

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

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OCTOBER 1933

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## EDITORIAL

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### The Five Year Movement.

The National Christian Council is mildly hopeful of results of the Five Year Movement, according to the Bulletin of June last. It must be admitted, however, that there is no sign of great optimism or enthusiasm. There yet remains more than a year of the five and there certainly remains also much to be done if the declared aims of the movement are to be attained.

No more difficult time for progress in spiritual life and ideals could be imagined than the last three years. It has been a period of flood, famine, pestilence, civil war and foreign invasion, with every kind of national unrest and political disturbance. It betokens an amazing amount of courage and perseverance on the part of the National Christian Council and the Christian Church as a whole that they have continued to press steadily forward with the programme of witness and service in face of such discouraging conditions. Yet the leaders are right in recognising that the very conditions which seem so discouraging to the movement are really additional proofs of its necessity. As the International Christian Council states:—

“The situation throughout the world: . . . is an urgent call to a bolder and more urgent presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a com-

plete conversion of mind and a radically new life. We desire to call the churches and missions to immediate co-operation in a more earnest evangelistic endeavour. Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God and to new relations of love with their fellow men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world."

As to the progress of the Movement itself, it is reported that many churches have been definitely helped and given fresh hope; an advance in evangelism is reported and the application of Christian teaching to daily life is said to be developing; a wide distribution of Christian literature has been one of the most fruitful activities of the movement and certainly the pressing forward with the campaign for literacy among the masses in rural areas has received a great impetus. On the whole there is sufficient progress to warrant a strong hope and a greater effort during the one year and a quarter that remains of the five. It is the last lap, the time for a final effort: it is often the final spurt which wins the race.

We are inclined to think that the main emphasis now should be placed on direct evangelism. Good and right as all other efforts are, having their essential place in the complete programme, there is no substitute for direct, personal preaching of the Gospel. In town and country, on the crowded street and in the scattered homesteads of rural areas there are always hearers ready to listen. The way is open now in a way it was not open when the Five Year movement was launched. The opportunities are greater, the opposition has died down. All conditions during the remaining year promise to be more congenial than during any of the four previous years. Great hopes may yet be entertained that when the five years are completed the results will not be far short of the goal.

There is, however, one thing that is scarcely likely to be realised. That is the doubling of the membership. To begin with nobody on earth knows what the membership of the church was at the beginning of 1930.

Statistics were not available owing to the unsettlements and changes during the years 1927 to 1929. And if those statistics were available probably the first step to progress would have been to weed out the unsatisfactory members and the names which were names only, their owners having left, died or back-slidden. In this way the lists would be reduced by a large proportion and this is doubtless what has been done in many places, with the result that the actual numerical membership on paper has been considerably reduced. This pruning process is the first essential to healthy growth, but it does not for a long time help the appearance of the roll. The doubling of the numerical membership is certainly likely to follow from the cleaning up but it may take longer than five years to recover the length of the list. It will most certainly be found when the results are made up that the numbers have not vastly increased, but if quality and stability have been secured it will be a great compensation for the disappointment of not seeing the numbers doubled.

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#### DEPARTURE OF BISHOP MOWLL.

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Bishop and Mrs. Mowl will be leaving Chengtu early in October to take up his new appointment as Archbishop of Sydney, Australia. They will travel first to England via Siberia and reach Australia about the end of the year. We can assure them that the good wishes of the whole missionary community will follow them in their new work.

Bishop Mowl's successor in West China will be Bishop John Holden who expects to arrive in Chengtu in January. Bishop Holden has been a missionary of the C.M.S. in China for twenty-six years, working in the provinces of Kuangsi and Hunan. He has been bishop of that diocese since 1923 so he will come to Szechuan with a rich and mature experience of work in China. Mrs. Holden has also been in China since 1909 and has been a very successful worker among women, particularly in training women workers.

THE MINISTRY.  

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BY A MEMBER OF THE U.C.C. MISSION.

From the beginning of our work in West China some forty years ago the securing of men for the ministry and the training of these for effective service has been considered the most important of all our branches of work. In early years our whole work revolved around this centre and for many years we looked forward to the time when some of these recruits would be considered worthy of ordination and of taking their place as independent leaders of the church. The development of the Church is our aim and to this end the best possible leadership must be obtained.

In early days there was no christian constituency to which we could look to naturally supply christian workers and there was no band of young people before whom the work of the ministry might be placed as an opportunity for service. The problem was how to go into a non-christian community and from the ranks of our acquaintance and those manifesting some interest in the gospel to recruit those who might some day be a power in the church for the preaching of the gospel. It was the greatest venture of faith that any missionary is called to exercise and if ever he felt the need of the guidance of the Holy Spirit it was in this task.

The way open was to go to the street chapel and preach, distribute literature and in every way sow the seed hoping that some would find good ground where it could take root. Soon there were those elect souls who responded to the message and came to hear more, and keenly the missionary scanned the group watching for signs of the working of the grace of God in the heart, giving every encouragement and fostering every sign of true interest. These interested ones were invited to join a Bible class and from these Bible classes held in different stations representatives were sent later to attend a months Bible school held at the central station. At this Bible school, besides Bible study, the whole program and aim of the church in China were thoroughly discussed. It was here that the claims of the ministry or of preaching were first placed before the group. It was shown how the early church began in preaching and how it was

through the foolishness of preaching that the spark of Christian Grace had been kept alive in the world throughout the past two thousand years. A picture of the church as it exists in the western world to day was also presented showing the place of the preacher in the life of the community. Then the question was placed before the group, if the church is to be planted in China and to grow until it some day becomes the spiritual leader of the people how are we to secure the leaders necessary, for we know no other way of building up a church. It was not long until many admitted that China needed such an institution and it was gradually borne home to the consciences of some that possibly the Lord needed them to preach and to train for a fruitful ministry in years ahead, It was usually found that it was the brightest and best educated of those who had enrolled in the Bible school that began to inquire if possibly this was to be their method of service. Almost all the men who have entered the work of the ministry in the church of the United Church of Canada Mission have come in this way and among these are some ordained ministers who can look back upon more than twenty years of service by preaching.

The men secured in this way were usually men of, what might be called, the upper middle class. They were men of education of the old style, for western education had not yet become common, in fact it was just being introduced in our schools which were yet confined to the primary or at most secondary grade. The majority of them had been teachers in either private or public schools and men who were sufficiently alert to see the advantages of the new teaching and doctrine. They were usually of the Confucian type with a morality patterned after the maxims of the sage. Thus, we would say, that the qualifications regarded as essential for the ministry at the time were, a general education, a moral character of high grade and a strong conviction that the church was needed in China and that they were needed as leaders of the church if it were to become indigenous in the community. Not all that came proved successful or satisfied with the work when they found out its nature and hardships. There were those who found that the new standard of morality and life called for discipline and sacrifice which they were not willing to make and others were not socially qualified for the place which the church gave them in the community while others left or were dropped for lack of the real spiritual dynamic which preaching the gospel demanded. But others have been faithful and what our church is to-day we owe to the loyal and devoted service of these men chosen of God

as his first disciples and sent out by him to preach the Gospel of the Kingdom of God. Some of them have proved to be true pastors and have been effectual under God in nourishing a flock.

After such volunteers for the work of the ministry were secured the next question was how should they be trained and, during a period of years, a system of training was worked out which has been in vogue up to a few years ago when it was found necessary to modify to meet new conditions. It was agreed that the training of these men should consist of two branches, that which could be obtained on a circuit and under the direction of a field missionary and that which could be given only in an institution specially prepared for the purpose. The man was first tested out on a circuit where his work and conduct were closely scrutinized and where he was given sympathetic guidance by a missionary and gradually led to see his place in the community. After a year of probation of this kind, if he gave satisfactory service, his name was presented at the next annual Council meeting and he could be recommended to the rank of a helper and as a helper he was required to again serve for two years either on the same district or he might be placed under another missionary. His work and conduct were reported and closely and prayerfully investigated at each annual meeting.

With this much successful work on a circuit, it was now necessary that he be given more education and academic training though this should be carried on in very close touch with the work on a circuit. During his years on the circuit he was expected to attend the monthly Bible schools on his district this time as a teacher as well as a student. But besides this a Bible school was organized in Chengtu which was the beginning of our work in "Higher" Education and almost from the beginning this school has been a union one to which several missions sent their men for training. As far as our Mission is concerned it was decided that the work in the school and on a circuit should alternate so that the training would not be too "academic" and a man could enter the school for two years and then work on a circuit for two years and his training should cover three such periods of four years each. On successful completion of all this work the question of becoming a probationer for the ministry in the technical sense with ordination a year or two ahead was considered. Our first group of six men were ordained in the year 1918. These men had all completed the required course in the Bible school and had done faithful work on a circuit. Two of these men later left the ministry but the rest were faithful to the end and two of them are still doing active work. The same

method of selection of men and of training has continued in vogue until very recent years.

The curriculum of the Bible school was, of necessity very inclusive. Besides the study of the Bible, Church history, Theology and kindred subjects, it was decided to include subjects which would assist these men in securing some modern education and help them as far as possible to keep up with the rapid changes in China's ideas of education. Accordingly, Arithmetic, History, Geography and simple science courses were included so that our men felt when they returned to a circuit that they were able to converse with their people on modern subjects and were not altogether behind the rising generation who were rapidly passing into an entirely new system of education. But in thinking and in attitudes to life in general China has travelled faster than have these men and their education and outlook upon life on longer commands the respect of young men and women who have been reared in an entirely different atmosphere and who scarcely know the old Confucian Classics and other books which were so highly revered by the past generation. Accordingly, a new problem has been thrust upon us and that is, how to secure candidates for the ministry who will represent the present Chinese philosophy of life and who will take their place, just as truly as these men did, as leaders in New China and help give the Church its place in the life and thinking of coming generations.

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## NANKING THEOLOGICAL SEMINARY NANKING

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### *Announcement of New Plans for Training of Rural Workers.*

MAY, 1933.

1. *Rural Church, Major Course.* Beginning with the autumn of 1933 Nanking Theological Seminary will offer a Rural Church Major Course. Graduates of senior middle schools who have completed two years of basic theological study at the Seminary and who wish to prepare especially for rural work may spend their third year at the University of Nanking Agricultural Short Course, known as The Rural Leaders' Training

School. Arrangements have been made with the University for Seminary students to live in the dormitories of the Short Course and to elect classes in agriculture and rural life problems which will be of most value to them in rural Christian service. Much time will be spent in practical field training on the University farm. The Seminary will give the student credit for this year's study and practice. The Seminary faculty will also keep in close touch with its students at the Short Course. The following summer the student will live at Shunhwachen, the Seminary's rural training center near Nanking. He will return to the Seminary for his fourth year and major on courses dealing with the Christian message and program of the rural church, making frequent visits to Shunhwachen and other rural experiments and demonstrations in the vicinity of Nanking. At the end of this four year course the student will be eligible for the Seminary diploma, or if his grades average above 85, to the *Tao Hsueh Shih* degree. It is hoped that this combined theological and agricultural course with special emphasis upon field training will help to develop intelligent, effective and sacrificing Christian leadership for rural parishes and rural communities.

The cost of the year at the Rural Leader's Training School, including tuition, will be approximately two hundred dollars or about eighty dollars more than the average cost of a year at the Seminary.

2. *Two-hour Course on The Rural Church.* A two-hour elective course on *The Rural Church* is offered each year. This is open to students of the graduating class, pastors and other Christian workers in the Refresher Course and special students. The course includes a study of the background of the rural church, rural reconstruction movements, the message and program of the rural church in China, the mass education movement, rural evangelism and religious education, community service, organization, leadership and financial problems of the rural church. A number of special lecturers are invited to speak to the class and there are visits to the University farm and interesting demonstrations of rural service near Nanking. The class spends at least ten days in intensive study and practice at Shunhwachen.

3. *Shunhwachen Rural Training Center.* At Shunhwachen, a typical market-town and village community, fourteen miles southeast of Nanking, the Seminary now owns a practice and extension farm and upon this has built a training school for rural ministers. In Shunhwachen is a rural church of the



Church of Christ under leadership of an able and progressive young pastor. The community and church provide a fine laboratory for study of rural church problems, for experiments in rural evangelism, religious education and service, and for field training of Seminary students.

4. *Cooperation with other institutions and agencies.*

University of Nanking School of Agriculture and Forestry is cooperating with the Seminary in the training of rural ministers and in supervision of the Seminary farm at Shunhwachen. The University Hospital is cooperating with the Shunhwachen church in a program of health education and medical service for the community. Other agencies are cooperating with either the Seminary's Rural Church Department or the Shunhwachen church in mass education and other projects.

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### CONFESSIONS OF A COMMON COLD.

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I am a Common Cold, the arch enemy of mankind, and one of the three greatest plagues of the universe. I work in that part of the body which is known as the respiratory system.

I cause an acute infection of the delicate lining membranes of these organs, resulting in the various kinds of misery which accompanies a common cold. Some of these are: running nose, inflamed eyes, headache, sore and tickling throat, cough, hoarseness of the voice, shortness of breath.

People think only of this individual unpleasantness, and are inclined to treat Common Colds lightly. But they are ignorant of the great record of accomplishments which we have attained in the field of ill health and discomfort.

For, be it known to you that—I

Keep more children out of school than any other cause.

Cause millions of dollars of loss to industry through absence of employees, or through inefficiency, if they are at work.

Take more dollars and cents out of the workmen's pocket than any other disease.

Open wide the door for my many and various friends to enter the holy temple of your body, such as Influenza, Sinus

infection, Tuberculosis, Nasal infection, Ear infection, Pneumonia.

And then folks say, "oh: its only a cold". . . . .

Thus it is shown how important it is to cure a cold just as soon as you "catch" one.

The first command with regard to getting rid of me is "don't"—Don't use any patent medicines, they are useless.

Don't pay any heed to the advice of many of my friends, who will tell you how to get rid of me.

"Breathes there a soul more than ten years old.

Who hath to someone never told,

"I know just what will cure your cold?"

Don't treat me too lightly, nor disrespect me altogether.

Your doctor knows how to treat a cold and you should follow his advice.

Rest. This permits the body to regain the vitality it needs. Ventilation, in the sick room, as well as through the house.

Fluids, be sure to use lots of these to wash me out of your system. Hot lemonade, or hot drinks, every hour.

Free elimination, be sure to take an aperient, or a purgative if necessary, and a saline purgative is best. Use salts liberally.

But prevention is so much better than cure.

I find people with adenoids or diseased tonsils easy to attack. If such were remedied or removed life would be much more difficult, and less rosy for me.

One of my most delightful occupations is flying from one victim to another. It is very easy when one who has a cold, simply sneezes and coughs without covering the mouth, so that I am ejected in the mouth spray of the suffering one, into the face of the unsuspecting victim.

Or, often when Johnnie has a cold, and he shares his apple with Mary, you will see that I have jumped from Johnnie to Mary, by using the apple. Or, perhaps it was an ice cream cone or it might have been (and don't ever tell this) when Johnnie kissed Mary. And, do you know, once when Mother gave the baby a drink of water from her glass I just slipped across on the rim of the glass, to the baby's mouth.

We colds have a common slogan "attack when the enemy is weak" That is when the individual resistance is lowered, then we find it easier to enter the body.

Coming out of a hot dry room into the cold outside air, helps us a great deal to get into the tender tissues of an unprepared body.

And sometimes when big sister wants to go to a party and does not want to cover her party dress with her coat, then she shivers and I get a good chance to slip in, and rest on her tonsils until I get a better chance to get into her throat and chest.

Old Napoleon knew what he was talking about when he said that "the best kind of defence, was the offensive." That is what we do not like and colds try to avoid people who are on the offensive. Such people do not like indoor crowds, but we colds do. We do not like clean hands, the kind people on the offensive always have. These people are always well and sufficiently clad, which we do not like. Water: ah, six glasses a day, will help keep colds ever away.

Now, kind friend, I must away as I see you are on the offensive, and that is no good for me, so I'll away to the chappie who is not so fit and resistant as you are. But if you will remember what I have confided to you, and "never tell a soul", you will keep free from colds, and I will never bother you.

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#### DR. FRANK ALLAN.

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Nearly fifty-seven years ago, in an Ontario farm house which looked out over Georgian Bay a young Quaker wife lay dying and as she realized that the end was near she was heard to repeat over and over again this prayer on behalf of her week-old baby, "O Lord, make a man of God of my boy." The story of Frank Allan's life is the record of the answer to that young mother's prayer.

Thrown out on his own resources early in life, he worked for a farmer who took a personal interest in him and helped him to save his earnings till he was able to enter High School. It was about this time that a definite religious experience came into his life, and this with his mother's prayer gave form to all his life afterwards. This spiritual experience meant a full consecration to God of all his powers and particularly it meant a determination to become a foreign missionary. Thus his experience became not only a surrender but a commitment to a great task, a call to a great adventure. That it was a real

adventure is shown by the fact that he set forth with no resources but faith in God and his own quiet determination. His life from then on was a story of plodding endeavour and accomplishment.

Upon completing High School and a term in Normal School, Dr. Allan secured a position as teacher on an Indian reservation but his ambition was to become a medical missionary and this meant not only long years of preparation; it meant also securing the necessary funds for carrying through his plans. The way opened through an uncle, a minister living in Denver, Colorado, who gave him the opportunity of living with him while attending Medical College there. Frank was quick to grasp the opportunity. But that was only for a year, and then the uncle moved away, leaving him entirely "on his own." Getting some money together, he was able to buy a paper route and in after years he used to recount some incidents of those days when much of his work on his paper route had to be done before daybreak in the morning or after dark at night.

After graduation from college, the same determination showed itself when he purposed to spend a year as interne in the County hospital at Denver. There were others who wanted the position too and they had "pull" while Frank had none. But he had something else and that was determination. He got the position.

It was while he was in this hospital that he met his future life companion, then nurse in training after her recent graduation from Ottawa University, Kansas. They were both interested in the same things. He wanted to go to China. She was a student volunteer for India. Marriages may not be made in heaven but certainly some earthly marriages seem clearly to have the sanction of heaven. Of such a kind was the union of Caramitta Gage with Dr. Frank Allan.

They came to China together in the autumn of 1906. It was in the days of more leisurely travel on the upper Yangtse for it was before the steamers came. It took them just 10 weeks travel between Ichang and Kiating. The period of language study was spent at Chengtu and the stations in which Dr. Allan labored through the years were Jenshow, Chungking, Chengtu, Tzeliutsing, Luchow and again Chungking where he died.

It was on the sultry afternoon of July 28th, 1933, that the call came to his spirit. He had spent a busy morning in the hospital and having completed his job he went to his long rest.

Frank Allan's imperturbability together with his desire at all times to give help to the needy made him one of the best loved missionaries in our midst whether by Chinese or foreign. Like his Master he went about doing good and like him he did it in the right spirit. Every day he was answering his mother's prayer "make him a man of God."

Our departed comrade was an example of what pluck and determination can do in overcoming seemingly insuperable difficulties coupled with a strong faith in the guiding power of God.

To Mrs. Allan and the children, Robert, Carol, and Malcolm in Canada, Janet Joy and Florence here, we give deepest sympathy. But we also rejoice with them over the life that was spent through the years for them, for the church and for China.

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## RE-THINKING MISSION—A REVIEW

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REV. C. R. CARSCALLEN, M.A., D.D.,

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The need for such an appraisal, arises from the fact that there has been such a change both scientific and theological in the outlook of Christian people during the last generation, that many of the old motives which once appealed, no longer move, and that, in consequence, many people are uncertain as to the purpose and justification of the whole missionary movement. This uncertainty has been deepened by the rise of nationalism in all the nations of the East, which has caused missionary work, as heretofore conducted, to be resented by certain super-nationalists as an impertinence and an intrusion. The result is that many Christian people at home believe that the missionary enterprise is not wanted abroad, and they are asking themselves whether they should continue to force upon people what they do not want.

Then too, as a result of a study of comparative religions, we know more about the good points of Oriental religions than we ever did, and we are beginning to wonder if, after all, their religion is not suited to them as ours is to us.

The net result is to create a great deal of uncertainty at home, a lack of drive and conviction, a falling off of interest and givings, and the Commission felt that something must be done to clear the air, if the enterprise were to be rehabilitated in public confidence. The motives and methods of Christian missions must, therefore, be justified to those at home or, if the present methods and activities cannot be justified, then they should be changed. At any rate, an appraisal by unprejudiced laymen should be conducted to find out the situation and to report back to the churches.

The report deals, in the first place, with the fundamental principles of missions, the theological or philosophical background, such questions as "The Christian Message--in What Does it Consist, are considered." Obviously, these are the important chapters of the book, because our view of the essential Christian message, of course, will determine our standards of judgment as to the success or non-success of the missionary movement. This first section includes four chapters and is exceptionally well written. The writer, I understand, is Professor Hocking, Professor of Philosophy at Harvard University. These chapters will repay reading, even though we may think them inadequate in some respects.

After dealing with the theological basis of missions, the report then goes on to examine the various aspects of mission work such as evangelism, education, agricultural missions, medicine, Christian literature, missions in relation to industry and finally, women's activities. A chapter is given to each of these, presenting their conclusions and recommendations in regard to each and, finally, the third section of the book deals with the administration of missions and the organization at the home base.

Some of their recommendations are a bit startling perhaps, but on the whole, to those who have been in close touch with mission work and have given it much thought, the recommendations are not new. The report but emphasizes and encourages and, perhaps, articulates the changes already present in the field and at home and many of their most important recommendations have been already carried out by the more progressive missionary societies.

But, however we may disagree with some of their conclusions, we must remember that it is, fundamentally, a friendly report.

It is prepared by men deeply interested in the missionary movement who had enough interest to spend their time and their money in an effort to get at the truth.

Now, let us examine some of the chief conclusions and recommendations:

1. *Its Theological Position.* The report seems to regard Christianity as a religion of ideas, consisting in certain universal valid principles of truth and morality. It is something, therefore, which may be reasoned out and transmitted through teaching. It believes that all the great non-Christian religions are quests for God; that all enshrine certain insights and truths about God; that Christianity has certain deep insights and truths of universal validity to contribute to this common pool, undoubtedly, more than any other religion,—yet its importance consists in the truths it teaches.

Now, this is not quite historic Christianity. Historic Christianity has always emphasized the person of Christ as the important thing. The truths of Christianity scattered over the pages of a book would never have done what He has done. It is the truths, not as elaborated in a book but as gathered up and expressed in Jesus Christ, that are the compelling and central thing in Christianity. Men are not attracted by the truth alone, but supremely by its embodiment in Him. It is He who if lifted up will draw the world unto Him—not his ideas about God. It is here that the theological foundation of the report seems a bit inadequate. It is, as one has put it, God-centric, while historic Christianity is Christ-centric. Personally, I doubt whether one can get much truth about God, truth, at least, that amounts to conviction and assurance apart from the person of Christ. Many truths which Christ taught about God were current before His day but they never got into the heart of man bringing conviction, assurance and a changed life until Christ embodied them. Christ cannot be proved, He must be recognized, and the Christian life, therefore, always involves surrender to the compelling personality of Jesus Christ and not the mere acceptance of His ideas.

2. As a corollary of their theological position they regard the non-Christian religions not as competitors but as allies with which Christians should co-operate in their common religious quest for God and their work on behalf of society. God is in all of them and they are all ways to Him. In Christianity God is more fully disclosed, but nevertheless the non-Christian religions have certain insights and emphases of which we Christians of the West stand in need. The missionaries' task is not, therefore, one merely of bestowing—it is

also receiving. (read quotation from page 25 "temporary in the animus . . . . deeper view of religious truth".)

It is one of sharing, and sharing is a mutual process. The missionary, therefore, should look for the best in the non-Christian religions and in non-Christian society and not come home to America or Canada and talk merely about the evils. They should recognize the best and strengthen it and make the most of all good elements. They should associate themselves with all good movements in non-Christian society; with all forces making for righteousness and should not hold aloof from them because they are not nominally Christian. (See page 59 of the Report).

With this attitude I think most forward looking missionaries will agree. Co-operate to the fullest extent with all agencies and movements that are in the right direction in the communities in which one is working and never mind who gets the credit for it. Share, too, with the representatives of non-Christian religions your insights and share in theirs. In them many earnest souls have given up everything in their search for God. They are, therefore, our allies against secularism. This, I think, we can all take to heart. But the report seems to go further than this. It appears to think that the non-Christian religious can so absorb the principles and methods of Christianity as they are now doing in the East, that they will really become Christian, while still retaining their old names and not acknowledging or recognizing themselves as Christian. That is, that Buddhism, for example, may go on as Buddhism, preserving its historic continuity with Buddhism and the name Buddhism, while really it has become transformed into Christianity (p.44 & 58). It seems to me that this is impossible. As we have already seen, Jesus is to be recognized and acknowledged and not merely his ideas accepted.

I think, too, the report is inclined to overestimate the idealism of the non-Christian religions.

### *Personnel.*

The report has a great deal to say about the missionary personnel. Let me read briefly from page 15.

It believes that too many have succumbed, in dealing with the sending society, to the temptation to exaggerate the need of their work in part by dwelling on the evils of the society around them and in part by minimizing the worth of the religions there prevalent. They are in the language of the report, liable to get a professional interest in depreciation. Too many also,



conceive that their task is to promote the organization which has sent them and loyalty to their organization involves petty competition with other societies of similar aim. (See quotation page 17-page 18).

A little later on in their report they advocate that many of the missionaries should be called home. Their slogan is "Fewer and better missionaries". Concentration and co-operation may be said to sum up their principles.

Now in reference to their appraisal of the personnel of missions, I would like to say one or two things. In the first place, I do not see how a group of men staying as short a time as they did in any one of the mission fields, meeting missionaries, necessarily for very brief periods, could possibly form a sound judgment as to their character and worth. They were only two and a half months in China, about three weeks of that was spent in Shanghai, and no member of the Commission was further inland than Hankow. Oftentimes the man, who on first meeting—you write down as mediocre turns out to be a missionary of great influence, whom you must know to appreciate. Certainly my experience of missionaries in the section of the mission field where we had the privilege of living would lead me to say that nowhere at home can there be found a group of men which will average higher in intelligence and devotion than they. The Commission seems to have gone into the mission field with certain unconsciously preconceived ideas of what missionaries were like. They pre-supposed them to be the type of missionaries prevalent about fifty years ago, and while they met a few, as they say, who did not conform to this type and did not have what they conceived to be the limitations of the type, the rest whom they did not meet they seem to have taken for granted were men of that kind.

While, in a sense, we should send only the best to the mission field, as they urge, it is also true that if we waited for perfect and ideal men and women to represent Christ we should never send out a missionary at all. Certainly no one would have rated the original apostles as high or by any means perfect. The work of the world is done by far from perfect individuals, and it seems to me that if one were to apply the standards the Commission has applied to any group of Christians at home, one would have to write them down as failures. (See page 1546 of the Christian Century).

There somehow seems to be a bias in the book--a superiority complex on the part of the Commission in dealing with the missionary. When they praise the missionary, as they do, it is faint praise.

Nevertheless it is true that in these days of sensitive nationalism in the East we do need missionaries who are above all--humble, modest, and teachable, looking for the good in other people and in other religions, willing to be of help in any way they can without minding who or what gets the credit for it. The aggressive, assertive, superior person might better stay at home and we Anglo-Saxons are apt to be men of that type.

(To be continued.)

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### HOW LONG WILL I LIVE?

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One of the questions which is continually being asked by many people is, "what progress, if any, is being made by science in its war against disease"? The answer to this question carries a message of cheer and hopefulness.

A broad view of the improvement in the whole health situation is revealed in the increase in the duration of life. Years ago in Europe, a man could hope to live for not more than twenty-five years. This situation exists in India to day, and China is not much better, with a life expectancy of thirty years. Fifty years ago, in the United States, a man, at birth had an expectancy of some forty-three years. Even in 1911, a baby could expect to live fifty-two years, while to-day we can hopefully look forward to a life of fifty-eight years. Even this extension of the span of life has not reached its limit, and we look forward to a longer life expectancy in the near future us. Louis Dublin of New York gives us the hope that ere long, we may look forward to a life expectancy of sixty years, or seven more.

This does not mean, of course, that the reader who is now fifty years of age, has but eight or nine more years to live. The following table, based on mortality statistics, will demonstrate how long one may expect to live.

Age in years	Additional years of life to be expected.
at birth	58
1	60
2	59
3	59
5	57
7	56
12	51
22	43
32	34
42	26
52	19
62	13
72	8
82	4
92	2½
102	1½

These figures are based on the mortality statistics of the United States, but it must be remembered that this includes the coloured population of that country, whose mortality rate is much above that of the whites. This is a further cause for cheerfulness, as the rate should be higher when taken for the whites alone. This is well shown in the mortality statistics of the Metropolitan Life Insurance Company, whose mortality statistics show a death rate among the coloured population of 1556 per hundred thousand of the population, while the same year showed only a death rate of 824 among the whites.

One asks, where is this saving of life? Is it merely a saving among the infants and children, or is it evenly distributed over the life of individuals. Naturally, the saving has been greatest in the infant stages of life, but there has also been a marked increase in the saving of life up to the age of sixty-five. For example, for every ten men and women who died between the ages of 25 and 35 at the beginning of this century, only six died at similar ages in the period nineteen twenty one to nineteen twenty-four.

Now, let us see if we can make these facts a little more enlightening.

Comparing the two decades, 1900 and 1929, we see that during the second mentioned decade, there was a saving of lives of over five thousand for every million of the population. Where 313 people died of typhoid fever in 1900 only 16 succumbed in 1929. Where 134 died of measles in 1900, only 25 died in 1929.

Tuberculosis killed some 1745 in 1900, but only 647 in 1929. Scarlet fever took a toll of 96 children in 1900, but only 19 in 1929.

This will demonstrate some of the progress which has been made in the care of human health, as a result of some of the great advances in medical science and the application of preventive medicine during comparative recent years.

But, with more people reaching middle life and also advanced age, we find an increase of deaths from diseases pertaining especially to those age groups. That is to say, medical science has succeeded in finding methods of keeping people alive in infancy, early adult hood, is now confronted with the problem of safeguarding those lives in the natural period of declining physical vigor. Many of those, for instance, who are just at the middle age, are beginning to feel the effect of a heart lesion incurred in childhood when less was known about the serious later results of certain childhood diseases, and far less about proper treatment. Children are even intentionally exposed to certain diseases, so that "they may have them over with." One man less than a week ago, speaking of his child, said. "Let her get it and then it will be over with." Little do such parents realize that they are laying that child open to exposure for a disease which will set up some serious trouble, which will develop thirty or forty years hence.

However, when we look at other diseases, the picture has not such a rosy hue. The record with respect to heart disease, cancer, diabetes, apoplexy and other so called "degenerative" diseases is much different to the ones previously mentioned. For example, diseases of the heart took 1734 people per million in 1900 as compared with 2664 in 1929. One of the great health problems at the present time is cancer. Where this disease, or group of diseases in 1900 caused 640 deaths, in 1929 it caused 960.

One may be inclined to look at these figures and declare the utter failure of medical science, forgetting that many years have been added to the human span, bringing a constantly larger percentage of our people to the age of susceptibility to cancer, heart disease, and the remainder of the group associated with the attrition of the human machine.

"On the other hand, it is proper to look back over a century or so, and, noting the diseases that have practically vanished from the earth, to conclude that we shall better control and limit, and perhaps even eliminate, some of the greater present-day causes of suffering and death. In the past one sees

the scourges of the great epidemics of smallpox, bubonic plague, yellow fever, cholera, typhus, scarlet fever, diphtheria and other diseases that are now greatly limited. In the future one sees, with knowledge of the study and research now going on throughout the civilized world, similar limitations of the ailments that afflict mankind to-day."—Cumming.

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### SUMMER-SCHOOL AT CHAO T'ONG, YUNNAN.

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It is a pleasure to report the success which attended the holding of a Summer Bible-School and Spiritual Retreat during last week of July, in connection with the English Methodist Mission in this city. This was held at Ta-long-tong, a beautifully situated temple about 25 li distant. Much of the water that flows through the Chao T'ong plain comes from the spring at this temple, and this formed a much-used parable of the Grace of God. . . . ever-flowing, never-ending, but yet incomparable with God's Grace which flows for the whole world, and not merely for such a small area.

Over a hundred of our Christians assembled at Ta-long-tong in the afternoon of July 24th, and we had the happiest of intercourse until the time came for us to separate on Friday the 28th. During those days the temple, once a hall of idols (p'u-sa-t'ang) but now bereft of its gods, was transformed into a Gospel Hall, and it was moving in the extreme to participate in the singing of the Gospel hymns amidst such surroundings. The Monday found the people making their several ways to the temple, some on foot, some on horseback, some by chair or by hua-kan, and some by the still more primitive bullock-cart.

The chief arrangements were in the capable hands of the Rev. John Li, our city Pastor. The catering was undertaken by one of the Chao T'ong restaurants, and almost before we realised it the temple was turned into a hotel! Beds, tables, chairs and forms were quickly brought into requisition, and even the theatrical stage served as a bedroom!

The main topic of the School was the Three Epistles General of John, and in six sessions these were expounded by

the Rev. R. Heber Goldsworthy. At other times lectures on Hygiene were delivered by Dr. Uang K'ai-chi, and one on Psychology, with special reference to the child, by the Rev. Tang Fu-ts'eh, the Principal of our District Middle School at Chao T'ong. Evening services were held, and also the Morning Watch. We all experienced an uplift, and believe that those who attended have been encouraged and strengthened in the Faith. We go forward hopefully.

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### HOW TO DEVELOP A HEALTHY MIND.

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Ten suggestions are here outlined for mental health.

- 1 Know thyself. Do not rest until you know your physical self, your intellectual self, your social self, your moral self, your esthetic self, your religious self. Until you analyze yourself, you cannot adjust yourself wisely and well to your surroundings. Until you realize yourself, you cannot rule yourself.
- 2 Learn self-control. Self control means three things, First you must really use all the knowledge you have: you must live as well as you know how: Second, you must make **your mind** the ruler of circumstances, realizing that "the circumstance that can make us miserable simply does not exist, unless it exists by our own consent within our own minds." That mind may be the overlord of matter. Third, you must fit your life into the larger life of the world, not growing hot and worried over your little affairs when they bear little relation to the larger meanings of life.
- 3 Follow the golden mean. Practice moderation. Do not overwork. Do not over eat. Do not under work. Do not under eat. Do not overplay. Do not underplay. Moderation is the mainstay of a sound mind. Avoid onesidedness.
- 4 Cultivate repose. Repose of body will keep you physically fit: repose of mind will keep you from being captured by fanatics.

- 5 Be buoyant. After all, a stage smile does not change things, but you do have some power over your enthusiasm, and a deliberate delight in life is a tonic.
- 6 Conserve your energies. You cannot conserve your engines unless you plan to do it. Think before you act. Have a plan for your life. And let one generation plan for the next. Put forethought in the foreground of your life.
- 7 Be objective-minded. Don't set out to be happy in general, but be happy in terms of certain sane and salutary objectives.
- 8 Play. Play for relaxation. Play for a realization of your inner richness and color. Play that you may have moments when the unplanned purposes of life may have their say and when the unused powers of your mind may exercise themselves.
- 9 Be generous. Give of your possessions wisely. Give of your powers worthily.
- 10 Have ideals. Have a pattern before your eye while you live and work.

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### THE SCIENCE SOCIETY OF CHINA.

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The eighteenth annual meeting of the Science Society of China opened in the town of Pei, Pei near Chungking, on August the fifteenth. In the town of Pei Pei there is a branch of the Fan Memorial Institute for the study of Biology and on invitation of the military authorities of Szechuan it was decided to hold this year's meetings at this place which is the furthest removed from the parent institute in Peiping. A steamer was chartered by the government to accommodate the members of the association in their journey westward from Shanghai. President Dsang travelled with the group and they declare that by the time they reached Chungking they felt very well acquainted with the province.

An invitation had been extended to them to come to Chengtu and as soon as their conference closed at Pei Pei word was sent to us that they would arrive in Chengtu on the 23rd. It was arranged that the twenty-first army, the Szechuan

Government University and our University should act as hosts. A small group came from Chungking in a car, among whom was Mr. Lu Tso Fu who is in charge of Pei Pei and who was largely responsible for bringing the group to Szechuan, and with them all arrangements for the entertainment of the society while here were planned. It was agreed that our dormitories should be utilized and that all breakfasts should be served at our university after which they would proceed to follow the program prepared for the day. Accordingly Vandeman Hall, the Canadian dormitory at Hart College and the Woman's College dormitory accommodated the group while they were here.

Having left Chungking on the morning of Tuesday the twenty-second in busses chartered by the government, there were those who said that they would arrive early on Wednesday and a party representing the three hosts proceeded to a temple just beyond Niu Shih Keo but the party did not arrive until nearly six o'clock. Those of us who were still at the University waited at the Administration building and by half-past six the first two busses, loaded only with baggage, arrived. By seven o'clock the passengers began to arrive and soon six busses and two cars were standing in our yard having emptied their precious contents into our Senate room. At one time it was thought that we might hold a reception for the party on this first evening but a glance at them assured us that no mistake was made in deciding to meet them outside of the city instead. They were all tired and travel-weary and ready to declare in no uncertain tones that there was room for improvement in the roads of Szechuan. However, on meeting them next morning, after a good night's rest, with supper and breakfast they were all alert and ready for anything.

The program for the four days' of their visit had been carefully prepared and no idle moments were allowed, except that some complained that too much time was spent at meals, when they might have been seeing more of the city. During the first forenoon four busses conveyed them to historical points of the city and they visited Wang Chiang Leo, Wan Sheo Kung, Chow Choh Si, Ching Yang Kung and Wu Heo Si, arriving back at our University about two o'clock. Here the members of the Board of Directors, and other friends of the University were waiting to receive them and they were taken to Hart College where dinner was awaiting them. In the afternoon they again returned to the city where some members of the group gave addresses at different places and they were entertained in the evening by the Government Board of Education.



The program for Friday morning called first for an inspection of our University and this was carried out between nine o'clock and twelve and at the close many complimentary remarks could be heard concerning what they had seen. Several said, "It is wonderful to think that the only complete Dental College in China is up here in Chengtu." Another remarked that he had not known that their dentists in Peiping and Nanking had been trained here. They were also much impressed by our Museum and Dr. Fu, who is Head of the Fan Memorial Institute in Peiping and one of the outstanding leaders of the Association, predicted that we would have the finest museum in China and continued to say that he hoped that everybody would feel that the museum belonged, not to this University or even to Szechuan, but to China, so that all who wanted to study what the museum contained would feel free to come here for that purpose. He even predicted the time when there would be a continuous group of Scientists coming west to study in this museum. He stated that he had already approached the government of Szechuan, telling them of this particularly fine piece of work and had recommended it to them for financial support. After the journey around our Campus was completed, they were taken into the city to the Government university where they were entertained at the noon meal and it was while they were there that we were visited by the earthquake. General Liu Hsiang entertained them to the evening meal after which they came out to the Administration building where Mr. Ch'iu and his musicians gave them a very fine concert.

Early on Saturday morning they were aroused and, getting into their busses, they were taken to Sin Tu for breakfast and from there to Hanchow where General Chen showed them the progressive institutions of his city and treated them royally. Kuan Hsien was on the program for Sunday but the heavy rains prevented them from going on the road and their plans for proceeding to Kiating had to be altered. It had been hoped that they could travel overland to Kia Chiang on Monday and thence to the top of Omei but it was considered wiser to change to boats and they left on Monday morning in seven boats for Kiating. I heard several of them express pleasure that they were going in this way rather than over our rough roads by car. On Sunday evening a farewell meeting was held for them in our Assembly Hall at which President Wang, of the Government university, presided. Farewell speeches were given by several and suitable replies were made by members of the society. Among those who replied were Dr. Wang, President of the society,

engaged in Research work in Chemistry in connection with the Academia Sinica in Shanghai, also Dr. Fu who is China's most famous Botanist and who has already printed several books on his subject. Also Dr. Ping who is a charter member of the society and considered the Senior member. He likes to tell of the formation of the Society at Cornell university nineteen years ago when a few decided to form a society for the advancement of Science in China. The Society now has 1600 members. Dr. Ping gives the impression of being a very capable man and the student is privileged who can study under him. He carries on his work in connection with the Biological Institute in Peiping and will never take a class of more than ten. Sixteen of his pupils have already secured the Ph.D. degree in Biology, quite a number of whom are holding responsible positions in universities in China. Mr. Sen, who is a Railway Construction engineer, took an opportunity of urging the immediate building of the railroad from Chungking to Chengtu. He became quite enthused with his subject and one would judge that if he were invited to take charge the work would soon be done. Many of the members of the group emphasized the need of this railway and promised to come back to Szechuan to hold a meeting as soon as it was completed. Mr. Ho, Dean of Science in Chungking university, claimed that Science could solve all the major problems of the country and became most eloquent when he proceeded to show how Science must come to the aid of the country if they were ever to succeed in throwing off the yoke of Japan and regaining their freedom.

Dr. Fu Kang Hu is a graduate of Harvard University in Physics, a professor on Chiao Tung University in Shanghai. He with four others left the rest at Luei Chiang and proceeded to Tzeliutsing and according to his report he was well repaid for the trouble. Mr. Liu is a civil engineer who has been in charge of the erection of Dr. Sun Yat Sen's mausoleum at Nanking as well as the Dr. Sen Park. There were several who occupied the position of Dean of Science in their various universities. In all we had about seventy who, with friends from Chungking, made a group of eighty.

In the group were nine ladies, three of whom were medical Doctors from the International Institute Hospital of Shanghai. Another, Miss Ma, was a Doctor of Philosophy from Texas University, a specialist in Botany. She is teaching in the Kuang Si University. The visit of this group has given us more links with Eastern China and we hope that other societies will follow their example and hold their annual meetings in Szechwan.

## VIGOROUS HEALTH AT "60".

When you reach sixty, will you still have your rightful share of vigor that comes of health, hope and a youthful spirit? Fundamentally, there is no reason why you should not have it: True, your step may be slow, and your hair may be white, but, still, living can be a joy and energetic effort a pleasure.

Many of the world's greatest achievements are credited to men who passed the sixtieth mile-stone before they reached their highest attainments. Read some of the names—Edison, Hughes, Foch, Carnegie, Gladstone, Disraeli, Burroughs, Bell.

Investigation of the lives of such men, with impressive regularity, shows them to have had high regard for fresh air, exercise, cleanliness and regular habits. The resulting physical benefits were largely responsible for their energetic vigor, at an age when too many men are worn beyond all usefulness.

Ventilation, sanitation, and personal hygiene, fresh air at home and at work, safe disposal of household waste and sewage, frequent bathing, regular habits, plenty of exercise, these make an infallible prescription for health. It is also the simplest and most economical. Ask your doctor.

To keep young at sixty, keep health. To keep health memorize and practice this formula, "ventilation, sanitation, and personal hygiene".

## CHUNGKING NOTES.

Mr. and Mrs. Howard Batstone, Alan and Beryl, left on the "Ichang," Sept. 11th, for Shanghai.

Dr. and Mrs. A. E. Best and son, Teddy, arrived in Chungking Sept. 2nd, after having spent a pleasant furlough in Canada. They will leave in a few days for Chengtu by car, Miss Barbara Jones will accompany them to Chengtu where she will attend the Canadian School.

Miss Graham of Foochow spent several weeks with Mr. and Mrs. Rackham on the Hills. She returned home the last of August.

Mr. and Mrs. Lambert and son Stanley, left on the "I chang", Sept. 11, for Wahshien and from there will proceed overland to their station.

Mrs. Marvin of New York and Miss Laura Riddell left for Chengtu by car August 27. Miss Riddell is expected back in a few days for the opening of the Canadian School on Sept. 13.

Mr. and Mrs. Stanway, of Foochow, spent several days on the Chungking Hills with Mr. and Mrs. Rackham and also had some dental work done. Miss McIntosh returned to Foochow with them Sept. 9th, after having spent several days in Chungking.

The marriage of Miss Yarwood and Mr. Clements will take place October 7, at the China Inland Mission Home in Chungking. Miss Yarwood is expected from Kiating next week.

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#### CHENG TU NOTES.

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John J. Brennehan, Technical Expert on Hides and Skins, and advisor to the Ministry of Industries, National Government, Nanking, together with his wife and assistant spent a few days in August in Chengtu in the interest of the cause of urging the raising of more Szechuan goats for skin-exportation. They were the guests of Mr. and Mrs. E. Willmott.

Gordon Lum, China's representative on the Davis' Cup Tennis Team, and Mr. Chien a young tennis player of promise, spent a few days in Chengtu. They were the guests of Brigadier Marshall Fan and General Yang Sen. They gave two exhibitions of tennis on the Faculty courts to a large group of enthusiastic spectators.

Gordon Lum expects to set up business in Chungking selling Athletic goods, and at the same time is interested in developing young tennis players prospective national representatives.

Lieutenant-Commander Russell Stanley Berkey, and Lieutenant J. G. Urquhart of the United States gunboat Panay, paid a flying visit to Chengtu and were the guests of the campus.

## EXTRACT FROM LETTER FROM DR. HAVERMALE.

June 28 1933

After being among the unemployed for the past two months, an opening has finally been found for us in this delightful semi-rural charge at Campsprings, Maryland, just across the line from Washington and about half an hour's ride by motor-bus from the Capitol.

The understanding is that we serve here for two years with opportunity for reconsideration and return to China in case the way opens up financially during that time. If there were anything that could serve as balm for our non-return to China at this time, it would be appointment to this type of charge. I was taken at my word, when, in reply to the question of our Mission Board as to my resources in view of my "honorable discharge" I answered that my intention was to find some needy country church where I could take pot-luck with the congregation and cooperate with them in bringing the church through this period of financial depression. The same medicine which I was prescribing to our Chinese pastors in view of like difficulties there should certainly be welcomed—or endured by their instructor in America. These people are mostly truck-farmers or proprietors of small shops and stores at country crossroads in the hamlets which dot Maryland's rural districts in much the same fashion as we find those of Szechwan. I presume that my "parish" is as close a parallel to that of Szechwan as any we could find in America, though having, of course, a long Christian background. The people are cordial and wholesome folks, mostly tied to "the good earth". Our promised support is on the "minimum" basis. Judging from this first week among them, the "sharing" of produce with us is of the most adequate kind. We come too late to have our own garden, but we are already told of "settings" of eggs which are being assigned to brooding hens for our poultry yard. It seems good to be a pastor again in my own right, rather than a teacher or exhorter of pastors.

With cordial regards,

*Sincerely,*

LEWIS H. HAVERMALE

## ACKNOWLEDGMENT.

To all those who have written letters and upheld us in prayer these trying days we wish to express heartfelt thanks.

This is appreciated the more because in days gone by letters to those in deep sorrow have been almost impossible to pen. What Janet Joy, Florence and I would have done without you during these bewildering days I dare not dwell upon.

We thank the Father for His sustaining grace, and His presence that leads and guides no matter how dark the way.

We are praying that Frank's mantle of patience, tolerance, trust, and peace may fall upon our whole family, for we know he expects us to "carry on."

MRS. F. F. ALLAN.

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**TZELIUTSING STATION NOTES.**

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The missionaries have all returned from Douglas Heights during the last days of August and the first days of September. They report having enjoyed themselves at the Heights, and all returned in good fettle in a blazing sunshine, with dry baggage but moist bodies.

Miss E. M. Virgo had a very severe case of quinsy on the Heights, and Mr. E. W. Edmonds a severe case of malaria, plus dysentery but they are both well again and hard at it swinging their schools into line for the autumn term. Miss L. H. Hambley and Miss L. V. Rouse seemed to be in a mob surrounded by school teachers getting their salaries and receiving instructions for the opening of their schools. The teachers of this station have grown into an army and they are going forth not with the battle cry of murder and the destruction of life and property, as in the recent civil wars, but with the message of the gospel of peace and good-will to all mankind, commencing with the boys and girls in school. The writer has just returned from a visit to four different outstation schools and they are each filled with interested and interesting pupils. It is in those plastic minds we hope to sow the seed of universal peace.

Last autumn when the 21st Army defeated the 24th army, many deserters fled to the country and have been in hiding and plundering for a living. It is reported that within the boundaries of Fushun county there are about five hundred robbers recruited from the 24th Army, and being armed, are able to defend themselves against the ordinary guards. They are hunting for "fat pigs" and it was reported to me that they prefer the Chinese, but we have been told not to venture too far from our home base especially into the robber district of Watsaepu. The Salt Gabelle have wired General Liu Hsiang about the robbers and asked him to get busy and clean them out. He reports, that he is very busy in the far western part of the province settling the civil war with the 24th. During the summer four aeroplanes from Chungking twice a week passed over Douglas Heights going west to the war zone and returning with the news to General Liu Hsiang in Chungking. Some times the planes flew very low when passing over the Heights and we thought of arranging a stopping place for them so that Chungking visitors could be carried up there for the summer.

The late Dr. F. F. Allan who passed away in Chungking on July 28th spent one term of service in the Tzeliutsing medical work and made many fast friends while here. Today a memorial service was held for Dr. Allan in the hospital chapel. Mr. Lau, the chief speaker, outlined the term of service and the very valuable work both he and Mrs. Allan did in Tzeliutsing. He said, "A beloved doctor who followed in the foot-steps of his Master and demonstrated the love of Christ in going around doing good. He had great patience and very anxious to help us in the hospital". There is no doubt of the genuine sorrow manifested by those who knew Dr. Allan and sympathy for Mrs. Allan and the family.

This station is in need of a forward movement to what one of our Japanese missionaries called, "Demonstrational evangelism". I take it to mean that all our christians exhibit friendliness and practical helpfulness to those outside the church—that they exemplify the inner spiritual life of power and that they demonstrate the value of prayer and worship.

W. E. SMITH

## LUCHOW.

This has been a peculiar summer. In fact I cannot recall one just like it, or even nearly like it.

For over seven weeks, no rain, beyond a few sprinkle showers.

The hillsides are, long ago, burned to a crisp: a very unusual experience for these parts particularly.

A party travelling toward the coast, writes to say, that for three weeks they have seen but one brief half-hour of rain.

The rivers are exceptionally low for summer.

For a number of weeks, without a single let up, the thermometer refused to change its high altitude, mounting up as high as 108 in the shade and frequently refusing to slip down below 100 at dusk.

Whether caused by the dragon or the weather man, on Aug 25, we had a distinct earthquake. Judging by some remarks, it reminded certain people that our foundations are as immovable, as we thought them to be.

We have all enjoyed, to great profit, the very fine report given in an earlier edition of the News regarding our Mission Educational work.

How I wish that Mr. Longley could have gone just a step farther and given us some idea of what contribution our students make 1—To the christian cause and, 2 As good citizens. He says that statistics here, are difficult to secure.

Most worth while things are difficult.

In addition to the annual Mission Field prizes for the highest marks, we have, locally, been giving prizes particularly for the best DISTRICT marks in Bible.

We would naturally limit such prizes, to the first, second and third grade marks, but our Chinese will invariably decide that it is much better to take in a larger number (with the same amount of money) and they will invariably take into consideration other factors, beyond the highest marks, in allotting such prizes.

Do we err in too slavishly emphasising the HIGHEST marks, and if so, who will show us how to attain to a better standard?.

A.C.H.



## WEST CHINA UNION UNIVERSITY

The accession list for July to Sept. 15 is as follows :

Huxley, A.	Texts and Pretexts
Ferguson, J.	The Secret Road
Scott, M.	The Phantom Passenger
Mitchison, N.	An Outline for Boys and Girls and Their Parents
Gulick, A.	Evolutionist and Missionary—John Thomas Gulick
Ferber, E.	Cimarron
Connor, R.	The Arm of Gold
Lenanton, C.	Miss Barrett's Elopement
Compiled	The Reorganization of Education in China
Winslow, J. C.	Gandhi: the Dawn of Indian Free- dom
McGiffert, A. C.	A History of Christian Thought Vol. 11
Heiler, F.	Prayer
Gordon, T. C.	The Rebel Prophet
Massey, R.	The Crime in the Boulevard Raspail
Williamson, H.	The Dream of Fair Woman
Pearson, E.	Five Murders
Neibuhr, R.	Moral Man and Immoral Society

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- The Canton Insurance Office, Ltd.
- The Sun Life Assurance Company of Canada