested in. We sincerely and earnestly invite you to write something however briefly or however fully and send it along to the Editor so that others may know about it and share in the interest and burden of your work.

A Prayer-Link.

We venture to think of the news as not on a magazine of interesting information, but as something that is far more important, namely a link that unites us as fellow-

workers, giving us sympathy one with another, an opportunity of sharing our burdens and our encouragements; above all as an opportunity for enlisting prayer and for uniting us all in the fellowship of the Spirit.

Each week the missionaries in every centre throughout West China meet together for prayer. Surely the News should provide subject-matter for united intercession on behalf of one another, and we are convinced that it would do so if only the needs and occasions were known.

A Legacy.

A new Editor is the inheritor of a legacy which is handed over to him in the form of thirty-one volumes of the News of past years which are his to keep until he resigns or is turned out of office. Naturally his curiosity leads him to turn to the earliest and most ancient volume. This is the first issue, dated February 1899. It is a large quarto volume and the first numbers are written and duplicated by hand. But on the first page we come across the original aim of the News, expressed as follows:—

“There can only be one opinion as to the usefulness and interest of the paper provided that friends generally do their part to make it a success. Without systematic and active help of the Sub-Editors in all parts of the Provinces our paper will be a failure as it is expressly for “the circulation of information from *all* the Missions in West China”—while with such effective co-operation there seems a prospect of one of the happiest of works, namely the “knitting together” in friendly interest all the workers in different places and of different missions to the increase of sympathetic knowledge and understanding prayer”.

Religious Education.

The greater part of this number is given up to the subject of Religious Education and especially the promotion of Sunday Schools. This is a matter of the utmost importance and one to which the Church must give careful attention if the younger generation is to be reached. There are ample opportunities and in many

cases much encouragement has been met with. On the University Campus, in the Palace Bright and Beautiful, otherwise known as the Education Building, our fellow workers are giving much time and thought to this very important subject. We hope the suggestions will be very carefully studied and that many of them will be put into practice.

A Time for Experiment.

We cannot expect that the methods of the west will in this respect or in any other be found wholly applicable to conditions in China. Sunday Schools in Europe and America were devised by earnest Christian people to meet the peculiar needs of a particular set of circumstances. We are sure there is a great and urgent need for Sunday Schools in West China, but the best methods of operation must be discovered by trial and experiment. We would gladly welcome from our readers any comments on the suggestions made in this number and more especially records of any experiments successful or non-successful that have been made in this work. It is important to remember that failures are often the most useful means of learning the right method. It is only necessary that we should try to see where and why the experiment failed.

Communism.

The outbreak at Hanchow on October 25th was alarming and threatening while it lasted. Fortunately it was soon quelled. It was followed by a period of ruthless suppression by the authorities, when many suspected persons were executed or imprisoned. Several schools have been closed because they were found to be centres of Communist activity. Will the Education Authorities of this country not take warning from these events that education without religion is no education at all? The mere increase of knowledge and mental capacity, so far from being education is a menace until it is directed and uplifted by the ideals and vocation that only Christianity can give.

Where does the Church stand ?

The article by Mr. S.H. Fang which we print in this number will provide material for much thought and heart-searching. Doubtless others who know churches in different parts of West China might endorse what Mr. Fang has said about the weakness in the spiritual life of our churches. There can be only one remedy, a transference of emphasis from organization and education to spiritual life. The prophet of old time learnt the lesson when the life of the newly returned Jews was at its lowest ebb.

“Not by might nor by force, but by My Spirit, saith the Lord of Hosts.”

It is interesting and also humiliating to note how widespread was the Nestorian Christianity in China. Churches existed in most of the large cities in the country. As late as the 11th century A.D. there was a Nestorian Christian Church in Chengtu. At one time the Nestorians in this land numbered tens of thousands. Why then did it all collapse? Dr. Latourette points out that Christianity had better chances of success in China for 250 years than it ever had in the Roman Empire. It was tolerated and even supported by the State. Persecutions were less frequent and less cruel than they were in the Roman domains. The propagators of the faith in China were not of a despised and humble class as they were in Rome but of high standing and powerful at Court. Why then did it all fail? Was there too much reliance on foreigners and not enough Chinese leadership. Was it the case then as now of foreign funds being used to build up an organization which the Chinese Church was not ready to shoulder? Was it a Church that relied on might or force, on buildings and human capacities rather than on the Spirit of the Lord? History never explains itself. It gives us only inexorable facts. But where shall we stand when the test of time has tried the foundations of our work.

F. B.

WINTER TIME

“*My time is in Thy hand*”—Psalm xxxi. 17. (P.B.V.)

Time
 “My time”
 “Winter time”
 “Is in Thy hand”
 Who holdest the World.
 “My time is in Thy hand”
 “All’s right with the World”
 And right with me.
 “Winter time”
 “My time”
 Time

So all is right with me—
 Summer Days—Winter Days,
 Whichever they may be.
 Gladsome Ways—Gloomy Ways—
 Thou knowest all, Whose hand
 Is holding all my years,
 My circumstances and
 My prospects, hopes and fears.

Therefore I will not fear
 Summer Days—Winter Days,
 Thou crownest all the Year
 With Thy rays—Golden rays—
 Sun of Suns, Thou Light
 Whose beams in beauty shine,
 Making all things bright,
 Thou, O Lord Christ, art mine.

Then it shall matter not,
 Be my days saddened days,
 For happy is my lot—
 Full of lays, full of praise—
 All glory be to Thee,
 The Father, Spirit, Son,
 Thou, God, eternally—
 The Three, yet ever One.

COURSE OF STUDY FOR TEACHERS OF SUNDAY
SCHOOLS AND FOR TEACHERS OF RELIGION IN
PRIMARY DAY AND MIDDLE SCHOOLS.

*The Extension Work Committee of the West China Union
University.*

I. *Foreword*

For the last three decades, the Christian movement in China has gone forward in very close relation to, if not in dependence upon the prestige of Western civilization, and especially upon that of Western Science and Industrial Development. The situation has changed and is changing. The great war proved that science does not save people from the ancient scourge of war. Our industrial disputes and the pathos of unemployment have taken much from the glamour of our industrial accomplishments. If our Christian faith is going to continue to advance, it must depend more and more upon itself. It must shine forth, not as a matter of laboratories and machines, but as a Way of Life which *uses* science and industrial developments of all sorts, and indeed, all other available assets of all sorts for the glory of God and the enrichment of our common life.

Now, among these assets which are at hand for our use, some of the most valuable are findings in regard to the psychology of children, principles and methods of teaching, and the subject matter which gives the greatest promise of effectiveness. The experience and convictions of our home churches not only warrant, they require of us that we work for the development of men and women who will be able to teach our Faith with some little professional ability. The work of such teachers is vital to the future of our church in China, and so, vital to the future of the boys and girls who are growing up around us, and to the nation as a whole.

It is with this conviction that the Extension Work Committee of the University has adopted a course of study

for Christian workers in West China. Examinations will be given in each of the subjects as listed below, and certificates will be given for the satisfactory completion of the work. The committee earnestly bespeaks the cooperation of the leaders, Chinese and foreign, of our church in carrying out this programme. This should be considered one of the important pieces of work in our five-year campaign, and the completion of this course by three hundred teachers in West China would make an objective worthy of our prayers and of our best efforts.

The course adopted is that of the Methodist Episcopal Church of China. We are making a few alterations, and as new books appear will make more. The committee will be very happy to hear comments upon the course.

II. *Organization and Requirements.*

1. Agencies of Training : The Teacher's Class in the Local Church or Sunday School, Institutes and Summer Schools, conducted by the churches or by the University.
2. Periods of Recitation : At least ten periods of not less than fifty minutes each shall be given to each subject.
3. Textbooks : Every student studying any of the subjects of this course shall be required to have a textbook.
4. Tests : A brief written examination, or the writing of a paper on an assigned subject will be required.
5. Credits : The Secretary of the Extension Work Committee will keep a record of students taking this course, and will issue a small certificate for the completion of each unit, and a diploma for the completion of the course.

6. Training Classes : Every Sunday School, if possible, should maintain a training class, meeting on Sunday or a week day evening, at least twelve weeks each year.
7. District Institutes : A Training Conference or Institute, offering subjects of this course should be held if possible in each district each year.
8. Approved Teachers : Till such time as there are graduates of this course, we will issue no list of approved teachers. Many of our church workers are qualified to lead in these courses. In case some feel they cannot do so, they are urged to undertake it on the understanding with the class that it is to be a co-operative enterprise.

III. *The Course.*

The course consists of twelve subject units of not less than ten lessons each. Of these twelve subjects, eight are general subjects to be studied by all who take the training course; four are specialization subjects, differing for the workers in different departments.

GENERAL SUBJECTS.

Of the eight general subjects six are required and two are elective.

I. *Required Subjects.* The six required subjects are as follows:

1. *A Study of the Pupil.* Aspects of educational psychology of special significance for religious education. It includes a discussion of original nature and process by which desirable changes may be produced; of environment and its influence upon growth; of native tendencies such as play, fear, and sex and their place in character building; of the laws of learning and habit formation; of the place of such factors as physical activities; imagination, imitation, appreciations, motives, and ideals in the growth and development of Christian personality.

APPROVED TEXTBOOKS

- 1a. Weigle, L.A. *The Pupil and the Teacher, Part I* (學生與教員), Translated by L. Hodous and I.S. Ling. 1923, C.S.S.U. \$0.16.
- 1b. Spillman, Leavell and Burroughs, *The New Convention Normal Manual, For Sunday School Workers* (主日學師範指南), Part II, Translated and adopted by Pine-stone S. Hsu, 1923, China Baptist Publication Society, \$0.20.
- 1c. Hsiao, T.E. *Child Psychology* (兒童心理學) 1922 and 1928, 116 p. The Commercial Press, \$0.40.
- 1d. Colvin and Bagley, *Human Behavior* (教育心理學大意), Translated and adapted by S. C. Liao, 1928 224p. Chung Hwa Book Co.. \$0.85.

2. *The Principles of Teaching.* This course should treat the general and specific aims of religious education; the laws of the learning process; the qualifications and personal character of the teacher; the place of pupil activity in the educative process; the planning of lessons; methods and techniques of teaching.

APPROVED TEXTBOOKS

- 2a. Slattery, Margaret, *Talks With the Training Class* (教授綱要), Translated by Pinestone Hsu and 1928, 124 p. China Baptist Publication Society, \$0.15.

- 2b. Betts, G.H. How To Teach Religion (宗教教授法), Translated by Z. K. Zia and S. R. Mee with slight adaptation, 1924. 184p. Publication Department of the M. E. Church 20 cents.
- 2c. Gregory, J.M. The Seven Laws of Teaching (教學的七個法則), Translated by C. C. Yen, 1926 and 1928, 96 p. The Commercial Press, \$0.35.
- 2d. Gregory, John Milton The Seven Laws of Teaching (教授之七大定律), Translated and adapted by Pinestone Hsu, 1928, 116 p. China Baptist Publication Society, \$0.15.
- 2e. Peng, James C. Elements of Religious Pedagogy (宗教教學法大綱) 1925, 160 p. C.L.S. \$0.30.
- 2f. *Lumb, J.R. My Sunday Teaching (A book for Beginners In Sunday School Work) (教授主日學的我見), Translated and Published by Publication Department of the M. E. Church, Shanghai. 10 Chapters, 120 p. Mission Book Co. 12 cents.
- 2g. Weigle, L.A. The Pupil and the Teacher (學生與教員), Translated by L. Hodous and I. S. Ling. 1923, Part II 53p. C.S.S.U. \$0.16.

3. *The New Testament.* The course should offer an outline study, or survey of the New Testament, with special reference to its use in teaching pupils of different ages.

APPROVED TEXTBOOKS

- 3a. Goodspeed, E. J. The Story of the New Testament (新約小史), Translated by Y. W. Jen, 1927. 150p. National Christian Literature Association. Mission Book Co. \$0.40.
- 3b. Li, Luther C.S. A Student's General Introduction to New Testament (新約總論) 1926. 214p. C.L.S. 25 cents.
- 3c. *Hill, W.B. Apostolic Age (使徒時代), Translated into Mandarin by Y. K. Woo, 1927. 619p. Association P. Cloth \$1.00. Paper cover \$0.80.

- 3d. Stout, Wm. W. An Introduction to the Study of the New Testament Epistles (新約書信的起源和傳播) 1927. 108p. C.L.S. 20 cents.

4. *The Old Testament.* This course should treat of the development of the moral and religious ideas and institutions of the Old Testament; of the types of Old Testament literature; and of the relative values of Old Testament materials in religious education.

APPROVED TEXTBOOKS

- 4a. Ridgely, L.B. An Introduction to the Holy Scriptures. Vol 1. Old Testament and Apocrypha (舊約入門(舊約與外傳)) 1925. Chung Hwa Sheng Kung Hui. 229p. 40 cents.
- 4b. *Hollister, G.W. A New Introduction To The Hexateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua) (舊約六經新解), Translated by T. C. Chen, 1927, 579p. Mission book Co. \$0.60.
- 4c. *Brown, Daisy D. How The Bible Came To Be (聖經之如何成就), National Y. W. C. A. Shanghai, 1924 122p. English edition, 65 cents. Chinese 45 cents.
- 4d. Wright, H. K. and Chen G. Y., Old Testament History, For Middle Schools and Bible Institutes (舊約的歷史) 1926, 194p. C.L.S. \$0.25.

5. *The Message and Program of the Christian Religion.* The religion of Jesus was a Way of life and belief; the conception of the Kingdom of God and its significance for the whole of life--social, political, and religious; the Christian religion in relation to other religions; definite and comprehensive objectives for the Church's program.

APPROVED TEXTBOOKS

- 5a. Rauschenbusch, Walter, The Social Principles of Jesus (耶穌底社會原理), Translated by C. S. Chiang, 1924, 114p. C.L.S. \$0.35.
- 5b. Word, H.F. The Revolutionary Nature of Christianity (革命的基督教), Translated by Y. W. Jen, 1926, 260p. N. C. L. A. Mission Book Co. \$0.60.

- 5c. *Chang, N.C.S. The Revolutionary Jesus (革命的耶穌) (真理社小叢書第九種) 1922 and 1927, 88p. The Publication Committee of North China Kung Li Hwei, Mission Book Co. 10 cents.
- 5d. Jones, E. Stanley, The Christ of the India Road (實行的基督教), Translated by Z. K. Zia. 1928. 158p. C. L. S. 20 cents.
- 5e. *Jen, T.Y.W. Religion And Life (宗教與人生), A compilation of articles by Eucken, etc. 1923. 138p. Association Press of China, \$0.25.
- 5f. Smith G. B. Social Idealism and the Changing Theology (倫理的基督教觀), Translated by Y. W. Jen, 1926. 207p. National Christian Literature Association. Mission Book Co. 55 cents.

6. *The Organization and Administration of the Educational Work of the Church.* How to organize and administer the church as an effective agency religious education; religious education as a means of evangelism; what constitutes a comprehensive program for each age group; cooperation of the church with the home and with the school.

APPROVED TEXTBOOKS

- 6a. The Organization and Administration of the Educational Work of the Local Church (堂會宗教教育底組織與辦法), To be prepared by the Executive Committee of the Committee on Religious Education of the Methodist Episcopal Church in China.
- 6b. Athearn, W.S. Organization and Administration of the Church School (主日學校底組織與管理法), To be adapted, and published by the Executive Committee.
- 6c. Spillman, Leavell and Burroughs, The New Convention Normal Manual For Sunday School Workers (主日師範指南), Translated and adapted by Pinestone S. Hsu, 1923, Part I, 116p. China Baptist Publication Society, \$0.20.
- 6e. *Webster, Jas. Sunday School Normal Class Lectures (主日師範日講義) 1910. 49p. China Baptist Publication Society, Shanghai. 15 cents.

- 6f. *Zia, Z.K.A. Short Study of Religious Education (基督教化人生的研究); Based on Principles of Religious Education by Emme and Stevick and The Project Principle in Religious Education by E. L. Shaver 1928, 277p. C.L.S. \$0.35.

II. *Elective Subjects.* The two elective subjects may be any of the following; 1. The Life of Christ; 2. Worship and the Training of the Devotional Life; 3. Dramatization and Pageantry in Religious Education; 4. The History of the Christian Church; 5. The Life on Paul; 6. The Hebrew Prophets.

7. *The Life of Christ.*

APPROVED TEXTBOOKS

- 7a. Hill, W.B. The Life Of Christ (基督傳), Translated by and revised by Y. K. Woo, 1925, 434p. A. P. 55 cents.
- 7b. Glover, T.R. The Jesus of History (歷史上之基督) Translated by Evan Morgan. 170p. C.L.S. 25 cents.
- 7c. Moffatt, James, Everyman's Life of Jesus (耶穌的生平), Translated by Z.K. Zia, 1928. 186p. N.C.L.A. 40 cents.
- 7d. Papini's Life of Christ (基督傳), Translated by A. J. Garnier, 1929, C.L.S. 80 cents.

8. *Worship and the Training of the Devotional Life.* (No approved text.)

REFERENCE MATERIALS

- 8a. Zia, Z.K.A. First Book of Religious Education (宗教教育概論) 1924. Publication Department of the M. F. Church. 20 cents. *Chapter 7.*
- 8b. Cope, Henry F. Religious Education in the Family (家庭宗教教育) 1924. P.D. of M.E. Church 10 cents. *Chapters 11-12.*
- 8c. James, Edward, Training in Worship, 1924. English. C.S.S.U. 30 cents.

9. *Dramatization and Pageantry in Religious Education.*
(No approved text.)

REFERENCE MATERIALS

- 9a. Wang Kuo Yuan, Teaching How To Play (師範小叢書) 遊戲教學法 1926. 160p. Commercial Press. 35 cents.
- 9b. Popular School Plays, published by Christian Literature Society. About 20 different kinds in separate pamphlets. At 5 to 25 cents each.
- 9c. Short Plays and New Inch Of Play, Published by National Y. W. C. A. Shanghai (短劇集又續集等)
- 9d. A Book Games for All Occasions (合羣遊戲大全) Y. W. C. A. 60 cents.

10. *The History of the Christian Church.*

APPROVED TEXTBOOKS

- 10a. Garnier, A. J. A Short History of Christianity (基督教史綱) 1928. 535p. C.L.S. Soft cover 55 cents Stiff Cover 65 cents.

11. *Life of Paul.*

APPROVED TEXTBOOKS

- 11a. Smith, David, The New Life and Letters of St. Paul (使徒保羅言行錄), Adapted and translated by D. MacGillivray and Li Ya-tung, 1927. 224p. C.L.S. 45 cents.

12. *The Hebrew Prophets.*

APPROVED TEXTBOOKS

- 12a. Phillips, L.G. The Prophets of Israel (以色列諸先知), Translated by S. K. Chuang, 1928. 176. C. L. S. 25 cents.
- 12b. Kirkpatrick, A.F. The Doctrine of the Prophets (諸先知教義), Translated by B. S. Bonsall and C.T. Tung. 1927, 506p. C.L.S. 80 cents.

SPECIALIZATION SUBJECTS.

Specialized training is provided for (1) Workers with children; (2) Workers with Young People; (3) Workers with Adults; (4) Pastors and Administrative Officers.

I. *Specialization for Workers with Children.* The subjects are as follows:

13. *Child Study.* The capacities and normal development of children up to twelve years of age. Special attention should be given to the elements of religious nurture; habit formation; the play interest; moral difficulties; religious attitude and activities.

APPROVED TEXTBOOKS

- 13a. Baker, Edna Dean, Parenthood and Child Nurture (兒童教育學), Translated by Z.K. Zia, 140 p. 15 cents.
- 13b. Gaupp, R. Psychologie des Kindes (兒童心理), Translated by Chen Ta Chi, 1927. 214p. Commercial Press. 90 cents.
- 13c. Seki, Child Study (兒童學), 1926. 355p. Commercial Press. \$1.00.

14. *Materials and Method for Work with Children.* Appropriate method and materials for the religious education of children; a comprehensive program for children; differences in method and materials for early, middle, and later childhood; the choice and use of materials in music, story, prayers, Scripture, picture, drama, and manual and service activities.

APPROVED TEXTBOOKS

- 14a. Williams, Annie, Primary Plans and Programs (主日學最初三階的法程), Translated by Pinstone S. Hsu, 1927. 132p. C. B. P. S. Shanghai. 15 cents.
- 14b. *Archibald, G.H., The Junior Department (初級科) 1917. 50p. C. S. S. U. 10 cents.
- 14c. *Archibald, G.H. The Primary Department (孩童科) 1913. 46p. C.S.S.U. 10 cents.

15. *The Organization and Administration of Children's Work.* How to organize work for children in the local church; equipment of the kindergarten or beginner's department; equipment for primaries and juniors; grading and promotion of pupils; selecting and training children's workers; cooperation with the homes and methods of aiding parents in the moral and religious nurture of their children.

APPROVED TEXTBOOKS

- 15a. Williams, A. Primary Plans and Programs (主日學最初三級的教程).
- 15b. Archibald, G.H. The Primary Department (程孩童).
 „ *The Junior Department (初級科).

16. Children's Worship. The nature and function of worship in the life of children; the tests of children's worship; the nature, selection, and use of worship materials; children's music and hymns; how to develop the spirit and atmosphere of worship. (No approved text.)

REFERENCE MATERIALS

16. Hummel, Wm. F. Children For Christ (孩童歸主). 28p.
16. Brayan, F.C. The Children in the Church (兒童道學初階). 1920. Chinese and English with music 115p. \$1.20. K.H.P.H.
16. Ferris, C.S. Worship for Children (兒童禮拜文). 56p. K.H.P.H. 50 cents.

II. *Specialization for Workers with Young People.* The subjects are as follows;

17. *A Study of Adolescence.* A study of individual boys and girls known to the members of the training class together with textbook study of the interests and capacities of early adolescents and older boys and girls; of those elements of growth and development that are prominent in these years and what they mean for religious education; the expressions of social interests and needs; the development of will and habit formation; the problems of sex; the growth of ideals and appreciations and evidences of developing Christian personality.

APPROVED TEXTBOOKS

- 17a. Tracy, F. Psychology of Adolescence 青春心理學 (新智識叢書), Translated by Tang Tzu Yuug, 1927. 259p. Commercial Press. 70 cents.
- 17b. Developing Personality in Boys (培養少年人格), by Boorman. Translated by C. S. Miao. Published by the Christian Literature Society. 20 cents
- 17c. Group Leaders and Boy Character, (團體領袖與少年品格), by A. J. Gregg, Translated by Chen Han Ming. Published by the Christian Literature Society. 40 cents
- 17d. The Desired Bible (傳經指引), by Miss Barbour Published by the China Christian Education Association.

18. *Materials and Methods for Work with Young People.* The aims of leadership of young people; the discovery of individual needs and interests; a study of typical life situations of young people of different ages and how to deal with them in a Christian way; the principles of selection and use of materials; techniques of teaching; the development of initiative and Christian motives for all activity.

APPROVED TEXTBOOKS

- 18a. Leavell and Wiley, The Intermediate Department of the Sunday School (主日學中級之研究), Translated by Pinston Hsu, 1925. 197. C. B. P. S. paper cover 20 cents, cloth cover 35 cents.

19. *Organization and Administration of Young People's Work.* Problems involved in teachers and pupil-officers working together; form and methods of organization of the young people's department; worship and service programs and their development; physical equipment classification and promotion of pupils; measurement of religious growth and achievement; the discovery and training of leaders; the planing and execution of significant projects.

APPROVED TEXTBOOKS

- 19a. Leavel and Wiley, The Intermediate Department of the S.S. (主日學中級之研究).

20. *Young People's Worship.* The nature and place of worship in the religious education of young people; conditioning factors of worship such as order, reverence, and physical surroundings; the selection and use of proper worship materials, prayers, hymns, art, Scripture, ceremonials and symbolism; the building of worship programs. (No approved textbooks.)

(WORSHIP PROGRAMS)

20. James, Edward, Program of Worship for Young People in Schools (青年禮拜秩序) 1925. 118p. \$6 per 100.
20. Services of Worship (禮拜課程) 1924. 78p. National Y. W. C. A. 15 cents.
20. Adams, Marie Programme For Morning Worship (早禱週課) 1928. 101p. C.L.S. 40 cents.

III. *Specialization for Workers with Adult.* The subjects are as follows:

21. *Study of Adult Life.* A study of adult religious experience; learning ability of adults; conditions of vital learning; the place in adult character of habit, emotion, will and imagination; adult evangelism and conserving its result; the religious training of new converts. (No Approved textbooks.)

REFERENCE MATERIALS

21. Leavell, L.P. The New Convention Normal Manual. Part II (主日學師範指南卷二)

22. *Materials and Method of Work with Adults.* The aims of adult religious education; methods and techniques of teaching religion to adult men and women; the scope of the curriculum; the use of the Bible in teaching adults; the program of service; problems of illiteracy and means and methods of teaching illiteracy. (No Approved textbooks.)

REFERENCE MATERIALS

22. Spillman, Leavell, and Burroughs, The New Convention Normal Manual for S. S. Workers. Part I (師範指南主日學).

22. Geldart, J.H. *Volunteer Work by Church Members in China (A Study Course with Projects)* (教友義務工作問題之討論), Translated and abridged by N. S. Liu and Y. D. Ying, 1925. 95p. A.P. 20 cents.

23. *Organization and Administration of the Adult Church.* The adult church organized for its education task; department and class organization; officers and their work; building and equipment; the discovery and training of teachers; developing the full possibilities of the church; the church in its relation of the community. (No Approved textbooks.)

REFERENCE MATERIALS

23. *The New Convention Normal Manual. Part I* (主日學師範指南)

23. *Volunteer Work by Church Members in China* (教友義務工作問題之討論)

24. *Worship and the Religious Life of Man and Women.* The nature and purpose of worship; individual and group worship; materials of worship; the cultivation of family worship and religious home life. (No Approved textbooks.)

REFERENCE MATERIALS

24. Zia: *A First Book of Religious Education. Chap. 7.* (宗教教育概論)

24. Cope: *Religious Education in the Family. Chap. 11-12.* (家庭宗教教育)

IV. *Specialization for Pastors and Administration Officers.* The subjects are as follows:

25. *History of Religious Education; or The History of the Christian Church,* with emphasis on religious education, Religious education in the church from the time of Christ to the present; a study of developing concepts and changing emphasis; of the use of the Bible; and of the theory and form of the curriculum.

APPROVED TEXTBOOKS

- 25a. Chiang Chi, *Outlines of History of Education* (西洋教育史大綱) 5th ed. 1928. Part I, 244p. Part II, 274p. Commerical Press. \$1.80.
- 25b. Williams, J.T. *Teaching the Bible—An Historical Sketch.* (教授聖經略史) 1918. 31p. China Baptist Publication Society. 8 cents.
26. *The Curriculum of Religious Education.* (No Approved textbooks.)

REFERENCE MATERIALS

26. Zia, Z.K. *A Short Study of Religious Education* (基督教化人生的研究)
27. *The Use of the Bible in Religious Education.* (No Approved textbooks.)

REFERENCE MATERIALS

27. Brown, C.R. *Why I Believe in Religion* (宗教觀), Translated by J. W. Nichols and Hu Ta Ling, 1927, 172p. Chang Hua Sheng Kung Hui (Bookroom, 20 Minghong Road, Shanghai). 25 cents.
27. Swain, R.L. *The Meaning of the Bible* (聖經問題), Translated by Y. K. Woo, 1926. 66p. A. P. 7 cents.
28. *Elective Subject.*

4. *Agencies of Training.* The Training Class in the local church or Sunday school, and the Training Institute or (Training Conference) are approved as agencies of training.

5. *Periods of Recitation.* At least ten periods of not less than fifty minutes each should be provided for the study of each subject.

6. *Textbooks.* Every student studying any of the subjects of the Standard Training Course should be required to possess a textbook.

7. *Test.* A test, either a brief written examination, or the writing of a paper on an assigned subject, should be required.

8. *Credit.* The Secretary of Religious Education in each Conference should keep an office record of students studying the Standard Training Course. The Conference Board of Religious Education should offer recognition by diploma for the completion of the course. A certificate should be given for the completion of each unit of the course.

9. *Training Classes.* Every Sunday school, if possible, should maintain a training class, meeting on Sunday or a week day evening, at least twelve weeks each year.

10. *District Institute.* A Training Conference or Institute offering subjects of the Standard Training Course, should be held if possible, in each district each year.

11. *Approved Teachers.* A list of approved teachers of the Standard Training Course should be maintained by each Conference Board of Religious Education.

N.B.—*These books should be used in connection with books listed under the same subject.

BOOKS AND PICTURES FOR HOME

“Happy Garden of Children”—The ABC of Child Training, (兒童樂園) Y.W.C.A. 60 cents.

“Home Problems”—Essays and Questions on Home Ideals, (家庭問題詩論集) Y.W.C.A. 60 cents.

Cope, Henry F. Religious Education in the Family, (家庭宗教教育) Translated by R. L. Lo, 1924. 86p. Publication Department of M. E. Church. 10 cents.

Education in Kindergarten (幼稚園教育) Commercial Press. 60 cents.

Shiller, G. Training of Children (兒童之訓練) Commercial Press. 30 cents

Practical Series: Child Training (實用主義兒童訓練法) C. P. 40 cents.

Sneath and Hodges, Moral Training in the School and Home (兒童德育訓練法) Kwang Hsueh Publishing House. 30 cents.

Chen Ho Ch'in, Home Education (家庭教育) (商務) C. P. 80 cents.

Ferris. C. S. Worship For Children (Songs and Music) (兒童禮拜文) K. H. P. H. 50 cents.

A Book of Games for all Occasions (合羣遊戲大全) Y. W. C. A. 60 cents.

"Baby Record Book" (嬰兒的寶藏) Y. W. C. A. 60 cents.

"My Picture Book" (我的圖畫書) C. L. S. 40 cents.

"Jesus, My Saviour" (A picture book) (耶穌我救主) C. L. S. 50 cents.

PICTURES: (Published by C. L. S.)

Christ Blessing Little Children of the World, by Harold Copping. 10 cents.

The Lost Lamb (Colored) 10 cents.

Christ in Gethsemane 10 cents.

"The Happy Child's Bible" (福幼聖經) L. C. S. 40 cents.

Children's Bible (In preparation. Foochow colloquial) (兒童聖經)

Happy Childhood Magazine (福幼報) C. L. S. 50 cents per year.

Prayers for Little Children, (童孩的禱告) C. L. S. 15 cents.

N.B.—Bibliography of reference materials for teachers, studying the standard Training Course, literature for children and young people, S. S. lessons, suggested textbooks for Sunday Schools, Primary and Middle Schools, etc. is printed in a special bulletin in Chinese, Compiled by S. S. Ding. (主日學教員訓練課程並宗教教育書目錄)

This bulletin may be procured by addressing S. S. Ding. Tiang Puo Tau, Foochow or the Mission Book Co., 13 North Szechuen Road, Shanghai.

WHERE DOES OUR CHRISTIAN CHURCH STAND TODAY?

S. H. FONG

Not a few of us, after studying the present condition of Christian churches, have come to the conclusion that, with a few exceptions, the spiritual life among the churches has sunk to a very low level. In some places, as the condition indicates, we even doubt whether there are any churches at all. One wonders whether the remark made by some foreign writers about the shallowness of religious life in China is not a fact. Yet in Buddhism we see quite a different picture. In the lay Buddhist movement there is certainly a great spiritual power working. Many people with supreme personalities have joined the movement. No doubt, there are still many others who have suffered so much from the present social and political chaos that they are also longing for something to guide them and to satisfy the deep craving of their souls. What has the Christian Church to offer to them? Will they eventually come to us for salvation? Upon self-examination, we see in many of our churches no sign of spiritual progress, revival or uplift. Evangelism becomes almost a dead matter. As a result of the anti-Christian movement, many of our schools have given up nearly all religious work. The leaders of the Church are also cautious as to any religious program to be pushed. In not a few places, men with unbalanced ideas come in and hold important positions. New organizations have been created. Yet taking the church work as a whole, there has been a decided decrease in the number of church members during the last few years. Consider how much money is spent for Christian work every year! Consider also the number of church members dropping out and new members joining. The proportion cannot but be most depressing. At the same time, it must be said that Buddhism under several able leaders—like Ta Hsu 太虛 and Ou Yang Chin Wu 歐陽竟無 is making headway in its new movement. One is grieved to say that such spiritual life as is manifested in Buddhism can hardly be seen in many of our churches of today.

It must be remembered that Christianity enjoyed quite favourable reception during the Tang Dynasty after its first introduction into China. I mean the Nestorians. "The doctrine was preached in many places". "Churches were built in more than one hundred cities." But their work was not a success. After a short time it died out almost completely. It is a tragedy in the history of religion that such splendid work left almost nothing at all in the memory of the people. It was only through the discovery of the Nestorian Monument in Si-an and of the books in Deng-huang caves that the world began to know something of their work.

Yet during the same period of the Tang Dynasty, Buddhism made wonderful progress. To be sure, it also suffered persecutions later as Christianity did, but it survived. Its influence entered into our literature, social customs and every other phase of our life. As western civilization is closely related to Christianity, so is our civilization to Buddhism. It has already attained a permanent place in the mind of our people.

Just think how many great characters Buddhism produced in China! One who stands foremost in mind is Hsüan Chuang 玄奘 of the Tang Dynasty. Every Chinese boy or girl knows him through the popular novel Hsi U Chi 西遊記, the Chinese "Pilgrim's Progress". He entered into the Buddhist monastery at Lo-Yang at the age of thirteen. He was so earnest in studying Buddhist scriptures that he went to almost every famous teacher in different places for enlightenment. (Chengtou was visited by him and his brother who both stayed here for some time). After consulting various teachers about the doctrine, he still felt unsatisfied with some difficult problems. He decided that he should go to the West (India) to study and to search for more books. He left China at the age of twenty-six and spent seventeen years abroad. It is an inspiration to read his biography. The part dealing with his travels on the desert is most stimulating and can be recognized as one of the best pieces of literature on religious experiences ever produced in China. He met many difficulties and dangers on his way, yet he kept on faithfully and courageously, relying absolutely on a supreme being for his protection and guidance. He brought back to China about 657 volumes of Buddhist scriptures and translated a big number of them himself.

Another monk that I have in mind is Po San 破山, a native of this province. At the end of the Ming Dynasty, a great tragedy happened in Szechwan. Chand Hsian Chung 張獻忠 led a number of robbers and killed the people of every city

which he occupied. It is said that when one of his generals reached the place (保寧) where the monk lived, he intended to do the same thing. The monk went to him and protested for the life of the people of this city. He, probably, in a joke, said to the monk "If you can eat meat, I will save the life of the people of this city." To his surprise, the monk agreed and ate the meat in his presence. So the people there were saved.

Po San was in contact with several Buddhist teachers of his period. He himself became a leader of the Ch'an-chung 禪宗 in Szechwan. He was also a poet and calligraphist.

There are many other monks whose character cannot but call for admiration and respect. It is their character that wins the mind and the heart of the people. As the truth enters into the life of the people, it begins to express itself in literature. So the Buddhist literature was developed.

It is interesting to see that during the latter part of the Ming Dynasty and the beginning of the Chin Dynasty there were several famous Christian scholars whose names are still well known. It is said that in Wu Yu San's works (吳漁山) there were a number of hymns written by himself, but they were not preserved in an edition published in a collection of books called Hsiao Sze San Fang Tsung Su 小石山房叢書 in the period of Tung-Tsi 同治 made by another scholar who, apparently, was not in sympathy with Christianity. Li Tsi Tsou, 李之藻, another Christian scholar, wrote on Astronomy, Mathematics and also the teaching of Christ and published them in two parts, but the first part dealing with the Christian doctrines was omitted in later editions.

It must be pointed out that Christianity has a much shorter history in China than Buddhism even if we include Catholicism and Nestorianism. It takes time for any religion to instil its spiritual elements into the life of the people and make them the permanent parts of their civilization, but it is essential for us, who are messengers of the Truth, to consider our position in the light of past history. We hear so much nowadays about the importance of the indigenous church, Christian literature and what not. Have we found the root of the trouble? It is true that our Church, in many ways, lacks adaptability. There is too much foreign influence and too little has been done to make the Truth suitable to Chinese thinking and appreciation. Here we still have a fine field for fresh endeavour. But it is also true, as was pointed out by some, that the Church has already suffered much from giving too much attention to organization. Any thing external cannot be our ultimate salvation. We have been

handicapped too often by organization that we cannot find sufficient time for the cultivation of the souls as well others.

Christianity has a great Truth to give to China. Metaphysically Buddhism may be superior, but it is the religion of life—a living message—that we need most. This nation is going through a transitional period. The old ethical standard has been almost completely overthrown (except perhaps in rural districts, and the new ethical standard has not yet been established. For the re-making of the life of the nation, is there any time more opportune than this? Have we any men who would dare to risk all for a great cause? Can we present our message in such a way as will appeal to the suffering spirit of the people? How many of us have the character like these famous monks that would be an inspiration to those who come in contact with us? These questions all centre in one point, namely, the spiritual life. Can our church live without this fundamental character, the spiritual life? Here is our problem, the problem of problems.

BIRD NOTES.

In this province of Four Rivers, innumerable irrigation streams, and still more innumerable paddy fields, it is only natural that the avifauna should include a number of water birds. During the summer, while so much of the country-side is flooded, we are visited by a number of kinds of herons, cranes, and storks. (Some of these stay through the winter in sections where there are fields left under water.) During the winter, especially the months of January, February, and March, while the water in our irrigation streams is at its lowest, water birds of several kinds collect along our stream-beds enjoying the animal life which is to be found in the slime and mud left by the receding waters.

The Little Blue Kingfisher needs no introduction. (See the splendid picture of him in Shanghai Birds, Plate XVI.) There is no mistaking his identity as he flashes by, just over the surface of rice-field or stream, or as he sits humped up on some

rock at the side of a stream waiting for a fish to show itself. At times he adopts a very interesting fishing process. Flying up from his perch to a point in mid-air from eight or ten to twenty feet above the water, he there poises for a perceptible length of time, wings moving so rapidly that one can hardly see them. Then suddenly he drops almost, if not quite, perpendicularly onto his prey. This purpose accomplished, he returns to his perch, gulps and gulps in rather ludicrous fashion, and then waits for another unsuspecting fish to come along. This bird is one of our more common residents, and is one that is frequently met with in any over-land trip.

Water Wagtails in China are almost legion, and during these first three months of the year a number of kinds visit us here in Chengtu. Most of them are black, white, and grey in color; others grey and yellow. They are all slender birds from seven to eight inches long, and as they bob along by the riverside, or on dykes between fields, or along our ridge-poles, the tails are continually wagging up and down, as the name suggests. The most common variety here in Chengtu, and the only one which is resident, staying with us right through the summer, though in diminished numbers, is the Black-backed Water Wagtail. The color of the mantle in this variety changes from grey to black as the bird matures. The chief mark which distinguishes it from the other black and white wagtails is the black moustache, which comes right up the gape. This little bird, although so common with us, is not found east of the Red Basin of Szechwan. It is futile to look for it in the books which list only the birds of East China.

The Grey Wagtail is also quite common while it is here, but it leaves us early in May to be gone until September. On our trip to Hanchong we found it in its summer haunts along the mountain streams on the northern border of the province. This bird is a uniform grey over head and back, with white superciliary line which is quite distinct. Under parts are yellow, darkest under the rump. During the winter the yellow wash over breast and abdomen is very pale. In mating plumage the male develops a black throat, but I have seen this only a very few times, just before the bird leaves us for the summer. This species is generally distributed over Europe, as well as central and northern Asia, and we find Anne Douglas Sedgwick writing of it as follows:

“Grey water wagtails were abundant in the small French watering-place where, during the war, we worked in a hospital. Daffodil yellow beneath, and two shades of yellow,—as the

daffodil has two shades—soft grey above, they tilted and waded in the shallow brooks that ran on either side of the street, or exquisitely displayed their black and white pinions as they fluttered and turned in the air above the mill-stream. More than any other bird they are like beautiful ballet dancers, elongated, elegant, the tilt of the long tail not at all unlike the absurd yet charming swaying of the dancer's tulle skirt as she runs across the stage."

All of the wagtails, especially the black and white ones, seem fond of performing a sort of ballet dance in mid air, standing (figuratively) on their tails, and prancing around in most ludicrous fashion. I suppose this is a part of the courting process. Certainly any female bird ought to be duly impressed!

Another of our winter birds is the Plumbeous Water Redstart. It is plumper and shorter than the wagtails, being only about five and one half inches long. Male and female are so differently marked that on first acquaintance one supposes that they are two different kinds of birds. The male is a general blue-grey in color, with a red tail, while the female is more of a dull grey, and has no red at all, but an inverted white V on the tail pointing toward the head. Both male and female have the habit of opening and shutting the tail like a fan, and flirting it up and down. In flying, this bird can, like the swallow, or Little Blue Kingfisher, skim along so close to the surface of the water that one wonders how his wings have room for action. He has a shrill call, which can be kept up quite continuously on occasion. These birds appear not to stay mated through the winter, for I have only very occasionally seen the male bird here, though the female is quite common with us.

Another bird which I cannot refrain from mentioning, although it hardly belongs in a Chengtu list, as I have seen it here but once, is the White-capped Water Redstart. He is likely to be met with on any river journey, or even on an overland trip when the road leads along by watercourses, and is so striking that he is sure to attract attention. He is quite a little larger than the previous variety, and has a handsome coat of black, white, and red. The crown is white; upper back, throat, and breast black; and rump, lower abdomen, and most of tail red. A broad band at the end of the tail is black again. This bird, like the previous one, especially enjoys swift water, and is often found perched on a stone right in the midst of a rapid.

These are only a few of our commonest water birds, but they will serve as an introduction. Watch for these and you

will see others, a varied and interesting group. Do not feel that our landscape is disfigured when our streams are so low that all the the mud and slime in the stream beds appears, but look for the extra beauty and interest which this state of affairs brings to us.

December 1930.

JANE B. DYE.

FIELD GLEANINGS

Fowchow.

Dr. J. C. Ross and his bride arrived on the 11th inst. They are both new missionaries and come from Canada. They are appointed to Fowchow for permanent work. Dr. Ross served overseas during the Great war. After graduation he spent two or three years in hospital work in Canada and for the last three years has been in private practice there. The day after their arrival a welcome was given them by our Chinese church friends. The church was full to capacity and the warm words of welcome spoken made Dr. and Mrs. Ross feel that they were already among friends. There is no doubt as to whether the Chinese want missionary fellow-workers here.

My wife and I returned from furlough this autumn, arriving here the 16th of October. We are stationed here only till next Council meeting when our permanent appointment will be made. As this was our home for seven years we feel that we are among friends too. We are both well and are looking forward to the best term we have yet had in China.

E. WESLEY MORGAN

Mienchow.

Judging by the broken-up appearance of street after street of houses one would imagine that Mienchow had been visited by an earthquake. No doubt the widening of streets does mean an

upheaval in the lives of many. We know of some who will lose their places of business and receive no compensation whatever.

The people are very friendly towards us at present. My wife often takes baby out in the pram and she is always met with smiles and kindly enquiries. One has heard it said on more than one occasion that the reason for these morning walks is to take "the snow-white baby" to the river for a bath. More rumours!

An occasional game of "football" with officers and soldiers has done much to establish good feeling, and it has now been possible to start a combined club and religious meeting for officers on Tuesday evenings. We are glad of the help Wu Fuh Kuan Chang, originally of the C.I.M. School, Paoning, is able to afford.

A Mens' Club on Thursday evenings is proving very useful. It is most refreshing to see some of these "dour Scots" break out into hearty laughter as some amusing game is played. Afterwards we sing choruses and a suitable message is given, and then we disperse like a happy family, glad that a few outsiders have joined us and gained a good impression of the joyousness of our faith.

The open-air services held on Sundays and Thursdays never fail to attract large numbers and we invariably get a good hearing. From the propaganda point of view this is excellent work, but we believe that it achieves more than that, because of the Divine Promises.

The encouraging of Christians to hold family worship is also attract a good deal of our attention. Every week, Messrs. Keo, Wu and I, and Miss Wells, my wife and some of the women of the Bible School, visit Christian homes and help them in this respect. Only recently, Miss Wells was greatly encouraged when on such a visit, by meeting two old ladies who seemed to grasp the message immediately and are now keen enquirers.

In school we are busy preparing for the forthcoming Exhibition which is to be held at Mienchow. Over a hundred Primary Schools are to take part in a display of handywork and drill, and enter competitive examinations in certain subjects. As our school will be the only Christian one that enters, we are naturally very keen that it should shine on this occasion. Mr. Wu on the boys' side and Miss Belcher on the girls', are working hard to attain a high standard of efficiency among the children.

H.A.M.

ARE YOUR CHINESE MEALS A SUCCESS?
TRY THESE PORK BALLS.

炸溜圓子

猪肉	十兩	鹽	二小調羹
茨菰	十二個	木耳	少許
豆粉	二大調羹	小白菜	一把
白豆油	二大調羹	清油	二杯
醋	二大調羹	水	一杯
酒	二小調羹	蔥花	二根
白糖	二小調羹	姜米	二片

Chop or grind pork. Cut water chestnuts (or substitute) in small pieces and add to the meat together with three fourths of the tou fan. Mix the remainder of the tou fan with a little water, add pei tou yu, vinegar, wine, sugar, salt, and water.

Heat the chin yu very hot, drop in the meat mixture from a spoon, and when it is almost done, remove the meat balls and most of the chin yu. Then put into your pan the cabbage, er dze, onion and flavors. Stir and heat thoroughly. Lastly add ginger and return meat to the mixture for a final heating.

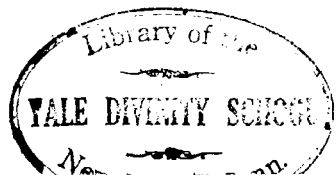
FOWCHOW

We are told that it is not well to revisit an old home place, that it is sure to dull the picture and send one away disappointed. I have just met an exception. My wife and I came to Fowchow first fifteen years ago and for seven years made our home here. We came back three weeks ago and have been searching out old haunts of friendship and noting changes. Changes certainly there are, in missionary staff, in church membership, and more conspicuous still in church leadership and work. But the changes have neither dulled my picture nor disappointed me.

I wish our church friends at home could have looked in and listened in at Mrs. McAmmond's birthday party last evening. As she is a woman I, of course, did not dare ask *how many*. But it is an open secret that Mr. McAmmond has just completed his sixtieth year, a year of great honor in China, and to be appropriately celebrated by friends. For more than a year the church friends had the coming event in mind, and on Wednesday afternoon, November 6th, the church was full to capacity to do honor to the occasion.

I suppose Mr. and Mrs. McAmmond during these many years of service in China have known days of discouragement. I know they have. But that gathering ought to have made them forget those grey days. The story of their work, carried on with a tireless devotion that could not escape notice, was related in simple words by those appointed to do so. There was no effort to overstate or overpraise, but one sitting at the back of the church could not but feel that the words of appreciation spoken were warm with heartfelt gratitude. Decorating the wall behind the platform were several pieces of exquisite embroidery, some of which came from the Province of Hunan where the best embroidery in China is done. These beautiful gifts only emphasized the warm words of appreciation spoken. Mr. and Mrs. McAmmond replied in feeling words, drawing a picture of the Chinese church as they first saw it in contrast to what it is now.

And this brings me back to Mrs. McAmmond's party. I call it *hers* because it took place on *her* birthday. In reality it was related to the celebration just mentioned, and was the first stage of the return *meal* Mr. McAmmond was giving to his many friends. They have an old custom here in Fowchow relating to birthday celebrations as follows: The evening before the birthday friends gather at the home of the honored



person as a sort of surprise party. They are *supposed* to come uninvited but the host is supposed to have plenty ready for them to eat. They call it a *poor mien meal*—a meal of vermicelli. It is the first course of the *royal meal* that is to follow the next day and to which all who have given presents are invited.

To this *first course meal* the friends came in the late afternoon. They wandered about looking at the flowers, or stood in groups here and there chatting in the most friendly manner. Without doubt they seemed to feel at home. At dusk we sat down to the meal, the women folk in the house, the men out on the verandah seated about three square tables.

At the table where I sat there were eight. "No *high* no *low* seats" I heard the host call out as he invited us to sit down. When seated I looked round the table. Starting from my left we were as follows: Our Chinese doctor, the church gateman, a Chinese druggist, a carpenter, our Chinese pastor, a cook, Mr. McAmmond and myself. We ate and chatted, and cook and carpenter had his say. On either side were the other tables and the women at the tables inside. As the darkness fell and the candles flickered I felt a quiet come over me. "This is the way they broke bread together in the first days of the Church" kept running through my mind—yes it must have been like this, a simple meal and a sincere fellowship.

But there was to be more than *mien meal*. The meal over we were invited inside where we all ate oranges, moving about and chatting at will. I sat down with a group in Mr. McAmmond's study. They talked politics. Clearly the Christian religion had *not* robbed *them* of keen interest in *their native land and its welfare*.

Soon chairs were arranged in the dining room and sitting room—both rooms thrown into one—and Pastor Din called the friends to order, for there was to be a religious meeting. It was the regular night for the Leaders' weekly prayer service, and all the guests were to share the meeting. There were about fifty in all, men and women, in age from twenty to sixty. Pastor Din is none the worse for the experience he and Mr. Bridgman had with the bandits last spring. He is much stouter than he was when I knew him eight years ago. As I listened to him lead the meeting I felt that he had grown in depth of spiritual experience too.

After a hymn was sung Mr. Din called on Miss Shiao, one of the teachers in the W.M.S. Boarding school, to take the subject for the evening. She related in simple words the story of the demoniac healed by Jesus and spoke on the value

of human life. Then the pastor called for a season of prayer. It was here my heart became very tender. Some half dozen prayed. Their language was simple and fervid and their petitions direct. They prayed for their native land that peace might soon come, for their national leaders that they might be led to see the value of the Christian message in saving their land, for themselves that they might be true to Christ in their lives and work and ever keep before them the advancement of His Kingdom. They prayed for Mr. and Mrs. McAmmond that many more years with added strength might be granted them for still further service among them, and for Dr. Ross the new missionary doctor, and his wife, who are expected in a few days, that they might be brought to them in safety and be made a blessing among them.

Before closing the meeting plans were made for a Reception for Dr. and Mrs. Ross and ourselves. And, by the way, the Reception is to take place on Dr. Sun Yet Sen's birthday. It is to be a national commemoration service and a reception to missionary friends all in one. The Chinese church members evidently fear no danger to the principles of their late great leader from the Christian missionaries.

I went home from the meeting with a sense of uplift. I had seen no *East and West* there, but *one family* sharing in a common fellowship and working for a common good. That the Chinese were taking the lead, that they had a sense of proprietorship in the church not known fifteen nor even eight years ago was evident, as was also the growing sense of a *corporate body* and the feeling of belonging to this body. This I felt was as it should be. There is a real church here with a living experience of faith and love—a real church with life in itself.

But we must not think that the task our church has undertaken here is completed. Far from it. Only the first stage has been made. Our Chinese friends know this well. They know their lack of experience, and their small membership. And they know the unnumbered messes to be reached, and the difficulties under which they must work. They know all this well, and they not only welcome but deeply desire help from the Mother Church. We must stand by our young church here in West China in these days of her heroic endeavor.

I am greatly encouraged by what I have seen here of the church and its work after what it has come through the past two or three years.

E. W. MORGAN

CHENG TU CITY NEWS.

We are glad to welcome back to Chengtu, Dr. & Mrs. J. E. Thompson, Dr. & Mrs. T. E. Wilford and family, Drs. E. R. & G. S. Cunningham, Mr. & Mrs. Orlando Jolliffe, and family, Mr. & Mrs. Gerald Bell and family, Miss Jean Neave and Miss Ward (W.M.S.)

Dr. Ed. Cunningham left Chengtu Dec. 15th for Suiling, where he expects to meet Dr. Liljestrand and help him bring up freight.

We have enjoyed Mr. T. Cook's cheery presence in our midst. Mr. Cook's visit to Chengtu is mainly for dental attention.

Mr. Hugh Taylor is back in the city for a call on the doctors. We are indeed sorry to learn that Mr. Taylor is having so much trouble with defective hearing.

Mr. Openshaw hopes to be back in Chengtu before Christmas. His work has been delayed owing to his illness while in Suifu. We are glad to learn he is quite well again.

Mr. Franck recently paid a visit to friends in Sintu, Hankow and Mienchuh.

WHO COULD IT HAVE BEEN ?

An absent-minded missionary who had attended a meeting the night before, received the following note:—

“Will Mr. . . . please send round and fetch his hurricane lantern which he left behind last night, and return the parrot and cage which he took by mistake.”

For Sale: Giles' Dictionary in one volume. Reasonable offer considered. Index separate. Apply China Inland Mission, Chengtu.