

THE WEST CHINA MISSIONARY NEWS

DECEMBER 1939

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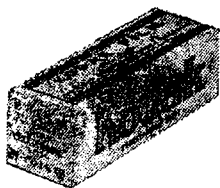
	Hongkong	Shanghai	Nagasaki	Kobe	Yokohama	Victoria Vancouver
	<i>Leave</i>	<i>Arrive</i>	<i>Leave</i>	<i>Leave</i>	<i>Leave</i>	<i>Arrive</i>
Emp. of Japan	July 7	July 9	—	July 12	July 14	July 25
*Emp. of Asia	July 21	July 23	July 25	July 27	July 29	Aug. 7
Emp. of Canada	Aug. 4	Aug. 6	—	Aug. 9	Aug. 11	Aug. 23
Emp. of Russia	Aug. 18	Aug. 2	Aug. 22	Aug. 24	Aug. 26	Sept 9
Emp. of Japan	Sept. 1	Sept. 3	—	Sept. 6	Sept. 8	Sept. 19
Emp. of Asia	Sept. 14	Sept. 16	Sept. 18	Sept. 2	Sept. 22	Oct. 5 (A.M.)
Emp. of Canada	Sept. 29	Oct. 1	—	Oct. 4	Oct. 6	Oct. 18
*Emp. of Russia	Oct. 13	Oct. 15	Oct. 17	Oct. 19	Oct. 21	Oct. 3
Emp. of Japan	Oct. 27	Oct. 29	—	Nov. 1	Nov. 3	Nov. 14
Emp. of Asia	Nov. 10	Nov. 12	Nov. 14	Nov. 16	Nov. 18	Nov. 27
Emp. of Canada	Nov. 24	Nov. 26	—	Nov. 29	Dec. 1	Dec. 13

Note: Except on the four sailings marked with asterisks, all boats stop at Honolulu.

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NEW PUBLICATIONS

- 11343 THE HOLY SPIRIT, HIS POWER AND GIFTS, by F. Meadley and H. P. Feng. (1939) 120pp. .30

This work gives the reader a better understanding of the Holy Spirit and the power that comes into human lives through the Holy Spirit. Useful for theological students and Bible readers in general.

- 11347 HOMILETICS, by George H. McNeur. (1939) 250pp. .45

The aim of this book is to make the main results of study in the art of preaching available for the Church in China. Matter and method have been selected and modified with the actual needs of China constantly in mind. These lectures were primarily prepared for China's theological students. But it is hoped their study will help the army of preachers already preaching and teaching, to more worthily magnify their office. They are simple and practical enough to benefit the men and women who should be responding to the call of Christ and His Church for lay-workers.

- 11346 A HARVEST THANKSGIVING, by Liljan E. Cox, B. A. trans. by Ruth Hong. (1939) 42pp. .12

This is an order of worship, planned for a United Festival in a School with special parts for primary, Junior, Intermediate and Senior Scholars.

- 20821.4 THE NOBLEMAN'S SON, Bible Books for Small People Series, by Muriel Chalmers, trans. by S. D. Hsu. (1939) 56pp. .10

This is another of the stories about Jesus told for the smaller children. The pictures are in beautiful colors.

- 22041 CHRISTMAS SONGS FOR GIRLS' VOICES, (Nanking Theological Seminary Music Series) Selected by Gertrude B. Bayless. (1939) 81pp. 1.20

Miss Bayless has made this selection of songs after over sixteen years of practical experience in teaching music in China. The final editing of the manuscript was done by Professor F. P. Jones of Nanking Theological Seminary. The Presbyterian China Council made a grant toward the preparation of the plates for this work, making it possible to reduce the selling price somewhat.

- 20834 THANK YOU HEAVENLY FATHER, by S. D. Hsu and M. H. Brown, illustrated by S. M. Chin. (1939) 64pp. .20

This picture book of prayer and praise is designed to bring the idea of God into the everyday life of little children.

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NOTES

A Merry Christmas and a Happy New Year - to all our readers !

Welcome to the new Editor-The Reverend Albert F. Lutley, M.A., Th.M., Mr. Lutley has two Alma Maters - Cambridge in England and Princeton in America.

Our first number - May 1936 expressed the appreciation and thanks to God for James Huston Edgar, of Border fame. In this number, we remember with pride and affection his close friend and associate in Border wanderings, Dr Morse.

A host of people in China, and doubtless many at home, have had reason for warm thanksgiving for the service of Dr Peterson. He is another of our West China fellowship of whom we are proud and for whose sojourn amongst us, we are grateful to God.

The death of Dr. Chen Chin I, General Secretary of the Church of Christ in China, and one of the greatest Christian leaders China has produced, a man who compares favorably with the great Christians of any land, draws our attention to another for whom to thank God. Dr Chen Wei P'in has agreed to give the News an account of his life and service, which we trust will appear in the January News. Meantime, Miss T. C. Kuan, a Secretary of the National Christian Council, has written for us a personal appreciation of what he meant to her.

Erratum: In our Directory, we regret that the Home Address of the National Bible Society of Scotland was not given. It is 224 West George Street, Glasgow, C.2, Scotland. Correspondence in China should be addressed to The National Bible Society of Scotland Chungking. In Chinese the name is 蘇格蘭聖經會 Mr. Ian H. D. Findlay is in charge in Chungking.

We are happy to see how Tibetan does follow-up work with those who come into the Christian fellowship in Tatsienlu. These somewhat quaint letters succeed in carrying a most delightful warmth. We are grateful to Tibetan for his Travelogue, and for his Back Door articles which have appeared throughout these years.

Mr Herrymon Maurer is on the staff of the University of Nanking. Many of us have doubtless thought hard on things we would like to say to people in distresses of various sorts. We would like to justify the ways of God to man, and perhaps especially our own ways to them. What the priest and levite said to themselves as they passed the unfortunate man on his way to Jericho, we have no way of knowing. Had they thought on a message for folk in such plights, it is probable they might have escaped the pillory upon which they will hang as long as the truth as it in Jesus is proclaimed. Let us all try Mr Maurer's method; write out a message, and then let us see if we can live up to it.

A final word - thanks to all contributors, correspondents subscribers and advertisers, and to the friends Chinese and foreign at the Canadian Press (especially Mr. Liu Su Ch'uen) - who have made the work of the News a happy adventure in co-operation. Also, and of course, to the Business Managers - Miss Adelaide Harrison, Mrs. Lechler, Mrs. Chapman, Mrs. Hibbard, and Miss Argetsinger - who each in turn through these years has been so constant in their efforts to keep the wolf from the door.

THE WEST CHINA MISSIONARY YEAR

Vol. XL

DECEMBER

No 12

THE NEW EDITOR

A few days ago in discussing a meeting which had just been held one person said that the adulation of the chairman's introduction had been too much for the speaker who felt he could not possibly play the superhuman role which people had been led to expect him to take. We will not embarrass Mr. Lutley by making public our high opinion of him, nor our pleasure at having him as successor in this important work. The Committee are to be congratulated.

Mr. Lutley's father was a C. I. M. missionary who in the course of work throughout China came to Sze Chuan years ago on an evangelistic campaign. Mr. Lutley himself was born in China, and took his school work, first in China of course, at Cheefoo, and continued in England and later in America. He has had missionary experience in Shensi and Shantung as well as Szechuan. He has done pastoral, educational and literary work. At present he is teaching courses in the Union Theological College, is preparing commentaries to be published by the C. I. S., and is taking some responsibility for the students of his church, the Shen Kong Huei, at the University. From now on we are glad to add to the list of his services "Editorship of the West China Missionary News."

SUCH BOASTINGS

Forty years ago, pioneers in our West China Mission work, in a conference which was surely inspired to a degree by the Holy Spirit which always makes for Christian fellowship, started the West China Missionary News. Through all these years, this little magazine has been continued and supported with about equal interest by all the co-operating groups. None has even threatened to withdraw; none has suggested, so far as we know, that any other should withdraw. That is surely a good record. During the almost four years of our editorship, we have never (well, hardly ever) had an article come to us which we hesitated to publish lest perchance it might offend someone. Indeed, we have not had an unkind word (none worth mentioning) from anyone about anything - so no one has any occasion to exercise that great virtue of forgiveness. Of course, one might draw unflattering conclusions about the News from these facts, but they would only be partly true. The truth really is, and this is

a matter for boasting, that a large percentage of the missionaries of West China are sufficiently interested in what their fellows of their own or other missions are doing and thinking to want to know them and about them. So they take the News, and some read it from cover to cover, they say. Such a spirit of mutual appreciation is absolutely fundamental to good Christian work. So we boast!

Financially, with no appeal to the profit motive and without having resorted to begging, borrowing or stealing, the NEWS has kept out of the receiver's hands all these years. If any whose subscriptions are in arrears chance to read this, however, we bespeak their kindly consideration for the Business-Manager. Before she can indulge in that wholesome pastime of surreptitious boasting, she must balance the budget or have bright prospects of being able to do so. Every paid-up, or paid-in-advance subscription gives a Business Manager an indefinable warmth. As she goes among her associates, let us see to it that she may go with a serene and unfurrowed brow and, if the occasion allows of it, she can boast of the financial stability of this small but significant publication.

"The twelfth chapter of the First Epistle to the Corinthians shows that St. Paul was alive to the danger which has issued in denominationalism. He speaks of the "diversities of gifts, but the same spirit" and diversities of ministrations, but the same Lord" (4 and 5). Then he goes on to speak of all members of the body as essential. For example, "And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you" (I Cor. 12.21)."

Religion and Psychotherapy - Ikin - Student Christian Movement.

THE COMMONWEALTH OF GOD.

A review of the book by Lionel Curtis, of Oxford pub.--Macmillan 1938 in one volume, Overseas edition, 10/6.

The author attempts to define the true goal of human endeavour as a clue to a guiding principle in public affairs, to suggest how this principle should be applied to the present world situation, and incidentally to give a true picture of the essentials of that situation.

This involves amongst other things, in the scope of a crown 8vo. book of lxiv, 954 pages a masterly survey, some hundreds of pages long, of world history and development, from prehistoric times and the genesis of the state, to December 1936. The insight and high selective power with which this is done would in itself make the book of outstanding value, as would the special acumen and authority with which he traces and sums up the post-war situation. The chapters are short and the full analysis with page references that form a

clear iv page table of contents makes any subject, factual or conceptual, easy to refer to. In the course of the historical treatment he naturally pays close attention to the contribution to human thought and social development of Greece and the religious consciousness of Israel, with her Prophets and apocalyptic writers, of Jesus Christ, and of the Christian-Church at various stages.

Mr. Curtis stresses constantly the struggle and antithesis between the principle of authority and the principle of the commonwealth. The former is in the last analysis supernatural, whether found in a Homeric priest king or a modern dictator. The heaven that entrusts the monarch with absolute power it is assumed will guide him. Such authority is in principle without limits and even to examine its basis involves some impiety. Without some such sanction the effects of conquest could not be permanent, and with it the extension of the sway of the ruler by conquest (whether it be the sway of Joshua over Caanan, of the Hapsburgs or Napoleon, or Hitler or the Japanese Emperor) takes on the character of a moral and spiritual duty. The ruler is liable to consider such an extension as an end in itself. What is natural in a primitive society becomes a ruinous survival in the modern world.

The covert alternative is the creed that guidance in public affairs is really a matter of divine inspiration. He points out that all decisions being human are liable to error but to decide one must try, and let the people who decide experience the results. Majority rule is justified by the fact that only so can a public meeting function in government, for otherwise there is no end to argument as in the futile old Polish diet, which required unanimity. But this principle of obedience to the majority goes further and requires the moral capacity of the citizen in the minority of ten to accept personal loss in the interests of the community, to place the commonwealth above self. He thus declares that man's highest good is to use himself for the benefit of others. This infinite duty of each to all is the principle of the commonwealth and is the ultimate bond that unites society. The end and object of all political measures should be to strengthen that bond, that sense of obligation.

To refuse obedience to the state can never be a right, but is sometimes a duty to his fellow citizens. The commonwealth rests on the principle that in the last resort each man must himself decide between right and wrong. For its purpose is not such things as order and safety but to make its citizens fitter for such decisions to develop their free personalities in virtue. This is what the Greeks meant by saying that the state existed for goodness. They had grasped the profound truth, so important for us to realise, that one of the greatest influences on human character is the form

of society and the nature of the activities and obligations of men therein. Under submission to autocracy virtue will decay. The degree of capacity for self-government is primarily a question of character, not of intellect, and the ultimate problem of politics is how to develop that character. To Jesus also our distinction between politics and private morality and religion did not exist, the moral life of the individual and of the commonwealth of God was a unity.

The validity of conscience is explained only by conceiving ultimate reality in terms of all that is best in human nature, personality charged with desire (of necessity, creative) for goodness. With this ultimate reality, God, Jesus and the prophets taught that man could hold spiritual intercourse and thence draw strength to order society in harmony therewith. This instinct in man to do good to each other is the only sound basis of common life, will respond to exercise and is capable of infinite growth in a polity so organised as to call it into play.

There is a careful and valuable analysis of great insight of the principles and development of the first attempt to realize the Commonwealth on a national scale in the English growth of Parliament. Such further points follow as the need of genuine effective government before self-government can begin, and a definition of the place of force as giving moral ideas time to take root.

If once we are convinced of a world commonwealth as our goal, we shall find we have a standard to help us judge what ought to be done in the politics of a village, no less than in those of a world. History tells us the kind of society which slowly but surely increases in men the sense of duty to each other. We have to ask of each practical question, such as a planned village as contrasted with ribbon development along a road, which solution will best help to call this sense of duty and mutual obligation into play.

Space does not permit to indicate his tracing of the historical causes and modern effects of German and Italian belief in force.

For those two countries as for India or for the Chinese Church the fundamental question may be asked: are sound administration, economic security, fine schools, and other benefits the ultimate end we have in view, or should we look to something beyond and more comprehensive than these things, enabling the people to provide these things for themselves. If the latter then every measure must be decided in that light.

The author's stress on ultimate values as a practical guide puts him under an obligation to state his own conception of reality.

And here are some of the most valuable chapters of his

book on faith, authority, intellect and the test of action (the object).

He feels as a man that what he does or leaves undone, conduct, is a matter of infinite importance. He cannot think this sense of morality or duty an illusion. Indeed experience proves that if everyone acted on the theory that right is no better than wrong all human affairs would fall into chaos, and if pleasure is the end then pleasure itself is unobtainable.

So a universe in which good and evil are real and valid distinctions, of infinite importance, must contain a reality higher than the tangible. Primarily one is aware of one's own personality more vividly than of any outward thing, and so infers the personalities of others. But we know that the history of man on this planet must ultimately end. If personalities perish then this sense of the infinite difference of right and wrong is an illusion. No one can prove even this, or that matter is the ultimate reality; so it is unreasonable to base one's life on that, for if one's basis is mistaken the results are utterly disastrous. If on the other hand we assume the validity of right and wrong and are mistaken, that mistake is of no final importance. For if matter IS the final reality nothing is of final importance.

So then the final reality must belong to the same order of things as one's own personality, must be personality carried to the highest degree and expanded to an infinite power.

Here again follows remarkable treatment of God's purposiveness, creativeness, goodness and self-revelation, and its human reflection in the Commonwealth.

For both Hebrew and Greek, goodness finds its creative expression in serving each other. The Greeks first realised clearly that this could only be done in a state based on the infinite duty of each to all. They showed in fact that such a city state could raise the life of its citizens to a greatly higher plane. And we in modern times have shown that the principle can be applied on a natural scale.

But that this is dangerously insufficient is shown by the existence of war, the symptom of a malady deeper than its own obvious evils, namely the failure of our social system to develop in men, everywhere as men, the sense of duty they owe each to each. The remedy is to raise the standard of moral health in every place and every phase of human society.

The first step to a world polity, a federal commonwealth we can only hope for from the association of two or more commonwealths in which the practice of responsible government is already well understood; and the crux of the matter will be the responsibility of one wider government, not to

the national governments, but to the people themselves. Thus a sense of loyalty to it would grow as a sense of loyalty to the Union gradually transcended state loyalties in the United States.

Again there is no space to indicate the causes he traces for the failure of the League of Nations, and the suggestions for the creation of a new League.

This would still leave many of the most dangerous issues unsolved, but the author believes the statement important until the churches have created a body of public opinion on which they can act. The churches did so enable official support to be given to the old League of Nations. But now they need the guidance and assurance of competent political thinkers before they can bring to bear their great and essential support on a fresh solution.

His comments on the nature of the British Commonwealth of Nations and how a supernational state can grow more important even than a new League of Nations form the concluding section of a masterly work.

B. BURGOYNE CHAPMAN
Kunming, China, 1939

He came to the hospital one Monday: a man with a bothersome skin disease. The dermatologist made a thorough physical examination. They tested the patient with various allergenic substances: food, pollens, dusts. Nothing showed up. All the tests were negative.

But the rash itself was not negative. His arms were pimpled with it. "Almost every Monday I have a breaking out like this."

"What do you do on Sundays?" asked the hospital physician. Usually, said the patient, he went visiting in one of the suburbs. "Why?"—"There's a young lady I go to see." It developed that for eight years the couple had been engaged to marry, but the woman repeatedly postponed naming the wedding day. The man had been saving money, he was prepared to assume his new responsibility; each Sunday he pressed for a decision; each Monday was the day after a frustration. And "almost every Monday" his skin protested and proclaimed his anxious state by breaking into eczema.

George W. Gray - Harper's - May - Anxiety and Illness.

THE BACK DOOR

By TIBETAN.

Sikang Oct. 1939.

Jang is one of our old school boys and a frequent visitor to the Back Door. After studying in our school for some ten years he was sent to the Baptist Mission school at Yachow. He studied in the Middle School there, finally graduating; he then entered the Bible School and did good work there. During his residence in the Baptist School he professed conver-

sion and was baptised. His ambition was to become a preacher and spread the gospel.

However, things over which he had no control intervened, one of which was the war with Japan; the other was the mutual dependence of the two brothers. His elder brother wanted him beside him in Chungking; so he gave up his course in the Baptist Bible School and entered another school near the present capital of China.

During his school life he frequently returned to Tachienlu and gave some help in the Sunday services. As a school boy he could tell a story and as a young man he showed a decided gift for preaching. Had he completed his course in the Bible School we were looking forward to his help on the frontier. His mother, being a native of the Jarong States, could speak Tibetan, and he as a local boy was bi-lingual. However, like many other Tachienlu boys, he seemed somewhat ashamed of his Tibetan heritage, and claimed his father's country, China, as the home of his ancestors.

He is now studying in the Tibetan-Mongolian school near Chungking and frequently sends us letters telling of his present state and progress and ambitions. As one who sat and read and studied at the Back Door I append some of his school letters.

June 1st 1930.

Dear Mr. and Mrs. Gu:

So long I haven't written you since I wrote a letter to you about one month. I often long for your kind letter which I receive as if I see your smiling face. how I long for it very often. I haven't however written you but I often recollect the state when I am alone or sleep in bed at midnight. Your smiling face are as kind as my parents. I never forget them. I often feel deeply you have treated me very well. I shall forever remember them within me.

In school I still pray every day because I have ever had many helps from God when I was in trouble and sorrow with praying in earnest. this is my experience. I understand how I shall forever pray and bless God in earnest. I hope you will pray for me and many people. Many thanks. Now I am in school. My brother and Tachienlu schoolmates are all well too here is quiet and peaceful. I hope you will not be anxious about me. I believe you will be happy when you receive this letter. I hope you will give me your kind letter now glad I will be to read it. Write me often I am very hopeful.

My lesson are many every day and then I am busy all day long. In the morning I still read my English book.

Now I gradually can read newspapers in English. We are studying the "sketch book" written by Washington Irving. I feel it is a very interesting book. I hope you will send me some English books, if you have, which you have read in Chungking now for the air raid I cannot get, even here may be bought some but very dear thank you I hope you will send me if you have.

Here the weather is very fine in this few days and then hot by and by. I heard they said in Chungking was very hot. I am afraid of it.

I am very cheerful because our country has had a promise of final victory, although many cities have been ruined and people killed under the air raid but the harder the bombs drop the more the people become grudging thus the Japanese planes are very good propaganda to arouse every Chinese person to grudge and wake up to contend with the enemy.

I pray God will help our country as well as for the Japanese people oppressed. I hope every body will pray God and believe in Jehovah Most High this is really a very important thing. O God, help every body to give up their own evils first. We can trust on God but one true God-only one God most high.

As for me I am still very well, thanks to God. I had not any illness since I came here. I understand you are praying for me at anytime. I thank you very much. Oh, I shall never forget your help to me, kindly as my parents. All though my parents were dead a long time. Never, never I forget your favors in my life.

Recently my heart within me has changed into a state which I myself cannot describe. after I read a few pages of the sketch book. It has impressed me deeply, as the "Christmas" "Christmas Eve". I like Washington Irving's propensity of being original state and Antique taste. how I long for the Antique taste and inclination to come to the world; the book said: "The world has become more worldly, there is more of dissipation, and less of enjoyment. Pleasure has expanded into a broader but shallower stream, and has forsaken many of those deep and quiet channels where it flowed sweetly through the calm bosom of domestic life. Society has acquired a more enlightened and elegant tone; but it has lost many of its strong local peculiarities, its home-bred feelings, its honest fireside delights," truly! It has appealed to my impressionable nature greatly. I admired such an antique, simple joyous state, artless taste. As it said: "of all the old festivals, however, that of Christmas awakens the strongest and most heartfelt associations. there is a tone of solemn and sacred feeling that blends with our conviviality, and lifts the spirit to a state of hallowed and elevated enjoyment." Oh! anyhow I like such an ancient expressions

of simple joy. even if I have gone counter to the worldly progressive rules of nature.

The book said: "I regret that I had not been born a few or ten centuries earlier when the world was itself—" O! God how I hope you will make the world to be its artless state which you like. how I hope the Abraham's age as it were. As book said: "I regret to say that they are growing daily more and more faint, being gradually worn away by time, but still more obliterated by modern fashion. They resemble those picturesque morsels of Gothic architecture which we see in various parts of the country".

Very truly! I have deeply believed the world to be growing worse and worse with time going by and by. it is because there is a great deal of knowledge in the world. "the knowledge puffeth up but charity edifieth." in short the world has disobeyed God's nature for we had knowledge in the beginning. therefore in the world we can never get the true art which is Godlike.

Jesus Christ also means the like, as said to his disciples: "Suffer the little children to come unto me and forbid them not of such is the kingdom of God." in short I like the antique taste very much, though it disobey the tendency of the present time. Back to nature, back to nature, if it were I would be very joyful.

Very often I think of my worshipping at church in Tatsienlu, Yachow, Chengtu. but now I haven't worshipped for a long time. In Chungking here I only went to Inland Mission for worshipping once. It is about 50 miles from here to the city. It is a pity here we can find no one synagogue, originally the true faith is not based on worshipping in a church come together singing anthem and read bible, but I haven't heard that sacred sound of anthem and solemn air and supernatural sense for a long time ago. All past things come to my head when I am in bed quietly—.

Affectionately, yours, Jang.

Fred Smith in charge of the boy's school in Yachow was largely instrumental in the conversion of young Jang and much of his backbone was received through his years of contact with this magnificent Princetonian. Other boys who know the Back Door have been taught and influenced by Fred Smith but Jang is one of those who have carried on.

Dear Mr. and Mrs Gu,

In your letter you say I must read Bible every day and we eat not only the material food but also the spiritual food. this is very true and I must take this word to my mind always. Bible says that material food cannot make our soul eternal and spiritual food can make our soul eternal. eternal soul is real soul and a real soul is the soul we must have in the world—.

Sincerely yours, Jang.

A MESSAGE TO WOUNDED SOLDIERS

You, the soldiers of China, have fought and suffered in war. Many of you now lie wounded on beds of pain. To many of you, as you lie, come pictures of friends and brothers struck down by violent death. Many of you look back upon the hateful scenes of homes destroyed - perhaps your own—by an invader. And do not all of you wonder what fate it is that has torn you away from your native land and left you alone and in pain in a distant place? What fate? None but war - the organized form of selfishness in this violent world. And it is selfishness that brings pain to you and sorrow and homesickness.

Not only does selfishness lay a heavy and ruthless hand upon the people of China, but upon the people of many of the other countries of the world. Wars have been fought, wars are about to be fought; and countless millions will lie wounded: like you, victims of selfishness.

But, though your bodies be in pain, do not let your hearts be troubled. Today's life of violence and hate is a life unreal. Underneath, above, and within that life is a life far more true and far more real - a life of friendliness and sacrifice, based on a spirit of love which seems to have neither its sanction nor its origin in this world.

But yet this spirit of love is the very basis, the crying hunger of all our lives. Has not God our Father created us as creatures of love, not of hate? Does not the very way in which we live have roots in other persons' help and understanding? What family finds happiness when it quarrels within itself? What community prospers when its people distrust one another? What country flourishes when factions fall upon it and split it into self-seeking groups? And shall the wide world find the good life while one part raises hands of hate against another? Are these things not true? When we love, we are God's children and we prosper. When we are selfish we fall into evil ways and, near and far, we suffer. Other laws are vain. The law of this world must become the law of love, for has God created life; and so has he created the universe in which we live. Selfishness exists but only love endures.

This is the good news which Jesus proclaims to the world. Good news which He sends to the poor and troubled (for the rich - who understand him not - conspire in every age to kill him and deny his truth). It is the good news of the good life. It is good news for you, even as you lie wounded, for it shows you the way to a life rich and rewarding, a life of love.

Think for a minute. What is it that in some time of trouble means most to your heart? Is it some evil greed for

money? Is it some selfish act, some trick that gave you once some selfish gain? No, not these things, but things simple and real. The thought of parents, the helpfulness of friends, the joy of children: these in a time of trouble bring comfort to the heart and quiet to the mind. For are we not born both of the love of God and of the affection of our parents? Are we not taught and fed on the thought family and friends take for us? Do we not live and laugh and nourish our bodies from the helpfulness of the native land in which we were born? Is not love the very fabric on which our lives are woven?

If love is our life, let us live it more intensely. For thus shall we banish selfishness and violence. Let us like Jesus proclaim the good life and let us live it in all things we do, making love the law not alone of our family but of our whole life. For are we not all brothers, sons of the one God? What have we done if we love our family alone: for we then love little but ourselves. What have we done if we do good only to friends: for we then do good only with the expectation of reward. But let us love all those whom we meet. Let us do good to all those who are hungry or in need, passing by neither our neighbor nor the man we have never seen. For then we will be true brothers, and the good life be at hand.

And let us not only love, but let us forgive. For what is love but forgiving those whom we do not understand, even those who would do us harm. God forgives us the wrongs we have done: and are they not many? Shall we then refuse forgiveness and say harsh words to one whose wrongs to us can be but few? How often, when we have done some man a wrong, have we not gone to him full of words to accuse him of things in time past he may have done. Rather should these things be left forgotten, undisturbed, and we—thinking of our own wrong—should beg forgiveness. For how can we, if we neither seek nor give forgiveness, expect our heavenly Father to forgive? And how often have we, full of pride and love of self, saved face with fiery words and even blows. Rather we should a hundred times lose face than raise our voice or hand against a brother's. Save a brother's face, but lose your own. Thus can we love, and thus destroy a life of selfishness.

Selfishness is your enemy - it has thrown you wounded on a bed of pain - but victory can be yours. Think in your heart a minute. Can we not feel the never-dying love that God our Father has placed in it? Then, can you say that you are wounded and alone? Wounded, yes, but not alone. God's spirit rests with you and comforts you. Again think in your heart a minute. Would you conquer selfishness and find - in loving others better than yourself - new life, new

victory? You are not alone, nor even in a distant land: for all men are your brothers and wherever you are, there also is love.

Look then about you. These men who have been wounded with you: they are your brothers. As brothers act towards them. And when you go back to the fields to labor, or to the shops, or to the cities, take with you words of love and look again about you. The men with whom you work, the men near whom you live, the men who pass your very doorstep: they - are your brothers. As brothers act towards them. This is the victory God has planned for you: a victory over selfishness.

HERRYMOM MAURER

Note: Face to face with the unhappy situations in which we find our fellowmen from time to time, it is only reasonable that we should have something to say to them—something at once to give them courage, and something which is true. This is a message Mr. Maurer would like to convey to wounded soldiers and refugees to-day. We are happy to report that the Literature Committee of the Canadian Mission will be glad to get like articles for other groups of people. If such articles seem to be such as can be rendered into effective tracts in Chinese, they will translate them and make them available for people who think them valuable. It is one thing to pass by people in distress on the other side; it another thing to pass by quickly because we have no thought about them or for them. So - write out that wise thing which comes into your mind when you see some one in one of those typical distresses to which we all fall a prey by times, and send it to Dr. R. O. Jolliffe. It will do you good to write it, and may help others to be more effective Christians. Here are some examples:

A Message to People in Financial Difficulties.

to People in an Unhappy Home.

to People who do not seem to be wanted.

to People who seem to have no real friends.

to People who have made a serious mistake.

etc.

Naturally some freedom will have to be exercised in translating these into Chinese - to meet the situation.

EDITOR

"If you are fighting with all your might, fear not, however often you may have fallen, however deeply, however ungratefully, however unexcusably. This one thing we can give, and this is what he asks, hearts that shall never from this day forward till we reach the grave, to strive to be more like him; to come nearer to him; to root out from within us the sin that keeps us from him. To such a battle, brethren, I call you in his name."

Frédéric Temple

DR. ROBERT ALEXANDER PETERSON

The death, on January 28, 1939, of Dr. Robert Alexander Peterson removed from the ranks of the missionary community in China and from medical science a man of outstanding qualities of mind and heart, a man who, throughout his years of service in China, had, because of his Christian character, his devotion to the missionary cause, and his high professional attainments, won the respect, love and gratitude of his colleagues, Chinese and Western, and recognition from medical conferees of two continents.

Robert Alexander Peterson was born of Danish parents in Fort Dodge, Iowa, on July 18, 1892. After receiving the M.S. and M.D. degrees from the University of Iowa in 1918, he engaged in private practice in Iowa, with two colleagues, for a period of three years. Responsive to the appeal of medical missionary work, he volunteered for the foreign field under the Methodist Episcopal Board, and was appointed to China, arriving there in 1922. After the usual language study period he was appointed to service in the University Hospital at Nanking. His first term of service was spent in the work at Nanking, with the exception of a period of nine months' absence which was spent in Szechwan. It was during this visit to West China that he caught a vision of the possibilities of medical education in China's vast interior provinces.

Leaving China on furlough in 1927, he visited various clinical centers in Europe, later engaging in postgraduate studies at Harvard for a period of one year, at the end of which he was requested to return immediately to China.

In 1928 he married Victoria F. Russell, whom he had met in China, and who was formerly attached to the University Hospital, Nanking. In the same month Dr. and Mrs. Peterson sailed for China, arriving in Chengtu in December of that year.

Upon arrival at the Szechwan capital, Dr. Peterson at once commenced to open the unoccupied Methodist hospital on the Shan Hsi Kai, turning it into a specialty hospital for eye, ear, nose and throat treatment. From a small beginning with twenty available beds, the hospital has had a phenomenal growth, and is now known as one of the largest clinical centers of its kind in Asia. During the past eleven years, under the guidance of Dr. Peterson, and manned by a large and highly competent staff, it has cared for over 500,000 patients in its outpatient department.

In 1935, after only a few months on furlough in America, during which time he received his F.A.C.S. degree, the Methodist Board earnestly requested him to return to the field

to clear up a situation in the Nanchang Hospital. Dr. and Mrs. Peterson at once responded to the call and returned to China. After completing the task at the Nanchang Hospital, they proceeded to Kuling, with the thought of there continuing their shortened furlough. However, his ability was widely known, and patients came to him in such numbers that he was forced to open up work in his speciality in the Community Hospital. These activities greatly taxed his strength. Returning to Chengtu, he again plunged into an active life in the hospital and the College of Medicine and Dentistry of the West China Union University. He devoted much time and thought to the development of postgraduate instruction in his special field, and the postgraduate school in connection with the hospital attracted practitioners of high calibre from all parts of the country. In both educational and clinical activities he worked in close association with Dr. Edison Cunningham of the United Church of Canada Mission.

In January, 1938, a recurring thrombosis condition in his leg compelled Dr. Peterson to seek medical aid and rest in the United States. He remained there for six months, but again responding to an urgent call to return, he prematurely cut short his convalescence and started back for China. The Sino-Japanese war had by this time assumed vast proportions and the arduous conditions of transportation which faced him in Hongkong sapped his already greatly depleted strength. His leg condition again became serious, and with great heaviness of heart he recognized the fact that he must again face the journey to the United States. The physical and nervous breakdown which followed resulted in his death in California on January 28, 1939.

Bob Peterson's life was not any easy one. His mother died when he was nine months old, and his father when he was twelve. After his father's death, he had to depend almost entirely on his own efforts, and his subsequent education and his career are eloquent evidence of the determination and the initiative which characterize all of his activities.

As a physician, Dr. Peterson was markedly successful. A host of grateful patients, in all parts of the country, speak warmly of 畢醫生 and testify to the spirit of a man who not only was able to heal their infirmities, but who took a real and personal interest in them as individuals; as an administrator he was astute, far-sighted and capable; as a teacher he was scholarly, progressive and highly respected by his students; as a scientist and investigator he was keen, restrained and observant; as a Christian gentleman he sought earnestly and thoughtfully to learn and to do the will of God.

R. GORDON AGNEW

The following is an excerpt from notes made by Dr. Peterson, some time before his death, from a book on the great physician Osler:

“To do the day’s work well and not to bother about tomorrow; to act the Golden Rule as far as in me lies, toward my professional brethren and the patients committed to my care; and to cultivate such a measure of equanimity as would enable me to bear success with humility, the affection of my friends without pride, and to be ready, when the day of sorrow and grief comes, to meet it with the courage befitting a man.”

GORDON AGNEW

DR. C. Y. CHEN

MISS T. C. KWAN

Dr. C. Y. Chen was a great leader and teacher in our Chinese Christian Church. He was also the Vice-Chairman of the World’s Christian Council. As one who was very enthusiastic for the promotion of the Chinese Christian Church, he gave himself whole-heartedly to this work. Many times he was chosen to represent the Chinese Church at different world Christian Movements. Therefore his death is a very great loss to CHRISTIANITY both national and international. The contribution he made to Christianity by his character and fine personality cannot be expressed in words.

As a co-worker with Dr. Chen for four years in the National Christian Council and as one of his close friends I would like to state briefly the aspects of his life that have effected me the most.

1. His Christian view of life and work was as lofty as his great faith.
2. By nature he was quiet, sympathetic and loveable.
3. To his fellow workers he always gave friendly guidance and his word was always to be trusted.

During the last few years it was not my great privilege to work with him, but the influence of his life as I have stated above greatly influenced my personal character and has given me a “Dynamic” to work hard and to measure up to his idea of Christian service.

I can hardly express the benefit I have personally received from him. Too I feel sure that I voice the sentiments of all his friends and co-workers. It gives me great sorrow to hear of the sudden death of Dr. Chen but I want to take this opportunity to express my own personal appreciation of him.

CHUNGKING NEWS

T. Z. Koo has recently spent a very busy and profitable time in our midst. Special emphasis was given a long week end spent at Sha Pin Bah where the four Universities are located. Here Dr. Koo met with student groups, both Christian and non-Christian, and with the faculty. He spoke at the opening meeting of the World's Week of Prayer, and conducted Retreats and personal conferences. His schedule was largely arranged by Miss Joan Tsui, Student Secretary of the Y.M.C.A. Many meetings were held with city groups, among them was a helpful evening given to the Missionary Association.

A conference for the General Secretaries of the Y.M.C.A. of non-occupied areas will be held at Go Loh San, beginning December 2. Mr. R. S. Hall has already arrived, and Mr. Roger Arnold of Kunming is on the way. Mr. Hall will go to Sian after the Conference.

Mrs. Clarence Vichert with her two sons, Bruce and Gordon, have been guests at the Stewart Allen home for some time awaiting the arrival of Clarence. After his delayed arrival they left shortly for Suifu. Their station is Yachow.

Major Begley of the Salvation Army has arrived in Chungking and is awaiting co-workers before starting work with refugees in this locality.

American members of the community will be guests of Mr. and Mrs. Willys R. Peck at a Thanksgiving tiffin on November 23, Miss May Belle Thompson, who has been teaching at the William Nast School at Din Chia Ngao, is ill in the Canadian Mission Hospital. The Missionary Association will meet November 24th at the home of Dr. and Mrs. Stewart Allen. Major Begley and T. H. Sun will be speakers. Members of the International Women's Club are planning a Benefit Bazaar to be given December 5th. The receipts will be given to Madame Chiang's Warphanages and to the soldiers Winter Garment Fund.

Mr. L. D. Cio of the Christian Literature Society arrived in Chungking November 19th. He hopes to spend two weeks in Szechuan.

E. W. M.

A LITTLE PUNCH

A pig with a horn was born recently in South America. It is believed to be some species of road-hog. . . .

"Clover Tea" reads an announcement, It's made three leaves - four if you're lucky.

June 21st, 1939

Dr. WILLIAM REGINALD MORSE

Word was received in Chengtu on Friday morning, Nov. 17th., by cable from New York, of the death of Dr. W. R. Morse on November 11th. On Tuesday afternoon, November 21st., a memorial service was held in Hart College, W. C. U. U. The following members of the university staff took part in the service: Dr. E. C. Wilford, Mr. S. H. Fong, Dr. L. G. Kilborn, Dr. R. G. Agnew, Dr. J. E. Lenox, Mr. D. S. Dye, Dr. F. Dickinson, Dr. Y. T. Beh, Dr. D. L. Phelps, and Pastor C. P. Fu of the Baptist Church.

Dr. Morse came to China in 1909 under the American Baptist Foreign Mission Society, and after some years of work in Suifu was moved to Chengtu in 1914. He left China in 1937 on special furlough because of ill health. But it was his very ardent desire to return for further work. On the Thursday afternoon preceeding the receipt of the cable announcing his death the faculty of the College of Medicine and Dentistry had refused to accept Dr. Morse's resignation from the college, and had expressed the hope that he might be able to return to his work in Chengtu.

The following are two of the several short memorial addresses delivered at the service of memory. A large number of Dr. Morse's former colleagues and the students of the College of Medicine and Dentistry attended the service.

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Morse was thoughtful, essentially and fundamentally kind, sensitive, proud, ambitious, intense, industrious, and endowed with no ordinary ability. He chose ends and spared not himself as he drove towards set goals with all the intensity of his nature. We must recognize these sometimes conflicting drives if we would understand, interpret, evaluate and 100% appreciate the integrated complex, whom we called "Reg."

Dr. Morse was his best at the bedside. He read the physiological, psychological heritage and then added the medical history. To be personal, he inspired confidence as he projected life assurance. About 2 years ago I wrote him that Dr. Williams had finally earmarked a malaria bug, that Morse had suspected and he immediately wrote a solicitous reply in terms of my physical bank account. He could not lightly put down his heart even when the planet was between us—his bedside manner was no professional mask. It was Morse at his best—himself. He brought all that he had to his patient and he treated the whole man.

Morse wanted to express himself well, and he wrote and wrote and wrote until he developed a style that was concise,

picturesque, Morse-esque. He had a feel for words that comes by application, industry, insight. He polished sentences until they shone and mirrored his meaning. He always had a carefully worded work when he spoke. He was one of upper fifteen writers who had made West China known in the occident these last fifteen years.

We know of Morse's assiduity in collecting data on the "dimensions of man" in these western provinces. We know of his far-ranging travels, his forced marches, the physical toll on himself, the psychological toll on Anna, and yet neither said "Nay", "Enough" to the enterprise that expanded with the years. We know that he worked over data collected mountain-high, even at feverish heat when he knew he was working against time. We are glad for him that the raw data were in print (even if in an inadequate way) before he passed on. I venture that the man or men who work out the man complex in these regions will build as from the Morse data.

Reg and Anna worked in an admirable relationship. They complemented and supplemented each other in an unusual way. We hold them inseparable in memory. It is difficult to think of the one without the other and now it is hard to think of the other without the one. She was quietly and appreciatively pleased at his successes, and he took satisfaction in her art. She was thoughtful of him and yet she was not too ostentatiously solicitous of his welfare. She herself was a practical working psychologist of no mean order. The success of either one was a double success and the loss of pictures, or of notes, or of things, or of work, or of failure of 100% success in a few cases was shared in understanding. They were helpmeets indeed as they companioned amongst us, for thirty years.

Morse injected himself and his ideals into the institution, into several societies, into the Christian movement—in West China, in Chengtu on the campus. He leaves his impress, his imprint on medicine and on student life as it is given to but few to accomplish. Why do men lay down their tools in constructive construction. Is it that others may build thitherwards, henceforward, even as they themselves have builded hitherwards and thus far that the world may have moving progressive goals, and press forward with acceleration. What is man? What is personality? What are values? We must take secondary evidence in assaying these desiderata, these intangibles. I propose that we accept the criteria of friends, work, interests, loyalties as valid. By these tests he stands the test that gold stands.

Of W. R. Morse it can be truly said: "He did mount up with wings as an eagle, he did run and not weary, he did walk and not faint." Here is the epitome of climax!

WILLIAM—REGINALD MORSE, A. B., M. D., LL. D., F. A. C. S., F. R. G. S. Yeal Reg! As you would! Face forward to the end! Which is not the end! The King is dead! Long Live the King!"

Daniel S. Dye.

The name of William Reginald Morse will be forever associated with medical education in West China. Of the four men who formed the first faculty of medicine in the West China Union University Reginald Morse was privileged to make the longest contribution, a contribution which lasted a full twenty-five years.

He was one of the pioneer spirits who, in the days of slow and difficult transportation, before the advent of the motor car, the airplane, or even the rickshaw, envisioned the establishment here in West China of a medical school. He was elected its dean in 1919 and director of a united College of Medicine and Dentistry in 1935. In 1938 he became director emeritus.

From the first he taught anatomy and surgery, specializing on orthopedic work. He was head of the department of anatomy and this department early took the lead in the college. It is noteworthy that the first medical book purchased by the university library was a text-book of anatomy. He built up an excellent anatomical museum into which he put a great deal of effort and also personal funds. His interest in anatomy was deep and real. He had his students constantly comparing findings, noting special peculiarities, and recording their results in detailed drawings. His enthusiasm was probably a factor in making Chengtu the first place in China in which human dissection was legally performed with the full knowledge and assistance of the municipal authorities.

In was a short step from anatomy to anthropology, and this step Dr. Morse took at an early period in his university career in West China. Beginning in 1916 ten trips of investigation were made into the West China borderlands, and from each journey he returned with numerous records of measurements upon various non-Chinese races. His contributions to physical anthropology were thus very considerable. He was one of the charter members of the West China Border Research Society, and was its first president.

Dr. Morse also possessed a keen sense of the importance of history in furnishing a vital background to the science which he professed. Hence, we find him continually delving into the history of Chinese medicine and studying ancient Chinese conceptions of human structure and function. His office was constantly adorned with pictures of old Chinese anatomical charts and an artist was an indispensable member of his department, not only for the preparation of diagrams

for student use, but also for the copying and enlarging of ancient Chinese charts depicting the passages for mysterious, and often mythical, humors or essences. He was selected by the editor of the *Clio Medica* series of books on medical history to contribute the volume on Chinese Medicine, and this book has been praised as one of the best in a very fine series.

His sense of historical importance also led him constantly to emphasize the steps in the development of our own institution, and in 1928 he published a book on the history of the medical faculty in the West China Union University. This he entitled "The Three Crosses in the Purple Mists," and the title indicates something of the romantic spirit which possessed Reginald Morse. He saw the golden cross of Christianity, the red cross of humanitarianism and the green cross of the medical profession united in a common cause here in these regions of purple mists, and that common cause was the creation of a medical profession which should go forth to relieve the ills and sufferings of humanity and at the same time be imbued with a Christian spirit of love and compassion.

To the promotion and development of medicine in West China Reginald Morse gave his heart, his strength and his mind. He won the love and respect of his colleagues, his friends and his students. He was sometimes misunderstood, and he sometimes misunderstood others, but often this was due to his impatience with what seemed to be less whole-hearted and single-minded devotion to our common cause. Frequently he was ahead of the rest of us in suggesting and trying to introduce new teaching methods, needed changes in the curriculum, or other innovations. Today we freely acknowledge all that our College owes to him, to his enthusiasm and his single-minded devotion. West China will always be the richer because of W. R. Morse's life and work here, and our College will long bear the impress of his personality. We, who worked with him feel very, very keenly the loss of a friend and a colleague.

LESLIE G. KILBORN

THE WEST CHINA MISSIONARY NEWS

Committee: Wilhelmina Argetsinger; Muriel J. Brown; Mrs. A. F. Lutley; Arthur S. Kerry; F. Olin Stockwell.

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Note: Dr. Harry Openshaw, 324 South Westlake Ave., Los Angeles will forward American and Canadian Subscriptions.

UNIVERSITY NEWS

It was a shock to us all to learn of the death of Dr. William Reginald Morse on November 11th. Many friends attended the Memorial Service in Hart College to signify by their presence the very high regard in which they held Dr. Morse and the valuable work he was able to accomplish in the cause of medicine and in the establishment of the College of Medicine and Dentistry of the West China Union University. The deep sympathy of all her friends is extended to Mrs. Morse in her great loss.

On November 10th and 11th the Student Christian Movement of the Five Universities organised a concert which realised about \$1,500 to be used for winter relief in Chengtu for medical aid and the purchase of rice. Needy cases are to be investigated by the Churches.

The Bazaar organised by the International Association of University Women on Saturday, November 18th, resulted in a contribution of \$1,882.63 for war relief. This sum was made up as follows:

Sale of Tickets	\$301.20
Art Stall	208.58
Gift Stall	418.57
White Elephant Stall	504.46
Flower Stall	84.95
Tea Room, Cake, Candy & Hot Dog Stalls	240.25
Fish Pond, Movie, Programme, Games	80.40
Anonymous Gift	50.00

\$1,888.41

5.78

Less expenses

\$1,882.63

A Five-Universities Christian Fellowship has been formed, with a membership of about one hundred and twenty. Meetings will be held once a month. Usually there will be a lecture followed by discussion in groups.

Once again the University has been asked to provide a weekly broadcast on Tuesday evenings from 8-8.30 p.m. The talks will be given alternately in Chinese and in English, and this term the general topic chosen is "The University's Special Contribution during War-time," each lecturer speaking from the point of view of his own department.

This year the Fine Arts Faculties of Ginling College and West China Union University are planning a series of recitals and lectures. On November 3rd Mrs. Kuan of Ginling gave a vocal recital, and on December 2nd Miss Stella Graves, also of Ginling, will lecture on "How to Listen to Music."

The University was very happy to welcome two representatives of the Presbyterian Board during their brief visit to Chengtu. Dr. Ruland and Mr. Walline.

 MORE PUNCH

"I never know which is the 'Tike Cover' and which the 'All clear'; they sound alike ter me—' specially if you 've slep' through the 'Tike Cover'."

"THE BORDER, AS I SAW IT"

MAE WILLIS BROWN

How many of us have had wistful wishings that someday we might take the trip to "The Border", as far western Yunnan is called. During many hot summer days in Wuhu my husband would say, "Some summer we will take the faithful "V8" and start for "The Border". It seemed as far away as New York, in time certainly, then Ralph Ward's party made us see the possibility.

Being released for war work from our Wuhu Hospital, after having been many months under occupation with its attending agonies - while the ruthless war machine rolled over us, we accepted an urgent invitation of the National Christian Council, the Council on Medical Missions and the American Advisory Committee to travel far and wide and report on needs and methods of relief.

At the request of the Wei Sheng Shu the office for this work was set up in Chungking. Then my husband began his long, hard but most interesting treks to the front line trenches, to all mission hospitals within reach and investigated cooperatives within refugee areas. He had a very encouraging report to carry back to Shanghai in June, of loyalty, patriotism and sacrifice.

While in Shanghai there came from the Intercontinent Corporation a very urgent call to go to "The Border" and lay out a health program to help rid that district of mosquitoes, which has been causing the death of thousands of natives and tribes people every year. Black water fever, the child of malignant malaria, both pneumonic and bubonic plague, along with other diseases are prevalent there. It looked like a job akin to the building of the Panama. History says whole towns and villages have been wiped out on both sides of "The border."

Because of the worst rains in 51 years the Kunming highway was impossible, so we flew Chungking-Hanoi- Saigon-Bangkok- Rangoon, then trained up nearly 1000 miles to the R. R. terminus. Then began the real trip of over 150 miles of very difficult roads. In some places greenstipped bamboo pavements were necessary to keep from almost disappearing in the mud. Interesting, colorful with tribes peoples, head hunters, tropical thick jungle this road brought us over the last mountain peak and there in the dim distance we saw the flicker of electric lights—the factory of the Central Aircraft Manufacturing Co. where we were to do our work.

By taking the first letters of this company you have CAMCO, the temporary name for the place. A little grass shack, rat and mosquito infested, became our home. It was there, while the chickens laid their eggs on top of the

mosquito nets, that we dreamed, planned and mapped out a health program for Camco. With stories of dead wolves on the runway, wild cats and leopards sniffing at back doors and snakes and monkeys enjoying the jungle trees, we dealt with a foe far more dangerous. Unless this curse can be stamped out, the whole project of "A plane a day for China" will fail.

We found there a situation that would read like a fabrication if we had not seen it ourselves. A great factory bombed and chased to far away places, re-establishing itself on "The Border" in a way that would rival the tales of our covered wagon days. Brave American Pioneers blazed a trail to a high plateau, nestled in the jungle clad mountains with the swinging Swalee river to divide Burma from China. How large is the camp? God said to Abraham "You can have all you see". It can be had for the taking.

In 9 months these engineers have transported, by trucks over very difficult mountain roads 2500 Chinese, 50 Americans, materials for six big factory sheds equipped with Diesel engines and heavy machinery, an administration building, a runway, 20 modern cottages for the upper staff, 20 modern American homes for the department heads, innumerable grass and bamboo shacks, running water supply, electric light plant, a club house boasting of billiards, tennis, golf near by, and a pool in the making. Ground has been broken for the new theatre and we will have the privilege of opening up and moving into the new modern 54 bed hospital before Christmas. Paved streets among the factory sheds and the cottages will soon make the mud problem forgotten.

You say "that is like heaven." It could be as it is on a 2400 ft. high plateau with sunny days and cool nights. The sky is very often blue and the cloud effects are lovely but it is the pest hole of the far west. 90% of the Chinese staff have been down with malaria. In our short visit 11 of the American community came down, some having repeated attacks. Conferences with civil surgeons all up the Burma trail gave us some idea of how others were working. Over on the Burma side the American doctor and his three nurses all had plague in July. "As the rat runs" they were only 5 miles from us but the river was a barrier. This week three American malaria specialists will join Dr. Brown and they will fly back to the "Jungle Factory" to start the research in the Camco hospital. We pray for ability to help China's cause in ridding the sight of this curse.

While there in October at the request of the Chinese we organized, in our grass shack, the first Christian fellowship and with these we will bring to "The Border" on China soil, the first Camco Christmas, while the wild things and the half savage tribes from the jungle, look on.

Penghsien, Nov. 16th, 1939.

Editor of West China Missionary News.

Dear Sir:—

In the Nov. issue of the News is an article, "Jesus and the Church of His Time." I have some comments which I feel moved to make.

Contemporary Jewish religion, like the religion of any age, was a complex thing, and surely it is not in place to stress occasional passages which are inferior to the best that Jesus has to offer while disregarding those many passages which so largely helped to make Jesus what He was, the revealer of God and the Saviour of Men.

Thanks to Jesus and the God-given insights of the prophets, we are able to have personal and individual access to God, and if we are to have a God-centred religion, we must have God at the centre, a God, alive and active in His world. This is my Father's world, and while humanism may have made its contribution to our life, its influence in the West is waning, and surely it is for us to exert all our influence in giving to the New China which is in the making, solid and spiritual foundations.

"What then determines man's destiny?", himself, or is he at most a worker together with God? Wasn't Jesus' chief criticism of the Pharisees because they said and did not?" Jesus was not so much condemning their erroneous teaching as he was their failure to practice what they preached. Time and again, Jesus' criticism is directed at this failure. Jesus does not criticize people for praying, but for praying to be seen of men. He does not criticize for ceremonial washings, but for failure to perform adequate washings. "This ye should have done, and not to have left the other undone."

A truly God-centred religion would seem to be something quite intimate, and would give God a very active place in the world. "The spirit of the Lord is upon me." "I can of myself do nothing." "Not my will, but thine be done."

Even in the Old Testament prophets, which is the foundation of contemporary Jewish religion, we have only to think of Jonah, Jeremiah, and Isaiah, to recall how they almost against their own will made God central. Man's destiny is determined of course by the disposition of his own will, but not without reference to God.

— We could have no desire or power to become sons of God, spiritual sons, if God were not our Father, longing for us to enter into His sonship. —

"Sin and forgiveness" - How can one advocate a God-centred religion and at the same time insist that man is the discoverer, the expiator, and the forgiver of his own sin? — A holy, righteous and loving God must by his very nature, recognize and condemn sin wherever it appears. Perhaps Jesus made no greater contribution to religion than in his exposure of what sin really means and involves. But he did more than that. - He made God's mercy and grace known in that He was willing to forgive that sin. — "The wages of sin is death," but, and this is the Gospel, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." — How busy Jesus always was! Always discovering people to themselves, that they might turn to God and live. — It is the glory of a God-centred religion, that God is central, and so Jesus can say. "If I be lifted up, I will draw all men unto myself."

Yours very sincerely,

GEORGE W. RACKHAM

MY TEMPTATIONS

LOTTIE McRAE.

1. To think that because I am a missionary I am immune from temptations.
2. To look at conditions, handicaps, hindrances and wonder if I am any real value in the work of His Kingdom.
3. To have too exalted an opinion of my own plans and ideas instead of being ready to learn.
4. To leave the middle effective road of service and get going at a tangent with either heart or head taking full control.
5. To thoroughly enjoy good spiritual discourses and go away doing exactly as I had done before I heard them.
6. To feel the call of the masses and forget that my most important contribution to the Kingdom is companionship with our Christian leaders.
7. To become so engrossed in my Mission work to the Chinese that I forget to be Christ's disciple among my foreign co-workers.
8. To let interruptions mar His work rather than use them as opportunities.
9. To allow the irritations from little things to shift over and spoil that part of the day to which they do not belong.
10. To become so self centered that I regard my little corner as the one important section of the Kingdom of God.
11. To get going in old ruts with no outlook for new fields or new methods.
12. To be content to live apart from the people I have come to win for Christ.
13. To present programs and organizations as life's solution rather than Christ.

PUNCH

"Abroad they are always saying that our Movement has no honour—we have decided to appoint young Fumble as National Jest Leader. His job will be to see that the people laugh more, always of course along correct party lines.

CHRISTIAN COUNCIL NOTES

The first series of campaigns of the Christian Spiritual Mobilization Movement were held October 17 - November 6 in Tehyang, Mienchu and Mienyang. The following were members of the team: Bishop C. T. Sung, Mr. T. H. Sun, Mr. Pao Wen Nien, Dr. Luther Shao, Miss T. C. Kuan, Capt. S. W. Sherwood and Miss Mable Nowlin. The total attendance of adults and children in the three cities was over 10,000. Not only was the welcome by the churches very cordial, but that of government officials beyond expectation. In addition to the invitations from local government schools were those from the middle schools evacuated from Shantung to Tehyang and Mienyang who greeted the Shantung members of the team - Miss Kuan and Mr. Sun - as 'next of kin'. At both schools they spoke at the 6 A. M. assembly and to the faculty. Account of the Mienchu meeting will appear later. Despite air raid signals two of the days of Mienyang meetings, several hundred people were reached and over a thousand students in two of the middle schools.

Mr. Pao Wen Nien and Miss Mabel Nowlin visited the Yu Teh Junior Middle School of the Sheng Kung Hui, evacuated from Mienyang to Anhsien. They found that the new principal, Mr. Sung Yao Han, had planned the new quarters for the school with great care. Miss Grace Belcher is the only Western teacher with the school, but they are fortunate in having help from the Rev. Nelson Liu who serves as Chaplain, and Mrs. T. K. Shen as teacher of English and of Religious Education. Mr. Pao had a busy schedule of speaking both to government and church groups while in Anhsien.

Dr. Luther Shao went immediately from the Mienyang meeting to join Mr. Newton Tsiang, Mr. Yang Chan I and Miss Tebbett in the Training Institute for rural church members in Friends Mission, Taihoehen, held Nov. 8-12.

Mr. T. H. Sun went by airplane to Chungking November 16 for further work in connection with the experimental center proposed at Hsin Lung Chang. He will be gone at least a month. His mail address is in care of W. A. McCurdy, Methodist Mission, Chungking.

Following the Mienchu meetings, Miss Kuan accompanied Miss Mabel Armstrong to Chungchiang, where a successful Christianizing the Home campaign was held. The Chengtu Homes Committee appreciated having Miss Kuan with them during their observance of Homes Week, as the speaker for the meeting at which the dramatization, "The Happiness of the Wang Family" was given. Miss Kuan plans to conduct a training class in the Baptist Mission, Yachow, December 1-7.

Miss Mabel Nowlin and her associate, Miss Dsen Tang Lin have made an informal study of the needs of primary school children in the mission schools in and near Chengtu, in regard to ways in which ERTUNG MAGAZINE might serve them. This monthly magazine for children of Christian primary schools was suspended when the mission school principals in charge of it, had to evacuate their schools in the spring. With Miss Dsen as Editor-in-chief, it will resume with the January issue.

CORRESPONDENT

CHENG TU CITY NEWS ITEMS.

Dr. Robt. E. and Mrs. Brown formerly of M. E. M. Hospital, Wuhu, visited Chengtu for a few days. Dr. Brown is the American director of the Emergency Office of the Council on Medical Missions in China. He is making a tour of the mission hospitals and provincial government health stations in this area. Mrs. Brown, while in Chengtu, kindly consented to do some secretarial work for the Director of the United Hospital. Dr. Brown also intends visiting Loewing on the Yunnan-Burma border, where the Central Aircraft Co. has a factory. He is giving them expert advice on some of their health problems, including especially the bad malaria situation.

Reo. G. E. Rackham and Rev. Roy Webster, both of UCCM, Penghsien, were recent visitors in Chengtu.

Mrs. H. J. Veals and daughter Marian of Jenchow came to Chengtu during the month for health check-up.

The United Church of Canada Mission recently bought a small International truck to be used as a station wagon and ambulance.

The Social Room of the Si Shen Ts'i Church continues to be popular with the medical students and the hospitals' staffs. Drs. E. R. and G. S. Cunningham have moved into the residence formerly occupied by the foreign nurses of the Men's hospital.

Dr. James and family, S. D. A. Tatsienlu, passed through Chengtu on their way home on furlough.

Recent C. M. S. visitors to town were Ven. Archdeacon Donnithorne of Hanchow, and Rev. and Mrs. J. W. Duddington, Mienchow.

Rev. D. Sargent has returned from a two week visit to his country district.

The Japanese planes visited Chengtu early in November but fortunately no bombs were dropped in the city. The neighboring airfields however were bombed and civil flying was interrupted for a short time until repairs were effected. Four enemy planes, including the squadron leader, were brought down. Since then air raid alarms have been noticeably fewer.

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A CHENGTU GUEST.

A most charming and interesting lady has been our guest for several days - Dr. Marion Yang. As many of you know, she pioneered in midwifery and was the founder of the first School of Midwifery in all China. She has been on important government missions to the League of Nations and to foreign lands. Chungking is one of her stopping places in the important work she is now carrying on in Sze. Chuan.

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1937 Issue

(The Third Year of Publication)

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The present issue is published to cover the sweeping changes that have taken place during the past year. While most of the materials as contained in the premier and the second issues have been either revised or entirely rewritten, new chapters on "Rural Reconstructions," "Highways," and "The North China Crisis" have been added to bring the work as much up-to-date as possible. To facilitate consultation, the fifty-three chapters by recognized authorities are grouped under eight headings which is another striking improvement over its previous editions. The price, nevertheless, is drastically reduced with a view to bringing the present volume within the reach of a wider circle of readers.

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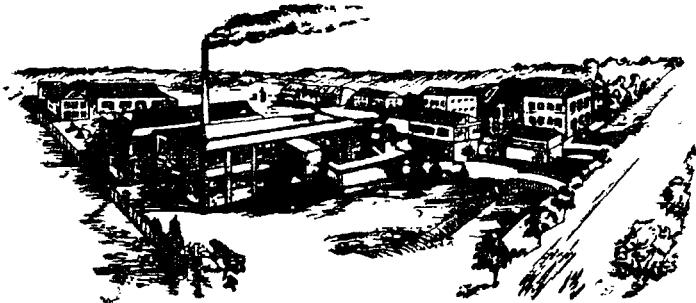
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