

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

NOVEMBER 1933

EDITORIAL

The Red Robbers.

The advance of the Red Robbers (as the Communist armies are commonly called) has been terrifying to all those in the immediate vicinity. Whole populations of cities and towns have fled leaving all behind them, to take refuge in places more remote from the terror, only to be compelled to move on again as the red armies approached nearer to their place of refuge.

The great armies of Szechuan, which have shown such eagerness to fight each other during the last year, seem to be powerless up to the present to withstand the incoming reds. The Eastern half of Szechuan, East of the Kialing River, seems to be in imminent danger of coming entirely under red rule. One by one the big towns have been threatened, attacked and occupied while the defending armies flee before them or desert to the ranks of the invaders.

Unless some new spirit comes into the leaders and soldiers of these armies to stiffen their morale and enforce their co-operation, there is little hope of any effective resistance and Szechuan may soon become the stronghold of Red Rule in the West.

Mr. Funnell (C.I.M., Paoning) writes from Shunking, to which place the missionaries have had to move:—

“Things are very serious here now and the city is upset. People are leaving in numbers and even the Post Office has its boxes on a boat ready. People have

been disturbed for days past after hearing of the fall of Yingshan. The Chuhsien folk had to get out at eight o'clock one evening. The magistrate advised everyone to go, so they got across the river in the dark, and have since made their way walking to Tachuh. Now Chow-kow is emptied of people, they are only sixty li from Yingshan. Today we hear reds are again attacking Hsin Chen Pa, so things are only middling. We are hoping to get some boats in readiness, at the same time praying it may not come near us."

Self-Support.

We welcome a short article, printed on another page in this issue, from Rev. A. C. Hoffman of Luchow (U.C.C.M.) on the subject of Self-Support. This certainly is one of the most urgent questions of Mission policy for the near future. The foreign missionary societies have had their eyes fixed on a goal comprising substantial buildings and a staff of well-trained and efficient workers. In doing this they have set a high standard and have hitherto provided the wherewithal for its attainment. The problem now is to maintain the same standard of efficiency in equipment and personnel while gradually transferring the financial burden to the shoulders of the Chinese church.

In the solving of this problem there are two dangers to be avoided and they are the extremes on either side of the question. There is the danger of a too sudden shifting of responsibility onto shoulders that are not strong enough or experienced enough to bear it. This has been done in some places with unhappy results. Foreign societies, through their representatives on the field, all too hastily handed over funds and properties to the control of Chinese committees which were more ready to take over the responsibilities than they were prepared to fulfil them.

The other danger is of a too tardy confidence in the Chinese church. Too much reluctance to hand over the responsibilities will smother any awakening ambition towards self-support. While foreigners insist on holding all the reins, the Chinese church will never learn to drive the team.

Some progressive and practical method must be worked out on a basis of mutual confidence and co-operation. In any such scheme, whatever the details may be, it seems there must be four definite steps.

The first is a sharing of the responsibility with Chinese in administering foreign-provided funds. In all financial matters, involving the requesting and expenditure of money, there should be a good proportion of Chinese elected representatives taking part. There are probably few missions in West China which have not already taken this step and found it completely successful during several years.

It is the next and later stages which are both more difficult and more controversial.

The second step is a regular annual reduction of the grant from foreign sources as a stimulus to the increase of Chinese contributions. This is done in some cases by a decrease of five or ten per cent. each year in the foreign grant, and in other cases by the allotting of a definite piece of work or a number of pastorates each year to Chinese support. The details may vary, but it certainly seems necessary that some fixed programme should be decided on and carried through.

The third step is to increase steadily the Chinese share in administration. The number of elected representatives may be increased or definite official positions transferred one by one to Chinese in place of foreigners. The responsibility of office is the very best training for administrative capacity.

The fourth step is the ultimate one, namely the complete withdrawal of foreign control of funds. This does not mean that no foreigners should have any voice in the matter. It may well be that a foreigner would be elected by a Chinese conference or committee to serve on a financial board, in that case he would serve, not as appointed by a foreign society but as representative of the Chinese church at their own wish.

The withdrawal of foreign-provided funds from the cost of church administration and pastorates would release money for evangelistic work in new regions hitherto untouched. Some would advocate that this work, being "Mission" as distinct from "Church" should still be under foreign mission control. But we question the wisdom of this decision. For if the church in China

is to be a missionary church with an ambition towards self-extension, the opening up of new work in untouched regions must be shared with them. For the present that work also must be on a Foreign-Chinese co-operative basis with the aim to become ultimately a Chinese self-chosen work.

There is much thought and prayerful planning needed in this whole matter of self-support. We are grateful to Mr. Hoffman for his suggestive contribution and should be glad to receive from other readers their own views and experience on this important subject.

THE KIATING "BIG BUDDHA."

TA FU CHIN YUN TSE.

Any one who passes Kiating by the river will notice a huge human figure, cut out of the rock, sitting comfortably with trees and bushes around his back.

I was coming up the river during the last month, August. On the steamer this Buddha was a subject of our conversation for some time and I had already a considerable amount of interest about this big piece of rock, yet unknown to me.

Having packed up all the luggage, for it was near Kiating, I had nothing else to occupy my mind (we could not leave our things without someone with them) but to wait for the figure to appear. We were approaching the dark-green hill-side which was to show its wonder. "There he is!", someone shouted over my shoulder. "Where?", I couldn't help wondering. Nothing was in sight except a whitish piece of stone-covered here and there with dull-green moss. "That is his foot", the same voice said. "Is it really, how big!" Yes, when I looked carefully, I noticed a number of thick bars running parallel. "Can these be toes!" "Marvelous, he? not a bit changed since I saw him years ago!", still from behind my back.

"Yes, it is marvelous!" With the perfect ease and composure of his face he was sitting there with his two bulky knees close together and his two hands playing that trick which gives such mysterious feeling. He sat there, he still sits there, firmly, as if nothing in the world could tumble him down. My eyes quickly crawled up to his face.

Having descended from his own ancestors it had that same smooth round, rather square, face with half-closed exactly horizontally marked eyes. Under his perfectly straight nose was a big horizontal mouth which seemed to have abandoned all the hope of opening, and willingly, too. Not even the most serious earthquake would induce him to open his mouth and shout. Why, hasn't he seen enough misery of the human beings day after day? Hasn't he witnessed with his own eyes thousands of human beings pass away under his very nose? What is the good of talking? What is the good of doing anything anyway? he seemed to say. Why all this noise, fighting and fussing? Can't these wretched people mind their own business and leave others by themselves? Can't they rest their poor heads instead of knocking others' only to get theirs crushed? Can't they learn to enjoy life in some other way? But what is the use of telling them? They have no ears. Wait and see, just wait!

"Kiating!" several voices were heard. "Eh? Where is my Buddha?" I stretched my neck for a last glance at the expressionless face, yet which impressed me much.

After an early supper that evening, I lay down to enjoy the cool air. "Funny thing, that face of his! Hard, stubborn, yet there was something that makes you think hard." Perhaps the "Great Stone Face" that "Ernest" admired was something like this Buddha's.

Note: The above article was written by Mrs. Gao Yoh Lin, a Korean by birth, who has studied English in Korea and at Ien Chin University. Mrs. Gao is now a student in the English department in the West China Union University. We congratulate her on her interesting style and hope to have further contributions from her in the News. Editor.

SELF SUPPORT.

It does gladden our hearts to know that the West China News is giving us articles on "The training of the Ministry". I just wonder if we may hope that this good work will be carried a step farther and include articles on "Self Support"?

It seems as if these two very important and inter-related topics are inseparable in our consideration. That much would seem to be true, if we are to judge by opinions expressed from almost every quarter.

Recently it has seemed as if every magazine and paper, dealing with any angle of Mission work, has referred to Self Support as essential to success in Mission Work.

In my training and thinking, I have always been led to feel that if we are to succeed, we must always and very definitely, distinguish between what is Mission and what is Church. The former being financially supported, in whole or in part, from outside, while the latter, **MUST** be supported from within.

That they can gain their independence and self determination **ONLY** in proportion as they find within themselves their own financial self support.

Some Missions in China have even gone to the length of making the ordination of preachers dependent on a given amount of self support. Some of these ordained preachers, afterwards forfeited their ordination, automatically, because they failed to find for themselves and their work the stipulated amount of financial Self Support.

Other Missions seem to have gone to the opposite extreme in trusting the native organization with the free and practically unlimited disposal of foreign funds. In this latter case it would seem rather natural, that not only ordination of workers, but that also, recruiting, advancement and increase of financial allowances to workers as well as other expenditures, should increase, without any real relationship to Self Support. That raises the question, whether a Church can ever emerge from such an organization?

Gathering from limited experience, I am persuaded that our Chinese fellow workers are more persuaded of the absolute necessity of Self Support than they at all admit and that they are acting accordingly.

Somewhat naturally, they are very anxious not to lose any outside financial support while they make as much local provision as possible and keep that secret.

But what affect does that, meanwhile, have upon our work?

Some seem to think that LOW salaries and Low salaries only, can ever lead to Self Support. Perhaps low salaries tend to develop the characteristics of SERVICE. Sometimes it would seem, that the higher the salary paid, the less real SERVICE rendered.

Personally, I am not so much interested in the amount paid, as in the source from whence it comes, be it little or much, and we are all both keenly and anxiously interested in what methods seem to have brought success and what others have failed.

It is easy, but very unsatisfactory, to dismiss the whole problem by saying that our preachers are "no good". If our preachers are no good, it must follow, it seems to me, that every missionary is "no good".

Methods and regulations have a very limited ability to change men and yet without such we can have but little hope of permanent success.

It surely would help us a whole lot to know how others are thinking and acting on this all important subject.

A. C. HOFFMAN

THE DEVELOPMENT OF EMOTIONAL STABILITY.

A paper given at the Chengtu Parent Teacher Association.

MRS. HOMER G. BROWN.

J. W. Barton, in the June 1932 number of the Journal of Abnormal Psychology, says:

Mental instability is exceedingly prevalent all over the country; there are few, if any, human groups that do not have some such unfortunates included in their number,—Problems of mental health appear in practically every other human problem. —A study of over a thousand unselected college students, juniors and seniors, has shown that fully one half have emotional difficulties that will prevent them from realizing their highest

possibilities, while ten percent have mal-adjustments serious enough to warp their lives and in some cases to cause mental breakdowns unless properly treated."

If beside this we put the following quotation from John B. Watson, we will see what a great responsibility lies in the hands of parent and teachers of little children:

"I could make or break a youngster in the first four years of his life; that is, without abusing it, starving it or otherwise being cruel to it. I could twist, thwart, over or under-develop its instinctive and emotional life to such a degree that it would never recover from it."

With the success and happiness of our children thus at stake, it behooves us to look carefully at this problem of emotional stability and see whereon it rests and what are the forces that destroy it. Let us look first at the primary emotions with which each is endowed. Sadler in "The Mind at Mischief," states there are twelve: fear, disgust, wonder, elation, subjection, tenderness, sex hunger, hunger, security, hoarding, pride of creation, anger. It is the overdevelopment of some, and the underdevelopment or complete suppression of others that is largely responsible for the emotional instability that is becoming so prevalent.

The value of fear is to keep us safe. Young children are frightened but by two things, falling and sudden loud noises. All other fears, fear of thunder, fear of people, fear of the dark, fear of being alone, fear of germs, fear of death, are acquired. "Because of the lasting impression which fear makes upon mind and memory it becomes the starting point for many of our imaginative dreads and nervous disorders." Fear is fatal to human happiness under modern conditions of living. Probably the worst fears of all is that of a guilty conscience due to unwise teaching.

Disgust is the emotion that lies at the bottom of our effort to realize artistic thought and actions. Care should be taken that disgust is early turned habitually into action to counteract its cause. Where the mind is allowed to dwell on things that give rise to this feeling of disgust and no action results, disgust is certain to become the cause of much unhappiness.

Wonder is one of the emotions too easily smothered in our lives. It leads to invention, adventure, exploration, scientific research, and religious speculation. If over excited it is transformed into fear.

The twin emotions of elation and subjection need very careful attention. The former easily produces that aggressive

character which is so offensive and so anti-social, and an over-development of the latter leads to a lack of practical initiative and independence if not to inferiority complexes of a more serious nature. Hadfield reports an interesting experiment indicating something of the value of these emotions. With a dynamometre he tested the strength of a group of men. Their average grip was 101 pounds. Then he hypnotized them suggesting they were very weak. Their average grip became only 29 pounds. Again they were hypnotized and told how strong they were, and their grip reached 142 pounds. What a tremendous advantage the child has who is conscious that his parents and teachers feel he is capable. Let me quote again from Hadfield, "True humility consists not in thinking little of oneself but in not thinking of oneself at all. Thus both self assertion and submissiveness are harmonized and so lend the force of too combined instinctive emotions to the accomplishment of a noble end."

Tendernesslike wonder, is a tremendously valuable emotion and one that is easily smothered, destroyed not because it is hard to rear but because too often it is completely neglected. With such a little care and encouragement it flourishes wonderfully bringing so many blessings with it. It is this emotion when properly developed that provides the driving force behind most social reform. Famine disease, oppression and cruelty of all kinds, dwarfing conditions of life, such things will vanish from the earth when, and only when we learn properly to develop the emotion of tenderness. Here the Austrian, Adler, would add, "And teach him CO-OPERATION."

Two of the hardest of our emotions are sex hunger and hunger. Emotions so strong that they must get satisfaction in some way or they disturb the whole being. Sex hunger like the proverbial "bad boy" is not bad but filled with enormous energy which must have an outlet. No other primary emotion is of such beneficent use or such monstrous abuse. Desire for food is one of our strongest instincts and the gratification of a healthy appetite one of the most profound of human joys. *In problems of discipline never attempt to deal with other instincts when this is shouting.* Try a plate of ginger bread or a tea party when little ones get quarrelsome.

A feeling of security is a very important factor in establishing emotional stability. Security in its parents affections, a consciousness that its interests are being looked after, a firm conviction there is a kindly law presiding over it, a law that always operates, these are real needs. Pity the child who for

the same offence is one day laughed at, another scolded, a third punished and perhaps a fourth ignored. From the day a child is born he should know regular routine. From earliest days he should be taught to face facts. There are plenty of unpleasant things in life, let him learn to meet them squarely with a minimum of attention to the disagreeable side. "Bad medicine this time, let us see how big a man you are." Teasing children and adults and quarrelling parents are serious forces acting against the development of this feeling of security that does so much to give a child that quiet strength and poise we all covet for it.

Hoarding, related to the acquisitive instinct, is a great urge to labour and to the endurance of hardship. When perverted it leads to crime.

Pride of creation may be called a preservative. This emotion given proper place in one's life does marvellous things in the keeping the others from causing trouble. It is largely because of the neglect of this one in recent years that there has been such an increase in mental troubles. A realization of its value has given occupational therapy the place it now holds in curative work. Pride in her patch-work quilts, in her embroidery, her jams, her garden, has saved many a woman from a nervous breakdown. May it not be that even here in China the madness of gambling could best be fought with the aid of Pride of Creation.

Of anger Sadler says: "A liberal dose of adrenal-fight tonic—is a stimulant not at all bad for one's general health and psychic morale. Our ancestors worked it out of their systems by a long run or a hard fight. We do not give it this outlet so it gets into sub-consciousness and develops into phobias, obsessions, tremors, anxiety, dizziness fatigue. We must control it or find a civilized outlet." It would seem anger is a bit like calomel, good for the system occasionally, but must not remain in it.

Such are the twelve primary emotions which as parents and teachers we must see are developed in proper proportion. Some are inclined to too sturdy growth and need judicious pruning; others need very careful nurturing; each is essential to the fullness of life. We need also to be very much aware of the power of the subconscious. "We are born with the subconscious as master. The normal individual later escapes, develops a technique of putting the conscious mind of reason and judgment in charge of his emotions and feelings. The neurotic individual fails to emerge from the world of fancy and

grows up with the sub-conscious in charge,—still a victim of the inertia of the pre-natal and early infantile life. He refuses to recognize the world of fact and adjust himself to it. He remains a grown up baby.”

For the complexity of the problem behind emotional instability Dr. E. Graham Howe gives an excellent illustration in his series of lectures, “Mind and its Mechanism,” as published in the 1931 *Lancet*. He says it is a little like when a magic lantern throws a confused picture, and on investigation you discover that the pictures it is throwing are not on single slides, but are composite pictures coming through five slides, and that the blur may be caused by a defect in anyone or more of the slides, or merely in maladjustment between the slides. So in our emotional life five main “slides” must be considered. First the *individual experience*, and especially the training and environment of the early years. Second, *recapitulation*. We are born with certain racial tendencies, What we fear and what we love and what drives us to anger, are influenced not only by our individual experience but also by this recapitulation. Dr. Howe’s article is well worth a careful study. Third, *the individual type*, whether he be extravert or introvert.—I take it this may be illustrated by comparing the individual to a garden, which may be of clay or of sand. Some plants thrive in either, others grow easily in clay but require careful attention if they are to flourish in the sandy soil. So it is with the emotions. Tenderness and co-operation come easily to some children and will thrive with little care, while with others they cannot stand the unfriendly blasts of scorn or lack of appreciation. As a little child I once planned a lovely surprise for my grandmother, I house-cleaned the corner where she kept a remarkable array of iron pots. I knew she would be delighted.—And I was scolded for getting my apron covered with soot. Thereafter when at grandmothers I only did what I was told. Fourth, *physical factors*. We all know the emotional condition that announces to mothers it is time to administer santonine. So also fatigue plays a large part in causing storms. The day is coming when the late afternoon naughtiness will not be treated as naughtiness and punished, but will bring forth some invitation to a restful project,—“Mary, I have the thought of a delightful menu for supper in bed. You slip up and take your bath and I will see about the supper. I think we may have time for a nice read too.” Why teach your child “God is The All Terrible” when it is so pleasant to teach him God is Love? Pratt says it is hard to teach a boy to worship God who has not worshipped his mother. The fifth slide in the composite picture

is the *dynamic factor which makes of us individuals*, requiring that each child be trained a little different from every other.

In closing let me recommend to you the books that have been of most help to me in the preparation of this paper.—

“Home Guidance for the Young Children” by Dr. Grace Langdon, Research Associate of Teachers College, is a book of great value to mothers of little ones. She gives excellent advice on how to establish with a minimum of difficulty and a maximum of joy, the eating, sleeping and play habits we so much desire.

“The Mind at Mischief” by Sadler and “Psychiatry and Mental Health” by Oliver, are written by men of excellent scientific stand **not** for scientists, in scientific language, but for the layman.

“Mind and its Mechanism” the series of lectures by Howe referred to above and published in the 1931 Lancet, is written in more scientific terms but is the result of very careful research work and is worth a careful study.

STRICTLY GERM PROOF.

The antiseptic baby and the prophylactic pup
Were playing in the garden, when the bunny ambled up :
They looked upon the creature with a loathing undisguised
He wasn't disinfected and he wasn't sterilized.

They said it was a microbe and a hot bed of disease :
They steamed it in a vapor of a thousand odd degrees
They froze it in a freezer that was cold as banished hope :
And washed it is permanganate with carbolated soap.

In sulfuretted hydrogen they steeped its wiggly ears.
They trimmed its frisky whiskers with a pair of hardboiled
shears

They donned their rubber mittens and they took it by the hand
And 'lected it a member of the fumigated band.

There's not a micrococcus in the garden where they play
They bathe in pure iodoform a dozen times a day
And each imbibes his rations from a hygienic cup
The Bunny and the Baby and the Prophylactic Pup.

ARTHUR GUTTERMAN.

AN APPRECIATION OF MISS MIRA CUMBER.

Forty years ago in Chungking, Miss Cumber was a new missionary studying diligently the Chinese language and visiting in homes to get the human touch with the lowly women of a strange language and background. Before I could understand the new tongue, it was with admiration that I watched her gentle approach to the ignorant farm women who, giving their guests the higher benches, would sit on low stools nursing the babies at their breasts or sorting the vegetables for market while they listened to the strange, new story of the white-faced lady from across the seas as she told them of a God who loved them.

Later, Mira took up school work and through her scores of girls had new horizons opened to their sight. From her students never have I heard anything but words of love and reverence and praise for her unflinching and unconscious self sacrifice as a teacher. On the campus we have her pupils and the children of her pupils. They honor her in their lives. She had a way of doing deep soil preparation for the seeds of truth. When they developed she tenderly cherished the new growth keeping them from the surrounding tares. Fine lives blossomed forth under her continued influence.

Her work was always quietly done but what an amount of it! Sometimes she lived apart with her girls separated from all others of her own nationality or race. She gave herself so fully to them that she must have felt life forces going out from her as the Master did in Galilee. Her heart that had beat with the needs of many finally failed and she was forced to retire in the early part of 1932. The last year of life was spent in England among home friends with whom she never lost touch for she kept up a wide and intimate correspondence with a large circle of people.

As a friend she was steadfast, kindly, sympathetic, understanding, projecting herself into other lives helpfully. We who knew her miss her, feel the loss of her presence keenly, yet joy springs up in remembrance of the character she wrought in our midst a character of unruffled calmness, of beautiful modesty, of trustworthy strength. Though she would choose a humble place for herself, her friends call her to a higher seat of honor.

RE-THINKING MISSIONS.

BY C. R. CARSCALLEN. (CONTINUED).

*II. The Aspects of Mission Work.**Evangelism.*

The Commission believes that too much emphasis has been placed upon evangelism—that is, evangelism by spoken word. It would have the missionary identify himself with the needs of the community, live in the spirit of Christian love, and others would be drawn to him to inquire the secret of his spirit. Controversy, they hold, leads nowhere. Let what we find in Christ be its own defence, if we have something irresistible in our faith. That is, they believe in evangelism—evangelism by life, but they think that too much emphasis has been put upon evangelism by preaching and talking.

Education.

Coming now to education. The Commission believes in the importance of secondary Christian education, and higher, but not so much in Primary education, especially in countries where the Government is undertaking it. Nevertheless, they urge that the quality of Christian education be raised, rather than the quantity increased. They think that there are some institutions, schools and colleges which might very well be scrapped, and the men and money used in the support of other more important and more strategically placed institutions. It would have one body at home to raise money for Christian education and to administer it a sort of educational board;—This in order to co-ordinate Christian education abroad and to prevent unnecessary duplication and waste. The Commission believes that Religious Education in our schools and attendance at Chapel services should not be compulsory; that Christian schools should stand for religious freedom and should be free from the responsibility for direct evangelism by preaching. They would then, in reality, the Commission believes, become more effective as centres of Christian influence. As a matter of fact, in countries like China, compulsory religious education and attend-

ance at Chapel is illegal in registered schools, and the general experience has been that since these services have been made voluntary the religious spirit of the school has been really deepened.

Medical Work.

The Commission thinks that the same thing is true of medical work. They feel that harm has been done by using our medical schools and hospitals as merely tools in evangelization. It believes that the healing of the sick and the relief of suffering is, in itself, a work which is justified apart from any ulterior ends which it may serve; That medical work like education should be freed from the responsibility for direct evangelization and that public services in the wards, from which the patients cannot escape, is improper, though the spoken word may have its proper place, not only in intimate conversation but in public services and prayer as well, so long as no coercion is used to secure the attendance of the patients. It believes that medical work in hospitals and colleges should be controlled by medical men and not by boards on which pastors and educationalists are in the majority, and who, therefore, may sacrifice medical efficiency to other ends. It believes that in the mission field, both in education and in medical work, only the best in teachers and in standards of teaching and in medical services should be maintained. All inferior and second rate institutions, both schools and hospitals should be abolished. Otherwise, in countries in which the State, itself, is beginning to establish its own schools and hospitals, inferior institutions on the part of Christianity will bring the whole Christian movement into disrepute. It would have fewer but better institutions.

This no doubt applies to countries like Japan, China and India, where native institutions of efficiency are being developed. In regard to these countries I think the Commission is on the right lines, but it does not apply to the more backward races, or even to certain backward areas of China. In Africa, for instance, an evangelistic missionary who may not be a doctor at all, on his tours may take with him a supply of quinine, salts, etc., and such simple remedies. Surely the Commission does not mean that he should do nothing for the people because his medical skill is not up to the professional standards demanded in their country. Similarly, a hospital very meagerly equipped may be so much better than anything that people in certain areas of China know that it is justified, even though, professionally it may lack much.

This emphasis on the best may very well be overdone. As has been said, very much of the work of the world has been carried on by average persons. If this requirement of the best is overemphasized what Christian young man, with any sense of humour or any sense of Christian humility would ever offer himself for missionary service. A great many of the great names of missionary history are the names of men who, by the standards of efficiency laid down by the Commission, would never have been sent out, while some of the missionaries who have all the qualifications in training, scholarship and intelligence, have been complete failures—through a lack of some quality or balance of qualities which efficiency experts cannot detect.

Missions and the Church.

Coming now to the relations of missions to the native church, the Commission believes that denominationalism has been a great hindrance. The fact that 130 societies are seeking to Christianize China and in many cases, at least, are seeking to reproduce and impose on the native Christians a sacred church model, brought from home, and a set of pre-formed doctrines—a foreign made system, ignoring racial habits and culture,—brings inevitably a great deal of confusion to the minds of the people in non-Christian lands. This perpetuation of cleavages and divisive tendencies existing in the West, in the mission fields the Commission regards as the major scandal of Christianity for those who look upon it from outside. And in this the Commission is right. A great many non-Christian Chinese, for example, reject Christianity for this reason. They say, “we want something to unify our people, not something to divide them into warring camps, each jealous of the other and sure that it is right and ought to prevail.” Looking over the history of the Christian Church of the West, its divisions, its persecutions and wars, a great many high minded Chinese are afraid of it. We should not expect to have denominational churches perpetuated on the mission field. We should seek to have indigenous churches which are not foreign made importations, but are rooted in the life, tastes, habits and culture of the people. They should, therefore, be left free to develop their own type of organization, best suited to their needs and to formulate their own Christian experience under the guidance of the Holy Spirit, without compulsion or dictation from us. Sectarian baggage should be left at home by the missionary and he should go in for unified religion. There is great need, therefore, on the

mission field for much wider co-operation among the various Christian groups which have grown up under the various missions. Not that organic unity is necessary—the evil arises not from the co-existence of different forms and types, but from rivalry, and when each claims to be infallibly right. The Commission urges that the activity and efforts of the Christian Churches be carried on under a single committee, either as a department of the National Christian Council, or under a committee appointed jointly by the churches and the missions of the co-operating denominations. I may say that in West China this has been done for thirty years. There has been an advisory board which has co-ordinated the work of the various missionary societies, allocating the new territory and facing together common problems.

III. Administration.

One of the most revolutionary proposals of the Commission has to do with the administration of missions. Just as there should be a super-body on the field to co-ordinate the activities of the mission work, so there should be a super body in America to control policy and expenditures. So long as it is left in the hands of denominational boards there will be duplication of overhead, overlapping and so waste and inefficiency. The narrow denominational interests will sometimes prevail instead of the broader interests of the Kingdom. (See page 313). They point out that the spirit of unity and co-operation is far more active on the field than at home, and that progress toward unity abroad has been retarded by the lack of centralization at the base. It proposes, for the home base, a single administrative unit. Each denomination should be represented on this central body by one or two members, in addition to one of its board secretaries in an advisory capacity. There should be at least an equal number of members at large, chosen without reference to denominational adherence. This body should formulate general policies, appoint its own executive officers and field directors, and should have the confirmation at least, of all field personnel. It should disperse the funds, keep the accounts and audit them. The executive officers should be salaried specialists, one for each phase of missionary work—education, medicine, rural work, women's work, etc. Similarly, there should be field directors for each phase of mission work. I cannot take time to elaborate the scheme in detail.

It is quite apparent from this that the function of the present denominational boards would be reduced to the foster

ing of missionary interest among their own churches, securing missionary support and handing it over to the central body to administer. The boards would still continue to maintain close contact with the field through the usual channels and to hold the title to properties where desirable. "The enthusiasm of undivided loyalty to a great common task must replace denominational proprietorship."

Now, this is a high and Christian conception, but the question is judging the proposal on its merits, is it practicable taking into view the present situation, and would it be more efficient than the present organization? It would appear to me that the missionary enterprise is not exactly a business, to be run as a business, with the usual business standards of efficiency applied. Certainly they should be applied to the business end of it, but not to the other aspects of missionary enterprise—transmission of life, ideals and motives. They suggest the application of big business principles to the missionary enterprise. Form mergers and so abolish overhead. Can the missionary enterprise be rationalized, to use this word, to this extent? Besides, if we did succeed in creating this body of super-men in America, what guarantee would there be that they would be any wiser than the men who now make up our boards? Where would they get their material? Certainly, as Dr. Robert E. Speer says, our experience with big business executives these last few years would not lead us to believe that they have any more foresight or insight than any others. Big business does not seem to be any more efficient than little business. Again, if there were to be wholesale mergers in almost every branch of the work with, in most cases, supreme control in some office in New York, how would you induce the strong men for whom the Commission is looking to go to the mission field? Would strong men be willing to work under such centralized and rigid control? One of the elements in a strong personality is a desire for freedom—freedom to carry out his own ideas and a little scope for his own initiative. Would such personalities find scope under such a system?

If power is to be transferred from the present boards, it would seem to me that it should be transferred to bodies on the field. The native Christians resent having everything decided for them abroad. Of course, all rivalries between boards should be eliminated. There should be frequent consultations and close co-operation, such as there is now in the Committee of Reference and Counsel, the National and International Missionary Council, the Missionary Education Movement, etc. These should be

strengthened, and it may be that out of this something more co-operative may be evolved. The Commission seems to want, however not evolution, but revolution—a sudden break and a scrapping of present agencies. But surely evolution is the safer and wiser way. They do not seem willing to wait on that.

It appears to me that there is, in the Commission, an unconscious bent toward the use of forceful and autocratic methods, rather than reliance on suasion and conciliation. It refers to the weakness of the present co operative bodies on the mission fields, such as the National Christian Council of China, as due to the fact that they have to rely on suasion and conciliation and cannot compel conformity to their recommendations. And so wise and necessary plans for closing up certain colleges and concentrating on others have been held up. But I doubt whether there is any better or more Christian way than the way of suasion and conciliation. Short cuts by dictatorship may seem alluring, but in the long run they defeat themselves.

Even in regard to this scheme for centralization at home, it is not mere advice that they are giving, but there is a covert threat to start something themselves if the boards do not follow their recommendations, and so they would promote another split and more disunion, which they are professedly seeking to avoid.

This tendency of the report toward autocratic methods is based on a more fundamental attitude an attitude of sureness that they are right. They condemn dogmatism on the mission field and appeal for an understanding of other people's viewpoint, yet they are so sure of themselves and their own recommendations. One wonders if any body of men can be as universally wise as they appear to be. It may be due to the haste with which the report was prepared and the necessity of being clear without the waste of too many words, but certainly they do leave the impression that they are very satisfied with themselves.

Another weakness of the report is that they demand that idealistic standards should be urged on the mission fields in personnel and methods and attitudes, which they, apparently, make no effort to apply at home.

The Commission seems to look to the missionaries for spiritual leadership and inspiration of the home churches, while the mission fields have been used to look to the sending churches for their leadership and inspiration. The fact is, that while Christianity is divided at home, making so little impact upon the social order, so impotent to remedy economic and social injustices, it is futile to expect that the missionaries that they

send out, and the weak Christian churches of the East which they establish, will attain to standards away in excess of those at home and will become the model churches which they envisage, with closest co-operation, meeting the problems of the rural districts, transforming the non Christian society about them—all powerful spiritually and morally perfect. These things, first, must be tackled at home and a laymen's appraisal of the work of the home churches should first be made.

As to the main question, "should missions continue?" the Commission gives an unequivocal answer. (See page 5). Even here, though, one would expect them to speak with greater enthusiasm of the work carried on by the missionaries of the past and present. Though they do praise, it is very reserved. But I understand that personally the members of the Commission are far more enthusiastic than the restrained language of the book indicates.

Now, what is the repercussion of this report upon the boards at home? Several of the boards have met since the report was given on November 8th, and it is interesting to know their reaction. The Presbyterian Board of Foreign Missions, of which Dr. Robert E. Speer is Secretary, recognizes that there are many excellent recommendations, with which it is in hearty accord, and lists twelve of them. But it dissents from the theological presuppositions of the first four chapters.

The General Council of the Presbyterian Church emphatically dissents from the conclusions of the report as affecting the aim and message of the missionary enterprise.

The American Baptist Foreign Mission Society has issued a large book dealing with the report. They are not quite so outspoken as the Presbyterian Church, but apparently they, too, disagree with the theological position of the report, while finding many recommendations which they are willing to follow. They go on to say, however, that not all the proposals are acceptable to their board or their constituency.

The American Board of Commissioners for Foreign Missions views the whole report in a much more favorable light. (See page 44) *Missionary Review of the World*).

The Board of Foreign Missions of the Methodist Episcopal Church also views it favourably. Bishop McConnell, President of their Board, has already appointed a Commission on Inter-church co-operation.

The Board of Missions of the Lutheran Church views it as entirely unsatisfactory.

The China Inland Mission, of course, dissents from it.

No Canadian Board has yet officially pronounced upon it, but we know from the *New Outlook* that Dr. Endicott, Secretary of Foreign Missions of the United Church, cannot accept its theological position and many of its specific recommendations.

In conclusion, may I say that, on the whole, notwithstanding anything that has been said, the report is a very able one. It is prepared by a group of devoted and intelligent laymen. Most of their recommendations will, I believe, be accepted by most of the boards—not because they make them, but because the best thinking of the Boards has been in the same direction. We should read this report if we wish to know the lines upon which missionary work will be carried on in the main in the next generation.

THROUGH THE SANDALWOOD DOOR.

by

DRYDEN LINSLEY PHELPS.

Nothing has emerged from "The Sandalwood Door" for months. Perhaps some of my friends suppose that the writer, like Lao Tzū who vanished through the Western Gate, has evaporated so far as printer's ink is concerned. But with Mark Twain I affirm that the reports of my death are greatly exaggerated.

"Compared to your big West China Missions our little work in Shanghai is nothing but a peanut," gaily remarked Miss Betty Hu of the China Bethel (Faith) Mission at the Union University prayer meeting. Speaking in fluent and delightful English with that touch of whimsical etiquette which gives piquant quaintness to the words of a Chinese she said:

"I have been asked to talk in English. I will do the best I can. You have come to the funeral of your language, and I am the murderess!"

Not many years ago Chengtu the ancient historic mistress of Szechuan dwelt like a maid apart unspotted from the world. But now highwater steamers by river and mud-spattered motors

by road are breaking down her proud isolation. This means that we shall have more and more groups of visitors like the three members of the Shanghai Bethel Mission: Miss Hu, Mrs. Chên and Mr. Koo. They have come to us for several weeks of evangelism. We welcome them heartily.

"I am a fourth generation Christian." "And my Christian nephews and nieces are FIFTH GENERATION CHRISTIANS," she added in a later conversation. Fourth or fifth generation Christians in China are as rare as native-born Californians were a few years ago when the entire population of the state emigrated from New England and Ohio.

"My great grandmother was the first Christian in North China. She was a Bible woman. My grandfather was the first preacher in North China. He was martyred in 1900 before the Ch'ien Mên (great city gate) of Peking. He and his mother established six churches. My grandmothers on both sides were Bible women." That's a heritage to occupy a place in the history of Chinese Christianity which has not yet been written. 1920 saw the founding of the Bethel Faith Mission in Shanghai by two women, Miss Jennie Hughes and Dr. Mary Stone. Its branches are now self-supporting in China. "We have been in want and without money at times, but God has supplied our needs," explained this young woman filled by an energy of the Spirit. Evidently correct, for Bethel now includes an orphanage of 160 waifs, started during the Shantung famine (how creative trouble sometimes is), a hospital headed by Dr. Mary Stone whom everybody knows, a nurses' training school, a Bible institute, a church, five Gospel halls in Shanghai, a department for translation and publication; with related evangelistic work in Tamingfu in Hopei.

"And we shall have a School of Sacred Music when Philip Lee, now at the Moody Bible Institute in America, returns."

"Will you use Chinese old melodies?" I asked.

"We hope to make use of both Chinese and foreign music."

While her father was taking his Ph. D. studies at Columbia, Miss Hughes "adopted" Betty Hu and sent her to Asbury College in Willmore, Kentucky. Her religious experience does not seem to have been influenced by oriental or Chinese ideas. She has conviction and vitality. Her own spiritual life is very real—a living thing. And she makes religion *interesting*.

Another member of the team is John Koo, Mr. Koo was once head of the Shanghai Arsenal School. But he was converted. After preparation in Bethel he quitted his gun-making for preaching to China another Gospel.

The third member of this Chinese Christian trio is Mrs. Rose Ch'ên. Her husband is an official of the Department of the Interior in the Nanking Government. But she, like Joann the wife of Chuza, Herod's steward, has preferred a life of ministry with the Master. Graduated from a Shanghai high school, the obstetrical department of the Bethel Nurses Training School, and its Bible Institute, she won the spiritual epaulette of "the little General" during the Shanghai fighting for her care of the wounded soldiers. Now she preaches.

"Bethel Bands" started three years ago. Four young men: Andrew Gih, Frank Ling, Philip Lee and Lincoln Nieh heard the call of God to leave their work to go out to preach. They obeyed--in every province of China except three--Yunnan, Kweichow and Szechuan will be visited this year, unless God's will sends other orders.

"Do you cooperate with the Oxford Group Movement in Shanghai?", I asked.

"No. That movement lacks the essential. It is like a straight flying arrow that falls short. . ." was the crisp reply. Miss Hu did not tell me what is the essential lacked by the Group Movement which I am sure she feels the Bethel teams possess. I shall ask her.

"The Oxford Groups do seem to have power to change many lives," I murmured.

I wish some competent Christian psychologist of insight and experience would tell us exactly what emotional as well as intellectual factor it is which divide groups of very similar purpose, making co-operation among them impossible. It may be that is the first necessary step towards substituting long-range high-power artillery for grape-shot and individual fowling pieces in religion's battle with evil.

"How shall we win others for Christ?" asked Miss Hu. "First, *by keeping out of sight*. Some folks are like some Americans: they want to be 'the whole cheese'. 'Keep out of sight, keep further out of sight, keep still further out of sight--so the fish won't see you and swim away.' 'Some people like to be the bride at every wedding and the corpse at every funeral.' The way to catch fish is: 'Not I, but Christ living in me.'

"Second, *be cheerful*, and you'll catch fish. Of the locomotive one man said: 'I'd like to be the whistle.' That's good, we need whistles. 'I would like to be the bell,' said a second. Well, sometimes we have too many bells! A third, a gloomy fellow, growled: 'I would like to be the brakes.' But a fourth spoke up, 'I would like to be the black coal shovelled in from the back and burned to ashes.'

"Third, *study the fish*. Love is the best bait. A man walking on thin ice fell in. Hearing his cries a stranger reached him a long stick which he found embedded in the ice. But it was so slippery with its coating of frost the drowning man could not grasp it securely. 'For God's sake, throw away the stick and give me your hand!' shouted the man. A warm hand instead of a stick—that's what we need. We've been trying to save people with long sticks.

"A wonderful artist was painting a picture of a woman trudging down a lonely road in deep snow. 'Homeless' he titled the painting. Suddenly the artist threw down his palette and exclaimed, 'Why am I painting this picture? Who don't I go out myself to save the homeless?'

"Fourth, let us *learn from other fishers of men*. In this modern age we have so many new inventions: horseless wagons, wireless telegraphy, even fireless cookers. Everything is "less"! New among these new inventions we have *Christless* Christians and *Godless* religion. 'Without Christ I can do nothing.'

"Coming to Szechuan up through the Gorges of the Yangtze our steamer with furnaces going full blast made not an inch of headway in one of the rapids. Then we cast out a steel cable. 150 men on shore looped it around a great rock. Our steam windlass wound in the other end which with the throbbing propellers, pulled us slowly out of the seething waters. Tied to the Rock of Ages! Our Band motto is 'Prayer changes things.'"

At one point in Miss Hu's story of her own life I was puzzled. There seemed to be a hiatus in the line of Christian heritage. But God's will for this family line leaped over the cleft of nominal Christianity to bring His latest daughter fully into her Master's service.

Does Christianity enter the bloodstream? It enters the heartstream at any rate, and thus is it entering China through her own children.

DEATHS.

In Halifax, Nova Scotia, on June 22nd. Rev. G. J. Bond, B.A., LL.D., D.D., aged nearly 83.

Interred in St. John's, Newfoundland,

ACCESSIONS OF THE WEST CHINA
UNION UNIVERSITY MUSEUM.

D. C. GRAHAM.

The following gifts have been received by the archeological division of the West China Union University between January first and October first, 1933.

1. A gas mask used in the European war, by Captain A. J. Brace, F.R.G.S.
2. One Lolo leather helmet, two Lolo wrist protectors, and three Lolo wooden spoons from Dr. Leslie Kilborn, M.D., Ph.D.
3. Two small Chinese idols, and two jade feather holders worn on the hats of officials during the Manchu dynasty, from Mr. Liu Shao Shiu.
4. One Chinese God of Medicine, from S. H. Fang.
5. Three carved Mt. Omei walking sticks, from Prof. Dryden Phelps, Ph. D., F.R.G.S.
6. One batik from Java, and ten modern coins from Java and elsewhere, from Mr. Chen Shi Song, a Chinese student from Java in the University dental school.
7. A Ming dynasty jar presented by Walter Crawford through Mr. Starrett.
8. About thirty stone implements from Szechuan Province and the China-Tibetan border, by J. Huston Edgar, F.R.G.S., F.R.A.I.
9. A Chinese pewter stand, from Mr. Liu Hua Liang, a student in the West China Union University.
10. A portrait of the Taishi Lama, formerly at Peiping, and a sample of grass from the interior of Tibet, from Mr. Chen, Chinese librarian of the West China Union University.
11. A large Tibetan "prayer wheel," containing quotations in Sanskrit from the Tibetan sacred books, from Mr. Yang Shioh Bi, hereditary chieftain among the Ch'iang people.
12. A sacred white stone, used for generations in his family, from Mr. Geo P'in Tsang, another hereditary chieftain among the Ch'iang people.
13. A large harp, made in England, from Mr. R. L. Simkin.

14. One Ming Dynasty bowl and about twenty-five Han and T'ang dynasty clay images, from Rev. T. Torrance, F.R.G.S.

15. A Buddhist begging bowl from Burmah and a Tibetan hand drum, from Rev. Harry Openshaw, D.D.

16. One long piece of crystal copper, two large lumps of natural copper, two samples of "grape" iron ore, three pieces of iron ore and one of copper ore from the state of Michigan, U. S. A.; samples of gravel used in making roads in Kansas, U.S.A., and one fossiliferous stone and two fossils from the great pyramid in Egypt, from W. E. Manly, D.D.

17. A large Cheo or Han dynasty bronze bell from near Wanshien, Szechuan; a large early Manchu dynasty bronze incense urn, two Tibetan gilded idols, one Tibetan brass butter lamp, a Tibetan cloth idol, one three-legged Chinese bronze incense burner, a finely carved Chinese wooden bowl lined inside with bronze, three small Chinese cups or bowls, a Chinese Buddhist or Taoist bronze bell, and one brass Tibetan charm box, from Dr. and Mrs. Spencer Lewis.

These are very valuable additions to the museum, and give evidence of increasing interest approval, and cooperation on the part of both foreigners and Chinese.

SZECHUAN CHRISTIAN COUNCIL.

A. J. Brace, Secty.

Early in July just at the beginning of vacation the Council held a Retreat in Van Deman Hall, Union University, attended by about twenty-five representatives from the different churches, to listen to reports from Mr. Earl Willmott about the Annual Meeting of the National Christian Council, and the Religious Education Meeting, and to hear from Mr. Tsao the report of the Mass Education Institute at Tinghsien. The reports and discussion lasted all day and were exceedingly profitable. In the afternoon tea and discussion took place on Dr. Phelps' lawn, and the members present agreed the time was ripe for the

Szechuan Christian Church to attempt a more forward program along some of the lines suggested in the reports.

Early this fall the Executive of the S.C.C. met and requested Mr. Willmott to make some practical suggestions looking forward to some such vital program. (Mr. Willmott had been co-opted at the Annual Meeting of S.C.C. last January to represent Religious Education). In the Secretaries Committee a committee composed of one active participant from each church, each appointed by his own church—the following program was suggested;—

- 1—Request a small committee interested to decide on a policy.
- 2—Plan for a Community church in a district close to Chengtu where helpers from the city churches and University may help.
- 3—As at present the Church has no particular social program, that we begin to definitely plan for such a program, simple and direct, that may be readily put into operation.
- 4—Prepare a Study Commission to look over the field and make a careful report looking toward immediate action.

At the next full Executive meeting the report was received, discussed and acted upon as follows;—

- 1—That a Religious Education Retreat of about 20 interested delegates be held toward end of October to plan policy.
- 2—That in November a Rural Evangelism Retreat be held to discuss the project of a Community center.
- 3—That a committee on Church Social Program be Dr. Beech, Mr. Willmott and Miss Streeter.
- 4—That this committee be asked to make this report about the needs of the field as they think of a suitable program.

October 8th a Union Service was held in Shu Wha Kai Church in Commemoration of Independence Day. Donald Fay was in the Chair, and Dr. Lincoln Chang delivered a very helpful sermon. Music was furnished by Dr. Agnew's foreign quartet, the girls of Shan Shi Kai and Fang Chen Kai schools. Another Union service will be held early in November to commemorate "Home Week" suggested by Dr. Chen Ching Yi and the National Christian Council, and for which some helpful literature has been prepared by the Mei Tao Hwei Literature Department.

Most important of all is the promise for a real refreshing of our Churches in spiritual things, by the visit of consecrated Christian Chinese Workers from Shanghai know as the Bethel Band, from that well known institution in Shanghai where Dr. Mary Stone has done such excellent Evangelistic and Medical

work for many years. Miss Ruth Gabosch, of the M.E.M., having been at College in America with some of the party, had invited them to Szechuan to help in her District work, then kindly made it known to the Executive of the S.C.C. who at once decided to cooperate. Miss Gabosch and her friends agreed to look after student meetings in the various schools, and the S.C.C. agreed to organize Worker's Meetings and Sunday Union services, Miss Gabosch and C.I.M. to be co-opted on committee.

The workers have just arrived after a most helpful series of meetings in Tzechow, and the first meeting of the Christian Leaders Meetings has been held at Shan Shi Kai Church with over fifty in attendance. Miss Betty Hu gave the first Bible Reading and showed a strong grasp of the Bible and a very winsome manner. Mrs. Chien assisted in the singing, and one of the unique features promises to be the singing of simple choruses that carry a message that cannot be escaped. The first was "He will Make you Fishers of Men". It was easily learned and went well from the start. The meetings will be held each afternoon from 2 to 3.30. Sunday afternoons Union Services at 3 will be held in Shu Wha Kai Church. Sunday Oct. 22 the visiting speakers will take the service in the morning at Shan Shi Kai Church. Sunday, Oct. 29, the two ladies will conduct the service at the C.M.S. Church, Pi Fang Kai, while Mr. Koo will speak at the Canadian Church, Si Shen Tsi. On Sunday Nov. 5th. the ladies will be at the C.I.M. while Mr. Koo be at the Baptist Church. The Leader's Meetings of the second week will be held in the C.M.S. Church on the invitation of Bishop Song. At the first meeting Mr. Donald Fay brought the greetings of the United Churches and warmly welcomed the visiting speakers.

The World Band, composed of Dr. John Song and Rev. Andrew Chi, may also come to Szechuan in December. They are now in Paotingfu and working towards Hunan, and have been invited by the S.C.C. to Szechuan. They hold large evangelistic meetings in a few large cities. Their efforts have met with good success elsewhere, and it is hoped they will visit our Szechuan Churches.

THE REV. GEORGE J. BOND, B.A., LL.D.

AN APPRECIATION.

There will be many in West China who remember the visit to the former Canadian Methodist Mission there of the Rev. G. J. Bond, and will learn with deep regret of his passing, in Halifax, Nova Scotia, on June 22nd.

In 1908 Dr. Bond spent six months in Szechuan, visiting the Canadian Mission Stations and taking a trip to Tachienlu and the Tribes' Country. His influence on the work, at home and abroad, was out of all proportion to the length of his sojourn on the field. Few visitors have had a keener or a more sympathetic eye. He has a genius for friendship and affection: his understanding and sympathy were active and un-failing, with both missionaries and Chinese. He was a careful observer, as is shown in his essay 'Ch'a puh to' in the West China News, of Feb., 1908, and in books and magazine articles written after his return to Canada. His contacts with Chinese were close and vital in spite of the barriers of language, and without doubt many of those who met him will remember 'Pao Sien Sen'. He was the author of 'Our Share in West China'; a book outlining the work and the needs in the C.M.M. field.

Recalling his visit to West China, one who gave the address at Dr. Bond's funeral said:

"He was fired with enthusiasm for missions. As editor (of the Christian Guardian) he threw himself in, heart and soul, with the call of the Student Volunteer Movement. It was this great enthusiasm which sent him out, when close on sixty years of age, to bear a message of brotherly greeting and good cheer to the Canadian Methodist Missionaries in China. It was a great adventure. He went to bring cheer, to survey the field, to bring back authentic tidings of the need and of the opportunity. He had the means to travel for pleasure merely, but like Whittier's Christian tourists, he consecrated this gift also to the service of the Kingdom. Doing the Master's will, he found the Master's joy. Those who knew him best remember how his eyes did glow when he spoke of China."

Dr. Bond had almost reached the eighty-third milestone in a long and adventurous life. There was a rare beauty and serenity in his old age, so blessedly prolonged. "Those who live on the mountains have a longer day than those who live in the valley, and George Bond was one who opened all the windows of his soul to the light."

MRS. C. R. CARSCALLEN

BISHOP MOWLL'S VISIT TO SHUNKING.

The Bishop's original intention on returning from Peking at the end of August, had been to hold a meeting of the Northern Sub-Synod in Paoning. Owing, however, to the Communist upheaval in N. E. Szechuan, which has scattered the Church of that region in all directions, he decided to call only a meeting of the Diocesan Standing Committee in Shunking, where quite a number of Missionaries and Pastors had already withdrawn from the danger zones. A full week from Monday to Saturday was spent discussing many matters affecting the future work and the organisation of the Diocese. The first event of these gatherings was

A Unique Ordination Service.

On Sunday, 27th August, a large congregation gathered in the Shunking Church for this service, when the Revs. Chao Teh Shen, and G. H. Aldis, were ordained priests. In addition to the two Bishops, fourteen clergy were present. The whole service was most impressive, and a very helpful sermon was preached by the Rev. A. M. Stibbs on Psalm 78. 72, "So He fed them according to the integrity of his heart, and guided them by the skilfulness of his hands". The preacher stressed the truth that God chose David, one who had been tested and proved ere he was entrusted with the public leadership of God's people. The integrity of his heart had first been well proved as he followed the sheep in the wilderness, and the skilfulness of his hands had likewise been many times tested with sling and with stone, ere God called him to feed and guide His people Israel. And this was equally true to-day of those who would be true leaders and pastors of the Church of God. There must first be the testing in their own individual lives ere there can be a public ministry profitable to men and acceptable to God. The questions of the ordination service were put to each by Bishop Ku, and the service throughout was in Chinese, with the exception of the actual words of ordination, which in the case of Mr. Aldis, were pronounced by Bishop Mowll in English.

The unique character of this service lay in the fact that for the first time in the history of the Diocese, a Chinese and a foreigner were ordained together. And one felt as the two, Chinese and foreigner, knelt side by side at the Communion rails, and as the Bishops laid their hands on the heads of each, pronouncing the solemn words of ordination, the one in Chinese and the other in English, that this service in a very striking way, symbolised the unity of the Church of Christ, and promised well for the future of the Church in Szechuan, It was a moving scene, demonstrating once again that in Christ the East and the West can meet, and do meet, and we are all one in Christ Jesus.

In the afternoon there was again a large gathering when Bishop Mowll gave an interesting address, reviewing his ten years life here in Szechuan, and explaining at length the history of his call to Sydney. He referred to the meeting of the House of Bishops which he had just attended, and spoke highly of his successor, Bishop Holden, for whom he bespoke a warm welcome from them all. While far away in Sydney, his heart would still be with them here in Szechuan, and he trusted that the bond of prayer would continue to unite them. He hoped some day to visit Szechuan again.

The Diocesan Standing Committee.

Bishops Mowll and Ku and nine clergy were present at these meetings which lasted the week, and many matters were thoroughly discussed at this last meeting of the Bishop with the Committee.

Various matters of routine connected with the resignation of Bishop Mowll and the appointment of Bishop Holden were gone through, e.g. the Bishop's formal announcement of his resignation, the reading of letters from the Chairman of the House of Bishops, and the sending of replies, also the formal approval by the Committee of the appointment of the new Bishop.

Other important things decided were, (1) the appointment of a Chinese Archdeacon. Last year, at the Bishop's invitation, the Rev. Jas Fu of Yunnan paid an extended visit to the Diocese, travelling through most of the stations with the Bishop, holding meetings, and helping in other ways. His ministry was most acceptable to the churches, and he commended himself to everyone as a humble and devout Christian man. In view of the need of someone at Eastern end of the Diocese to help Bishop Ku, it was decided to ask Mr. Fu to come to Szechuan as Arch

deacon, to live in Wansien in a house provided by the Diocese. This has been done not only with the present need in mind, but with a view to possible larger responsibilities in the future. It is hoped Mr. Fu will accept this invitation which is being sent to him. (2) The Men's Training College. At last this is to be really opened. It was decided to do so temporarily in Shunking in October, until such time as it is possible to move back to Paoning. The names of 12 students were discussed and it was agreed to accept them. The Rev. C. B. Hannah was to be asked to act as Principal, the Rev. C. H. Parsons to act in that capacity until his return from furlough. (3) Women's Bible School. This it was reported is being opened in Shuting also in October. This is a new undertaking under the leadership of Miss Lu, who has recently been ordained, the first Chinese deaconess of the Church in Szechuan, and it is hoped that the great need of trained women workers will be met by this school. (4) West China Diocesan Association. It was unanimously and heartily agreed that Bishop Ku should write a letter of thanks to the Association for its great help to the Diocese during these past 10 years of Bishop Mowll's episcopate, also to request that this generous help be continued to Bishop Holden. Bishop Mowll to take this letter and present it to the Association on his return to England. (5) Finance. This subject is usually a hardy annual. It is of vital interest however this year. Owing to the red menace, five out of the seven pastorates of this Northern Sub-Synod area, have become practically *non est* for the time being, and the Finance Board presented a report to the Committee, asking that steps be taken to meet this situation, and the expected deficit of \$600 that will face the Board at all the end of the year. Ordinarily this should come in from Chinese sources, and it was decided to send out special appeals to the churches, and also to ask the C.I.M. for special help over this crisis.

Many other things concerning the financial obligations of the Diocese, the presentation of accounts, the location of workers, the granting of licenses, and other matters of business were faithfully if not always energetically, discussed, and lest these should get too dry, Mrs. Stibbs served us with refreshing tea morning and afternoon. The business of the Committee closed with votes of thanks to the Secretaries, whose arduous work however, of writing up minutes in Chinese and English, was only about to begin.

The following day, being the Bishop's last Sunday in Shun-

king, Bishop Ku and the local church had arranged a gathering to bid

Farewell to Bishop and Mrs. Mowll.

A large congregation had gathered for the afternoon service, which was followed immediately by this meeting of farewell.

Below the pulpit a table was spread with a cloth, prettily worked, and with large Chinese characters for Happiness, Long life, Wealth, and Joy, embroidered in the four corners. This was presented by the children of the Orphanage. Placed upon this were other gifts. A picture woven in silk, together with red satin scrolls, were the gift of the Paoning Christians, now refugees in Shunking; Other beautiful scrolls from Churches or individuals were on the table, and also photographs of groups of Christians now in Shunking, the Paoning group, the Pachow groups, and others, the gifts of various people. When all had been carefully arranged, the Bishop and Mrs. Mowll were invited to the church and took their seats behind the table. Bishop Ku opened the proceedings with prayer, and then gave an address. He detailed the growth of the work in Szechuan, the development of the "Chong Hua Sheng Kong Hwei" and the organisation of the Diocese of Western China. He dwelt on the hope for the future, of a self-supporting church; and enlarged on the part played by Bishop Mowll in this development. He paid a very fine tribute to the Bishop and his ten years work in Szechuan, referring very feelingly to his own happy fellowship in that work, as well as to the several very trying experiences the Bishop had passed through in that time. He mentioned too Mrs. Mowll's not inconsiderable share in these trials and labours, and attributed to her in large measure the Bishop's success. He then used an illustration, the humour of which could only be appreciated by one who has travelled by chair in China, and only fully by one who has travelled in company with Bishop and Mrs. Mowll and Bishop Ku on one of their many long journeys together. He likened the Church and Diocese of Szechuan to a three-bearer chair. The three Bishops were the bearers, Bishop Mowll taking the lead, Bishop Song stepping out quickly at the back, himself in the middle, and Mrs. Mowll carrying the food basket and load, bringing up the rear, each with their several responsibilities, but all unitedly carrying the Church forward. This was greatly enjoyed by the Chinese present. He then brought a very interesting address to a close by reading a poem he had specially composed for the occasion, on the life and work of Bishop and Mrs. Mowll in Szechuan.

The Bishop replied on behalf of Mrs. Mowll and himself, basing his remarks on Psalm 71. (1) "I will trust in the Lord". (2) "I will hope continually". (3) "I will go in the strength of the Lord God". He struck a personal note in urging those present first of all to trust Christ as Saviour from sin. We must do this before we can do any work for Him. Further we should hope continually in Him, even when things are dark we have this to sustain us, we can hope continually in Him. He reminded all present that to go forward in Szechuan we need to rely upon His strength. Only as we go in the strength of the Lord can we make real progress, and as we obey these injunctions, we too will be able to say "I am as a wonder unto many". He exhorted all to follow this example, and hoped that the result would be that because of their faith and zeal, they too would be a wonder unto many in Szechuan.

This was followed by the singing of "God be with you till we meet again".

The Benediction brought this interesting gathering to a close.

WEST CHINA BORDER RESEARCH SOCIETY
PROGRAM OF OPEN MEETINGS

1933-1934.

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| Sept. 29-30, Art Exhibit, Administration Building, 2-5 P. M., conducted by | Mrs. W. R. Morse. |
| Oct. 21, *Among the Foothills of the Tibetan Border. | J. A. Brace. |
| Nov. 18, *The Minya Kung Ka. | Mrs. R. A. Peterson. |
| Dec. 16, General History of the Nestorians. The Nestorians in Szechuan Province. | H. D. Robertson.
Liu Li Shien. |
| Jan. 20, The Nosu. | W. R. Morse. |
| Mar. 10, Chinese Art. | L. C. Walmsley,
Mrs. W. R. Morse,
Mrs. F. Dickinson. |

Mar. 31, My Omei Pilgrimage. D. L. Phelps.

April 21, Nutrition and Oral Disease Amongst
the Tribes People.

Moving Pictures of Tribal Life. R. G. Agnew.

May 19, *The Chiang People T. Torrance.

June 9, *Annual Business Meeting.

Methods and Equipment for Research
on the China-Tibetan Border. D. C. Graham.

The meetings will be held, unless otherwise announced, in the chapel of the Canadian School. Those marked * will begin promptly at three o'clock in the afternoon. The others will begin at 7.45 p m.

In addition to the above, J. Huston Edgar will give an address, the time and subject to be announced later.

EXECUTIVE COMMITTEE:

J. H. Edgar, Hon. President.

L. G. Kilborn, Editor.

S. H. Liljestrand, President.

W. B. Albertson, Treasurer.

S. C. Yang, Vice-president.

D. C. Graham, Secretary.

W. R. Morse.

SUINING NEWS.

Like other places, we have had a very hot summer, a long drought and an earthquake, and some of us saw a solar eclipse.

Both Missions had Harvest Thanksgiving services, and offerings were made by the Christians of fruits, grain, handwork and other things. The proceeds were used to help on good work of different kinds.

The M.E.M. congregation also sent a good sum to help the sufferers of the war in the North.

The two Missions are working together in preparation for a Home Week at the end of October.

The M.E.M. Girls' High School opened this fall with a record enrolment. A class on religious teaching has been begun, and the students are very much interested.

A new Kindergarten, with thirty scholars, has been opened at the Friends' Mission. It is supported by a merchant in the city, the president of the international institute. The teachers are Christian young women.

The other work of the Missions is going on as usual, and the various items need not be particularised.

We have had some illness among us, which has happily been cured. Mrs. Ch'en, Dr. Ch'en's wife, had appendicitis, and an operation was necessary. Dr. Wilford came from Chengtu and performed it. He was accompanied by Dr. Hoffman and Miss Wellwood, and the community enjoyed their visit, and was glad to get to know a bit more about Chengtu than we had known before.

The Friends' Mission Bible-woman, Mrs. Wang, was nearly blind, and was sent to Chengtu. The treatment she got there has worked wonders, and she goes about and reads as usual. Dr. Ch'en and Mr. Wigham both had dysentery at different times. Both are now going about their usual work, and seem well and cheerful.

We have had some welcome visitors. Mr. Findlay of the Scotch Bible Society stayed a few days and cheered us up, and in the hot days we had Mr. Ballantyne of the Asiatic Petroleum, an old friend who has been many years in Szechwan. Also Mr. Sheppard of the Imperial Chemical called in, on his way to Chengtu. Misses Fugl and Goudge, of the Church Missionary Society, called on the way down to Chungking, at a time when the communists were advancing. After what seems to have been a very hot time on the Chungking hills, they fled back to the North. Difficulty of finding coolies kept them here for some days, so we had the pleasure of meeting them several times. Miss Tebbutt of Tunghwan paid Suining two short visits.

The foreigners who live here have all been away at more or less distant points, One went to Behluding and another to the Chungking hills. Mr. Wigham had meetings, in the early summer, at Chungking and Tungliang, and afterwards at Tunghwan and the district around. He also had a resting time at Tunghwan and in the country near. Misses Desjardins and Lo also paid a visit to that hospitable place.

L. W.

LUCHOW NEWS

Both the drought and heat stayed with us until almost the last days of September.

In fact no heavy rain of any sort has fallen up to the last of Sept. and about September the twenty-third, the glass registered one hundred and two, in the shade.

One always dreads to think of fires at such times. We had two experiences.

First, our chapel and school property in one of our country outstations, was burned, or perhaps more correctly—was partially burned and the rest consisted of damage done by those stopping the fire.

Apparently the fire started on our own property, in a heap of dry kindling and immediately spread to a large wood pile nearby.

The second, was in the city and very near to us. For a time it look rather serious. Only some twenty yards from the street running by the church.

The fire started just previous to day light in the morning and within the confines of a large temple.

Fortunately there was no wind and thus the fire was kept within the four brick walls surrounding the temple: I think it is the first serious fire, in the city since the widening of the streets, while previous to that, disastrous fires were a very ordinary occurrence.

We enjoyed a brief visit from the Reeds as they passed through on their way to Tzeliutsing, their future destiny.

We are sorry the Liversidges, are soon to leave us, as they are due for furlough. We understand that the Clements are coming to take over the work.

As a group of three men and three women, we spent nine days out in the country.

Most of the times was spent where we have no organized work.

In some three towns we had the satisfaction of finding distinct results from previous visits. It is evident that it requires repeated visits before some people will open up freely.

We were given invitations to go to different homes and held services and did some Bible Study. In one case we took

advantage of an invitation to a large school to give them a talk.

In another case we took advantage of an invitation to a fort and had several services there, as well as visiting with a church member there.

While in still another town, we managed to get together parts of several families for Bible Study.

The three women are staying on in one of these towns for several weeks. They are having a very encouraging experience. In the city we have again started the Cottage Weekly Prayer Meetings.

Both Mr. Toyne and Mr. Adamson are out on their district for some weeks of work and expect to be back just in time to say good bye to the Liversidges.

A.C.H

Redondo Beach, near Seattle, Wash
August 14th, 1933.

Mr. F. Borcham,
Chengtu, West China.

Dear Mr. Borcham :

The West China Missionary News comes regularly and is always welcome for it gives the news from the field that one does not get in letters. I think all of us in the home lands appreciate news from missionaries much more than we do the articles that are printed in the paper although they are always very good.

I am enclosing an order for two dollars and fifty cents for my subscription for next year. Will you kindly pass it on to the business manager.

I am spending part of my vacation on this beautiful beach and as I sit here I look over miles and miles of the "big pond" west ward and my thoughts are in West China where I spent nearly a quarter of a century starting work that the rest of you are continuing. My prayers are often for you that God will be very near to you during these trying times through which you are passing. The work belongs to God, it is more precious to Him than it can ever be to us His servants so we know that it

will not fail, for no enterprise of which He is the head has ever met defeat although it may seem that way at times. Spiritual life here seems at a very low ebb on the surface but I am sure that in each community there are still "The 7000 that have not bowed their knees unto Baal." As I see it "Re-thinking Missions" is not going to help either the mission field or the Church at home. I think Bishop Badley has expressed it better when he says that what we need is not "Re-thinking Missions but re-energizing Missions. Man's ideas will not suffice now but only God's power,—the endowment that comes with the infilling of the Holy Spirit."

I will be glad if you let my friends know that I have accepted a professorship in education in Dakota Wesleyan University, Mitchell, S. Dak. and letters addressed there will find me after the end of this month.

Will you also please see that the address on the West China News is changed to, Miss Alice Brethorst, %Dakota Wesleyan University, Mitchell, S. Dak.

With kindest regards to all friends, I am,

Yours sincerely,

ALICE BRETHORST.

The congratulations and best wishes of all our readers are extended through "The News" to Miss Brethorst. She is missed in the West China field and particularly in the University. We are sure our loss will be the gain of the Dakota Wesleyan University. "Good luck attend your way."

THE ASIATIC PETROLEUM CO. (N.C.) LTD.
CHUNGKING, SZE.

(We are asked by Mr. Dickinson to publish this letter for the benefit of all our readers. Editor.)

11th September, 1933.

Dear Mr. Dickinson,
Chengt'u.

We have just received from Shanghai a few tins of our latest product. "Shell" Horticultural spray, in which we are sure you will be interested.

This is a most efficient spray for use in gardens and orchards against insect pests. It has been tested in Shanghai by a Horticultural expert who reports that he has found it most efficient, economical and easy to use.

This spray is a semi-paste packed in attractive tins. Paste is mixed with water and 2 oz. makes approximately 1 gallon of spray.

Sizes and prices are as follows:—

4 oz. tins	\$1.20
8 " "	1.92
16 " "	2.80

This is price ex our Chungking Installation and does not include any taxes which may have to be paid on exporting upcountry.

We are sending you a 4 oz. tin as sample, and we shall be pleased to get further supplies for you after you have tested its efficiency.

Yours sincerely,

R. H. BALLANTYNE

CHENG TU NEWS.

Recent visitors to Chengtu include:—

Mr. F. Sheppard, Imperial Chemical Co. who is taking over from Mr. H. G. Vale, Imperial Chemical Company, Chungking.

Miss I. Ramlose of Hankow.

Mr. Kinloch of Messrs Butterfield & Swire, Chungking.

An interesting party was given by General and Mrs. Ten Hsi Heo recently when a number of foreigners were invited. At the dinner some speeches were made by Chinese and foreigners and then General Ten made handsome presentations to Drs. Lechler and Wilford, Mrs. Donnithorne and Miss Hartwell in recognition of their services to wounded soldiers in hospital at Chengtu and Hanchow during the recent fighting.

The West China Border Research Society has started its meetings for the new session. A full programme of meetings arranged for this winter will be found on another page.

The Saturday Night Club has been resuscitated. The first meeting of the session was held on October 14th. A very amusing play "The Dragon", by Lady Gregory, was staged by some of the members in the Education Building, and a most enjoyable evening was spent. Great praise is due to Dr. Marion Manly for her hard work and great success in production. A bouquet was presented to her at the conclusion of the performance.

An international Musical Association has been inaugurated with headquarters at the Y.M.C.A. The first meeting was held on October 13th when a very happy spirit prevailed. After tea and a few short speeches, selections of music were given by Chinese and foreign performers. The Chinese seven stringed lute was greatly enjoyed as was also a Chinese instrumental and vocal quartette. The next meeting is to be on Thursday, October 26, at 4 o'clock, in the Y.M.C.A.

Dr. E. Planck, a Secretary of State in the German Government, now on a year's leave of absence, visited the University Campus, and was agreeably surprised with all he saw.

Dr. Planck is a personal friend of Hitler's. His father was the formulators of the famous Planck's Quantum Theory and President of the Berlin Scientific Society. Our distinguished visitor will be in Chengtu for about 10 days, during which he is to give an address to the Students of the University.

THE UNIVERSITY BOOK CLUB.

The Annual Meeting of the Union University Book Club was held in the Lamont Library Building on Saturday, October 7th at 2 o'clock.

The President, Mr. L. C. Walmsley, was in the Chair and there was a large attendance of members and guests. After the reading of the Secretary and Treasurer's Report the officers for the ensuing year were elected, namely, President Mrs. Boreham, Vice-President Revd. F. A. Smalley, Secretary Mrs. Spooner, Librarian, the Foreign Librarian of the University Library.

Reviews of Books were read by five members and were followed by the audience with great interest. There followed a sumptuous tea and conversation during which more than a books were discussed. The Book Club continues to be a very popular institution and evidently meets a need in the community.

The accession list for September 15 to October 15 is as follows:

Bridge, A.	Peking Picnic
Carroll, G. H.	As the Earth Turns
Eden and Paul, C.	Bula Matari (Life of Stanley)
Lockhart, R.H.B.	British Agent
Aumonier, S.	The Baby Grand

Alice W. Lindsay

Librarian.

WEST CHINA MISSIONS ADVISORY BOARD.

Executive Committee.

Oct. 14, 1933.

Whereas a letter has been received from the Rev. F. Boreham tendering his resignation as Editor-in-Chief of the West China Missionary News, as from January 1st., 1934.

RESOLVED: That we accept Mr. Boreham's resignation, and extend to him a hearty vote of thanks for the splendid service rendered as Editor-in-Chief.

RESOLVED: That Dr. Joseph Taylor be asked to resume Editorship of the NEWS, his work to begin with the January 1934 number.

(Signed) H. J. Openshaw.
Secretary.

P.S. I am delighted to inform the News readers that Dr. Taylor has accepted the invitation of the Executive Committee, and will be back at his old post with the January issue.

H.J.O.