

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

JUNE, 1935

EDITORIAL.

UNION IN EVANGELISTIC WORK.

The third recommendation which comes from the London Conference is as follows:

We suggest that the Provincial Christian Council should consider what further possibilities there are for cooperation in evangelistic effort; and secondly to give careful attention to studying the question of closer Church Union in the Province.

One can but guess at the reason why these two most important questions are bracketed together in one resolution. They both are worthy of a separate resolution. Perhaps the reason is that the resolution was felt to be weak in its present form and some of the members of the conference believed that the question of Reunion was worthy of a separate section all to itself. Whatever may have been the reason, we propose to cut off the first half of this third recommendation for purposes of discussion in this issue of the NEWS.

And surely we are warranted in so segregating it; for, in the final analysis, evangelism is the heart and core of the work of the Christian Church. It is the gist of the Great Commission of our Lord to his disciples. It was the work that he most stressed in his earthly ministry. He began that ministry with the proclamation of the Kingdom and need of repentance as the chief qualification for entry into that kingdom. The apostles took up that message and, beginning at Jerusalem, they published it to the confines of the Roman empire. Wherever churches were founded this word of repentance was the central truth reinforced by the glorious news of the resurrection of Christ. Since that time the Spirit of God has led all true believers into fresh conceptions of the

Truth as it is found in Jesus Christ; but ever and in all places the keynote of the gospel the evangel—has been the coming of the Kingdom of God on earth and the need for repentance on the part of those who would enter it. It is therefore plain to see that those who gathered together in London last year were in direct apostolic succession to those missionaries of the early church. They with us feel the need of stressing the preaching of the Word.

Union in evangelistic work in West China is no new thing. It has been with us for many years. At first it appeared in help given by one or more missionaries to their fellow workers in their districts. Any missionary passing through a neighboring district and finding himself spending a night at some outstation would assemble as many people as he could in the chapel and tell them the gospel story. At times, he might be invited to a central station for a few days to help the resident missionary in a series of gospel services. From this there grew a more organized effort and finally Dr. H. J. Openshaw was appointed as Evangelistic Secretary by the Szechuan Christian Council to which he gave half of his time, the other half being devoted to similar work within his own mission. Dr. Openshaw visited a large number of centers, usually taking a Chinese Christian colleague with him. He invariably took along a full supply of tracts which were distributed in city and village. The one message taken by this devoted servant of God was that of Christ and the apostles. We therefore have no hesitation in saying that this servant of Christ was in full apostolic succession; for this was proved by his apostolic success.

Now there is a fresh call to this work of preaching the gospel. And there is also a fresh demand for an enlargement of that gospel. By this we mean that the full content of the gospel of Jesus needs to be preached. We must be prepared to give a gospel which will appeal to and satisfy the full-orbed personality which we call Man. There must not be any soft pedalling in the matter of sin; in disobedience to the mind and will of God. We must continue to offer a free and full salvation to all men through faith in Jesus Christ. Added to this we must proclaim the rule of God in the social life of men. We must show to men everywhere that they are, in a true sense, their brother's keeper. We must arraign all injustice in whatever form it may appear. We must teach the truth about physical health. We should not hesitate to preach the gospel of play as well as that of work. We should aim to cleanse the social and family life of this province by

applying the principles of Christ. Wherever there is some great social evil, such as the opium traffic and gambling, we should faithfully and in the spirit of our Master attack it. Nothing that is human is foreign to the servant of God. It would be easy to fill out a list of specific efforts that might be pressed into this union evangelistic campaign. The medical and dental forces in the province might well be enlisted. Certainly those engaged in the production of Christian literature, those who are trying to improve the methods and the products of agriculture, and those who are interested in Religious Education should be found in the army of workers that should go through this province with the full-orbed evangel.

This new mobilization of the Christian forces for this great work calls for closer union, if the work is to be successful. Fortunately there already exists a union body in the Szechuan Christian Council. It would be folly and a loss of time to attempt to bring into existence any other union organization. What is needed is the revitalising of the S. C. C. This can be done if each Church and Missionary unit in the province will appoint delegates to the Council and then see to it that they attend the meetings of this body. Further, there will be need of more funds with which to carry on this united effort. If the Christian forces in Szechuan really want union and will not be happy until they get it, then they can manifest their wishes by loyally supporting the Szechuan Christian Council. This council exists, not primarily to save money for the churches, but to serve them through united efforts. When one stops to think about this matter of more and better union in this province, one is led to believe that there can be no hope of ultimate Church Union unless more strength is put into the present form of union.

It is through this present union organization that we may hope to enlist the laymen of our churches in evangelistic effort. If this were the only result of the work of the council surely it would be well worth while to strengthen it. We cannot hope to evangelize this province solely thru the efforts of paid workers. These are all too few. They have to be kept in stated areas. But once the laymen were interested in, and trained for, this new form of evangelistic work we might expect a spirit of revival to spread to the confines of Szechuan and spill over into neighboring areas.

The churches and the missions must be ready to give themselves to thought and prayer about this new and inspiring campaign. Not until we are ready to *think* this matter

through; not until we are willing to *pray* it through, and not until we are prepared to *give* time, strength and funds to it, have we any right to expect the blessing of God upon it. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi, III: 10.

THE CHURCH OF CHRIST.

One without division,—dream or reality? A quarter of a century ago it was a hope that kindled many hearts in this province of Szechuen with its promise of substance. That hope was finally laid away with charity toward all, and sweet assurances that all church spires point to heaven, notwithstanding the fact so patent to me that the old church spire in the town of my birth, Chesterfield, had missed it by a freakish twist. Reluctantly. I am forced to admit that the old church spire symbolizes what is all about us here thus causing me to begin this story with Tragedy Number ONE.

That tragedy was the failure to merge the Churches into one body at the same time and in the same spirit that we established the Educational Union and created the West China Union University. At that time missionary leadership was wholly unrestrained except for the force of our national, denominational, theological interests and the ties with our several constituencies in China and abroad. The tragedy took form in the spiritual ineptitude of missionary leadership, a leadership failing to perceive, unable to persuade, and devoid of that high morale that should have compelled them to persist till the Home Churches and their authorities caught a new vision of One Church of Christ in Mission Lands, a vision that the missionaries of West China were in a position unparalleled to create. Recall the Edinburgh Conference and the thrill that West China sent through that body, and the high hopes that we inspired. We inspired others, but lost our own inspiration and ended our effort in the triumph of a common communion.

Tragedy Number Two follows in the fated sequence of a native leadership, a quarter century later, afflicted with that same missionary malady; devoid of vision and consuming passion to close the divided ranks into which they have been regimented. Occasional discontent with the status quo has found expression, but lack of interest in the Church as they know it, or lack of conviction to master the prevailing inertia has prevented any serious effort to change the pattern into which they have fallen.

Tragedy Number THREE is projected in a much wider angle and we see the piece in reverse, but it bears relation to our theme and draws dangerously near. It is a union, not "For God," but for "No God". A union of soviets projected from Moscow that dominates one sixth of the human race and aims to bring the rest of humanity in the union. And this has come about in that same quarter of a century that has hardened our divisions, giving grounds for their taunts, 'proclaiming One God their Ruler they senselessly divide, without God we unite and rule'. What a challenge that would be to a united host, but in scattered units we are without strategy, and leadership to command.

It is such happenings as this, seen across the landscape of weak divided churches, with one war past and another coming, that has led Dr. Albert Schweitzer to ask, 'Is religion a force in the Spiritual Life of our age? I answer, No! Proof? The War.' And then he continues, religion uttered scattered protests—it could not command. Finally its weak protesting voices were mobilized in the peacocks of hate and its spirit captured by the spirit of the world. What has divided churches to do with all this? Certainly, not everything, but who dare say, "Not Much". The divided competing churches of the West have created for us a divided soul and we sow the seeds in this garden province of Szechuen for a far more tragic harvest. It may be that the Chinese would divide the church if we had not divided it for them, as has been stated, but that is no alibi for our offense.

To project terminology on such a picture may appear bad taste, but the request of the Editor of the News that I write about "Reunion" leads me to say that I have no relish for our terms Church Union and Reunion. They come to us with such a fringe of futility and controversy that they engender useless debate and legal battles that rob a victory of its joy. And how can we secure reunion? I have heard that we must "collect" before we recollect, that we must "member" to remember. I believe we will do well to let the project be

conceived in spirit and well born in fact before we call in our Eastern friends to the christening.

I can appreciate the desire to first define terms for the sake of clarity, but for this subject at this juncture I cannot escape the conviction that the proper beginning is to clear our conscience in thorough repentance for transplanting our Western divisions as the church of Christ and multiplying them each after their own kind in segregated areas, which though they have the merit of avoiding competition, act as barred gates to a wider fellowship in unity with other believers.

If we missionaries can unitedly be sorry for these our misdoings,—a challenge awaits us to call together our leading members and ministers and tell them how we have led them astray, and declare to them our Oneness in Christ and seek with them to give expression to our unity in one church, the church of Christ.

Methods loomed large as I began this subject, but I begin to perceive that the right spirit will bring the right method as we move forward together. But as we approach this movement we will do well to keep some facts or principles in view. Three of them I list below without much elaboration.

(1) In coming into closer fellowship here in Szechuen we should not widen the divide or draw away from the churches in other lands or in this country. This is no time for the parochial church, be the unit national, racial, denominational or caste. Problems of administration will set limits for us, but the World must be our parish.

(2) In the merging of many bodies into one, none need be destroyed. Active appreciation of our differences and recognition of our distinctive excellences will make the pattern of the church of Christ more human and no less divine. In such voluntary mergings liberties are gained not lost. The greater and broader the church the greater the liberties that inhere within it. It is littleness that cramps, schisms that breed narrowness. Unity among equals calls for greater charity than equality without unity and hence creates a richer and greater life. Enlarging the church bell's circumference may sound strange to our ears, but it does not thereby cease to call us to the worship of God; especially since it calls others who never heard its tone before.

(3) The church of Christ can never be a mechanism, always it is a living organism. Modification will be the law of its life, essential to its being, the manner by which it enlarges power and the outward evidence of its continuing

vitality. In its embryonic state it may appear a patchwork instead of a pattern, but growth in living units brings its own harmony and functions. Consequently we may delay ransacking the universe for schemes and plans of organization that may work on some planets but neither suit us here nor relates to that other sphere. Light will come as we join together with all our effects and all our defects, for the Spirit of God will hover over us and there will be evening, morning and another day.

And when shall we begin? When our hearts whisper that we must.

And who shall come? Whosoever will let him come and whosoever heareth let him come and partake.

And where shall we begin? At our doors. Let the churches of Chengtu come together under a tentative directorate that will program the Christian work of this city, reverencing and utilizing the units we now have, and centering them and all the institutions and work that we have in the Church of Christ in Chengtu. Then expand by general conferences and a council representing the whole instead of the parts.

The road may be hard. So was the Master's when he said, "That ye may be One."

J. BEECH.

Tachienlu, 1935.

By Tibetan.

It may be some would like to follow me in the journey I now hope to describe. Tachienlu, on the Tibetan border, from where it began, is an interesting and important city. Various travellers have placed its altitude somewhere between 8000 and 9000 feet above sea level and those of us who live in Tachienlu are quite prepared to leave it at that. Burdsall, with the latest scientific instruments made it 'this,' and Suydam Cutting with a pocket aneroid made it 'that,' and those of us who covet the office of peace-makers, split the difference, calling it 'this and that,' namely, 9000 feet. The name of the city is not quite so easy and frequently depends

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on the progress the student has made in the Chinese language and what romanisation he politely adopts. Our next door neighbours, who ought to know better, address our letters 'Dahchienluh' and budding youths in the language school improve on that and write 'Dachienlu.' Mandeville and Roubin, who both spent some six months on the frontier, hardly ever received a letter with the same device. And the fact that the letters ever reached Tachienlu brings great credit to the Chinese Postal System. In any other country they would simply have been marked 'unknown' and left at that. In China, however, the Post Office will discover a destination even if the address is written backwards. The Chinese Post Office still 'blocks' letters arriving here as 'Tatsienlu,' but the city is now known as 'Kang-ting.' Tachienlu, Tatsienlu, Kangting, are all names, official or otherwise, of what probably began as a Tibetan town, called Dar-dzen-do. I am terribly aware of the fact that this might be written Tar-dzertor, and equally aware of the fact that it might be written in ten other different ways. We ourselves, even at an altitude of 9000 feet, stick persistently to the term Tatsienlu as that is maintained on the 'block' in the Chinese Post Office, but frequently, for convenience we also use the address Tachienlu.

The 'do' ending to a place name is very common in the Land of the Lamas and simply means the confluence of two or more roads or rivers, such as Chamdo, Jyekundo, and Dardzen-do. In Chinese however the characters convey quite a different meaning: 'Ta' to strike, 'chien' an arrow, and 'lu' a furnace, the idea being that the famous Chu-ko-liang fired an arrow from somewhere to determine the border between China and Tibet and it conveniently landed on the Go-da spur above what was then Dar-den-do. The arrow idea is quite common in Chinese history and was frequently resorted to in determining the border between China and Mongolia. There is one story, highly mythical, that Chu-ko-liang actually fired the deciding arrow from a bridge outside the city of Chiongchow on the Chengtu Plain. Great men did great things in the old days! Tachienlu also boasts a street named after this famous Chinese warrior.

The probability is that Dar-dzen-do was originally a small Tibetan encampment where the Tibetans found a meeting place with the Chinese traders. The first and original buildings were Tibetan and the oldest structure in the city is a small Tibetan temple build by a merchant sent from Lhasa by the Dalai Lama to secure the famous brand of Chinese tea. Geographically there could be no other boundary between the

two states. From Tachienlu there is a steep descent to the Tung of several thousand feet, and down this descent of only one day's journey the Tibetans are not prepared to go. From the plateau on the other side of the Jedo to Wasikow on the right bank of the Tung the woolly nomad would have to shift his plain of living some 9000 feet in the very short distance of only forty miles. And this would bring him very suddenly from the clear, crisp, rare air of the plateau to the heavy, humid, sometimes stifling atmosphere of the valleys. Again, and this very largely determined the actual border, there is no grass below Tachienlu, there is plenty of grass above Tachienlu. Below the city stretches one gigantic massif reaching almost to the right bank of the Min, and absolutely impossible from the nomad's point of view, while to the west lies the great Asiatic plateau, reaching to the great massif which separates Tibet from India; and everything between these two bulwarks is the nomad's happy hunting ground. The nomad and the lama being unable to proceed any further must perforce remain in Tachienlu, and it is this fact which makes the city so interesting and important.

From a missionary standpoint Dar-dzen-do is strategic. There are forty eight caravanaserics in the town which make an attempt to house the thousands of lama-merchants who come here from every lamasery in every part of the Land of the Lamas. Many of these houses are old, wealthy, and well established. The Wasijub, the largest and most influential, will accommodate close on two hundred lama-merchants, many of whom spend six months or a year in the city. The heads of these caravanaserics being very friendly they frequently invite their lama guests to visit our home and in this way we come into touch with every part of Lamaland. I was writing very early this morning when a lama turned up from a lamasery some days west of Batang. His little dog was sick and apparently needing a dose of castor oil, so while he held its little mouth open I did the one thing needful. He wore an enormous garment: the home of himself, his little dog, and a conglomeration of other creatures. We chatted for a little time, I gave him a gospel message, and he passed on. To visit his lamasery, which is now impossible geographically, would necessitate a journey of more than forty days, but here he was right at our very door, and in a measure, open to the message we were here to teach. The morning was still young when a nomad turned up from Litang. He lived in the country governed by the Prince of Wutu Songbo. The back of his horse had a nasty sore, could we

gave him some medicine? We did so and he got very generous portion of something else!

The missionary, if he desires to do so, need never leave Tachienlu, to carry on an extensive or intensive evangelistic campaign. The lama-merchant is here from Lhasa, Gyangtse, Shigatse, Derge, Chando, Kanze, and from the wild countries of Cha-trin, Nya-rong, and Ngolok, and from thousands of smaller religious institutions all over the Roof of the World. The streets of Tachienlu are filled day by day with hundreds of wild and woolly looking Tibetans who are here to sell musk and buy tea. To reach them with the gospel, however, it is necessary to give them more than a Tibetan tract or book. Eighty percent of those who live and move and have their being in the Forbidden Land are illiterate, and of the remaining twenty per cent, ten can read without any idea of what they are reading and the other ten per cent can probably read and give the sense thereof. This fact being recognised it demands of the missionary a close, persistent, and intensive study of the Tibetan language, if he is to reach the woolly nomad with an intelligent presentation of the gospel message. Acts of kindness, a little medicine, and the present of a tin can, he conveniently tabulates under the system of Lamaism as good deeds done to attain merit. In his mentality that is all the length they get. But the fact that Christ died for the ungodly is not readily grasped, as the nomad finds it difficult to understand why He should do so.

There are seven lamaseries in Tachienlu, housing close on five hundred lamas and drabas. The sects represented are the Gelu, the Saja, the Nyema, and the Garju. Apart from these lamas and drabas there are close on another five hundred priests known as lay readers, who go from house to house offering their services cheaper than the ordinary lama. These latter priests are known as Amchos and they come from a district west of Tachienlu called Draba, on the right bank of the Yalung. These lamas, drabas, and Amchos are outwardly friendly, inwardly however they are bitterly antagonistic when they make the discovery we are in opposing camps. The whole lamaistic garrison come about us and we try to live as far as possible avoiding all International complications, creating what is politely called a Community of Nations. However their ignorance and superstition always make them a dangerous factor and until they receive some education they will find it difficult to appreciate why we are here and what we stand for.

The foreign missionary force is made up of Catholic, Seventh Day Adventist, and Protestant. There is also a strong Mohammedan community in the city, with day schools, and a fairly well established mosque. The Catholic Bishop, Mgr. Giraudeau, has been close on sixty years on the frontier, and though retired from the active work of the church is still hail and hearty. Bishop Valintin, a brilliant sinologue, now shoulders all the responsibility for the French Mission on the border. The Catholic hospital outside the south gate is run by a number of very fine Canadian ladies who work very hard to alleviate the lama in his pains. Patients come far and near and though many of them are beyond repair they nevertheless receive what care and comfort the ladies are able to give. Flourishing schools and seminaries are carried on by a well organised staff. The foreign community of the Catholic church on the immediate frontier numbers some twenty men and women. They are doing a good work and as far as we can see doing it in the spirit of Him who went about doing good.

The Seventh Day Adventists have not seen much to encourage them on the border. A lama complex is not intriguing: moreover the word Law is a term which instinctively breeds disgust in the priests mentality. To him the law covers 232 commandments and to ask him to believe any more is rather insulting what intelligence his lack of education affords. However! The Protestant cause is represented by two families who labour, fight, and pray. There is no attempt whatever at institutional or educational work: the workers confining their efforts almost entirely to the wide dissemination of the Good News, and such work necessarily bears very little relation to the term Statistics, or what are known as Results. The seed is sown: the Harvest will come.

A PRACTICAL STEP TOWARDS CHURCH UNION IN SZECHUAN.

We are all intensely interested in Church Union in Szechwan. We believe in it and are thinking about it and now we are wondering just what steps it is necessary for us to take to set forces at work that will tend in that direction. It will be necessary for us to talk about it and keep it before ourselves and our Chinese colleagues as an end to be devoutly

desired but while doing this we must look around for ways and means and do all we can to remove all the obstacles in the way of union and to start positive forces which will in time lead to our desired goal.

Whether union is accomplished in Szechwan or not will largely depend upon the interest taken in it by the membership of the Chinese Church and especially by its ministry. It cannot come simply as a rearrangement of missionary forces, though we must be ready to sacrifice, if necessary, when the will to union is active among the Chinese. It will come, as a conviction born in the hearts of the Chinese Christian leadership who have lost interest in our divisions and positively demand that they be permitted to produce a church which represents their own corporate belief and deepest thought. To be genuine and sure and to mean the most to the Christian people of this province we should try to bring it to the front as an indigenous movement. We are glad to hear voices from London, New York and Toronto telling us that they believe that denominationalism of the West should not be allowed to congeal in China but that the Chinese should be permitted to determine their own forms of organization and methods of work. As missionaries, also, it is our duty to take this stand and that is the spirit of the workers of this province and while giving to the Chinese some form of work with which to begin, we hold it all as temporary and seek to arouse in the new church a spirit of freedom and to leave the way open for them to naturally express themselves after a method which gives the most spontaneous expression of their spiritual life.

The speed with which union is accomplished in this province will probably depend upon the rapidity with which the church grows. We doubt of, at present, there is very much real concern among our Chinese Christians on the matter of union. In Canada we have a union which is proving itself a blessing to the land and everyone believes that it was guided all through by the Spirit of God but it took twenty years to consummate it. It was a movement which was born, first in the hearts of the Ministers of the churches concerned. They had many meetings and when the conviction grew and plans were evolved, it was made a question for the whole membership of the church. To get the kind of union that we want here in West China we must move slowly, making sure that we are not stumbling blocks but recognizing it as a problem which most vitally concerns the Chinese

church and one which they alone can bring to a successful issue.

The work of training men for the ministry of the Church in Szechwan has passed through its first stage and we are entering upon a new era. As we look forward to planning for new training and branching out in new lines we are determined that we will not be shackled by methods or plans that have been used in the past. We expect to draw the best from other lands and to conserve what is valuable for the present from former methods at vogue in the province but our field is clear and we are free to make a new start. For this purpose conferences are being held in China and we will need to do some serious thinking here in Szechwan.

We are not going to forecast a curriculum for this work or to prophesy where the main emphasis in the training for the ministry will be laid but we will suggest that when plans are being laid we should think in terms of the ideal which is now placed before us of "One Protestant Church in West China". If this is made the ideal in the curriculum planned and courses given, creeds taught and organizations recommended, then we believe that another generation will not see the divisions that now exist in the church in this province. The attitude of the church as a whole and the direction in which it tends will be largely determined by the training which we give its ministry. If as our young men and women present themselves to us to be fitted for their life's work as leaders and ministers of the church, we continue to act as though we are six or seven different churches and perpetuate that idea in their minds we have not only lost an opportunity to take a practical step towards union but we have left ourselves open to an accusation of being culpable before the coming generations of Chinese who have been trained in a way which is inconsistent with an ideal which we profess to have. The ideal is good and the only one which we, as representatives of our Master in this land and undertaking to determine the future of His Church, can consistently hold.

Our new Theological training work should therefore be union in spirit and in organization. We would like to see every branch of the Christian church in this province represented on the Faculty of this school not to advocate special views and beliefs but to join in the common teaching which will determine what the ministers of the church will teach their people in future years. We want every branch of the church to send their students to their school, then in coming years as they meet side by side with their colleagues in other

churches, they will not emphasize their differences for they will be a minimum.

We cannot but feel that this is a critical time in the history of our church. Plans for the future training of our minister have been purposely kept in a fluid state so that we might receive all the light and assistance possible but the time is approaching when we must crystalize our plans. If we want church union in the province we hold the key in our training for the ministry. To settle down to continue our former differences in the preparation of our leaders, sets our ideal farther on into the future and will delay it until such a time as a generation of Chinese leaders is raised up who are willing to unite on this the most significant work of the church and the work which decides its while attitude.

We doubt if any group was ever freer than we are at the present moment to remake our whole work and the spirit of the church. If we wish to change the emphasis which the church will make in this province ten years from now, here is our opportunity. If we wish to make a rural church our main concern for the next few years, we will do it through the ministers that we train. If we wish a certain view of God and the teaching of Christ emphasized throughout this province we may do it by thus training our young men and women who offer themselves to us. If we want one Protestant Christian Church in this province now is our opportunity, and our responsibility is great.

GEO. W. SPARLING.

THE FUTURE POLICY OF MEDICAL MISSIONS.

As a medical worker in West China, the writer welcomed the provocative editorial in the April number of the West China Missionary News. Not that we agree with all the sentiments expressed, but that the editor has brought out into the open some of the matters upon which we have been thinking.

The genesis of such thought-provoking material was in the Laymen's Report. Anyone who has read its references to medical missions will agree that very few of the statements are applicable to medical work in West China. Nevertheless

it is quite true that the criticisms of the same report have given a stimulus to the thinking medical men of West China, causing them to desire a re-valuation and re-moulding of medical mission work in our midst.

Following the Laymen's report, now comes the report of the London Conference, which brings the question down to our West China constituency. It puts the question up to us in our own field of West China where our interests lie and where we should be most anxious to put across an efficient and instructive piece of medical missionary work.

One hundred years ago this year, medical mission work was started in China. It is a far cry from the small beginnings of Dr. Peter Parker in 1835 to the work of such plants as the P.U.M.C. the Tsinan University hospital or the Hospitals Board of Chengtu. But even Peter Parker saw the necessity of medical education, for in 1836 he started training three medical students. From this small beginning, there has developed, in every part of China, medical schools and colleges doing an excellent piece of work in training medical men. The training and development of physicians, surgeons, dentists, pharmacists and nurses is an indispensable part of medical missionary work of-day. This first essential of medical missionary work—education.

One is confronted with the query as to how large a part this educational work should take. Truly we cannot do it for the whole of West China. But, aside from our own Union University work, why is there no medical education work in West China? The outstanding reason is the woeful lack of leaders in medical education. This then should be the objective of our College of Medicine and Dentistry, the training of leaders in medical educations. The News Editor points out that the Christian hospitals have about reached the point of saturation in the receiving of graduates. We think we can disabuse his mind on this point, later in our paper. But if our college is to take a long view of the idea of graduating doctors, dentists, pharmacists, nurses, etc., and put them into society, we must keep in mind two things, leadership and efficiency in hospitalization. What we must keep in mind is the preparation of men and women who can go into society and conduct hospitals and colleges, as good as, if not better than those now in operation.

The second premise is the re-organization of our present hospital work. We happen to belong to a mission which has, in the last eight years, turned over the superintendancy of several hospitals to our Chinese graduates. While the result,

in many ways, has not been all that we had hoped it to be, by and large, we have made progress. The failures have not been so much at the hands of the graduates who have managed these hospitals, as it has been in the training which these graduates have had for the job we have given them. The second criticism is the policy under which we have asked these graduates to function. But the success so far, has justified the policy and we are heartened in it. One thing it has very definitely demonstrated is that there must be more fundamental training in the art of hospital management, and again, it has shown the need for a closer co-operation between the Chinese and missionary colleague.

The outgrowth of the above is the re-valuating of the missionary hospital work. We should now proceed to recast hospital work and begin by a policy of concentrating in strategic centres. This would necessitate a higher degree of efficiency in these strategic centres with greatly augmented staffs, specialists in the several departments such as, medicine, surgery, dentistry, pharmacy, X-ray, nursing, laboratory, social service, evangelism, social diseases and tuberculosis. If this were done, and such a scheme will be thrust upon us, if we do not take the initiative, we could absorb many more of our graduates than we are now doing. An outstanding example of this policy in West China is the hospital of the Syracuse-in-China, under Dr. Gentry, who, with five Chinese colleagues, is doing a splendid piece of work. But the great lack in his hospital work is the paucity of missionary workers. He needs, not only several more Chinese graduates, but several missionary colleagues as well, to make his hospital work the efficient, example it could well be. And the example of the Syracuse-in-China can be multiplied by ten on our West China field, with the absorption of many more Chinese graduates in the several specialties.

We see then, that the hospital in strategic centres, has a three fold programme:

1. Develop leadership, in its efficiently well-manned hospitals.

2. Serve the sick public, relieving sickness and suffering as well as teaching and demonstrating public health and preventive medicine in the community.

3. A field centre from which will go out a field staff to supervise medical work in the surrounding areas. This in itself will take a special staff from the hospital in the strategic centre.

This in itself will take a specialized staff from the hospital in the strategic centre.

One can easily see that such a plan entails a heavier budget. Long ago we pointed out and have ever maintained, that efficient hospital work demanded larger budgets from our Mission Boards, and if we are to put it across these budgets must be forthcoming. Possibly the education of our non-medical colleagues is the first step in this direction.

And the programme will necessitate the curtailing of the budgets to smaller hospitals which the missions now operate. These should be taken over by (1) the local constituency or (2) the local church or (3) dropped. In cases one and two we would still need graduates to man these plants. It is the opinion of the writer that ninety-five percent of these plants would be carried on, by the local constituency in some way or other. Possibly not as efficiently as at present, but still in such a way as to be of great service to the community which they serve. This would release some budget for the use in the strategic centres, and the return for such release would be the assistance such larger more efficient strategic centres would give to the smaller units. The policy under which these strategic centres would operate in the surrounding districts is a question for later discussion, but the Chengtu plain lends itself very splendidly for such an effort. With the development of motor roads this will be increasingly feasible.

To insure a maximum of efficiency in the hospitals in the strategic centres, we should have union in each place. The writer thinks of ten places where such union hospital work could be arranged. In four of these centres more than one mission is already working, in five, only one mission is carrying on, in one there is no mission work. But in all of these centres, it should be the aim of the West China mission to re-organize the present hospital work and co-operate in union enterprise in all of the ten centres. Thus we would have a pooling of men and money and a much greater efficient service to the community we plan to serve. And we would project a challenge to our home constituencies such as they have not recently had and upon which they would react in a way we hardly dare to expect. This is what the home constituency is waiting for and it would be our answer to the Laymen's Report and the London Conference suggestions. 'Tis surely worth considering. This would demand a central Provincial Board to be set up at once which would lead us into a more efficient and effective service.

With our college graduating men and women in medicine, dentistry, pharmacy and nursing—and the time has come to open a department of nursing in the Union University, with strategic hospital centres in full swing where staff radiate into the surrounding districts, we need to enlarge our health education and preventive medicine work. Chief among these activities are sera and vaccine therapy, as well as health education, and demonstration literature distribution etc. Wholesale vaccination against smallpox, typhoid cholera, diphtheria, scarlet fever, measles, etc., should be undertaken.

Still another service which our hospital and college can render to the community which we serve is the training of midwives. Wherever possible we should co-operate with the government in this work, and wherever there is no governmental agency we should start this very much worth while work ourselves. One of West China's greatest need is the training of midwives.

And all the above should be with the view to devolution. Indeed one of the first steps would be the handing over of some of the smaller constituencies to the local workers, where good and worth while work could be carried on. The better and more thorough training received by our graduates in the larger hospitals would fit them to take over the smaller units and efficiently operate them. Surely this is the objective to which we are all working, the hope we all have in mind.

And last but by no means least, our hospitals should be carried on in the highest Christian atmosphere. We should aim to secure the co-operation of the station pastor and evangelist as well as the social service workers. As followers of the Great Physician we cannot do our best work without living the message of our Saviour, and preaching it by word as well as by deed. For His gospel is love in action.

HETERO-SUGGESTION, OR THE REDIRECTING OF HEATHEN FAITH.

AN ESSAY IN SIMPLE EVANGELISM.

(Scene: Town of the Rong people. Room half on street with a cactus guarding the west corner. Layers of dust from mica schist are easily seen even in the dim but irreligious light of an Australian slush lamp. At a table with dislocated

joints, sit two men. The older one, a grizzled Australian, is writing on the inside of an old envelope. The other, a squat Neanderthal-visaged Oriental, with thick lips and small body eyes, is waiting for his daily dismissal, which is a prelude to the soothing opium pipe. He is "flat nosed Fan" a native of Mu Ping, who is an emergency cook for the G.A. He is a cliff man, and on the crags and precipices as sure footed as a monkey, and can take more risks than abear.)

G.A. (suddenly) Fan, old man, attention please?

Fan (rubbing his eyes) Yes, Sir! I am at your service.

G.A. Fan have you ever been in Prison?

Fan (emphatically) Never, sir; near!

G.A. . . . or been put to the birth cudgel?

Fan: (with indignation) Birched? no birch or bamboo has ever touched me. I'm poor but honest.

G.A. I'm glad to hear it: but may I suggest that you mind your P's and Q's?

Fan (yawning) I shall hear your admonition in mind.

(Same room half an hour later. The moaning winds suggest suffering Tibetans in a Hell of Ice, where the temperatures are many degrees lower than those in winter at the Pole of Maximum Cold. The driftwood fire gives no heat, but fills the room with turquoise smoke of a stinging intensity, Fan sleeps and snores spasmodically.)

G.A. Fan! wake up and pass the Books, the English one.

(Fan hands a Chinese (Gospel of John) No! the English one! (The Tibetan New Testament is next presented).

No; the other one! (G. A. then reads John III. in three languages.) Fan stares and mutters).

Fan (rather more coherently) Three languages! These Europeans are truly the wisest men on earth.

G.A. (aside) Yes; Fan as you see it. but your periphery is, like the run of a washbasin; your experience like that of a turnip.

Fan. Yes; *sir* you are very wise.

G.A. (aside) leave it at that: it may help in fixing the suggestion I am working up to (to Fan) Listen! (G. A. then reads John III. 19-21.) Do you understand Fan?

Fan (anxious to get at his opium pipe—bluntly) No!

G.A. Fan! who prowls about in the dark?

Fan: weasels, cats, owls, jackals, and—thieves.

G.A. exactly. But why in the dark?

Fan; Because they are afraid of being seen

G.A. And therefore, love darkness. But why?

Fan; Because the vermin are up to no good!

G.A. *So*: all men are afraid of God who is pure Light, Fan old man, think it over: love the Light.

(Still later; same room; Fan snores while G.A. thinks things over. Can such as Fan grasp the Philosophy of the Plan of Salvation? No; but Fan is able to *apprehend danger*. and can believe, as we do, that Jesus is the World Saviour. Free Grace and Right Faith: wonderful combination! Fan has exercised faith in all kinds of delusions; why not direct that talent towards Jesus, the universal Reality? He need never know of the homoïisian controversy, or understand the Hegelian philosophy, For, "*By Grace are ye saved through Faith*"

G.A. (suddenly) Fan, wake up!

Fan. I have not been asleep.

G.A. Fan the Truth is not in you. Talk sense!

Fan (wriggling) I have never been in prison, nor. . .

G.A. But you are not right with God: I advise you to get into the Safety Zone.

Fan (promptly) Yes, (mutters) I have no idea what he means. Safety Zone What is that?

G.A. (aside) Not a breakfast food. (To Fan) If a bear met you in the Dead Man's Gulch what would you do?

Fan (brightly) Run up a cliff.

G.A. What if ten bears came after you?

Fan All the same; one, ten, or a hundred.

G.A. Good; you would be then free from danger. That would be your Safety Zone,

Fan. I see.

G.A. (aside I wonder, (to Fan) all men are in danger all the time. Not bears but Devils are after them. Jesus is a Safety Zone. No devil can come near *Him*, but you and I and the Prince of Bawang can; and once *there* we are safe. No Devil dare come near Jesus now.

Fan (looking around furtively) I cannot see any.

G.A. No; but I am telling you about them; and, also, how to dodge them when *you* see them and hear them. Fan! You have seen men die?

Fan Yes: all men die. Emperors, Kings; pretty women, beggars, and. . .

G.A. Yes, Fan, and *you* and *your master* also must die —and after death there is a Heaven for the good and a Hell for the sinners. But God wants our souls-- yours and mine —in Heaven. Do you see?

Fan The master has a kind heart. . . .

G.A. And a provoking servant; Fan, be silent.

Fan I shall profit by the master's instruction.

G.A. Well, some day you will be perhaps on the roadside—dying. Flies are waiting to eat your flesh and Devils to carry off your soul. They say your life accounts are unsettled and you have nothing to offer them. You have called for Confucius and Buddha, and Lamas—and Hoshangs—and Shamans, but no one comes. Can no one help you? Yes; Jesus can. Think of Him, and keep calling "Jesus save me; save me now." And as sure as your name is "Fan of the Purple Cloud" His angels will drive off the demons and carry you to Heaven where nothing can come to harm you. Do you understand?

Fan Yes the Teacher is a clear expositor.

G.A. What do you understand old man?

Fan It a bear chases me I am to run. . .

G.A. Get away with your bears, and weasels and Pandas; if demons dun you for a settlemeut and dance round you when you are dying, what then?

Fan Demons will turn into smiling angels and with Jesus will take my soul to Heaven.

G.A. Yes; Jesus is stronger than all the Devils and they run from Him as rats do when the cat comes in. Get that fixed in your mind!

For weeks afterwards G. A. continues to catechise Fan several times a day along the following lines;

G.A. How do you square your accounts with God?

Fan Call on Jesus to plead my cause and trust His righteousness.

G.A. And. . .

Fan Things will be settled in my favor.

G.A. (aside) That seems all right (to Fan) off you go! (exit Fan to opium den).

(CURTAIN.)

J.H.E.



<i>The Upper Room</i>

AT THE POOL OF BETHESDA.

Reading: John V. 1—47.

J. TAYLOR.

Once more in Jerusalem, Jesus seeks out the place where he may render service to those in need. A little way inside Saint Stephen's Gate he saw a pool close to the Sheep Market. Here many people were gathered together; for it was believed that at certain periods an angel visited the pool and stirred its waters to efficacious powers. Then the first sick person to step into the pool would be healed, no matter what his sickness might be. Jesus knew he could be of help at such place, so instead of continuing his walk into the heart of the city he stepped aside and found a man who had been sick for many years. But his ailment prevented him from being first into the pool; so, as far as he could see, he would spend the rest of his life vainly attempting to reach the healing waters, unless someone helped him. Such a person made a great appeal to Jesus. He spoke to the man and found that he was in dead earnest in his efforts to be cured. Here were the conditions under which Christ could heal. He told the man to pick up his mat and walk; and the man did so. Now it was the Sabbath day on which the man was cured.

So trouble began for him as soon as some of the Jews saw him carrying his mat on the holy day. They reproved him, and he told them that the person who had enabled him to walk also had told him to take away his mat—for he would need it that very night. These Sabbatarians found out that it was Jesus who had told the man to carry away his bed. They very soon met him and charged him with neglect of the sabbath.

But Jesus refused to be drawn into any controversy about the rites and ceremonies of the day of rest. He at once lifted the discussion on to a higher level. "As my Father has continued working to this hour, so I work too." That is our Father, God, continues to care for His creation and does not

stop because the clock and the calendar declare that a certain twenty-four hours happens to be called Sunday, or the sabbath. The old Hebrew conception of God was of a being that grew weary after he had worked for six days and so, very wisely, took a rest on the seventh day. But Jesus refused to be held down to such an anthropomorphic conception of the Creator. He claimed that God was ever working for His children. The whole process of continuous creation went one from one millenium to another. Spring, summer, autumn and winter came with their life renewing powers. God is always working. The hills are maintained in quietness; the stars swing on through the universe.

“Before the hills in order stood,
Or earth received her frame;
From everlasting Thou art God,
To endless years the same.”

If this is true—and it is—then the Son is warranted in following the example of the Father. “Truly, truly, I tell you, the Son can do nothing of *his own accord*, nothing but what he sees the Father doing; for whatsoever he does, the Son also does the same.”

Here we get the supreme principle of service. It is downright loyalty to God. Once we are sure that we are in accord with the will and purpose of God—and not simply “of our own accord”, we are warranted in going forward in our Christian service. It may be that this will bring us into conflict with some good people who are led to over-emphasize some custom or rule of the community. It may be that at times we shall appear to be contravening rules and regulations which at the time they were adopted served some social or moral need of the community. The good church leaders in Scotland, and the Puritans in New England, together with some devout Christian souls of to-day, may insist that the rules must be kept even if the heavens fall. Yet the opportunity to render service to one in great need or deep distress comes our way. What shall we do? Just copy the example of Jesus. “As my Father has continued working to this hour, so I work too.” Here we have an abiding principle of service; and a principle is always to be preferred to a rule—more especially when, in carrying out that principle, we find ourselves in unison with the mind and heart of God.

PROPOSED PAMPHLET ON COMPULSORY
MILITARY TRAINING

Various reasons combine to make advisable a restatement of the position of The Religious Society of Friends with regard to compulsory military training. The nations of the world, including the United States, in their relations with each other and in their domestic policies affecting other countries present a picture of increasing militarism. On the other hand, the great predominance of public opinion, in this country at any rate, appears to be strongly opposed to war, as evidenced by the ever stronger statements against war by the great Christian Churches. This contrast can only be accounted for by the supposition that people generally are not sufficiently acquainted with the means to the attainment of peace, and have not adequately thought out the implications of their desire for peace. Friends are convinced that one of these implications has to do with compulsory military training. Because the recent decision of the Supreme Court of the United States upholding the right of land grant universities to make military training compulsory for all students brings this particular aspect of the whole problem to the fore at the moment, we take this occasion to make a clear statement on the subject. We hope that this may help to clarify the thinking and reinforce the convictions of our own members and of all others to whose attention it may come.

The fundamental and traditional opposition of Friends to war is based on the conviction that God is love: that He has endowed men with a measure of His divine spirit, thus making human personality sacred; that love as exemplified and interpreted by the life and teachings of Jesus cannot be reconciled with the spirit of hate, greed and fear which underlies war. War is a denial of the universal brotherhood of man. War and Christianity are fundamentally irreconcilable. Moreover, Friends believe not only that war is sin and completely in opposition to the principles of Christianity, but that we have now reached a point in history at which a choice must be made between the way of war, which means the destruction of civilization, and the way of peace, which means the elimination of the spirit and weapons of violence, and the substitution of faith, justice, and international organization for the settlement of disputes.

From this stand, it follows that we are opposed to military training; for it can have no purpose that does not look to the eventuality of war. We urge young men of the Society, and others, to refuse to participate in any form of military drill. If educational institutions are permitted by law to require it, that cannot affect our resolution to oppose it and to refuse participation, whatever the price. So far as our own members are concerned, they are loyal to our tradition and to our present conviction only if they maintain the supremacy of conscience above all other authority in this matter of war and peace.

We look upon the exercise of conscientious objection not only as a moral imperative, but also as an effective means of promoting recognition by others of the values and convictions which we hold supreme. Refusal to participate, however, is not the only way of promoting change. Since we think no stone should be left unturned in the endeavor to free our educational institutions of military training courses, we believe it worth while to point out that, even from the point of view of such opponents of war as have not adopted the position of complete pacifism, such courses are to be condemned.

Let us see on what grounds military training in colleges is supported.¹ In the first place, it is contended that it contributes to military preparedness. We, as Friends, of course, do not believe in preparing for, and thereby rendering more imminent, an eventuality which we are convinced is unnecessary and wrong. But, aside from this, grave doubts have been cast, even by military men, upon the value from a purely military point of view of the sort of training given R.O.T.C. units. The regiment is so watered-down and sugar-coated as to bear only slight resemblance to the situations likely to confront a soldier in action. One is driven to the conclusion that such training is fostered by the War Department less because of its direct military value than because it makes jobs for army officers and aids in spreading a militaristic point of view.

The argument that military drill is valuable as physical training also proves a frail support. It is obviously only an excuse. But, unfortunately for its tenability even as an excuse, outstanding experts in physical education are united in refuting it. Military drill is rigid, formal, the same for all. Physical education, on the other hand, say the

¹ For much of the material in the remainder of this statement, credit is due to Edwin C. Johnson's "Military Training: A Critical Appraisal", in *Progressive Education*, for January, 1935, pp. 12-19.

authorities, seeks to encourage free development along the lines which students will be most likely to continue in after life. It tries to take into account individual differences and to treat them accordingly. In many cases, indeed, military drill not only fails to accomplish the good which could be done by proper physical education, but actually does a great deal of physical harm to participants who are unsuited for it.

With regard to claims that military training contributes to the development of good character traits (claims of very doubtful validity), it should be clear enough that, if there are any good traits resulting from regimentation and discipline, they can be obtained equally well on the playing field and in the class room. The discipline thus obtained, it is to be hoped, will be self discipline, rather than blind obedience to others; but so much the better!

If the alleged defenses of the R.O.T.C. are woefully weak, this is partly because they are mere rationalizations furnishing front for a more fundamental purpose in the minds of many of its supporters. This fundamental purpose is the inculcation in the minds of the leaders among American youth of a certain set of beliefs and attitudes; the attitude of super-patriotism; the belief that war is the only method of settling international differences; the conviction that a policy of preparedness is our best defense. This can hardly be better put than in the words of Harry A. Overstreet, who declares;

“At the bottom of all this military philosophy which is being so vigorously and also insidiously promulgated throughout the schools of the country are two ideas: first, a skepticism of any save a warlike means of settling international disputes; and, second, an ill-concealed admiration of the war-like virtues. And there is where the danger lies for the America we ardently love. To lure our children and our young men with the glitter and glory of military life; to tickle them with military titles, is dangerous enough. But to make them skeptical of the great effort which is at last being made throughout the world to find a more decent way of international life; to lead them to join in the sneers at those who work for a peace that shall be permanent; to fill their minds with baser fears of their neighbor peoples; to bring them up suspicious of every concerted effort after social, political, and industrial betterment—this is profoundly and tragically to change the mind of America.”²

² Harry A. Overstreet, “Militarizing Our Minds”, in *The World Tomorrow*, October, 1926, quoted by Johnson, *loc. cit.*, at p. 18.

We cannot and do not deny the right of anyone to hold the militaristic point of view, wrong though we believe it to be. But we can point out that military training does carry this point of view with it, and is fostered by militarists in large part for this reason. We can and do urge American youth generally to refuse to submit themselves to this insidious proselyting; we can and do protest against educational institutions incorporating it in their educational programs; and we can and do deny the *moral* right of publicly supported institutions to compel their students to accept it.

REPORT OF EXTEMPORE SPEECH OF THANKS
MADE BY FRANK A. SMALLEY AT THE
CONCLUSION OF DR. LUCIUS PORTER'S
LECTURES ON CHINESE PHILOSOPHY.

I have been asked by those who have been attending these lectures to express our thanks to Dr. Porter for the stimulating and thrilling addresses which he has given. At the same time I would like to couple with them our thanks for the many other contributions which he has made to this community. He has given himself unsparingly to us and has taken us through the whole gamut of life's experiences touching life on three planes which I am sure he would insist are not separate—the spiritual, mental, and physical, from Physical Convulsions to Mental Revolutions and Spiritual Evolution, not to mention his musical exuberations over Chinese tea!

If the Taoist motto is: "I do nothing, and nothing is not done" (I am speaking here of the *Tao Chia* and not the *Tao Chiao*) then Dr. Porter's motto ought to be "I do everything, and nothing is *not* done" I have noticed the effect of the Book of Changes upon Dr. Porter, particularly in reference to his dress. but I have been unable to discover the basis upon which those changes or "permutations" are made, though I have found some connection with Naturalistic Philosophy—in other words some of the changes have reference to the "Four Seasons"

Perhaps we might offer a few more suggestions. For example, he might wear his most gorgeous tie when speaking about Yang Chu's philosophy: something a little more sombre for Mei Tzu (Mo Ti), and possibly athletic garb when speaking of Wang Yang Ming. We would not insist on anything too orgiastic for pre-Confucian thought—perhaps an Oracle bone as a baton might meet the case. Nor when speaking of the Master (Confucius) himself, even if he accepts the whole of the Lun Yü as historical, need he necessarily wear a nightshirt "half as long again as his body". But when speaking of the Taoist philosophy (still the *Tao Chia* and not the *Tao Chiao*), on their principle that "he who meddles mars" he ought to emulate the subject of Herrick's poem by showing "a sweet disorder in the dress"

The attempt to emulate Chuang Tzu's theory of Co-Relativity (that each thing has its opposite and yet both belong to each other) by having one sleeve black and the other white, the legs of the trousers being distinguished in like manner, might prove a little awkward. It might be easier to illustrate another famous saying of Chuang Tzu by wearing a butterfly tie. Having seen Dr. Porter tell stories with accompanying actions I have no doubt that he could give an adequate illustration of Hsün Tzu's lame tortoise without having to dress the part. Illustration of the Yin-Yang School would of course be easy: a five-barred Yin-Yang tie, a Pa Kua hat, and a Yin-Yang hanky. Incidentally, that rhymes with "Yankee" and suggests to me a new way of describing an American born in China as a Yin-Yang-Yankee.

The lectures to which we have listened have been pure enjoyment, but if we told the world at large that the Chengtu community was spending so much of its time in enjoyment it would shake its head in disapproval. When on the other hand we say that we have been studying Chinese philosophy we may expect nods of approbation. It reminds us of a man who is fond of port but feels a little uncomfortable about drinking it in the presence of some people, until one day his doctor says "Look here old man, you must drink port". In future he lifts his glass with equanimity and says "Doctor's orders!", but as he drinks it down he smacks his lips and murmurs "jolly good stuff too". So we may say as we raise our hands "Chinese philosophy! Doctor's orders! (Dr. Porter's orders)—the very stuff for which the later Taoists were looking (I now mean the *Tao Chiao* and not the *Tao Chia*)—the Elixir of Life—and it's jolly good stuff too!

We are most grateful for the happy time you have given us, and we would like to have framed these pictures for you, but it would have made them difficult to carry. You need not carry away in your hip-pocket this huge folder in which the pictures have been brought here because it belongs to the artist, Mrs. Morse. No doubt someone here will find some cardboard tubes in which they can be carried most conveniently.

CABBAGE GROWING IN SZECHUAN.

Through the years, we have been lead to believe, that the cabbage was introduced into this province less than fifty years ago, and probably by Roman Catholic or Protestant missionaries. Some years ago, the writer received a letter from a fellow missionary, a connoisseur on cabbage, drawing my attention to the deterioration that had gradually taken place in the size, head-firmness, texture and flavour of the locally grown cabbage. This suggestion lead us to make comparative field tests, and to give consideration to some of these points, to see how valid these criticisms were, as compared with the highly developed cabbage varieties which are found in the occident.

The cabbage is a robust, hardy plant, naturally adapted to a variety of soils and uses. Its cosmopolitan habits make it one of the group of plants which ought to be grown in every section of Szechuan—plain, low-lying hills, rolling country, or on the mountain sides. Its general consumption and diversity of uses in the Chinese daily diet makes it rank as one of the outstanding vegetables to be grown. With a right choice of seed, and sowings at different periods in selected areas, it should be possible to secure cabbage every day in the year in Szechuan.

One only needs to pick up a highly detailed descriptive catalogue of the up-to-date seedsmen, like Suttons of England, or Ferry Morse of San Francisco, and give the matter a little study, to learn that scientific cabbage plant breeding and selection of a very high order is being used to develop the very best varieties of cabbages to meet the demands of markets.

In a recent nation-wide study, under the United States Department of Agriculture, it was conservatively estimated that nine varieties of cabbage include approximately 90% of all the cabbage grown in the United States, and that, in spite of the almost numberless names which one finds in the different seeds-merchants catalogues.

Sutton's, Reading, England, advertise thirty-eight different varieties of cabbage in their seed catalogue, and not one variety carries the same name as any one of the nine most important varieties mentioned in the exhaustive study just referred to.

In its wild state, the cabbage is found on the sea cliffs of western and southern Europe and on the coasts of the English channel. The Cabbage (*Brassica oleracea*, variety *capitata*) has been known from earliest antiquity and was probably known and in use 2,000 to 2,500 B.C. Several types were cultivated in the time of Pliny. The wild plant, as is natural, has no head comparable with that which is characteristic of the highly improved forms. There are a great number of different forms and varieties of cabbage, differing in colour and conformation of head and leaf, each type possessing some peculiar merit— which gives it prestige in a particular market.

C. L. Allen, suggests the following grouping for the cabbage, cauliflower and allied vegetables;—

- | | |
|----------------------------|-------------------------|
| (1) Wakefield and Winning- | (2) Flat Dutch or Drum- |
| stadt group. | head group. |
| (3) Savoy group. | (4) Red Cabbage group. |
| (5) Danish Ballhead group. | (6) Alpha group. |
| (7) The Volga group. | |

A careful and serious study of the catalogues issued by several seedsmen, together with a study of what cabbage plant breeders on the continent, in England and U.S.A. are doing, will well repay the worker, who is anxious to import the best seed for propagation purposes amongst the Chinese market gardeners.

Our experiences at the West China Union University would lead us to select for use in Szechuan, when seed from the United States of America offerings of seeds-men is considered, seeds of the following varieties;—

Copenhagen Market, Charleston Wakefield, Early Winningstadt and All Seasons.

Where weather conditions, fertility of soil, temperature, moisture and environment are favourable to a longer season, Late Flat Dutch or Danish Ballhead could well be included in the list for trial. It must be understood, that it takes

from 100 to 130 days after transplanting in the garden or field for most of these late varieties to mature, and where Chinese market gardeners are sometimes pushed by the next crop they wish to grow—this information to the farmer or gardener is important.

The purpose of this article is to suggest, that as missionaries first introduced cabbage seed into the province, that it would be a good idea if new seed of the highly bred varieties, improved as to yield, quality, and resistance to disease, could be gradually put into the hands of the Chinese market gardeners or farmers, and in this way help to bring up to date the beginnings of half a century ago.

F. DICKINSON.

THE APRIL EVACUATION AND THE PRESENT RED SITUATION.

It is interesting to look back and contrast two events that were held at the University on the same afternoon—that of April 14th. As one listened to the singing of the Canadian Schoolchildren, it was hard to realize that danger seemed so imminent, that General Li had sent a letter to the foreign community asking them to withdraw from Chengtu as soon as possible. It was to discuss this letter and the action for which it called, that an informal gathering was held immediately after the Song Service, and responsible leaders of the various Missions were asked to discuss at an early date ways and means for implementing the General's request. Under the chairmanship of Dr. Becch, this second meeting was held the following morning, and it was decided that those ladies who had medical certificates should be first on the list of those who would travel on the fourteen-seater 'plane that was to be requisitioned from Chungking for the purpose. As it was possible for the Canadian truck to leave Chengtu on the Tuesday morning, seven C.M.S. ladies and one man, and Mrs. Tompkinson and Shirley left for Shih Ch'iao, where they managed to get two boats to take them to Tzechung. There, thanks to the kindness of the M.E.M. ladies, they have been comfortably esconced ever since, and have been

able to do some follow-up work in connection with the visit of the Bethel Band.

The departure of the 'plane with nine women, and several children and infants the next day, was a sight not easily to be forgotten. Many foreigners watched the graceful way in which she left the air-ground, fifteen li outside the North Gate, and learnt afterwards that she had made a splendid flight in just over an hour and a half.

In the meanwhile parties from the C.I.M., the Canadian School, and Si Sheng Tsi, had left by ambulance, truck and bus, for centres like Kiating, Jenshow, and Chungking. Mr. and Mrs. Purchas who had been married at the C.I.M. on the Tuesday morning, and Dr. and Mrs. Lawrence (Senior), had an unpleasant experience with brigands as they travelled by boat to Kiating, and were relieved of such valuables as wedding and engagement rings, watches and a sum of money. Other missionaries who followed a short distance behind were fortunate enough to escape the attentions of these polite, well-dressed gentlemen. One learnt in writing afterwards, that "apart from meeting these brigands we had a very peaceful journey".

On April 18th General Ch'en of the 28th Army, who up to that time had been very optimistic concerning the situation, came in person to advise all lady missionaries to leave Chengtu as soon as possible. Within a couple of hours therefore, the hospital ambulance had left with another load of people for Tzecnong, and from this centre some travelled on to Chungking. The large 'plane was also hired and once again took a full load of passengers to Chungking on the following Saturday.

According to to-day's papers (May 18th) the main body of the Reds is at Peichwan, and from there forces are pushing in the Mienchu direction via Ta Shih Pa. Other forces are "retreating" towards Mowhsien. They have already taken T'u Men and Kan Keo and the forces between them and Mowhsien are almost negligible.

The Southern Reds have divided their forces into three armies. One army is at Ien Yuen, another at Ieh Ch'ang, and a third at Lin Lan, and it looks as though they will converge on Hsi Ch'ang. Government Troops are following them northwards and comparatively ineffective troops block their way. It does not take much imagination to realize that a possible objective is to link up with the Northern Reds and then from their mountain base, on the Mienchu-Kwanhsien range, dominate the Chengtu Plain.

In the meanwhile the missionary community is reserved in its statements, and has little difficulty in appraising at this juncture the Asquith policy of "wait and see". There seems however to be a little divergence of opinion as to the place in which the "waiting" should be done.

H. A. MAXWELL.

P.S.—Since the above was written the Reds have succeeded in capturing Mowhsien (Maochow) and have moved down the Kwanhsien-Sungpan road almost to Wenchan—north of Kwanhsien. On Tuesday, May 21st, the Reds are reported to have succeeded in pushing down to within about thirty li of Mienchu—their advance guard to have reached Yin Chang Keo, the C.M.S. summering resort "Silverdale". (This news, however, has not yet been confirmed.) Defence works are being rushed-up at Hai Heo Dz and Tung Tsi Chang (immediately north of Penghsien). In the Kienchang valley Chinese papers report the Reds as having moved on beyond Siehang (Ningyuanfu) to Yüensi and Mien Lin.—May 23.

ARE WE RURAL MINDED?

This query has repeatedly come to my mind during recent years and just as oft have I felt that something should be said, but I concluded that silence was my part.

But now when we are urged to think of resurrecting the Educational Union, it seems to me that the Rural side of Mission Education, should get serious consideration.

In Szechuan there does seem to be special circumstances that hinder, at least some Missions, in giving the eighty or more percent of the rural population, something like a fair proportion of mission contribution.

We always talk and plan enthusiastically about the rural problem, but how much is actually DONE is quite another matter.

Of course all Mission centres will at once declare that "ALL our work is done for the country people: that rural work MUST be done by trained Chinese".

No one will deny that such is true, but should we be doing more of it right out in the country?

Nevertheless is there not something to think about in this aspect of the situations? Will our whole Rural Mission problem ever be solved while we as missionaries give so little of our actual hours and personality and personal presence to the country people?? I frankly doubt if it will.

Many of the methods used in other provinces do not seem practical in Szechuan, for some reason or another.

I have noticed in all reports of successful Rural projects, or at least work for and amongst the farmers, that one practice is indispensable, namely that both missionaries and Chinese workers Must live right out and amongst those for whom they are working.

Now in Mission Educational work, I think it is more or less taken for granted that the government has declared responsibility for all Junior Primary education and therefore Missions should gradually cut out all that type of work.

How much responsibility has practically been taken may well be questioned.

Has the government said anything less about Higher Education??

It does seem to me, however, that by far the most serious and most disturbing query Must haunt us when we consider this:—Is literacy an essential to the Christian church? Are there fewer illiterates in China today? Or are there still over ninety percent? Where are these illiterates? Certainly the overwhelming majority are out in the country. The greatest need is supposed, usually, to constitute an appeal. Why then should we not rather increase lower forms of education, at least until other sources do actually and adequately reduce illiterates.

“Too hard living amongst those illiterates” some one says. I wonder what attitude our Lord would take under such circumstances?.

The higher the standard of education attained, the less likely our Chinese workers are, even to consider a rural school or even OTHER rural work, is that not common experience?? In fact it is a sorry truth that our Higher Educational centres return very few graduates to their country constituencies, even though they may not be to blame for such.

Some will say “remove the Primary Schools and thus compel our preachers to otherwise find their church constituency”. That doubtless would help some, perhaps, but if, Now, they be not fishers of men, will the above method make them such? What is our duty as missionaries and Missions toward this questions?

THE CONFERENCE WITH DR. MIAO
AND DR. WEIGLE.

It is expected that Dr. Miao and Dr. Weigle will arrive in Chengtu on the fourteenth of June. The first few days will be left free for them to investigate the local situation. From June the twentieth to June the twenty-second a conference on the Training for the Ministry will be held. From June the twenty-fifth to June twenty-seventh a Conference on Religious Education and Lay Leadership will be conducted.

On the afternoon of May 17th a meeting representing the Churches at work in Szechuan was held in the Church at Sze Shen Tse. Dr. Taylor was in the Chair for the afternoon. During the past year a committee representing the Religious Education Committee of the National Christian Council has been making a survey of the work of Theological Training in China. This committee has issued its report in a volume of one hundred and twenty pages. This volume is full of interest and information. At the meeting a bird's eye views was given of the contents of this book. It is also expected that this book will form the basis for the program for the Conference held on the arrival of our visitors.

The next item for the afternoon had to do more directly with the business of the conference It was decided we should try to secure delegates representing the whole-church of Szechuan. It was also agreed that each Church or Mission should be responsible for the appointment of its own delegates and for their entertainment while at the conference, as well as for their travel expenses. We hope that the churches will avail themselves of the opportunities afforded by this conference and send as many delegates as possible. The work of training men for leadership in the church is vital to our future success and the work of Religious Education is the program of the Church. A committee was appointed to whom the duty of preparing the program for the conference was committed. This committee had requested Rev. S. F. Kan to prepare a letter to be sent to all the churches of the province setting forth the purpose of this conference as well as its importance.

This Conference will be the last of a series of such meetings in various parts of China where Dr. Miao and Dr. Weigle have been investigating the status of this work. They will come to us full of information and will be able to tell us just what is being done in other parts of China and also to listen sympathetically to our problem and make recommendation thereon. After this meeting a general conference will be held in July, at Kuling, to which it is expected representatives of all the theological training institutions in China will come. West China will probably be represented by Wallace Wang and G. W. Sparling. It is expected that this general conference will have some very specific recommendations on the future of this work and will advise us as to what form on work along this line should take in Szechuan. We expect that Theological training will be unified in China and our approach in the future will be to China as a whole rather than in sections.

G. W. SPARLING.

Tatsienlu,

April 15th, 1935.

Dear Mr. Editor;--

I turned from reading, "More Union in Medical Work," to "Cattle and Poultry Diseases." The latter is a sad story and it was kind of the writer to bring the matter before your readers. A well trained Veterinary Surgeon is a crying need in the regions between Szechuan and Tibet, and perhaps our 'Research Society' might include the "Study of Diseases among the Lower Animals," as an important item on its future programme. I am of the opinion that we could do good service by stubbornly endeavouring to show how cruelly such visitations affect men and women living on the margin of starvation.

Yours in a good and needy cause.

J. H. EDGAR.

BOOK CLUB

May 14, 1935

The accession list of the University Book Club for April 14 to May 14 is as follows:

Flew, R. N.	The Idea of Perfection in Christian Theology
Brown, W. A.	God at Work
Bredon, J.	Hundred Stars
Buck, P. S.	A House Divided
Birmingham, G. A.	Wild Justice
Mayo, K.	Slaves of the God
Nichols, B.	Evensong
Woolcott, A.	While Rome Burns
Nichols, B.	A Village in a Valley
Hammond, J. L.	C. P. Scott of the Manchester Guardian
Travers, P. L.	Mary Poppins
Compiled	My Best Adventure Story
Douglas, L. C.	Green Light
Little, A.	A Marriage in China
Weatherhead L. D.	Discipleship
Knister, R.	My Star Predominant
Eddy, S.	A Pilgrimage of Ideas or The Re-education of Sherwood Eddy
Hutchinson, R. C.	One Light Burning
Chase, M. E.	Mary Peters
Morton, H. V.	In the Steps of the Master
Nichols, B.	Cry Havoc

Kathleen, F. SPOONER
Secretary

DO YOUR CHRISTMAS SHOPPING EARLY.

The undersigned will have a supply of cross-stitch work for sale at Mr. Omei this summer. Your patronage is solicited.

ETHEL M. VIRGO.

**EXCEPTIONAL VALUES IN OUR
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Woodbury's Facial Soap	\$1.20	Now \$.60
Williams Toilet Soaps, all Floral odors, Box of three large cakes	2.00	Now 1.20
Squibb's Toilet Lanolin Cream. Fine for Babies. Large tube	1.20	Now .60
Kofa Baby Powder, Extra large tins	1.50	Now 1.10
United Drug Co., Capsicum Plasters	1.00	Now 2 for \$1.00
United Drug Co., Kidney Plasters	1.00	Now 2 for \$1.00
<hr style="width: 10%; margin: auto;"/>		
United Drug Co., Quick Acting Anti-pain plasters,	1.00	Now 2 for \$1.00
United Drug Co., De Luxe Health Belts, all sizes, Fine Quality	22.00	Now 12.00
<hr style="width: 10%; margin: auto;"/>		
Bathroom Scales, fine quality. Ivory, Orchid, Nile Green Enamel	35.00	Now 22.50

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SUIFU NOTES

The evacuation of Chengtu touched Suifu to the extent of giving us a short visit from Mr. Brace and Julian, Mr. Neave, Dr. Hayward, David Hibbard and Donald Crawford. Mr. Brace with Julian and Donald left on the first available steamer with half the freight they were taking to Chungking and the rest of the party waited for the next boat a few days later.

Another instance of the benefit to Suifu community from the Chengtu evacuation is the return of Miss Betty Wood. She will remain at home for the remainder of this term.

Miss Crystal of the C.I.M., who has been in Suifu since March 25, left by steamer for Luehow on April 30. The C.I.M. of this city is now staffed by Miss Marion Laird and Miss Edith Missen. Mr. and Mrs. F. Olsen having gone to Shanghai on account of the illness of Mrs. Olsen.

Dr. Emilie Bretthauer left on the steamer the morning of May 4 for Chungking. From there she will continue her journey to the States where she will spend her furlough. The weeks before Dr. Bretthauer's departure were filled with farewell parties given by several of the institution and a number of individuals. Dr. Bretthauer will be greatly missed during her absence.

C. W. V.

INTER ALIA.

On Easter Sunday, April 21, seventeen new members were baptized into the fellowship of the Chengtu Baptist Church. These believers are the fruit of months of faithful instruction on the part of the pastor and other workers of the church.

The good news comes of the baptism of four students in the Mei Dao college of the West China Union University on Sunday April twenty-eighth. Thus in the midst of a confused province these young people have witnessed a good profession and have entered into the Church of God against which even the gates of hell cannot prevail.

After serving for some months as Exchange Professor at the West China Union University, where he has been very busy lecturing to students and Faculty, Dr. Lucius Porter returns to Yenching University, Peiping. Dr. Porter plans to visit Mount Omei on his way down river.

As this is being written Dr. Max Gentry of the M. E. M. hospital in Chungking is away "somewhere in Kweichow" where he was called to attend one of the generals in command of troops that are fighting against the Reds in that province.

Dr. Sherwood Eddy is quoted as saying that the work in the West China Union University is as good an example of cooperative effort as he has seen anywhere in Asia. This year the university is planning to celebrate the twenty-fifth anniversary of its opening. The first classes were begun in 1910.

Rev. F. N. Smith left Shanghai on April 17th to return to Yachow, Sze. Mr. Smith has been spending his furlough with his family in the United States.

Mrs. Walter Small and son, Jack, left Chengtu on April 27th for furlough in Canada. Mr. Small accompanied them as far as Chungking.

Miss Hazel Woods, who is teaching in the Philippine Islands, has been spending her vacation with Dr. and Mrs. James Latimer in Chungking.

Word comes that Mr. A. E. Johns has been granted the degree of Doctor of Philosophy by the University of Toronto. Dr. Johns was for some years the head of the Department of Mathematics in the West China University at Chengtu, Sze.

Another honor has been gained in Dr. John's family, for his son, Marvin, has been given a fellowship by the University of Toronto. This is valued at \$450.00, gold; and Mr. Johns intends to use it in research work. Marvin began his school work at the Canadian School for missionaries children at Chengtu.

The British and Foreign Bible Society has received information from the Rev. G. Sheppard, its secretary for China, that the circulation of the Scriptures during 1934 amounted to the immense total of 4,216,727 volumes. This is an increase of 314,436 over the figures for 1933. It is a remarkable fact that the number of complete Bibles sold in China exceeded the number of New Testaments.—*British Weekly*.

We learn that when Dr. Porter was climbing Mount Omei in company with Dr. D. C. Graham, he met with an accident which needed medical attention. Dr. Porter was

cared for at the Canadian Mission hospital, Kiating, and later returned to Chengtu where he took the aeroplane to Chungking on his way back to Yenching University, Peking.

DR. PORTER'S REPLY TO MR. SMALLEY

Hwa Ta Campus,
April 30, 1935.

My dear Smalley;

Your brilliant outline for the sartorial presentation of Chinese philosophy demands a formal reply of my hearty thanks to you for the phrasing of the presentation speech, and to my many good and generous Chengtu friends for their gift. I do not think anything would have been so acceptable as these delightful paintings of the gorges by which I found my way into this wonderful 西天 of China, and the junk that I admired at Mrs. Morse's and other paintings.

With your historical sense, you will be interested to know that there is an attractive theory that Yankee (to rhyme with hankie') is a name taken up by British soldiers at Boston, Mass., in the Revolutionary War from the report of tea shippers from China who knew the natives called Americans Yang Kuei (Yankee in Cantonese) or foreign devil, a name peculiarly fitting, a name peculiarly fitting in the eyes and mouths of British soldiers for American rebels. I wish I could find more factual evidence to support the hypothesis. Your connection of the name with Yin Yang is a very happy insight. I shall consider for the future the possibility of including some of your suggestions when discussing 禮 or the "proper rules for social conduct" on the part of speakers including lecturers.

As a little response to your remarks—for this formal only—may I say that the atmosphere of gondoliering, which I met almost at the beginning of my visit, with the gay spirit bright costumes, bright costumes and startling contrasts led me to believe that these were characteristics of the community I had dropped into. I felt it necessary to try at least, on my part, to live up to live up to the social habits of Hua Ta.

Please convey to each one who shared in the delightful reminder—gifts my very hearty thanks. With the pictures of the gorges on my study wall, I shall frequently think of

the friends to whom their passage-way gave entrance. To all of you in this Western Paradise of China my best thanks and good wishes.

Cordially and gratefully yours,

LUCIUS C. PORTER.

REFUGEES FROM CHENGTU IN CHUNGKING.

Agnew, Mrs. and 2 children		
Bassett, Miss B.	Going on furlough	
Bell, Mrs. and son		
Best, Mrs.		
Brace, Mrs. A. J. and Julian	"	"
Brace, Mr. A. J.		
Brace Mrs. C. and baby		
Collier, Mrs. and 2 children		
Hayward, Dr. and Mrs.		
Hibbard, Mrs. and 4 children	"	"
Maxwell, Mrs. and 1 children		
Millar, Dr. Jean		
Neave, Rev. and Mrs.	"	"
Rudd, Mr. J.	"	"
Sewell, Mrs. and 1 children	"	"
Small, Mrs. and Jack		
Smalley, Mrs. and 2 children		
Streeter, Miss M.		
Taylor, Dr. and Mrs. J.		
Williams, Mrs. and 2 children		

SUMMER INSTITUTE FOR THE TRAINING
OF SUNDAY SCHOOL WORKERS.

A group of Sunday School workers in Szechwan, are preparing to carry on a Summer institute for the training of Sunday School workers, to run from the 29th of June, immediately following the Conference with Dr. Weigle and Dr. Miao, until the 18th of July.

The purpose of the institute is to help train workers in the organising and the carrying on Sunday school work, and

it is hoped that those who will attend will be workers who have a special and practical interest in Sunday School work.

The program itself is to be essentially practical rather than theoretical, and in the matter of teaching to demonstrate methods, rather than give academic theories.

The general outline of the program provides for; teaching and demonstrations along the following lines:

The organisation of the Sunday School.

Music in the Sunday School.

Worship in the Sunday School.

Story-telling.

Sunday School materials and how to use them.

How to organise and conduct rural Sunday Schools.

The teachers' training class.

There will be special lectures on the History of the Sunday School movement, and its relation to the present time, also on the child mind, its development and the relation of such to religious teaching.

A number who have had success along various lines of work, through-out the province, are being asked to contribute lectures or demonstrations to the institute,

As there are no funds available for the running of the institute it is expected that each church or mission will undertake full financial responsibility for these delegates which are not responsible for their own expenses.

A bulletin will be issued during the next few days, giving further information regarding the institute.

It will be held within the city and center at Shu Wa Kai, Sutherland Memorial Church, Chengtu.

Miss Harrison, U.C.C.M., Fang Chen Kai, is chairman of the organising committee.

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