

The West China Missionary News

SEPTEMBER 1932

EDITORIAL

Reports vary as to the gravity of the epidemic of cholera which is sweeping over China. In some of the down-river cities it is said to be very serious, but fortunately at the time of writing none of the cities of Szechuan have suffered very greatly. Popular report has as usual greatly magnified the number of cases. With the approach of cooler weather and with the precautions which are simple and widely known it is to be hoped that the epidemic may be prevented from further ravages. The West China Council for Health Education has printed anti-cholera tracts which are being widely disseminated. This Council is thus proving its value in education and assistance in practical measures for the prevention of disease.

* * * *

It has been a great privilege to have Dr. K.L. Reichelt at Mount Omei this summer. Some of his talks to the Missionaries on Buddhism and the Christian Missionary's approach to the Buddhist devotee were extremely interesting and valuable. It is hoped that Dr. Reichelt, after visiting Ta Chien Lu, will be spending some time in Chengtu and Chungking when the result of his deep knowledge and wide experience will be available to larger circles of hearers.

Dr. Reichelt has in Shatin, Kowloon, a Christian home for Buddhists where there are opportunities for study, meditation and sympathetic intercourse. Dr. Reichelt is admirably suited for this work with his clear

understanding of the essential teachings of Buddhism and his mystic insight into the inwardness of Christianity. It is his hope that a similar kind of work may be started in Szechuan. It is a work that does not require great expense or extensive plant. What is required is the right kind of man. In this kind of work, as in Rural Evangelism "Man is God's Method". Given the right man who could be set apart for this special work among Buddhists the rest should follow without much hindrance.

* * * *

One of the most interesting talks which we heard from Dr. Reichelt was on the subject "Christian Meditation". This is something very difficult and consequently almost foreign to the majority of over-pressed missionaries. The Missionary in a country station or in evangelistic work may find the time for one or two hours' meditation in the day, but for those who live in the stress of school, hospital or other institutional work the difficulty of finding time for it is a very great one. This is a matter of discipline. Foreseeing this need of discipline some Churches make definite rules for their members. For instance the Church of England makes a rule that "all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or other urgent cause." This, it may be said, is not meditation, but it is or may be the best possible introduction to meditation, with its copious passages from the Bible, both Old and New Testament, its systematic reading of the Psalms and its extensive range of subjects for petition and intercession. This, however will not meet everyone's need and the object is not that all should live by one rule, but that each one should find a rule which best helps him or her to enjoy the great advantages of regular and ordered meditation.

* * * *

By the time this issue of the News is published all missionaries will be back from the Hills and will be starting the work of another Autumn and Winter. We wish all our fellow-workers every blessing on their work during the coming year. Compared with the last few

years the opportunities are decidedly better and the obstacles are less. As the openings for evangelistic work become again inviting we wish there were a greater enthusiasm for this kind of work among the Chinese Christians. Here and there it is a joy to come across Pastors and Evangelists whose devotion to active evangelism is an inspiration to the keenest missionaries, but for the most part there is very little urge in this most important branch of the work.

* * * *

The brief visit of Mr. Sen and Mr. Chang Fu Liang to Szechuan in July was just long enough to make all who heard them wish for more. They were here to address leaders, both Chinese and foreign, on the methods of Mass Education and Rural Evangelism. Mr. Chang Fu Liang is the Secretary for Rural Evangelism of the National Christian Council and has had wide experience in this work. There are great advantages in the special methods which he recommended and which have met with success in many parts of China. The centres are villages, not large cities, and one supervising pastor or evangelist can visit these villages in turn to see that the work is going forward. Coupled with the preaching of the Gospel is a good deal of teaching on agriculture, cattle, and animal hygiene and other practical subjects related to the daily work of the people. For this the help of experts has to be enlisted. We would recommend that careful consideration of this plan should be given by the West China Advisory Board or the Szechuan Christian Council, and possibly an experimental area set apart where all the missions could unite to make this policy a practical reality.

THE HAIR—CUT.

Since coming out to China, dear, where barbers are n't too clean,
I'll have to cut your hair myself. I'll do my best, ole Bean.
Now don't screw up your eyebrows so, and if I clip your ear
Don't think I meant to do it, for I didn't, Daddy dear.

* * * *

O bother, now I've chopped too much and made you look a
fright,
I'll have to cut it shorter here to make it look all right.
I wish there were n't so many bumps upon your funny head
The scissors slip and always do some other thing instead.

* * * *

There, now I think I'd better stop in case I make it worse.
It's not exactly beautiful, but rather the reverse.
We'll have to let it grow again and then the "steps" won't show.
Now I'll sit down and you cut mine—and Do It WELL you know.

F. B.

EPIGRAMS

The man who has what the world needs is in the debtor class.

A lost temper needs no advertising.

The man who cannot hold his tongue had better never open his mouth.

Better a ride in a prepayment trolley car than a ride in an auto bought on credit.

It is better to sleep in a house you own and walk to the office than to sleep in a mortgaged house and ride for pleasure.

A man who cannot control his appetite is in more danger than a man driving a runaway horse. Others may stop the horse, but no other man can manage the appetite.

Never say behind a man's back what you are afraid to say to his face.

There are two roads to comfort—earn more than you spend; spend less than you earn.

Few men overwork; many men over eat.

If you cannot control your temper, hold your tongue.

You cannot live for self and expect others to live for you.

The Sea of Genesaret gets and gives, the Dead Sea gets and never gives; one is the cradle of the River Jordan, the other is the grave of the River Jordan.

War is not hell; it is the ripe fruit of human passions. Hell takes in no man who does not belong there; war smites good and bad alike.

Character is more than circumstance; what you are is more than where you are. Circumstances are like barrel hoops, they hold the staves in place; character is like the sap in the tree, it gives life and form. A barrel holds what you put into it; a tree bears the fruit that is in the sap. Be a tree of the Lord, not a barrel held by circumstances, and holding what is poured into you.

SCIENCE AND CHRISTIANITY IN POLITICS

Commencement Address by Raymond Frank Piper of Syracuse University
at West China Union University, Chengtu, June 20, 1932

I have crossed your wide country of Szechuan and found it exceedingly beautiful. And now it is a stirring joy indeed to me to be able to address you young scholars in this city of ancient culture. I do not feel a stranger here for I have met in the United States your genial Chancellor Beech, and three excellent Szechuan students have come to Syracuse to study. In fact as a philosopher I feel at home everywhere I am in the world. If I find myself alone with nature, I feel the pulse of a sympathetic cosmic intelligence. If I should be alone with another human being, I feel that he is my brother. And here in Szechuan I find problems much like those in my own great State of New York. These are some reasons why I feel quite at home in your midst.

Your great problem, as ours, is to raise the masses of your people to higher levels of life. Russia is exercising, and will continue to exercise, a tremendous influence upon the world because her leaders are making a serious effort to provide the material needs of the masses of the people. I cannot approve their one-sided planning and their methods, but their interest in the welfare of the laborer is commendable.

China's greatest need is trained, self-sacrificing leaders. And I have come a long distance to speak to you only because I hope that among you who are being graduated today there may be at least one who will pay the high price of leadership and become one of the saviors of China, one of the many builders of the great China of the future.

Now I propose to describe briefly two chief characteristics of a successful leader in modern society. The first characteristic of leadership is training, education, wisdom. By wisdom I mean a wide knowledge and deep appreciation both of nature and of human nature, especially of the conditions of good and happy living. This trained leader is a man who not only sees clearly the ideal goals of life, but who is also realistic and wise enough to perceive just what is the next practicable step to be taken in advancing towards that ideal.

I assume you have made your own the spirit of science: an impartial and persevering search for truth. The scientist tries to free himself so far as possible from all prejudices, and to see all sides of a problem, and there are usually many sides. He strives for precision and clearness, for thorough proof and order, in his conclusions.

And it is also highly desirable that an educated leader be trained as a specialist in some occupation or profession, in some field of science or art. This special skill serves as a doorway of service to the community in which he may choose to invest his life.

Some of you may be encountering difficulty in deciding what occupation to follow. I shall pass on to you the most important suggestion I know of in making this decision. As certain some basic need in your community that ought to be supplied and that you might train yourself to supply, and make it your life work to supply that need. That work may be educating your neighbors in the simple elements of a healthy life: the rules of diet and sanitation, of healthy bodies and happy homes. Perhaps you may serve best by striving to improve the vegetables and fruits that your people eat, or the methods by which they are produced. You may find or make your opportunity in helping to build cooperative organizations of different kinds for the benefit of the community in which you live.

The second characteristic of a leader is an unshakable and undying devotion to the welfare of his own community, whether small or large. Chinese leaders must of course spring from those who know and love their own people, and who profoundly believe in their capacity for development. One of the founders of your Republic, Mr. Tsai Yuan Pei, gave me a very wise saying as the parting word in a recent long conversation at Shanghai: "Only he can become truly great who gives himself in service to mankind."

I have mentioned the two qualifications of leaders: thorough training and the spirit of service. In other words, they must become possessed of the love of truth and the love of their fellowmen. They must live the spirit of science and the spirit of good-will. The love of doing good, as you well know, is strongly emphasized by Christianity. Therefore, I have called my address, Science and Christianity in Politics. A friend said to me, "Is there such a thing?" I answered, unfortunately there is little yet, but the only hope for a happy world in the future, so far as I can discern, is that the spirit of science and the spirit of service, respect for reality and respect for

personality, shall become more and more widespread among men.

I turn now to discuss more fully one of the most serious problems that China will have to face in the next fifty or hundred years. It is the question: What do with the machine? How deal with industry? By industry I mean the quantity production of life's material goods by the use of power-driven machinery. A machine gives its operator a fascinating sense of power, makes for speed in production, and may quickly bring great profits to its owner. The dangerous temptation is for individuals or groups with wealth to set in operation machines of many kinds for their own profit.

In facing the problem of industry, or any other major problem, I urge you young people to study the outcome of other civilizations so far as they may have bearing upon your particular problems. In these days of rapid communication knowledge is carried so easily around the world that each nation may learn of the successes or failures of other nations. Each nation or state becomes a kind of social experiment, in one respect or another, from which others may profit, if they have open eyes and eagerness to learn.

In the United States we have developed a vast industrial system, and it has brought us to the worst depression in our history. Our warehouses are full of wheat and cotton, of shoes and hundreds of other things, at the same time that millions of our people are without work and without proper food and clothing. How is it possible for the storehouses of a city to be full of food and the people hungry? It is primarily because machines have been used for private profit. We have applied thorough-going scientific methods to machine production and distribution; we have failed to apply scientific methods to social organization and betterment. We have left social planning largely to professional politicians who know little of science and who are seeking too much personal benefits. And now in the midst of this terrible depression our political leaders have neither the wisdom nor the virtue actually to bring about those fundamental reforms which alone can make our people happy.

While many traditions and institutions are being questioned, some basic convictions remain. One of these convictions is that it is possible to increase human happiness by orderly political processes, by the method of intelligent discussion and action rather than by revolution. And the great question in the United States is what is the order of procedure that will save us from catastrophe? I am firmly convinced that the indispensable

condition of solving our problems is to get into places of power those who have both the spirit of science and the spirit of service.

Thus China and the United States face a like need in this respect: the need of building up a public opinion which can put in political power and which will support a great progressive, constructive party. In this effort to get men of trained intelligence into public service you Chinese have one great advantage of us Americans. In China it is a part of your tradition and culture to respect the scholar, the man who knows. We have little of this in America where every man thinks he is wise and few are.

In every province of China, then, you will have to consider soon or later the problem of the machine. The machine is a valuable servant, a dangerous master. Suppose you go back to your community and construct a water-power grinding mill by which one man can do the work which requires ten men by older methods. Who will profit? who should profit? Is it right that the man who knows enough to develop the power mill gain all the profit while the nine who lose their business starve? That is the diabolical method we have followed in the United States, and now we are suffering the most painful depression in our history. I know of no greater temptation that China faces at the present time than that those who know modern science and industry will introduce labor-saving devices to produce wealth for their private benefits while the masses of the people grow more and more hungry and needy. The machine is a devil except when it is the tool of a saint. If you are in danger of losing control of it, you had better leave it alone. I feel deeply the duty of warning you against this terrible monster called the machine.

There is of course a safe and sane way of using machines. It is the narrow and difficult way of consideration for your neighbors' welfare as well as your own. It is the way of community cooperation and of community sharing in the profits. The great irrigation system of the Chengtu Plain demonstrates that the Chinese people can work together on a large enterprise for the public benefit. But this is only one of a thousand problems and enterprises in China which need to be solved by the union of science and good-will. Science is power, but not purpose, and may be used for immoral ends.

In respect to the problem of industry the people of China have one fundamental advantage which we in the United States and other nations do not enjoy: your country has not yet become

an industrial nation. China is largely an agricultural country; should it not remain so? You have the advantage of being able to study the results of industrialization in other countries before you decide. The industrial experiments of England, Germany, the United States, Japan, and other countries, may have much to teach.

Japan, the matchless imitator, has frankly decided to adopt industry as a national policy. I have in my possession a pamphlet for private distribution from the Foreign Office at Tokyo in which the Government very clearly states that the existence of Japan depends upon developing great industries. This industrial development can succeed only if Japan can depend upon China both as a source of raw materials and as a market for finished products. This document assumes Japanese control of Manchuria as an accomplished fact, and permanent fact, and anticipates as the next step in the development of the Empire the taking control of Mongolia.

Here we meet another peril of an industrial country; the peril of international conflicts and aggression in the effort to maintain trade. We recall only too vividly the recent devilish efforts of Japan to restore her commerce with China. Her methods were a psychological blunder and a moral crime. But the way of peace and progress is not for China to increase her armed forces to fight Japan but to increase her spiritual forces of cooperation both between China and Japan and within the Chinese communities. I have lived recently for two months in intimate contact with the Japanese people, and I know for a fact that the great masses of the Japanese people love peace and want peace between China and Japan.

It is true that the Japanese have annoyed and wronged the Chinese in many ways, but it is also true that you have annoyed and wronged the Japanese, and I could construct a strong argument, with much evidence, against one nation as well as the other.

Destruction awaits those who seek to profit by the suffering of others. The strongest proof of friendship is suffering for others. This is the way of the cross which is the symbol of Christianity. Those who give themselves in service to the community will find that the community, sooner or later, will serve them, or their children. Have you the courage to wait, as Jesus waited, for the fruits of your service to ripen after you are dead?

It is high time to adopt in our public affairs the spirit of scientific impartiality and of Christian good-will. The rational

methods of free discussion and of honest cooperation are the only safe and sure ones. When human society lacks either the leg of science or the leg of service, it hobbles along like a one-legged man on a crutch. It is upon the sound and healthy basis of wisdom and love that mankind advances.

In conclusion I may give you warning against two strong temptations which you will encounter as you make your commencement day in your life work. In your years of training in this great university you have developed strong impulses to know and to serve which I have emphasized today. Your two worst temptations will come from the weakening or the fading of these great impulses.

The first temptation will be to stop your studying. If you are going to be a great leader, you must study all your life, and you must strive to make your knowledge more and more exact. Tireless, persevering, impartial search for truth is one of the indispensable conditions of leadership. It is correct for you to assume that the knowledge you have acquired up to date is an exceedingly small fraction of knowledge that is available and needful. May you make your commencement day a day of dedication to a life-long search for wisdom.

Your second great temptation will be to go into the community to turn the advantages of your superior training to personal benefit. If you go out to seek a position in which first of all your own fame and bank account may be promoted, then this institution has made a bad investment in your education. Your greatest temptation is the quest for personal profit. If you have come from a remote and needy country community, have you a right to forget that community that gave your birth? You have, I believe, the duty of considering seriously the call to go back to give your life to make that people of that community happier by all the means you have learned and will learn: by getting light and cleanliness into their houses, expelling disease and ignorance and selfishness, promoting cooperative enterprises from which the whole community may benefit.

Finally I leave with you the story of a beautiful symbol used in one branch of Japanese Buddhism. They use water to symbolize benevolence because it always seeks its own level. They teach that if a man is rich, he should share his riches until others become equally rich. If a man has wisdom, he should freely give his wisdom to make others wise also. Similarly with charity and other goods of life. Hereafter then whenever you take a drink of water I trust you will remember

my words to you today: you are the water of life to your neighbor. May you keep the water of your life pure and abundant and flowing. And I trust that in centuries to come some one among you may be honored as one of the great and worthy persons who helped to make Szechwan the greatest province of China.

It has been a happy experience for me to be here today, and to the members of the graduating class I give my best wishes for happiness and success in pursuing truth and in practicing good-will.

CHENGTU HOSPITALS BOARD.

The report of the Chengtu Hospitals Board for 1931 which has just been issued makes very interesting reading and should be studied by all who are in any way concerned with Missionary work in West China. This report is quite a new development. Hitherto we have had from time to time separate reports of the hospitals. Now all are comprised in the one report and there by is symbolized the state of transition which is now in process. The Hospitals used to be regarded as centres of healing and evangelism, each working under the aegis of a particular mission as a part of its missionary work. Now they are that and more. The whole group of hospitals in Chengtu is amalgamated into one unified clinical organization for the instruction of students in medicine dentistry and nursing. Thus they become an integral part of the College of Medicine and Dentistry in the West China Union University.

By the co-ordination of the work in these hospitals the time of Doctors and teachers is economised and specialization in each department is provided for without duplication or waste of time and energy.

An interesting historical sketch of each hospital introduces the report of its work for the year.

The Hospital Board includes various branches of activity, and we find reports on Baby Welfare, Student Health, Training of doctors and nurses and Pharmacy as well as the statistical reports of the work of each co-operating hospital. There are included seven separate medical and dental institutions with 270 beds, sixteen dental chairs with a staff of over a hundred doctors, nurses, interns and assistants. These institutions and their staffs have provided clinical facilities and instruction for twenty seven medical-dental students and twenty five nurses, given treatment to 29199 out-patients of over 89,000 treatments; given medical and surgical treatment to 3761 in-patients, with an average of over 15 days each, or a total of 58368 days' hospital service. This has been done with an expenditure of \$142425 (silver) exclusive of missionaries' salaries. Of the total combined income \$133592 has been received for hospital service and \$8967 has come from Mission Board grants and gifts.

For the details of patients and diseases we must refer our readers to the report itself. On the whole a year of steady, uninterrupted work is shown both in the clinical activities of the hospitals and in the training of doctors and nurses.

An extract from the concluding pages of the report will give some useful guidance in understanding the aims of the Hospitals Board.

“Aside from the University Dispensary and Dental Clinic the College of Medicine and Dentistry of the Union University neither owns nor controls any hospital properties, though it has supplied clinical equipment and personell to the hospitals. The Mission Hospitals of the city have graciously welcomed the students to attend their institutions for clinical instruction, thus making possible a beginning in medical-dental education. The organization of the Hospitals Board marks a second step forward. It has given us a much greater degree of co-operation and unity of direction, permitted a more satisfactory allocation of our staff members to their respective specialties, thus improving clinical instruction and contributing to a larger hospital service. Its supreme service however is in building up a central controlling body to hasten the establishment of a centralized clinical hospital accessible to the Medical Dental College, and to facilitate the transfer of our clinical work from the seven scattered places in which it is now carried on to the new centre.”

In the minds of the Hospitals Board the future prospect lies on the University Campus. It is hoped in time that the whole of the medical and dental activities of the Co-operating Missions will be transferred to a central hospital to be erected there, where the students and doctors will be housed in close proximity to a compact, self-contained unit of activity. This is an ideal that would be welcomed by all except for some important objections. In the first place it may be questionable whether a site so far outside the city is most suitable for a general medical mission work that is to reach the mass of the population, then it must be remembered that the missions concerned have already expended large sums of money to erect hospitals in various parts of the city, so as to have their medical mission work in close proximity to their churches. These expensive buildings may be out of date from a strictly professional point of view, but in the eyes of the mission authorities they are comparatively new and it would need considerable powers of persuasion to bring the missions to part with them at the risk of driving a wedge of military or other official activity into the heart of their general missionary plant. The missions concerned look on their hospitals as an important part of their evangelistic work and have planned their outfit so as to have all branches of their activities, evangelistic, educational and medical in one centre co-operating towards one end. It may not be easy therefore to persuade them that the advantages of one united centre of medical and dental training on the University Campus so far outweigh the present method as to justify the break-up of the plant and transference of the medical work to the University. As an alternative the old hospitals might still be carried on and the new University Hospital be an additional piece of work. But where would the funds and the personnel come from to meet such a considerable extension?

These are weighty problems which the Hospitals Board is now facing, as the minutes of their last meeting, reported on another page, will show. In the meantime there seems nothing to do but to carry on as at present for a time until ways and means for better concentration are discovered.

HOSPITALS BOARD.

Meeting of the Hospitals Board at the home of Dr. R. G. Kilborn
on June 17, 1932

Members present; Dr. Beech, Messrs. Hibbard and Boreham, Miss Harrison, Miss Dennison, Dr. R. G. Kilborn, Dr. Manly, Dr. Lindsay, Dr. Anderson, Dr. Meuser, Dr. Morse, Dr. Mullett, Dr. Liljestrand, Dr. Maxwell.

Visitors: Dr. Maxwell, Dr. Sparling, Dr. L. G. Kilborn.

Dr. Maxwell invited to sit as a member of the Board.

1. Minutes of previous meeting read and adopted.
2. Report on printing of Hospital Report received.
3. Report of Committee in Methods of Progress towards establishing University Hospital was received, discussed, revised and adopted unanimously as follows:
 1. That we affirm the findings of the Senate Committee as herewith submitted, regarding the establishing of a clinical hospital accessible to the Medical Dental College; and that we urge the Missions and the Boards and the Board of Governors to whom the report was sent and by them approved in principle to take action looking towards its creation in the near future.
 2. As a possible means to this end, we petition the missions and through them their Home Boards to canvass the possibilities of the following:
 - (a) The erection and equipping of the Clinical Teaching Hospital accessible to the College of Medicine and Dentistry of the West China Union University, unit by unit, through proceeds made available by the sale of the present hospital properties as Si Shen Tsi or/and Hsi Dsi Kong or/and Shen Si Kai or by other grants.

- (b) To appoint all or the maximum number of their present staff (foreign) for service in connection with the centralized plant and give this program the largest possible financial support that they can in justice to other claims.
 - (c) If the above proposals are unacceptable, we request that the Mission submit other proposals which will help the centralized hospital project to go forward and insofar as may be found practicable contribute to its successful operation as a united clinical teaching hospital adjacent and accessible to the Medical-Dental College.
3. That we affirm the principle of the recommendations of the 1924 Committee as printed in the Senate Minute 1690, (b), (g), (i), (j), and request the chairman to revise their wording for submission at the next meeting.

ADJOURNED 6 : 30

R. A. PETERSON, SEC.

CHRISTIAN MEDITATION.

Karl Ludvig Reichelt.

Our topic is "Meditation seen from the standpoint of Christianity". According to St. John, Chap. 10 verse 10, the great promise to all who give themselves over to Jesus Christ and take Him as their Shepherd is that "They might have life and that they might have it more abundantly". This abundant life depends on many things. Let us mention one of the most vital things here today, the holy art of Christian Meditation.

It comes again and again in the teaching of Jesus Christ when speaking about the nature of the Kingdom of God or of Heaven, that the most important thing is to have opened ears and opened eyes. Compare Mark 4. 9-11. Compare also St Paul's words about the spiritual man and the natural man in I Cor. 2. According to these words of Jesus and St Paul there are some people who are "within" or "spiritual". On the other hand there are others who are "without" or "carnal" whose whole way of thinking and living depends upon the five senses, who are outside the spiritual realm and accordingly not in touch with the innermost realities of life, they are "natural" men. But that means also that they live an exceedingly poor and imperfect life, entangled in those things which lead to corruption and death.

Now man, according to his deepest nature, is longing for life, eternal life, boundless life. Because he is created in the image of God he is a spark of the Divine, eternal flame (Romans 11.36) and he will never come into harmony or feel at peace before he returns to God again. And another thing, the opportunity will come earlier or later for everybody to get into that state that they may become "spiritual men" born from above. It will come, but the precious time must be used. In all the great religions this great aim, this yearning attitude of the human soul is expressed more or less clearly. For instance in Buddhism, the very central thought is that of coming back, returning home" 迴向 ; 復原本來面目 . They have not the clear and wonderfully inspiring idea of returning home to God as a personal Father, they have not the clear and secure idea of an historically reliable Saviour and Shepherd "who gives His life for the Sheep." It is all shrouded in vague conceptions of an indescribable "NIRVANA". The way of Salvation is thought of in terms of self-assertion or faith in the merciful Amitabhu and his host of Bodhisattvas. Nevertheless the idea of the return to the real ideal and source, the coming back to one's real self is always in the background.

In the words of Jesus we find these things clearly stated. The great word in His own life was always this "I go to the Father" and the innermost meaning of the wonderful Gospel He preached was just the same, to open up a new and living way for all His little brethren on earth which would bring them safely and securely home to the Father. He wanted His disciples to see and feel that already here on earth they were in the House of the Father. Therefore He teaches them to open their eyes and open their ears that they might see and understand. Because

the eternal and spiritual, the real inside of life, may be comprehended through the external phenomena. Compare His words "Consider the lilies of the field", and remember His words about the face of the sky and the signs of the times. He would have them to listen as well to the silent voice in connection with the mysteries of the Kingdom of God as to the quiet whispering of the wind which bloweth where it listeth, the quiet work by the Holy Spirit (St John 3. 8).

Certainly there are no limits to the riches, to the abundant fullness of life, to which a disciple of Jesus Christ may attain when the eyes and the ears have been opened.

* * * *

This spiritual listening in, this spiritual clairvoyance is closely linked up with the holy function called meditation. To meditate in the Christian meaning of the word is to enter the silence with a deliberate and burning desire for the closest possible communion with God, with His cosmos and with one's own real self. In a very true and subtle sense these three sides fall wonderfully into line, so the whole object may well be briefly stated thus:

"Meditation is the holy act of concentration in God"

What is then the aim in meditation? The aim of Christian meditation is to be so liberated from all selfish and worldly bondages that we may be able to see life, the past, the present and the future in the light of God, and thereby come into oneness and harmony with the whole in all-embracing love and wisdom. In this love the true wisdom is also included and inseparably with this goes the holy will from which the most fruitful service emanates.

There are quite a few places in the Bible where the holy art of meditation is touched upon. In the 139th Psalm we have a wonderful expression of religious meditation, some of the most essential characteristics are to be found here; holy concentration in God, deep awe and reverence towards God in his majesty, power and glory, the wondering attitude in regard to one's own life and faith and to the fate of the universe and man. Those old pious people in Israel knew how to meditate! The faculty of Holy Wonder was very prominent among them. Compare with this the attitude of many people in our days. So many seem almost to have lost the faculty of Wonder. They say they must have all things clearcut and they think they have it. They are through with the problems. Everything is orderly put up

in their storehouse, tabled and catalogued. Certainly people with such an attitude do not have any great use for Christian meditation.

The old mystics among the prophets of Israel had many good things to say about meditation. Often they used another name; to wait upon the Lord; Hear what one of them, the great mystic Isaiah, had to say about this "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

In the New Testament there are some places which give a profound description of the specific Christian art of meditation. What St Luke says about the Holy Mother of Jesus is really a remarkable description "But Mary kept all these things and pondered them in her heart" Luke 2. 19. There is an act of keeping the thoughts given from God in the hour of meditation, and an act of pondering them. It should be remembered that the Greek word in the text here given as "pondering" has as its first and main meaning "to throw hither and thither". The mind, the heart, the inner man is brought into a state of holy motion, God's own spirit moves on together with our own spirit, so finally we are brought up into a higher plane where the spirit of man and God's spirit become one. This is expressed also by St Paul in Romans 8. 16, 26 and 27. From this we also understand the expression "He has put us in the heavenly places." In regard to this holy union between God's spirit and the spirit of regenerated man the classical statements are given in I Corinthians 2. 4-16, the chapter dealing with the higher wisdom, the theosophia, the real theosophy. Read it, ponder upon it.

So finally we come to the most striking passage from the New Testament, giving the fullest and most extensive description of the real nature of Christian Meditation. It is the wellknown passage in St Paul's Epistle to the Ephesians Chap 3. 14-21.

Christian meditation according to this passage means to launch out into the boundless ocean which we call God, so that we "may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that we might be filled with all the fulness of God." Now it is very significant that St Paul does not try to explain in detail what this boundless ocean contains. He knows very well that explanation would mean limitation. He does not say breadth and length and depth and height in regard to any special gift or virtue. He gives it in its full absoluteness.

This is the very remarkable thing in regard to meditation : to meditate means to come into touch with the absolute, the boundless the limitless in all dimensions and in all directions. It means that a human being with all his limitations and imperfections may enter through Jesus Christ into the risen life, where gradually by means of the holy act of meditation the obstacles may be removed so that we may begin to comprehend something of the breadth and length and depth and height ; that is to say, to comprehend something of God. In this connection we cannot but remember the words of the Apostle St John, the man so close to the heart of Jesus. When speaking about the three precious years which he himself and the other apostles had together with the Master Jesus Christ he uses these striking words. "Of His fulness have all we received and grace for grace." The expression "grace for grace" according to the exact meaning of the Greek text is Grace instead of Grace. The allusion to the boundless ocean is quite obvious. He is staying beside the great ocean and he sees as so many of us have done here and in Western countries the great waves of the sea coming in everlasting succession washing up against the shore, continually filling the air with unspeakable freshness and vigour, penetrating and renewing our very system, soul and body. This is what may happen in a spiritual way during the quiet hour of meditation. To be a Christian in the ideal meaning of the word means to have built the temple of the soul at the seashore, near the boundless ocean of God. It means direct communion with God, and until we know directly we are at the mercy of every clever argument around us. We cannot know Him by the senses, we cannot know Him by the emotions, we cannot know Him by the mind, we can only know Him by the spirit, that is Himself within us and when once we know Him in ourselves, He will shine upon us from everything around us. Realize God within you—and what is there of outer things that can stop you, hinder you or turn you from your path? This has been the secret about the mystics of all times.

Through meditation they were in the most intimate touch with the Infinite, with God. Therefore they knew how to live under the most trying outer conditions a life in true serenity and peace. Sorrows could not crush them and anxiety could not harass them.

Through meditation they had found a way back to God, the Source and Fountain of Life, and in Him they had found themselves, their own real ego, all their fellow men and all the worlds and Universes.

In the hour of meditation they also learned to value people differing from themselves; all kinds of petty jealousies and unkind criticisms were done away with. There, in the silence, before the sight of God, things came into the right proportion. The great things appeared great and the small things appeared small. Pride and vanity, the petty strife for temporal honour and glory, the secret pulling of strings, the ordinary heart-burning caused by all kinds of petty offences—all these things are seen in their true light. The great liberation takes place, affecting the soul and the body. The meditation hour proves the sanatorium where the inner and outer man are restored and renewed.

(To be continued)

AN OXFORD GROUPS PARTY.

“Staggering!” was the word used independently by three clergymen when asked what their first impression of an Oxford Groups Party was. Here are some of the things that staggered them:—

(a) *The Love and sincerity of the leaders.* There was such a fine Christian spirit abroad that if one was not called by one's Christian name within the first hour or so, that was one's own fault. “Ruth has got a message for us to-night, now Ruth!” “John, do you mind speaking up, the people at the back cannot hear”. In such an atmosphere, “Rev” and “Mr.” and “Miss”, seemed to belong to the twentieth century, “John” and “Mary” to the first. As Bishop Linton of Persia recorded at one of the closing meetings, when speaking of the spirit of the Groups:—“This is the most Christian thing I know in all my Christian experience”.

The sincerity of the leaders was equally obvious. When judgment begins in the house of God, it is a startling thing. Those whom one had looked upon as earnest consecrated people, were perfectly frank about their failures and refusals to do the

Will of God. And as one listened to them being perfectly sincere with God and man in this fashion, the way was made easy for one to be the same. "A desire to make a good impression on people of importance, has been revealed to me to be sinful" said one lady. "You may not think it" said a well-dressed young man at his first Party, "but I live in a third storey attic in London, sleep on the floor, and do all my own washing". "I want to confess" said a lady who has recently taught at one of the most famous schools for girls in England, "that not long ago I misappropriated nineteen shillings. Last night I made restitution."

(b) *The tremendous challenge that is made.* Every area of life has to be yielded to Christ. Absolute honesty, purity, selflessness, and love are the four great claims that are made upon us. We must be ready to put ourselves and our all at Christ's disposal, so that He by the Holy Spirit may guide us continually what to do and say and think. This has meant in some cases, a selling up of lands and sharing of goods, as they did in New Testament days; it has meant a tearing up of life plans and a readiness to allow God to decide where one shall go and what one shall be (and it is amazing the number of men, including one-time "toughs", who are now training for the ministry!); and it means absolute willingness to let God decide what one shall do in all the details of life, such as smoking, drinking, the time one gets up, and the clothes one wears. "That everyone should have the maximum experience of Christ by yielding to Him as the Holy Spirit leads". That is the challenge. No wonder then that a Moderator of the Presbyterian Church in South Africa, with twenty-five years of successful ministry behind him, should say that he was continually learning from these young men and women who had but recently come to know Christ.

(c) *The gaiety of the meetings.* Joke after joke was made in the most spontaneous fashion imaginable. At times people rocked with laughter, and the more they laughed, the more uncomfortable some people became. One lady confessed that she had the fear of God put into her by the meetings. Another, (and she was typical of many others) that she had come to realize that the leaders had a joy and peace that she did not possess, and which she longed to obtain. The opinion of a lady who had been to forty conventions is well worth quoting. "What God the Holy Spirit did through tears in days gone by, He is doing through laughter to-day".

(d) *The keenness of people to win others.* "Pagans" of the cultured type, came to this party on the Friday, were converted by the Sunday and were away off home by the Monday to bring their friends along from far and near. That is one side. The other side is that the leaders envisage world revival. They have ceased to talk of revival as something that might come. It has already come. "Never in the history of Oxford" we were reminded, "has such a thing happened as the commissioning of one hundred and fifty men and women to go out N. S. E. and W. preaching Christ." Mr. Upwood, editor of the Church of England Newspaper said that "in two or three years time people would probably look back to this occasion as one of the starting points of the great revival that had already taken place".

So far I have written as an observer. As it is one of the principles of the Groups to "share", allow me in closing to say something of what this party has meant to me personally. I went there conscious of a deep need, the need of complete victory in my life. Let me express that need in terms of a problem with which one was continually confronted in W. China. If an opium smoker came to me and asked me how he might get rid of his habit, I could only have told him theoretically how to set about it. I knew that it was possible for him through faith in Christ Jesus to win through, because others had done so. But I could not have told the man this out of my own experimental knowledge of Christ's saving power, meeting my own particular needs and giving me victory day by day. If it be true that one cannot lead another man along the road of Christian experience further than one has gone yourself, then it is not surprising that I never saw an opium sot liberated from his curse and made a life-changer. This was the challenging thought that came afresh to me at this last party, and this is the verse of Scripture (one needs to read the whole chapter to get the import of it) that reminded one of one's deep need, and God's ability to meet it: "Thus saith the Lord God, I do not this for your sakes, O house of Israel, but *for Mine Holy Name's sake*, which ye have profaned among the heathen, whither ye went". (Ezek. 36. verse. 22) And with this thought came the thought of Now. God's Will for me Now is victory, victory in the thing that marred life and service for so long. I claimed victory on that ground and have gone on in the strength of Christ's enabling.

The next afternoon after this surrender it was the most natural thing in all the world to speak of victory to a graduate of Berlin University and lead him to yield his life to Christ. And the following morning, when he came down to breakfast

radiant with the Master, he told us that a man at one of the meetings had received guidance to give him a suit of clothes, and that this had not only fitted him perfectly, but had supplied a need over which he had prayed. Again, coming back to London, it seemed the obvious thing to do to seek the Spirit's guidance as to which railway carriage one entered, and after entering one carriage where there were five business men and a lady, one found after a short time that it was most fitting to talk of world problems in terms of "Christ or Chaos". At Paddington one just missed a bus, and standing on the pavement was a man who had shown a kindness to me and was ready to hear of the life that is surrendered to Christ.

One knows that it is easy to write like this in the first flush of enthusiasm after days spent so closely to God. One has seen men and women these last few days however, who yielded their lives to God in this fashion several years ago and under the power and guidance of the Holy Spirit have gone from strength to strength. They have found a new quality of life, and that new life has led to what the average Christian would call "miraculous changes" in the lives of others, but which these men and women themselves look upon as the ordinary and expected because it is the Living God with Whom they have to do.

H. A. MAXWELL.

VEGETABLE GARDENS

A quotation from a letter, "Those Morse's Early Tomatoes are great. I planted four varieties and the other three were killed off by blight. That variety came through with flying colours."

From various sources we have learned that many varieties of tomatoes during the last few years have succumbed to blight in Sze Chuan. At the University we have been testing varieties and for those who are interested we pass on the names of the following varieties which we have found stand up under Sze Chuan climatic conditions. Morse's Special Early, Marglobe, and Break O' Day. All these varieties have been specially produced by plant breeding experts to withstand tomato blight.

We would also like to pass on this information for the benefit of those who are fond of spinach. In and around Chengtu the local spinach plant runs to seed with the first long spell of heat in late April and May, and then it is not until the early fall that a supply of spinach can be purchased or grown.

We have found that a variety called New Zealand Spinach if sown in the early spring, will provide a continuous crop of spinach for many weeks of the summer months when no other spinach will grow under Sze Chuan conditions.

For those who want a lettuce which is not as easily driven to going to seed with the heat of the spring, should include in their order for spring sowing an order for Mignonette lettuce. This variety will give a supply of lettuce during May, June and July, when other varieties will not stand the climatic conditions of the Chengtu Plain.

THE MOVEMENT TO CHRIST IN SUIFU

It was stated a few years ago by some who are recognized leaders of thought in this country that Christianity had failed. Some missionaries have permitted themselves to believe that the hey day of Christian missionary effort reached in the years 1922 to 1925 is passed. Such is not my experience of the past year in the Suifu district.

Christ remains as the finest type of character ever seen in this world. His loyalty to the highest ideals of righteousness. His sacrificial service of all in need. His victorious faith in God are sure to call men from selfishness, lust, and hopelessness. If only they can see Him and hear His voice within!

We have just closed a special week of meetings held in the city of Suifu beginning the fifteenth of May. The new auditorium of our Young Men's Association was crowded with about five hundred people each night and hundreds were turned away for lack of room. Scores remained each evening to hear more about The Way of Life and many returned the next day to begin the study of The Word of God.

We organized with Dr. Harry J. Openshaw, the veteran missionary, as preacher each evening, Dr. Charles Tompkins, the beloved physician for over twenty years in this district, as music director, Mr. Lui Guan Dz, secretary of the "Y" as head usher, Mr. Wen Digi Dz. of the church staff as chairman of committee of follow up, and the writer as leader of Inquirers' Classes.

Each day began with a prayer group of Christians at the church; and each night ended with a large group of inquirers in the upper room of the "Y". Each morning found Christians working at sale of gospels; and each evening found the multitude coming to hear the Gospel. Each afternoon found devoted individuals is twos visiting the Inquirers of the night before; and at four o'clock there were quite a number of these coming for the quiet presentation of the Commandments, the Beatitudes, the Catechism, and Method in Prayer. Each evening started with an inspiring song service; and it was followed by a gripping presentation of Christ and a challenge to believe and follow Him.

Scores of people came forward at the close of each meeting to hear more about Christ and His Way of Life. These were gradually thinned out while Dr. Openshaw talked to them until those who seemed genuinely interested remained. These were invited upstairs where, in the gallery, one of our Chinese brethren would tell his personal experience with the Master. Then those who wished went to the inner room for registration and a word of encouragement and prayer.

There are over a hundred new learners who may join our regular Inquirers Group at the Church as a result of this effort. At Easter there were over twenty from these classes in the city who followed Christ in baptism. Thus people of the city are beginning to follow the movement which we have felt through the country districts during the past year.

The week of Inquirers' Classes of the country and village people during the past year have had record attendances of a hundred and twenty in the spring and one hundred and sixty in the winter. From these classes and our schools, we have been privileged to see one hundred and forty-nine follow Christ in Baptism.

These groups have included a large majority between sixteen and twenty-five years of age. Some of these are students of schools through this district who come in inquiring groups to talk and study the Bible in every visit I have been privileged to make. Some are young business men who wish to possess the certainties of spiritual life. Some are farmers who wish to cooperate with God in their efforts.

The students of our schools are feeling the movement. Voluntary Bible Classes of these students are increasing in size. Usually these are held away from the school property. At the last one held near the white pagoda almost the entire student body of the Middle School came.

One rejoices to see what Christ is doing in the lives of some of these young men when he hears their statements before the church meeting. "My country is in a fearful condition. Only Christ can save it. I want to follow Him". "Christ lived a victorious life. I want to try to live like Him." "I want the strength God gives to serve my country well".

Thus the Christ is calling to men to-day. His Gospel is "the power of God unto salvation to everyone that believeth." God lives. Christ calls. His Kingdom comes. We feel it in this district.

A TRIP TO THE LOLO COUNTRY

JAMES L. MAXWELL, M. D.

The Editor has asked me to give a brief account of the recent trip that some of us took through the Lolo country. I suppose that his object in asking a newcomer to do this is that first impressions of a novice to such travelling have a vividness perhaps more interesting to readers than the reasoned experience of more seasoned explorers.

Our party consisted of Drs. Morse, Leslie Kilborn, Mullett, Cunningham, Mr. Dickinson and myself. Dr. Morse was seeking anthropological data, I, information about disease conditions and the others were dealing with their own specialities. Personally I had a particular interest in the question of the prevalence of leprosy, which rumour said was to be found among the tribes people.

Our route lay by the ordinary road through Ya-chow to Fuling, thence along the north bank of the Tong River to some Lolo villages where we spent a few days. Then across the river

and by a very primitive, cross-country road to Tien Ba, after which we struck across the mountains to the main road again for Yue Hsi. On the return journey we followed the usual route to Fu Ling and then turned east by the old and now little-used road towards Kiating as far as Chin Long Chang and thence to Omei Shan.

This is not intended in any way to be a diary of our journey but merely an account of some of the impressions which a new-comer acquired, so data of any kind will be out of place and only a few general observations will be given.

The country throughout was glorious. No part of the trip was without its special interests, and the glory of the mountains grew more impressive as the days went on, despite the fact that the snow mountains coyly hid themselves too often and the ascent of the highest passes was in blanketing mist or pouring rain. Out of all the marvellous views of mountain panorama it would seem difficult to make adequate comparisons but one morning stands out quite pre-eminent. The second morning out of Fuling on our return journey we climbed the hills beyond Ma Li Chang, a stiff couple of hours' pull, but amply rewarded by the wonderful panorama that met our eyes when we reached the top of the pass. I can only compare it with the beauty of the Grand Canyon and while it lacked the extraordinary colouring of that famous view it more than made up for that by the sea of peaks that seemed to stretch back to an infinite distance from the further lip of the canyon. A full mile below where we stood we got glimpses of the Tong River as it turned the corner of one of its gorges or broke into one of its numerous rapids. The whole scene was superb and impressed itself indelibly on our memories.

The same path skirted the top of the hills, dipped steeply into a gully and lifted again to cross a further path and to reveal to us but a few miles further on a fresh view only second in beauty to the one I have described. At our feet lay a fertile plain while a great part of the more distant horizon was occupied by the massive square walls of Wa Shan and its unbelievably flat summit and castle-like appearance, standing out entirely by itself with satellite peaks on either hand.

What was a marvel to me, especially so late in the year, was the beauty of the flowers. We never missed them and they seemed to vary from day to day with some outstanding feature each march,—today purple and white hydrangeas, tomorrow wonderful heads of lilies, another day orchids in marvellous profusion. The lovely scented white rambler rose was a very striking feature here and there; but alas! the multitude were

flowers to which we could give no name, and the absence of botanical knowledge from any of our party was a very real loss in the beauties of flower, shrub and tree around us.

From the beauty of the scenery one must turn and with some disappointment to the people who inhabited it, but this applies mainly to the dwellers in the valleys along the main routes that we travelled. With the tribes-people themselves as we saw them in their own surroundings we were delighted, even with the drawbacks of dirt and squalor that too often characterized their homes. They proved to be an upstanding, healthy and very friendly looking people, with a warm smile ready for most occasions. Quite frankly they disliked and were suspicious of the Chinese and staying among them things were smoother after we sent back our carriers and chairbearers till they were required again to take us away. Of course the loss of some of their valleys and a fear of further incursions into their territory fully accounts for this.

We had established friendly relations through the kindness of Dr. Openshaw with the brother of a chief who is conducting a primitive school for the children of some of the Lolo villages, once such relations had been established all difficulties were practically at an end. The connection was easily cemented by starting dispensary work in their midst and this was appreciated to such an extent that we were warmly invited to extend our visit into the more distant mountains of the interior. One has no hesitation in saying that with friendly relations established and medicine as an opening wedge there is no part of the Lolo country which could not be easily reached by foreigners. There would be two difficulties however, which would have to be met and which it was impossible for us on this present trip to meet. It would be quite impossible to take Chinese coolies and arrangements would have to be made for all baggage to be carried by Lolo or on pack animals. It would be equally impossible to take chairs of any nature as the roads in places are little better than goat tracks and very precipitous and travel would have to be on foot or pony back. The writer has no experience whatever of the latter method of travel and would not have attempted it in any case.

From the tribes-people we turn to the inhabitants of the Chinese villages and towns which dot the main trade-routes down the principal valleys and which here and there are still found in some of the more interior valleys. From beginning to end of our trip and almost without a single exception their condition was depressing to a degree and the familiar line of the hymn was constantly recurring to us :

“Change and decay in all around I see”

The writer has travelled a good deal in other parts of China but never under conditions so depressing. Almost every building is in need of repair, many of them are falling to the ground, the temples and their contents were more than usually neglected, many of the houses were unoccupied and the people, when not standing round doing nothing, which seemed a common method of employment, were young and old, from children scarcely in their teens to women with their limbs bent with age and mostly in rags, carrying burdens that I should have hated to have to lift.

Presumably there are many causes contributing to this condition of an abject, poverty stricken people occupying what appears fertile and highly cultivated country, such as oppression, taxation, etc., but supreme among these must be opium. From numbers of people whom I saw medically I estimated that at least eighty per cent of adult males were heavy opium smokers, and the proportion among officials, civil and military, seemed higher still. We were too late of course to see the poppy growing, but everywhere the drying of seed pods from which the seeds are used for oil gave abundant evidence of the extent of the poppy crop. Opium lamps and paraphernalia occupied the most prominent place in the village shops and every inn had its room or rooms where opium smoking was going on. This is a pitiful picture and without excuse in a part of the country where no smuggling could introduce the drug and where the growth of the poppy had been nearly suppressed before the revolution.

My own special interest in this trip had been to investigate the diseases that were prevalent among the tribes-people and two observations seem of sufficient interest to mention here. One of these was the almost complete absence of tuberculosis among the Lolo in their native surroundings. This is a matter of considerable interest when compared with the supreme prevalence of the disease in China generally and would seem to be due to the constant out-of-door life which their daily occupations entail. That there is no natural immunity to the disease is shown by the way in which these people fall victims to it when they live in the valleys or are moved from their natural surroundings. The other disease to which I would refer is leprosy. This would appear to be the most serious disease among the people of this region. It is prevalent both among

the Chinese in the valleys and the tribes-people in hills and maintains its incidence despite the most stringent attempts at eradication by putting the sufferers to death or driving them into the high mountains. This is among the tribes; the Chinese inhabitants tolerate the disease in their midst and especially between Fuling and Yue Hsi it may be seen in or near almost every village or town, indeed the lepers are regularly employed as herdsmen of cattle, horses, pigs and goats.

To conclude this brief note of the writer's impressions there are two points to which one would like to call attention. The first of these is the accessibility of the tribes-people, and the responsibility that this brings to the Christian Church. There is no doubt that to a medical evangelist the greater part of this large territory would be freely open, but the position would require a young man specially fitted to such work and with a superabundance of physical energy, for roads there are none and the paths of approach must be of more than exceptional difficulty. For the right man however, I believe the opportunities would be immense.

The second point to which I want to refer is the problem of leprosy in this area and especially among the tribes-people. Of the widespread incidence of the disease there can be no question now of the pitiable condition of these sufferers ostracised from their own people. From my own observations it would seem that the type of disease is not a very severe one, and with modern methods the proportion of cures should be high. Here again is a challenge to the Christian Church, for only the love of Christ is able and willing to reach these sufferers. A small hospital for the treatment of early and curable cases is urgently needed at some place within reach of these people; and here it has to be remembered that many of them will go any distance when a real cure can be reasonably expected so that such a place might be in connection with existing medical mission work. But beyond this a leper settlement which could take in all less promising cases ought to be established in the district itself. Such work, most eminently Christlike, has proved enormously successful in other lands, both in giving physical relief to the sufferers and in leading a very large proportion of them into the knowledge of the truth. The opportunity for such work in the tribes country is great and it might prove, as it has done in the past the opening for the Gospel to reach these very attractive peoples.

FROM JAPAN TO SHANGHAI

By The Rev. Akira Ebisawa

(The National Y.M.C.A. of Japan arranged for a party of four Japanese and five foreign missionaries to pay a short visit to Christian leaders in Shanghai, for eight days (March 12 to 20). The following account comes from the general secretary of the National Christian Council of Japan, The Rev. J. C. Mann (C.M.S.) was also a member of the party.—Ed.)

Not by man nor from man but as the messengers of Christ we went out without any definite programme in view, and in the belief that we should be led by the Spirit to find the way that we could be of service, and we were praying :

(a) To find an opportunity to get in touch with the Chinese Christian leaders if possible.

(b) At least to express our deepest sympathy and try to remove and misunderstanding in our fellowship in Christ.

(c) To establish fellowship with the resident missionaries for co-operation and reconciliation.

We are now grateful that we were blessed more than we anticipated and could, to some extent, be means to these ends.

Christian fellowship

We were not at all sure how we should be received by the Chinese Christian leaders at such a time, but things turned out better than we expected. We were asked to stay at the Palace Hotel as their guests during our stay, and we also put ourselves unreservedly at their disposal.

It was really uplifting that there was shown on all occasions the desire on both sides by all means to restore and re-establish the fellowship between the two nations. At the farewell dinner the Hon. H. Nagao [chairman, Tokyo Y.M.C.A.] said that the sea separating the two countries is wide and rough, but we must endeavour to span the sea with the cantilever "Bridge of Peace," stretching out our right hands of fellowship from both sides. Mr. S. C. Leung [secretary, National Y. M. C. A., China] responded, stating that at the present time when any contact between the two countries is cut off, our coming together around the table was perhaps the first experience for both nations and that only our fellowship in Christ made it possible.

I cannot help but admire the Christian attitude of our Chinese brethren, and rejoice in the thought that Christ is really living in the hearts of those Chinese leaders.

We are convinced anew that the Christians, and perhaps only the Christians, can well serve as the medium in such a delicate situation, to bring about mutual understanding between different nationalities. Fortunately there are a few earnest Christians in the Japanese official circle in Shanghai, and the way in which they tried their best to meet every situation with a Christian spirit merits our profound gratitude.

The real issues

There are several ways of interpreting the facts and one may differ in details as to what was the actual case, but after all, the fundamental reason that led to this tragedy, quite contrary to the expectation of both nations, is obvious. That is because neighbouring brother nations which should have been friendly with each other have been, on the contrary, fostering hatred and hostility in mutual distrust and lack of respect and understanding, and the actual results we have reaped together are none other than the consequences of the destructive power of the modern war system. There are two ways of remedy. I am convinced that our primary duty as Christians is to push forward to Christianize the two countries, that the principles of love and goodwill may govern the whole of each nation; secondly, to work for the disarmament of all the nations in united effort with the Christians in other lands.

Practical suggestions

Great as are the economic losses of both nations—it is estimated at Mex. \$450,000,000 (at present rates some £36,000,000) in Chapel alone, and the Japanese budget for the Manchurian and Shanghai incidents is already 148,104,000 yen (over £12,000,000)—they might be recovered in the course of some years, but the loss of human lives cannot be evaluated in money, while the spiritual loss in the deeply-scarred hearts of those concerned is so enormous that it will require years to restore it. Here lies the great opportunity for us Christians in both countries. In order to prevent such an occurrence in the future, I would like to suggest that the following facilities be set up in Shanghai as the centre to deal with oriental international affairs:—

(1) A branch office or permanent commission of the League of Nations should be established there that it might deal with matters more appropriately and promote a clear understanding of the situation in the Orient.

(2) An international agency of Christianity should be established there that it might attend to surveys and give proper spiritual and religious guidance.

(3) A Japanese Christian commission with international reputation should be appointed to stay there to influence the Japanese residents in Shanghai as well as to get into close touch with the leaders of the different nationalities.

(4) A special effort should be made to improve and reform the educational policy of both nations to foster friendship.

(5) In order to promote mutual understanding, various activities should be carried on; such as exchange of fraternal delegations or lecturers, and repeated conferences of different classes of both nations.

NOTICE

In order to meet the needs of British subjects in Chengtu and District, the British Consul General at Chungking on behalf of His Majesty's Principal Secretary of State for Foreign Affairs and by virtue of the authority vested in him has appointed Ernest Hibbard to be British Pro-Consul at Chengtu for the purpose of administering oaths and taking affidavits or affirmations and of performing all and every notarial acts and act under the powers conferred on Pro-Consuls by the Acts 52 Vict., Cap. 10 and 54 and 55 Vict., Cap. 50.

Since going to Press we have had the very sad news of the death of Mrs. Amos of the C.I.M. and of her little child. We tender our deepest sympathy to Mr. Amos in this bitter bereavement and to the China Inland Mission on the loss of a valued fellow-worker.

CORRESPONDENCE

Copy of letter from Dr. Edmund Sugg of the Church Missionary Society Hospital, Ningpo, China, March 15, 1932, to the Rev. Stuart Cox, C. M. House, London.

Dear Mr. Cox,—

I have just returned from the war zone in Shanghai. An appeal was made for medical volunteers to take care of wounded civilians and as it happened during the Chinese New Year when the patients in this hospital make determine efforts to return home for the annual family reunions, very few beds were occupied and the outpatient department far from busy, it occurred to me that it offered a splendid opportunity to tender my services. Upon arriving at the headquarters of the Civilians Emergency Committee I was most heartily welcomed as the stress of assisting the refugees had increased to such an extent that they were at their wits end to meet the demand for assistance. For several days there had been a continual bombardment between the Japanese and Chinese lines. The Japanese aerial bombs and the shells from heavy artillery had caused havoc in the densely populated villages and districts around Shanghai. The terror stricken inhabitants were fleeing from the inferno raging around them leaving everything behind in their haste to escape to a place of safety. In a very few days 100,000 had arrived in Ningpo crowded on steamers to such an extent, that they occupied the cargo holds, with standing room only. Daily, thousands of Chinese habitations went up in smoke and flames, and nightly the skies were lit up with the glare of raging fires. As many as twenty thousand houses were destroyed in one night. Consequently there were several thousands of wounded and killed, and, what had previously been prosperous villages and districts, were reduced to heaps of ruins. The imperative need for surgeons to attend to the wounded was obvious. The head monk of the Jade Buddhist Temple generously turned over to us commodious rooms which made ideal wards, an autoclave was kindly loaned to me and instruments and surgical requisites assembled. Several volunteer nurses and medical students rendered valuable services and the sad work of amputating limbs

already in advanced stages of gangrene was begun. I cannot put into language the awful pity of the sights I witnessed as the aftermath of war. These peaceful people scarcely knew what it was all about. They were only conscious that their houses had been blown to pieces or burned up, and they were rendered homeless, in many instances sadly wounded. Many families were separated, and had no idea where the other members of the family were. Some died without leaving any intimation as to the whereabouts of their friends; infants were picked up severely injured by shrapnel, nobody knowing where the parents were. Probably they had been killed outright. Within a few days the 150 beds were occupied by either surgical or medical refugee patients. A few months previously I had witnessed the pathetic misery of the flood refugees. This was infinitely worse on account of the fearful mutilations caused by high explosives.

Before leaving to take up my regular job in Ningpo, I walked through the Japanese lines and surveyed the devastated areas. Nothing but desolation covered a district of about twelve square miles. A few Chinese had been permitted to return and search for remains of their property, and there they were, men, women and children grubbing amid the debris for pitiful remnants of what they had formerly owned. The destruction was so severe that in many instances it was impossible to locate their previous dwellings. Unburied bodies of Chinese soldiers still lay where they had fallen and not a single house survived the cannonading.

One cannot extol too highly the response for volunteer workers among the Chinese. The young men and women who had medical experience came and freely gave of their time and knowledge. The work for some time was most exhausting owing to the number who crowded into the hospital, but these kindly assistants would work far into the night to bring relief to their unfortunate countrymen. The numerous surgical dressings took time and patience but there was no sign of complaint or impatience on the part of those who were co-operating with me. Tired of course, but smilingly so with no thought of letting up till the last dressing was finished. In all my medical experience covering four continents and fourteen hospitals of six different nationalities I am frank to state, that I have found no higher conception of medical ideals or more efficient and solicitous care for the sick than that displayed by my colleagues in the Jade Buddhist Temple emergency hospital.

Although the surgical work was most exacting the spiritual was in no wise lost sight of. Some diplomacy and tact was

required as I had no wish to offend the susceptibilities of our hosts the Buddhist priests. But there were frequent opportunities to bring comfort by the bedsides of those who were suffering and to remind them of a Father who regarded their misfortunes with sadness and solicitude and thus opened a vista of the future more cheering than they were then brooding over. To those who were able to read, a tract or Gospel portion aroused interest and stimulated inquiries. So I am sincerely hoping that the imperfect teaching I was under the circumstances able to inculcate may bring forth fruit.

At last I was compelled to return to this hospital and it was with mutual regret and respect that I said good-bye to my Chinese colleagues who were left to carry on as best they could. I was the only foreign doctor in any of the four hospitals for the wounded and sick civilians, and there was no prospect of securing another. But I have left them fairly well equipped with surgical requisites and trained the medical students during the short time I was with them to perform the simpler operations so that they will do useful work should the cases continue to be admitted. Thus ended a useful interlude among war victims and I sincerely hope the need may never again arise.

Yours sincerely,

EDMUND G. SUGG.

LUCHOW Sz. AUG 6, 1932.

Epidemic has worked its course in the city for some weeks. Cholera was reported as rife, however it would seem as if there were but few cases of real Cholera. Whatever it was, it did take its toll of life.

It was encouraging to see, how from different sources there came warning and instruction and that repeatedly. Dr. Revelle and the Hospital, thought to circulate a Cholera tract, but under the circumstances, it seemed altogether unnecessary. During the Summer we have been circulating weekly, different Hygiene tracts, which can be seen posted up in the shops and on the streets. Along with those were Gospel tracts of course.

The tracts and instructions on Cholera were well got up and in fact, must have been taken directly from a Foreign Medical Book.

The Taoists too, were not slow in taking advantage of people's superstitions.

They persuaded a section of the city to put up yellow paper lanterns as a protection and when the Epidemic was abating they announced that the Evil Spirit causing the Epidemic, had officially said Good Bye, when leaving for Chungking. Another Tract was issued and posted, without indicating its source. This tract or rant, was a peculiar mixture of superstition, exhortation to seek certain idols, and prophecy of future calamity, as well as offering a very silly remedy for the Epidemic.

During the latter days of June, some elements managed to get the people suddenly and fearfully scared, of immediate war in the province.

Even the Military hastily scrambled across to the hills and dug themselves in. Built trenches and other defences, but after some ten days or so, made the announcement that it was all a false report.

The last eight or ten days of June we spent amongst four large towns of the district, definitely visiting from house to house, circulating special literature and in trying to search out those interested in the Gospel. The results were very satisfactory. This was our second visit this year. We found with the first visit that there seemed to be some doubt about our object in doing that particular kind of work. With this second visit, however, it was quite evident that people did appreciate such efforts.

The tremendous strangle hold of opium everywhere, however, makes it only too evident, that opium is our chief enemy and hindrance.

The rice harvest promises good this year and during the last week of July was being gathered in, after a rather hot season.

A. C. HOFFMAN

CHOLERA

Cholera is an acute specific infectious and very contagious disease which is caused by the organism known as the *Spirillum cholerae*, or cholera vibrio.

The disease is very rapid in onset, and characterized by vomiting and purging, of so called "rice water stools", rapid collapse, subnormal temperature, and griping cramps in the legs and sometimes in the arms. This last symptom has been common in the epidemic through which we have been passing this last month or six weeks.

Cholera has been known for ages. It was first found in Egypt, but in more recent times, it has had its home in India in the Ganges where it has been endemic, and in the last twenty years has taken a toll of some ten million lives. Owing to the religious ceremonies in India, the disease has been free to spread among the throngs of pilgrims frequenting the sacred rivers there. It has become pandemic on several occasions, and twice in Russia, 1910, and 1921 it has exacted a toll of over two hundred thousand.

The recognition of cholera is not difficult especially when an epidemic has been established, as the symptoms run true to form. There are some who say that there are two kinds of Cholera in West China at this time, but so far only one organism has been isolated for the disease, and it is just possible that the idea of two kinds of cholera is prevalent because of the varied symptoms in some patients. It is true, however, that during the last two months, those cases which have had the extreme griping, with cramps in legs and arms, have been the more fatal cases.

Cholera is a disease which is spread from man to man, from his dejecta. This teems with the organisms during the first few days of the disease, but later the patient has few of them. There are, however, some cases of "cholera carriers" where the individual, who has recovered from the disease, is still a carrier of the organisms, and pollutes streams and food materials with his excreta.

Water is the biggest factor in the spread of the disease as it is so easily polluted with the organisms, and in which the germs will even multiply, especially if the weather is warm and

humid. But it soon dies in cold, and cannot stand sunlight, or dry atmosphere. There are many instances of the pollution of wells, and waterways, and we conclusively pointed out in 1920 the routes of the disease, by the water pollution. Often cases can be traced to certain sources of water such as a well, or the backwater in a stream. I have done this in at least three cases. There are cases on record where even sections of the sea coast have been polluted. Water pollution is the cause of most all large epidemics.

Food must also be protected against contamination. When one remembers that Cholera always enters the body through the mouth, it will be seen how important it is to protect this avenue. Milk has also been known to carry the disease, and the organisms have been known to live for days on fresh bread, milk, butter, and meat. This is especially true if these are not acid.

Flies are once more our big enemy in carrying the disease, for not only will they carry the disease mechanically, but they will even harbor the germs in their intestinal tract for days.

There is no truth in the story that cholera is air-borne for the disease cannot stand light, or dryness, but soon dies when so exposed.

To protect oneself against cholera is not a difficult task. If the avenues to the mouth, that is to say, the hands, dishes, food, water, toys, etc. are all watched, there need be no fear of infection. All water should be boiled. Potassium Permanganate, or Chlorine in the water will help but it is highly recommended that all water be boiled. Then, eat only cooked foods, and freshly cooked foods, not those which have been kept from one meal to another. Prepared foods, as well as those in course of preparation, or even while exposed for sale, should be protected from flies and other vermin. The melon fruits are especially bad as conveyors of the disease, owing to carelessness in handling and sale. These should be forbidden during an epidemic, unless they are of the variety which are to be cooked. Eat nothing raw, any nothing cold, is a splendid slogan for the Chinese during an outbreak of the disease.

For fifty years now, scientists have been working on a vaccine for cholera. It is comparatively recently that a vaccine, which is at all comparable with typhoid vaccine, or Smallpox vaccine has been found, and only in the last few years has it been used very extensively. The Japanese have been very active in research work on cholera vaccine, and claim to have perfected it more than any other scientists. During the last epidemic in

Shanghai there have been some million people vaccinated. It must be pointed out that vaccination does not confer immunity but it does insure that, if one gets the disease, the attack will be a much milder one than if one had not been vaccinated. And this partial immunity is good only for from six to nine months. Another point to be remember as well is that an attack of cholera, from which one may recover, does not give any lasting immunity.

The recent epidemic of Cholera which has been spreading over this section of West China has been greatly exaggerated. No complete statistics are available, but where there has been any investigation made the actual facts gathered do not bear out the reports which have come from those places. For example, Meichow has been reported to be very badly hit by the epidemic, and we were told that "thousands" had died there. The report of the chief of police from that city states that some two hundred have died, and inquiry from people there, on the spot, shows the death toll to be less than three hundred. This is borne out in every place where any opportunity for investigation was available. It is true that the military have been very much more affected by the epidemic, and it is stated that they are more to blame than any other single factor, for the spread of the disease. One of the surest ways to stop an epidemic is to prohibit all travel. This was promised by the generals here, but it has not been carried out as investigation has revealed. And it has been the troops which have been on the move who have suffered most.

One final word with regard to cholera, and it fits in case of any disease. If one keeps in proper condition, with the body functioning properly, there is much less risk of infection from any of the contagious diseases, and in many cases, people in good condition, have had the germs of disease invade their body, and have been able to avoid the disease, so keep fit to avoid cholera. And just because one has been vaccinated against the disease is no reason why one should be less vigilant against its invasion. Never let down the watchfulness, and one need not fear the invasion of any disease germs.

"Lost at Omei, one blue silk ladies' coat with ball buttons.
Will finder kindly return to office of News?"

WEDDING

COOK—HOFFMAN.

A marriage of wide interest took place on Friday, June 17, at 97 St. George Street, when Mabel Christian, R.N., eldest daughter of Rev. A. C. Hoffman and the late Mrs. Hoffman of China, became the bride of James Thomas Cook, B.A., son of Mr. J. W. and the late Mrs. Cook of Linfield, Sussex, England. The ceremony took place in the quaint Gothic Chapel of the Canadian School of Missions, and was conducted by Chancellor E. W. Wallace.

CANADIAN NOTES

The West China Club Annual Picnic was held on June 11th at Centre Island, Toronto. The attendance was the largest on record—one hundred and forty. In addition to those from Toronto, there were the Johns family from Hamilton, Mrs. Frank and Margaret from Dundas, and a party of nine from the Ontario Ladies' College, Whitby. Everyone was delighted to see M. P. Smith present after his long illness. Mr. Smith has been invited to the pastorate of the United Church at Hickson, Ont.

Among the graduates of Toronto University this year appear the names of Mary Sibley (Second Class Honours in Household Economics) and Ruth Sparling (Second Class Honours in English and History), Agnes Crutcher (Second Class Honours in Mathematics and Physics), and Caroline Allan (Honours in Household Science, John Arnup in General Course.

Among the undergraduates who successfully completed their year's work we note the following:—in Medicine Second Year. Charlotte Small (Second Class Honours), Robert Irish :

Chang Hsiao Li who has been taking post-graduate work in Mathematics during the past two years, secured his Master of Arts degree and is now en route to China.

Kathleen Carscallen has successfully completed the first year of her Post Graduate Course in Social Science (Second Class Honours)

Dr. and Mrs. J. E. Thompson were among the guests at the recent Commencement Exercises at the Ontario Ladies' College, Whitby. The graduation class of nineteen girls included Norma Thompson, Muriel Wilford and Alice Carscallen. Norma was the recipient of one of the highest honours of the School in being elected by her fellow students to have her name on the Strathcona Shield (Athletics) for the year 1932-33. She won also the prize for highest standing in her Religious Knowledge class

Muriel Wilford was elected one of the May Queen's Councillors at the School May Court Festival. She was also the Valedictorian of her class and the winner of Second Prize in the School Public Speaking Contest. Recent cable received gives the news that Muriel had successfully passed her senior matriculation.

Alice Carscallen won a gold Medal and a scholarship of fifty dollars for highest standing in fifth Form Collegiate.

E. Margaret Meuser is taking the Household Science Course in the University of Saskatchewan, Saskatoon, and was successful in passing all examinations of the second year, and enters her third year this Fall. During July and August she took a special Summer Course in Chemistry, the results of which have not yet been published.

Helen E. Meuser is attending Nutana Collegiate, Saskatoon, while Dorothy May and George Edwin are both in Albert Public School, Saskatoon. All successfully passed their respective grades this year, Dorothy doing especially well with an "A" standing in all subjects.

Anna Soper has completed her First Year in the Public Health Course. Beatrice Longley (Second Class Honours) in her Second Year, Honour Course. Modern Languages:

Margaret Quentin has completed her Third Year in Household Economics.

Other School awards won by West China girls were:

Dorothy Small—Gold Medal for highest standing in Junior Matriculation French, a scholarship of twenty-five dollars for highest standing in any three academic subjects (1930-31) and a prize for highest standing in Junior Matriculation Ancient History.

Helen Carscallen—Lieutenant-Governor's Medal for highest standing in Junior Matriculation Mathematics, a prize for highest standing in Canadian History, trophies for Badminton (doubles) and Junior Tennis (singles) and a prize for the best collection of photographs taken during the School year.

Mrs. G. Findlay Andrew has been spending several months in Toronto with her son Leslie, who has a position there in the Bank of Montreal and her daughter, Eileen, who is a student in Toronto University.

Jean Crawford who has been teaching in Grand Rapids, Mich., visited the Carscallen family during the Easter holiday. Jean is spending the long vacation in Europe, sailing from New York on June 22nd.

Lu Tseh Ren, who has been doing post-graduate work in Syracuse University, is now on the Staff of the Sick Children's Hospital, Toronto.

Margaret Nicolson (Chungking) has been on the Music Staff of the Ontario Ladies' College, Whitby, during the past year.

Frank Neave has successfully completed his Third Year in the Ontario Agricultural College, Guelph, standing 8th. in a class of 74.

Martin Johns graduated this year from McMaster University with William First-Class Honours.

CODE ADDRESS
BEAMAN'S SHANGHAI
MISSIONS CODE USED

PHONE 35459

BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

W. F. BEAMAN
PROP.

338 AVENUE JOFFRE
COR. RUE CHAPSAV
SHANGHAI