

The West China Missionary News

APRIL—1929

EDITORIAL.

The First Editor Still Speaks

In reviewing the files of the NEWS not long since, we found in the very first number, (Vol. I, No. 1), which was mimeographed and sent out in February 1899, an editorial which is well worth repeating in this current issue. This first editorial, in part, follows:

"A few words of explanation, if not of apology, must introduce the present paper and its followers to our constituency. In January, 1899, the long-hoped-for first West China Conference met in Chungking and was attended by 72 missionaries and four visitors. One of the most important practical results was the passing of a series of resolutions with reference to Co-operation and Division of the Field, which followed the reading of Mr. Horsburgh's paper on the same subjects.

"Copies of these resolutions are now forwarded to all missionaries throughout the three western provinces; and in accordance with the second resolution, this monthly circular comes into existence; the title and price having been decided at the first meeting of the Advisory Board.

"There can only be one opinion as to the usefulness and interest of the paper, provided that friends generally do their part to make it a success. Without systematic and active help of the sub-editors in all parts of the provinces, our paper will be a failure, as it is expressly for the circulation of information from ALL the missions in West China," while with such effective co-operation there seems the prospect of one of the happiest of work—namely, the knitting together in friendly interest all the workers in different places and of different missions to the increase of sympathetic knowledge and understand-

ing prayer. When we send reports let us write to "Brethren", "members one of another", "workers together":—when we read them let us cultivate the same idea, and pray to be kept from a critical or judging spirit. We shall not all see eye to eye in details, either as to the scope of our work or the manner in which we carry it on; but let us all find in the Garden of the Lord the beauty of variety which we find in the Garden of Nature, and always aim in the true Spirit of the Master and His disciples to owe love for one another and real fellowship."

The Last Editor Rises to Speak.

Mrs. Davidson's editorial quoted above, bears a message that has not lost its force in the passing of three decades. Its message may have to be broadened a little with the enlargement of our horizon or the development of our work, but its moral, and spiritual, and practical content are for all the years. Thirty years ago the emphasis was upon foreign missionary and denominational co-operation, and so effective was the expression thereof that West China quickly took the lead in comity of effort in all China. To this writer the memory is still clear of the comment at Mission Headquarters, and again in Shanghai: "Oh, so you are bound for West China, are you? That's the place where denominational co-operation is unique."

New Emphases.

But has not the time come for a new emphasis? A friend recently questioned the propriety of this editor's policy of inviting Chinese evaluations of missionary method and work, and indicating the word "Missionary" in the title of this periodical to impress his point, remarked that this paper was intended to be the organ of the *missionary* body. If his implications be true, then the editor has woefully failed to sense the ideals and aspirations of the present day. Most certainly we must protect the organ which was established to foster and represent our unity in co-operation. But what *is* a missionary? Must one be a foreigner in the land in which he does Christian work in order to qualify as such? Somewhere I seem to have read the original commission to missionaries and it read,—“first in Jerusalem, then in

Judea and Samaria, and then to the uttermost parts of the earth." Was Paul a missionary, while Nathanael was not? Or was not Paul a missionary until he "turned to the Gentiles"? We had thought that to be a missionary implied a unique spiritual attitude rather than racial or geographical relativity, though we do not deny that loose usage of the term has created confusion in some circles. But if such connotation be unavoidable in the use of the word in the title, by all means let us change the *name* rather than the *policy*.

Should not the NEWS react favorably to new aspirations, enlarging its conception of co-operation to include the definite policy of promoting closer fellowship in ideas with our Chinese co-laborers? What if we *are* "criticised in our own organ"? What if it *does* "make us feel uncomfortable to read that our methods of thirty years are now unfavorably commented on"? No one is claiming that they were *all* bad, and we have heard no real pioneer claiming perfection or infallibility. These articles are not denunciations, nor are they based on a lack of appreciation of the work of pioneers. They are rather a reminder that present-day conditions require a revamping of policy in order to guard against misfit and a consequent "poor dying rate" in the progress of the future. Quite possibly—unfortunately!—these new Seven-League Boots will likewise prove to be only the old copper-toed variety: but who can be certain? Let us apply the same principles of successful co-operation enunciated by the first editor above, substituting "co-workers" for "missions" throughout that last paragraph. Thus may we enact in public what we assert in private, that we desire no artificial distinctions between us as Christian workers. Let the progress of the past be an earnest of equal advance in the future, though under new conditions.

Beginning with the Concrete'

But one lesson of the past must not be forgotten: we must begin with the concrete. (No, this sub-title was not intended to be a pun, though it may very well serve to suggest an analogy.) Co-operation deals with that which is generically homogeneous, but which by force of circumstances has been separated and differentiated,—namely, human personalities. Intensely individua-

listic in this modern age, it is as difficult to amalgamate as sand, until the proper cementing media have been discovered. Then it becomes as solid as concrete, helping to bridge chasms of misunderstanding, serving as the foundations of many a heaven-aspiring edifice, and, under some modern John the Baptist, making the straight and level road over which the Messiah will lead us all to the New Jerusalem.

This is to say, that in any great co-operative project it is an accepted principle that the issues must be made concrete. This we have realized in West China. Few fields have so conscientiously stood by the policy of a clear division of the Field such as was inaugurated in this large area thirty years ago. The West China Union University also is a monument to the far-sighted and progressive attitude of the pioneer missionaries of these five denominations who have unitedly pressed forward to a wonderful realization of their educational ideals, not completely, 'tis true, but possible of consummation. The developments and restrictions of the Educational Department of the National Government have temporarily retarded the functioning of the West China Christian Educational Union, we must admit. But there is still a great opportunity for it along the lines of standardizing week-day religious education in all grades of Christian schools, of developing an adequate curriculum and training in teaching methods. In connection with the proposed department of Extension Work along these lines under the auspices of the Faculties of Religion and Education of the University, the fruits of co-operation may yet be seen.

Even in the field of proposed organic union of Christian forces, yeoman work has been done. Turn back to your files of the NEWS for the year 1913 and read of the "Proposed Scheme of Organization for the Christian Church in West China", and the outline thereof will be found to be very similar to that of the East China forces. The difference is this: at that time the plan was one to be superimposed by westerners. The then editor of the NEWS, Rev. J. L. Stewart, asked this pertinent question, "Will the plan satisfy the native Christians? The fatal fact is, we do not know! We have not asked the advice of their leaders. Since the constitution is

presumably to express their religious attitude would we not save many difficulties in the very beginning by consulting with their maturest men?"

Signs of the Times.

The caution is needed today. How dare we plan for the future of Christianity in West China or elsewhere in this land without asking them? The signs of the times indicate that now there is a work going on *within* the Chinese Christian body. Chinese Christianity has become articulate, though in varying degrees. The emphasis has changed from that of co-operation between "mission", "missionaries", and "denominations", to that of co-operation between "mission and church", "older and younger churches", "westerners and nationals."

Every conference of recent times has recognized this. Study the membership of their delegations and the change in proportions is glaring,—and encouraging. Review their plans and their pleas; read their call to union which we have chosen to represent the Chinese point of view in this issue. Now that the proposals are coming from them, shall we be any the less willing to talk through the things involved therein than we were sixteen years ago when *we* took the initiative? These plans have been developed and approved by their "maturest men".

"The Church of Christ in China" presents a form of practical co-operation which includes features of undeniable value. Its appeal thus far has been chiefly among denominational groups which felt a distinct need of connectional union of a peculiar type. In West China these denominations have not been represented excepting in one case, and that through Canadian affiliations. Hence each denomination has followed the example of its own communion in the East. For such we do not urge a forcing of the issue. Such union would be valueless as an expression of western initiative. Nevertheless, who that is acquainted with the inner convictions of our Chinese Christian leaders in Szechwan is not ready to admit that they yearn for "a unity in diversity" that will promote a feeling of solidarity among the Christians of all China in the face of the present problems confronting them?

Dr. S. Parkes Cadman recently declared that it will be 300 years before the Protestant Churches of North

America will have achieved organic union. We are not especially concerned with organic union as an end in itself, but if Dr. Cadman's statement implies imperfection of Christian character or ideal, it should be of great concern to us lest Chinese Christianity be handicapped by these western weaknesses. Those who followed the development of the Rochester meeting of the Federated Council of Churches in America have declared that immediate success in interdenominational union was set back by a failure to follow "the pragmatic path to Christian unity." As we look forward to the time when China's call for Christian Solidarity reaches the far west, shall we be prepared to co-operate sympathetically? And in the interim, have we studied the plan sufficiently so that desirable modifications may be proposed before the now malleable organization shall have become fixed by custom?

Converts or Co-operation?

Some would carry the principle of co-operation even further than solidarity among Christians in Asia. Under the above caption, "Converts or Co-operation" a missionary in India ⁽¹⁾ presented the proposition that the Christian Church in a land of other religious faiths can be purified only by shifting the missionary issue from proselytizing to co-operation. Only thus, he claimed, can the existing church become a real spiritual powerhouse. "Converts will come. But there is a difference between accepting mature men and women with definite convictions and baptizing the masses. There is a difference between giving guidance to spiritual seekers and collecting together the widows and orphans. . . The Christian Church has a real opportunity to exemplify the spirit of brotherhood. It has the chance of co-operating with other religions for the welfare of the whole. It has the chance; but will it take it?"

And so we might list the opportunities wherein to exemplify the spirit of the Master and find that there is no end. Co-operation between missionaries, between them and Chinese co-workers, between General Boards and Woman's Societies within the denomination, between mission and church, between denominations within the nation, between National Christian Councils (the Jerusalem Conference gives one volume to this

subject alone), and between the Christian Church and other religious faiths. But how is it to be done?

Crucifixion and Resurrection.

Dr. Shailer Mathews, speaking at the Federal Council in Rochester on the subject of racial misunderstandings said, "The more I learn about world and race relations the less I know about them. You cannot change history." Dr. Mordecai Johnson, a Negro, president of Howard University, challenged him on this statement with the words, "You can transform history and you must if you follow Christ. I challenge the policy of segregation which the Church has taken for granted. The Church cannot convince the world of the truth of the gospel if it hands it out to the Negro on the end of a long spoon. The creative power of the Church is thwarted by this segregation. You say you cannot transform history. You must do it." Negro or national, the problem is fundamentally similar, and the only solution is the Christian one. If it seems hard to effect reconciliation and co-operation between negro and white citizens of the same nation and if it be true of the East and West that "ne'er the twain shall meet", *how much greater* must have been the gulf to be spanned between holy God and sinful man! Eternal segregation and the Gospel on the end of a long spoon would seem to be our unchangeable destiny. But how was reconciliation and its correlative co-operation attained? BY the CROSS! The all-holy, omnipotent God took upon Himself the form of a servant and gave Himself in the supremest sacrifice conceivable to man. The Ruler of the Universe divested Himself of all but His moral authority and submitted Himself to the indignities of fanatical and traitorous men for their sakes! Divested of theological theory, the lesson of Passion Week is just this: there can be no NEW Life, no true Christlike Co-operation, without some such sacrifice. And the sacrifice must come in a form to demonstrate supreme love and loyalty to the will of God.

Just by way of making this concrete, let me insert this excerpt from the standpoint of an Anglican at the Jerusalem Conference: ⁽²⁾. "Naturally the minds of us all were filled with the thoughts of Passiontide . . . But along with the quickening of memory one was aware of

a repetition here and there of a similar sequence, as more and more clearly there emerged the knowledge that we, the Church of Christ, were ourselves facing another trial, perhaps another crucifixion. . . . We came up to Jerusalem like the disciples, full of vague hopes, of the joy in present comradeship and the expectation of great things to come. Gradually, through the surprises and bewilderment of the first week, one dominant issue was dimly revealed—the problem and opportunity and peril of the adventure of reunion. Steadily the impression deepened that this issue was one of critical and of tremendous import, that, for Anglicans at least, it would be an agony, a struggle of life and death. . . . The issue was far too vast for party spirit, far too serious for intrigue of policy, far too momentous for casual or individual manipulation. Our Church was facing a crisis; lesser loyalties, personal predilections, everything that hindered an honest effort to know God's will must be laid aside. Only in a spirit of fellowship, of prayer, of consecration could we face the imminent ordeal."

Resurrection

As this issue of the NEWS goes out, the Christian world is filled with the triumph of Eastertide. Though Christ died, yet He rose again and lives! But He sees a world full of faction and strife. Not only China but the other nations of the world are living in a state of armed peace. Nineteen centuries have served to make the issue clearer than ever before;—only readiness to sacrifice individually and nationally, only willingness to be crucified as missionaries, members, or denominations, for the good of humanity as a whole, can serve to bring about reconciliation and secure mutual co-operation. The call, "Come let us build together", is a call not only to China but to all the forces of good in the world. Should not Christians by virtue of their Source, their Genius, and their Ultimate Aim take the lead? Without the crucifixion, can there be the resurrection?

L.F.H.

- (1). Clifford Manshardt in "The Journal of Religion" for April 1928.
- (2). Canon Charles E. Raven, "Jerusalem and Christian Unity" in "The Church Overseas", for January 1929.

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A DREAM OF UNITED CHINA

Come, let us build together ;
We have battled far too long ;
A worthier work should now employ
The sinews of the strong.
The wail of the homeless speaks it,
Gaunt hunger loudly cries,
And what can further warfare bring
But added miseries ?

A child will be born tomorrow
To take your place or mine,
To laugh and play through childhood gay
And then to get in line.
What kind of a place shall we leave to him
When he comes to man's estate?
Shall he come forth free, or shackled be
With an heritage of hate?

Come, let us build together
As our fathers oft have done,
For we are heirs together
Of the knowledge they have won
Each in his place and province
By art or industry.
Shall the garnered gains of their toil and pains
Now madly scattered be?

Come, let us build together,
Restore the fertile fields
In thankfulness that Mother Earth
Her wonted increase yields,
That sunshine warms the mellow soil,
That dews and rains are free,
And the rippling rills among the hills
Run sparkling to the sea.

For lo! the bounty of heaven and earth
Is yet at our command
And golden harvests still reward
The work of a steady hand.
We know how to grow, and we know how to make,
And we know how to apply;
For these are the arts that our fathers learned
In happier days gone by.

Shall the sword devour forever?
Shall anger never cease
While happiness but waits upon
The kindly ways of peace?
Oh, that the will to helpfulness
Might fill the hearts of men
And flood the earth with industry!
Come, let us build again

(JAMES G. NEEDHAM).

*CO-OPERATION, THE MARK OF HIGH
CIVILIZATION.

JOSEPH BEECH, D. D.

West China has been my dwelling place for so many years that it seems like returning home for me to be here. And in a very special sense it is home. My children were born here and always called it home. I look upon so many of you as my brothers and sisters that the University is like a family and my return to you a home-coming. My regret is that Mrs. Beech and the children who desired to come cannot share in my joy.

We all should be extremely glad that we are here, for an assembly of teachers and students is, or should be, the ideal company. It is so unique in its opportunities and responsibilities that it ought to be intensely interesting and very much worth while. Of course this implies that we are all here for a purpose, like mountain climbers intent on reaching the heights that they may get a far and inspiring view and enjoy the exhilaration of climbing for it.

There are some views that men have travelled long in the night to see, and we should strive to reach the goals for which they climbed. I will call one of these views, "Whither Mankind?" On the low levels everything is confusion and fog. Men go here, there, yonder, up, down and about like mice in a maze. Stand on the banks of your great Yangtze River and guess, if you can, where it is flowing. It drives left and right, over and back, now in centripetal rings with gaping mouths as if the demons that have made their home in its waters were intent on devouring it all, while not far off they hump their backs and the waters behave like flowing lava. It is bound everywhere. But if we could get a bird's-eye view of it all, we would see it coming out of the mountains of Tibet and pushing itself far out into the Pacific Ocean, depositing soil for a new continent,—a home for men not yet born.

Man has also been moving much like this mud-clogged Yangtze, but the urge behind him and the vision before him have been carrying him somewhere. Back there we see him in the caves of the mountains living a self-contained life with

*An address delivered to the students of the West China Union University at the opening of the Spring term.

never so much as a dream of co-operation or of a goal in life. Later in family-clan organizations, then in the conscious assemblage of nations where the road seems to disappear. But if we will follow on and up, we will catch a glimpse of the Nation-Family and the Brotherhood of Man;—

“One God, one law, one element,
And one far-off divine event
To which the whole creation moves.”

The most keen-eyed observers of this human trek are generally agreed that China has developed the family clan into one of the most stable organizations yet formed. But that stability has been won at the cost of a delayed national consciousness. The constant movement toward the family centre has prevented the reach out to a wider nation-wide co-operation, or made it weak and intermittent. Cataclysmic wars and revolutions have put an end to this here in China as everywhere. You may have started late, but you have arrived, and in the enthusiasms of this new Nationalism there are many who, seeing no road beyond or above, are ready to repeat that inward turning movement that characterized the family, and once again halt progress.

Nationalism has its glorious aspects and adds to its own glory in battle, song, and achievement, and I pity him.

“with soul so dead,
Who never to himself hath said,
This is my own, my native land!”

But I believe there are peaks above us and views that excel this one in glory and lasting satisfaction. Jesus Christ beheld it when he exclaimed, “The Kingdom of God!” and Confucius must have reached a lofty eminence to have said, “All within the four seas are brothers.”

You have doubtless heard it said that such views are only for the select few. True, and you are of the “select few” of your nation, selected from among many thousands who have been denied your opportunities, that you may be prepared to lead them to that magnanimity of spirit that perceives in other peoples that which they can appreciate, and quicken them to possess the intelligence and charity to co-operate with others for the other’s good, careless of your own gain. He who said that “Man is God’s noblest work” made no mistake. But man has never done his noblest work till he co-operates in the family, the nation, and that kingdom of world-wide peace in which men and God co-operate.

Man has travelled slowly along this road and has often

lost his way and wandered back, but it is not necessary to travel thus, since the goal is in sight. China is not going through all the stages of the West in transportation and utilization of power. You have come in a leap to the railway, the automobile and the aeroplane, to steam, gas, and electricity. May that not suggest to you that you may help engineer your nation over the wars and misunderstandings and hatreds that have marked the history of far too many nations? By aiming at this greater good, we do not miss the lesser good. I have no place for the man who does not love himself, who does not love his family, who does not love his nation: but we dwarf our souls when our love stops at the borders of any or all of these. Having seen the greater good we grow small unless we enter.

So be brothers of men, internationally minded, citizens of the world. That is the view toward which we should move. God will some day spread its beauty before our eyes, but to see it we must climb, and while climbing co-operate.

A CALL FOR CHRISTIAN SOLIDARITY

By the

CHURCH OF CHRIST IN CHINA.

The deep yearning for spiritual enrichment among Christians, the tendencies of division within the Church and the huge task that is pressing upon the Church—these three facts make it very evident that a call for Christian solidarity is the most urgent need in China today.

The yearning for spiritual enrichment by the churches has been explicitly manifested in either one of the following ways: Some Christians are perplexed, entangled and surrounded by hardships, and feel strongly that they are not able to meet the difficulties that beset them unless their spiritual life is deepened. Others, through experience of personal and spiritual loss, have been driven into a pessimistic conception of life, taking the attitude that nothing is certain. Only through the deepening of their spiritual lives can this resulting pessimism be overcome. During the period of devolution there may be sudden shifts of

responsibility from mission to church, in running a school, conducting a hospital or administering church work. Accepting moral obligations for such Christian enterprises often brings a sense of loneliness and weakness which can only be satisfied through the deepening of the spiritual life. Personal individual efforts can do something toward satisfying this spiritual yearning, but the full enrichment of the spiritual life can only come through Christian solidarity.

One fact stands out very vividly—*the Christian Church is divided in her own life*. It may be due to differences of age, of intellectual outlook, of denominational heritage, of class distinction and of racial backgrounds.

Among the older members there is an unconscious tendency to over-emphasize the prestige due to old age, which often produces a reactionary attitude on the part of the younger generation. Among the younger members, often an enthusiasm for accomplishing tangible results makes them liable to disregard the experience of their elders.

In certain groups emphasis is placed on the intellectual apprehension of the faith as expressed in certain creeds which are held to be true yesterday, today, and for all time; while in others, the emphasis is on experience and the evolutionary processes, so that there is unchangeable truth.

While denominational heritages have a value for Western Christians, their value for the Chinese Christians is highly debatable. Some regard denominationalism as necessary for the better development of Christianity in China as well as in western Christendom; while others look on it as a stumbling block in the way of union.

Administrators, under the obligation of maintaining the church work and running the machine, often unconsciously display an attitude which is popularly denominated as "imperialistic" and which is extremely offensive to those in the position of assistants; the evangelists, on the other hand, though admitting their lower rank, consider that their work is just as important and their contribution to the Christian cause at least equal to, if not greater than that of the administrators.

Considering the differences of environment and background, of customs and education, conflicting points of view are unavoidable; but unfortunately they often work not for mutual benefit, but result in distraction and weakness. Only in the warmer atmosphere of a closer fellowship can such obstructions and divisions be removed.

The Christian Church is facing immense problems,—pro-

blems born out of this period of transition and re-evaluation, which so protrude themselves upon the Christian church that we can no longer ignore them. Nation-wide movements such as the anti-Christian and nationalistic movements are stirring the people as a whole; Christian churches cannot escape being effected by them. Those churches that have come into conflict with these movements, after a hard struggle and repeated discouragements, now are confessing that they are nearly exhausted and have little strength to continue the fight. On the other hand, some of those who have not had to meet this tide of the time are still enjoying their customary easy manner of life, are making no preparation for meeting it, and are even indifferent to those who are actually suffering from their battles with it. When their trial comes, the same fate will be theirs.

If the Christian Church is to face her task successfully, it is absolutely necessary that she understand the nature of this problem arising out of the Nationalist Movement.

This problem is no longer local. Geographical barriers do not now prevent the spreading of the social tide. A local situation, the opinions of certain individuals or personal preferences may assist in starting the fire, but once started, locality cannot limit its influence.

While theoretically the work of the Christian Church is differentiated into evangelistic, educational and medical, in effect we do not find such water-tight compartments. In the past we have often acted on the theory, ignoring the facts. For instance, evangelists and medical workers have paid no attention to the government requirement that all missionary schools should register under certain regulations. This was an educational problem, to be solved by educationalists and no one else was supposed to be concerned with it. In the same way, questions primarily related to either evangelism or medical work did not cause any concern to the workers in the other two departments of work. But now, all enterprises of the Christian Church have been alike affected. The trouble is no longer limited to this or that individual phase of the work of the Church.

The individual churches may be affected or not, but the solution of the difficulties is the problem of all. While there must be varieties of expression through educational, evangelistic and medical work, and the nature of the problem faced by each may differ in detail, no final solution can be discovered if the work is done piecemeal. By curing one part of the body, you may cause illness in another. If the whole problem is to be

met and solved, all the churches must unite in one force and every department of the work of the church must be co-ordinated toward the one end.

For the sake of satisfying the deepest yearning for spiritual enrichment, for the avoidance of divisions within the Church, and for the final solution of the problem facing our Church, we earnestly plead for Christian solidarity.

Conscious of the need of Christian solidarity, the next question is, *how the churches are to be united.*

EXALT JESUS CHRIST. Many experiments have been made with a view to realizing Christian solidarity. The Bible as the most important book in our religion; Christian doctrine as the crystallized expression of the faith of the Church; a form of worship as an outward witness of our inner life; and external organization as the indication of Christian fellowship--all these have been explicitly and implicitly used as the most suitable bases for this Christian solidarity.

The Bible, important as it is, has been found to furnish grounds for disagreement and to be a source of dissension rather than a bond of union. The proof-text method has been applied by many people to bolster up their own theories. This is not in the interests of unity.

Christian doctrine has its value in the life of the Church as a background for this present generation and those to come, but it has to be modified by the fresh experience of each new generation. To arrive at any agreement on the basis of the experience of the past, especially in this present skeptical age, is not an easy thing. Even harder is it to find an agreement on the basis of present fresh experience. It is pretty safe to say that when the Bible or Christian doctrine is used as a basis for union, the result is most likely to be disagreement rather than co-operation and union.

The form of worship is always determined by the individual religious temperament; some wish to have absolutely nothing to do with any ritual, while others feel most at home in a service highly ritualistic. External organization means very much to Christian fellowship, but it cannot be used as a basis for union, as all will never agree to one type of organization.

Unless we lift up Jesus Christ Himself, we cannot unite. "I, if I be lifted up, will draw all men unto me." Neither the Bible nor Christian doctrine nor organization nor special forms of worship, but Jesus Himself must be the basis of our union. Therefore to lift up Jesus Christ Himself is the first

step toward Christian solidarity.

THE REALIZATION OF A CHRIST-LIKE LIFE. How is the standard at which we aim—the making of the personality and life of Jesus one with our very own—to be attained? The flesh and blood of Christ should become the most integral constituents of our actual living. The distinction between Christ's life and man's life, or in man's life between the secular and the spiritual, such dualistic conceptions of life, we believe invalid. We need a unified life, in which the deepest things of life will be realized in our daily actual living.

Through Jesus Christ our individual lives as expressed in social intercourse and international relations, should undergo a change such as that in the life of Saul who became Paul and that which took place when the tax-collector Matthew became the disciple. The inspiration of such a change enables me to live a new life, and this will be manifest in my daily work, family relations, social obligations, and international dealings. The person who has realized the Christ-like life has in a way lost his individuality in these relations, and he is now a Christian father, a Christian employer, a Christian in all his various organizations and relations in life. "For me to live is Christ"—I must so live that I may show to the world a miniature of the life of Jesus Christ. There must be a genuine representation of Christ in my life in all its manifestations. Thus, the realization of the Christ-like life in every Christian constitutes the second step toward Christian solidarity.

THE REALIZATION OF THE CHRISTIAN CHURCH. Has the Christian Church in China been perfect in her organization, fully performed her function and satisfactorily accomplished her purpose? To these questions no one dares to make a positive answer. However, the third step toward Christian solidarity is the realization of this Christian Church. Three elements of the Christian Church need our attention.

THE ORGANIZATION OF THE CHRISTIAN CHURCH. Now is the time for us to get rid of certain wrong conceptions in regard to the Christian Church—that it is an organization of pastors, evangelists and employed workers; that the responsibility for this organization should be undertaken by a few wealthy men and women; that it is meant for a place to give or receive alms—a philanthropic institution. In place of these conceptions we need to emphasize the fact that the unit of the Christian Church is not the exceptional member, but each individual member. The success or failure of this organization is largely determined by the degree of willingness of each

individual to contribute his best in time, effort, and material assistance—even, if necessary, sacrificing life itself. Christ is the Head; the pastors and evangelists are all simply His deputies, for the fulfillment of His purpose on earth as it is in Heaven. Those members who are highly gifted, either in their spiritual attainment, intellectual ability, or as practical administrators, should by all means be willing to use their gifts for the good of all.

When we consider the organization of the Christian Church, one thing is clear—for the sake of convenience in administering its affairs, geographical divisions should be made the basis of organization. In every business center, hsien or district, one or more churches should be organized. One hsien or more, according to the condition of the churches, may form a District Association, and several District Associations will unite in a Divisional Council, all the Divisional Council forming the General Assembly.

THE FUNCTION OF THE CHURCH. The Church is not merely a place for personal initiation and mystical imitation, a place for social gatherings or Sunday preaching. Its function is two-fold: personal and practical. So far as the personal function is concerned, it, may be put under three headings: enrichment of one's spiritual life, increasing Christian fellowship, strengthening Christian solidarity. So far as the practical aspect is concerned, it has also three phases: to conserve the values of the past, to serve the life of the present, to create value for the future.

We see that the three-fold function of the Christian Church ministering to body, mind and spirit, is only one small section of it. Marching on, with Christ as our Leader, we Christians must strive to lead other men to God, and to form right relations with our fellowmen in every walk of human life; to serve society and human kind with our best effort and to fight for righteousness sake against social evils, personal aggression, and international inequalities.

THE OBJECTIVE OF THE CHRISTIAN CHURCH. The only desire of every individual Christian should be to share his triumphant religious experience with others. "When one has been lifted himself, he will lift others; one who has himself reached the highest attainment is anxiously seeking to help others attain too." "Ye are the salt," "You are the light." The purpose of salt is to preserve the good and destroy the rotten. The function of light is to drive out darkness and to foster right actions on the part of men. The call of the Chris-

tian Church is to see that by the good character of the Christians, goodness is preserved and darkness driven away, that many may follow our Lord as their Saviour, and come, through a spiritual experience, to lead Christian lives.

An anti-Christian leader has remarked: "With what the Christian church has accomplished in the western world, I have no concern. But here in China, she not only has not made any tangible contribution of value, but she has created certain presuppositions between the West and East, has assisted certain underlying tendencies to social struggle, has aggravated fighting between sects, strife among different classes....." Such criticism as this cannot be considered as well balanced, but it does, however, represent some people's thinking.

What do we wish to accomplish here in China? First of all, we need to eliminate all such elements as are secondary, and to concentrate on the only ultimately important ones. The one important element which we must keep first and foremost is the simple faith of the original fishermen around the Sea of Galilee, which needs to be interpreted against the background of Chinese civilization, and adapted to the life of the people, so that this universal religion may have its real establishment in this rich soil. When this indigenous Church of Christ is established in China, then we can say that the Christian Church has accomplished her end, at least here in China, as a part of the evangelisation of the world.

As we know this Christian solidarity is needed, we must find out *the steps by which it may be reached.*

Through The Study of the Bible. Where can we find out about the life of Jesus, the religious experience of the saints, the struggle toward the highest development of personality made by others in the past? It is through the study of the Bible. When we are in a state of trouble, pessimism and sorrow, how can we get peace, optimism and encouragement? It is through a study of the Bible. In the midst of entanglements and perplexities, when we need consolation and eternal light, where can we get it? Through the study of the Bible. Even in time of peace and when we are leading an easy life, how can we keep up our spiritual tone? There is no other way than through daily communion with God through the study of the Bible. So we see that the Bible may be studied with very good results from a personal, devotional, and historical point of view.

Through Persevering Prayer. There are three stages in the development of the habit of prayer: It may be a chance

simply for self-inspection as the moralists have usually used it; it may be a means for meditation on the purpose and ultimate aim of life; it may be an actual communion with the Ultimate Reality, the Father.

By self-inspection we can find out the faults of our lives, the short-comings in our behaviour, and our failures to measure up to standards, whether conscious or unconscious. Finding out one's unconsciously committed faults may be of very valuable assistance in improving one's character. Finding out one's own shortcomings may help one to put more effort into overcoming them. To know that one is missing the attainment of his highest possibilities may encourage him to work toward their fulfilment. Certainly this stage is very important; but it is simply the a-b-c of the whole process.

The second stage is meditation. In prayer we keep quiet, inactive and open-minded; we wait for light from above to enable us to understand His will, His purpose.

Passing from this second stage we can get into the third—communion with the Infinite. That is, God may come to dwell in us. Our lives may become intimately identified with His life; His will may become our will, His purpose constitute the very part of our aim. His hope is our enlarged self! "To me to live is Christ."

Unless we reach this highest point, all attempts for Christian solidarity are in danger of missing the mark and vanishing like the light of a star that quickly fades away.

Through Personal Evangelism. There are three ways of evangelism: by writing, by speech, by personal conduct. By our speech, expounding the Scriptures, we can reach those who have not had either training or higher education; by our writings, elaborating Christian truth, we can present our case to the learned people, either in the way of defending the truth, or by answering questions regarding our faith. Both the methods of speech and writing have their limitations and shortcomings, so that the third way—by our personal conduct—is the best of all. To act in such a way that men may see our good works and give glory to our Lord is the supreme witness. If the saying is not one which Christ would utter, we had better not say it; if the color is not a color which our Lord would like to look on, we had better not look at it; if it is not the music which our Lord would like to hear, we had better not make it. If it is not the thought or will of our Lord, we would better, by all means not think it or will it. If we can live up to such rules, we do not need to proclaim our faith to

convince others of it and to win others to our cause ; they will be influenced by our lives and will gradually come to accept our standards, This is the most effective method of all.

In conclusion, the Church of Christ in China is here as an instrument to help in meeting the needs of the present situation and to help toward Christian solidarity in China. May we be united to the enrichment of our spiritual life, to the avoidance of internal divisions, and to the better meeting of our task. May we pray that we may lift up Christ, that He may dwell in us and we in Him. May we pray that the function, the call, and the organization of the real Chinese indigenous Church will be realized in the near future. May we pray that each one of us, by our speech, writing and personal conduct may glorify our Lord and win others to Him. May we remember our Lord's last prayer which He offered for His disciples when He was ready to leave them : "That they may be one, even as Thou art in me and I in Thee ; that they may be one in us !" Let us give this call for Christian Solidarity.

*First General Assembly
of the
Church of Christ in China.*

COOPERATION IN WEST CHINA

SPENCER LEWIS, D. D.

West China, commonly regarded as consisting of the provinces of Szechuan, Kweichow and Yunnan, with an estimated population of one hundred million, largely self-sustaining and separated from the rest of China by difficult, dangerous and expensive travel, may be thought of as an empire in itself.

So far as Protestant labor is concerned this part of the country has been under missionary cultivation only about half a century. The first comers, true to their name, were the China Inland missionaries mostly engaged in evangelistic work, as distinguished from educational, medical, etc. The next to arrive were the missionaries of the Methodist Episcopal Church. This was in December, 1882, two families, and their coming at once doubled the number of Protestant missionaries in the province.

There was no medical missionary in the West at this time, nor for the next decade or two never more than one or two at the same time. As a result many precious lives were sacrificed for the sake of Christ and his Gospel. Often one or two lived in stations one or two weeks journey apart, where no one of their own race would be met for several months at a time. Even now a large proportion of missionaries are too far from physicians to receive timely aid when most needed.

Schools, even of primary grade were few and seldom established away from where the missionaries lived, being taught, for the most part, by old-style teachers. Converts were few and often insincere. Long and numerous itineraries were taken for the purpose of preaching and distribution of gospels and tracts. At home there was the preaching in street chapels, guest room work among curious callers, work among women as opportunity offered, etc.

The missionary, when not a mere object of curiosity, was commonly regarded with contempt and treated with insult. His motives were misconstrued. That he would come half way around the world, with pure and altruistic motives, merely for the purpose of offering a gospel of salvation, with no purpose of gain, was hardly to be believed. He was charged with kidnapping, with killing and eating children, with poisoning wells, and with being a spy, preparing the way for invaders of the country. Is it strange, then, that riots, accompanied by destruction of property and some times of life were not infrequent?

Is it to be wondered at that scattered and lonely workers, feeling themselves set apart from fellow missionaries in other parts of China, should long for opportunities to meet those of kindred aim and purpose, that they might compare plans and methods of carrying on the work to which they were devoting their lives? With it, it might be hoped, would come refreshment of spirit and spiritual stimulus. Health itself was sometimes in danger from a state of mind induced by loneliness. How often the grasp of friendly hands, a sharing of common experiences and expressions of sympathy serve to lighten loads that are heavy and ease the burdens that chafe!

So the word was spoken, "let's have a conference". A committee was formed in Chungking, a tentative program of subjects prepared and letters written to all missionaries in the West. The replies favored a conference and the program. While called a West China Conference, it proved to be such only in purpose, since the missionaries in the Kweichow and

Yunnan provinces were too far away to make attendance practicable. Yet not that the distance was too great, but that the time it took to travel it was. Even the Canadian Methodist Mission, with work confined to the Szechwan province, had no representative at the conference.

While plans were made early, they did not materialize until January, 1899. And the time could hardly have been less propitious. Only a few months before, the insurrection under the so-called Yü Mon Dze had put nearly all the region between Chengtu and Chungking in terror at the time the Emperor Kwanghsü was issuing his reform decrees, and order had not yet been fully restored. It was one of the times that the Chungking missionaries were on their tip-toes, about to flee down river for refuge. Thereby hangs a tale which I have not now time to tell.

That the dangers of travel to the conference were not imaginary is shown by the experience of the Rev. C. Parsons, who, while returning to his station after the conference, was set upon by some rebels, barely escaping with his life. A day's journey above Chungking on the Kialing river below Hochow he was set upon by some rebels and sought to escape by leaping into the river and hiding under a boat, his assailants seeking to spear him from either side. His return to Chungking in mid-winter in his wet clothing nearly cost him his life. He was ill for many months, and perhaps never fully recovered his health.

The conference, after several preliminary days, was opened on January 23rd. Bishop Cassells and the writer were the chairmen. There were in attendance 72 missionaries and four visitors. The latter were the Rev. C. Inwood, as a deputation from Keswick and the venerated head of the China Inland Mission, the Rev. Hudson Taylor and their wives. The two men took part in the deliberations of the conference, their counsels being much appreciated. Mr. Inwood also gave a series of addresses to foreigners and Chinese of much spiritual helpfulness.

One cannot stop here to relate in particular the themes discussed at the conference. They may be found in the printed conference report. What especially call for our attention are the forward-looking actions which have borne such ample fruit, in large measure still in evidence. First there was the organization of the Advisory Board of Reference and Cooperation, which though now not functioning largely, was for several years our most important inter-mission medium.

Out of it has developed the Advisory Council, needed

chiefly as a medium for the expression and development of the growing Chinese church, hindered and limited by the lack of financial strength among the Chinese Christians, the mission boards being hard put to carry on efficiently the work already undertaken.

The Advisory Board found its chief value, perhaps, in its first few years, as the medium for division of the West China field among the then existing missions, with provision for advice to missions later arriving. Our division was not due to contests over territory but to prevent such contests, seeking to promote harmony and cooperation, and to forestall the overlapping which has caused so much wasted effort and money in certain older fields.

(To be continued)

CO-OPERATION IN THEOLOGICAL EDUCATION.

Adequate training for its pastors is one of the chief needs of every Church. The aim of the Founders of the University was, I understand, partly to meet this need by providing better training for preachers and teachers. When various missions co-operated, to give instruction in Arts, Science, etc. Bible Schools, which then were conducting independently, were also united and in course of time the Union Bible School developed into a Department of Religion and then into the Faculty of Religion in the University. Recently, Government Regulations have been issued which prevent any registered institution having religious teaching as part of its curriculum. At the same time, the Council of Higher Education in China, in its correlated programme, has included a School of Theology for West China. This School, according to its estimated needs as brought before the Senate, would provide for ;

1. Religious activities among the students.
2. Some General Religious Courses.
3. Specialised Theological teaching for preachers in training.

Has the time come for some change? What are the Universities elsewhere doing in this matter? My experience has largely been at one university in the Old World, where I was

trained; and at another University in the New World, where I served on the staff. At Cambridge University in England, the University provides amongst its courses leading to the degree of B.A., a Theological Course. This is taken by men who have taken up the study of Theology without necessarily intending to enter the Christian Ministry. After graduation in the Theological Tripos as it is called, they can later proceed to the degree of B.D. or D.D. by submitting a thesis. Preparation for the Christian Ministry is made in various post-graduate theological colleges in the neighbourhood of the University. In these colleges some special students are also received, as well as graduates of other Universities. The lectures are designed specially to prepare for the active Ministry. The students also take some lectures in the University, and at the conclusion of the two or three years' course they receive the Diploma of the College. At Toronto University in Canada, students graduate in Arts and receive the degree of B.A. and then take a Theological Course in one of the Church Colleges attached to the University. At the conclusion of this course they receive the Diploma of the College and can later proceed to the degrees of L. Th. B.D., and D.D., by examination and thesis. In both cases the University provides for the general education of the preachers and the Churches manage the specialised training in Theology for the Ministry. At Cambridge certain lectures at most of the Theological Colleges are open to Students of other Theological Colleges. At Toronto, some of the Colleges combine for certain lectures in Theology. So at both Universities there is some co-operation in Theological education, but the control is in the hand of the Churches, rather than of the University.

When the West China Union University was started, the participating missions were, in fact, the Churches in Szechwan. Since that time, the Chinese Churches have grown in strength and the Missions have devolved more and more responsibility and control on them. In the University the members of the co-operating mission no longer are a majority on the Senate. One representative at least, of each participating mission, is in fact a member of the Church which the particular mission helps, not of the mission itself, and the alumni who serve on the Senate are alumni of many faculties of the University. With Government requirements of a Board of Control on the Field, the direct connection between the missions or Churches and the University will become still more removed.

Would it not fit in better with the Government require-

ments for registration if the University, as such, had no Faculty of Religion? The University might have a Y.M.C.A. for its students, as at Toronto University, and special preachers and courses of voluntary lectures in Theology, as at Cambridge University; but the School of Theology would stand apart as a separate entity.

The correlated programme provides for a School of Theology in Western China, where preachers can get their training or take special courses of lectures. If this were managed by the participating Churches, rather than by the University, would they not feel more responsibility for backing it up and making use of it? There are several advantages in having a School of Theology closely connected with the University, so that in some cases teachers can help both institutions, but yet be directly managed as a separate entity by the Churches participating in it.—

1. Its problems can be discussed more intimately by representatives of the participating Churches who would manage it rather than by a general Body, like the Senate, where the time is limited and other Faculties have also their own needs; or at a Faculty meeting, where only the teachers in that Faculty are present.
2. The School of Theology would be free to make regulations as to the qualifications necessary for taking the regular course or special courses in it.
3. Some students might take their general preparation in the University and yet might not be sent to this School afterwards, but to some other, or vice versa.
4. The training and the work of preachers would be given greater importance, for the Churches would have direct relationship and responsibility.
5. This plan would be on the line of development in other Universities, clearly defining University responsibility and Church responsibility.

Thus, with the present Government requirements for registered institutions met, provision would even more adequately be made for the training of preachers, as at first contemplated by the Founders of the Union University. General Education, which is so necessary as a foundation, would remain under Christian Control, and there would be a School of Theology under the Management of the co-operating Churches, with its Courses and regulations adapted to meet their varying needs.

HOWARD MOWLL, BISHOP.

REPORT OF
THE WEST CHINA COUNCIL
ON HEALTH EDUCATION

1924--28

The West China Council on Health Education has had rather a checkered career since its inception in 1924. There was deep disappointment felt by all concerned when circumstances prevented Dr. Wallace Crawford from coming to Chengtu to devote all his time to that work. For some months he endeavored to carry on from his station in Kiating acting as Director. However, the situation was an impossible one and he felt compelled to resign, so that for some time, though the Council organization remained, there was no one available to take his place.

In this Spring of 1926 Dr. L. H. Chen graduated from our Medical College and it became known that he desired to take up Public Health as his life work. His services being available, he was appointed by the Council Executive, as full time administrative secretary. For some months he was able to contribute valuable service, and then came the general evacuation. Disorganization inevitably followed, and the activities of the Council came to a stand-still. In the Fall of 1927, a Fellowship in Public Health was granted to Dr. Chen and he proceeded at once to Peking to take up his studies. It not being definitely known just when Dr. Chen would get back to Chengtu to resume his work, no provision was made by way of financial support, so that when he came back in September last, he found a depleted exchequer. A meeting of those more particularly interested was convened and Dr. Chen was asked to carry on a very difficult task as well as he could until ways and means could be found for his support.

For the past few months he has been engaged in examining wells in the City, supplying weekly articles for various city newspapers, and carrying on Public Health propaganda in the schools and cinema shows. Already he has made a distinctly favorable impression on the general public of Chengtu. It is perhaps not generally known, that, both the National Univer-

sity and its associated Teachers' Training College have made a place on their timetables for the teaching of Public Health to their students. Other schools are certain to follow suit.

The programme for 1929 involves a continuation of the activities above mentioned, and, as well, the publication of Health Tracts, together with the organization of city-wide Health Campaigns in association with the local civic health authorities. A class in vaccination was organized. The course comprised 16 lectures and demonstrations. Over 120 took this course, and among the "students" were many teachers from various city schools, as well as several Principals. These graduates have been supplied with vaccine we procured from the Temple of Heaven laboratories, Peking and a number of vaccination centres established here in the city.

A provisional estimate of \$2100 has been made for this year's work, and a report was sent to the yearly meetings of the various Mission organizations. Unfortunately, the allocation of funds has been up to date very meagre, about *one quarter* of our objective. Only a few have appointed their representative on the Council, so that a quorum is as yet impossible. It is earnestly hoped that the various Mission executives will without delay see that they have a regular representative on this body and acquaint us of the fact, that we may get the organization back on its former footing at once.

Please note.

Detail plans are already under way for a big Public Health campaign to take place before the end of this month, April. The object is two-fold, one the education of the public in prevention of *summer* diseases, the other to raise funds for the carrying on of the work. There will be a "Public Health Week" (the exact date will be announced later) and to begin it there will be :

a. "Public Health Sunday," when it is expected that from all the pulpits of the city there will be a simultaneous attack on summer diseases. There is no reason why this campaign will not be the means of saving many lives. What can *you* do to make it a success?

b. Subscription list will be circulated in a few weeks, and as well other opportunities of service, any support you can give will be needed to make this campaign what it ought to be.

A. E. BEST, *Chairman*

WEST CHINA COUNCIL ON HEALTH EDUCATION

Report of the Treasurer

Chengtu, West China,
Dec. 31, 1928.

RECEIPTS		1925	DISBURSEMENTS		
Jan. 15	Miss M. Brethorst	23 60	Mar. 1	Health Magazine	41 00
	Miss L. Nelson	5 00		Loss exchange	3 50
	For Health Magazine			Postage	1 00
	Rev. Havermale	1 00		Deposit in American-	
	Rev. Tang Yin-heo	1 00		Oriental Bank,	
	Rev. L. G. Dsang	1 00		Ch'king	411 90
	Dr. Service	13 00		Typewriting	2 50
	Rev. Yuen De-hsin	1 00			
	Rev. Ko Da-yung	1 00			
	Rev. R. F. Pilcher	5 00			
	Bishop Grose	10 00			
	Rev. W. E. Madly	10 00			
	Mr. G. R. Larkin	5 00			
	The W. F. M. Society:				
	Per H. Desjardins	69 00			
Jan. 20	Per B. Castle	25 00			
March 1	Per G. Tyler	55 00			
	Literature sales:				
	By Dr. Service	16 20			
	By Dr. Humphreys	6 90			
	By Dr. Liljestrang	4 10			
	By Dr. Birks "Health"	10 00			
	By Miss Castle	4 00			
	Baptist Mission	150 00			
	W. M. Society	38 00			
	Dr. W. W. Peter	5 00	Dec. 31	Balance on hand	00 00
		<u>459 90</u>			<u>459 90</u>

1926

Jan. 25	Sale of Charts	5 00
Feb. 1	Miss Householder	35 00
	Dr. C. W. Service	20 00
	Cheque B29451	6 65
	" B29452	50 95

1926

Jnne 15	Anti-opium prizes	16 00
30	Postage	2 00
	Chairs for office	8 00
	C.M.M. Press	6 65
	C.M.M. Press	50 95

	Cheque B29453	25 00	Dr. W. Crawford	25 00
Mch. 18	" B29454	20 00	CMM. Press	20 00
May 3	" B29455	13 58	Dr. W. Crawford	13 58
May 3	" B29453	21 80	Advertising "News"	21 80
Sept. 26	" B29457	43 15	CMM. Press, Bal.	
			to date	43 15
Oct. 5	" B29458	65 00	Dr. L. H. Chen salary	45 00
Nov. 15	" B29459	85 00	Office Furniture	20 00
Dec. 20	" B29460	75 00	Dr. Chen sal. to	
			Nov. 10	45 00
			" " Office ex-	
			pense	40 00
			" " Salary to	
			Jan. 1	75 00
	Dec. 31 Bal on hand			34 00
		<u>466 13</u>		<u>466 13</u>

1927		1927		
Jan. 1	Bal. on hand	34 00	Jan. 15 Dr. Chen a/c sal.	34 00
" 15	Cheque B29462	26 00	" " " "	29 00
Feb. 15	Bishop Mowll	20 00	" " Expenses	47 75
	M. A. W. C. (Dr.		Dr. Chen a/c salary	
	Wilford)	21 50		97 25
	Baptist Mission	50 00		
	Foreign Service Coll.	50 00		
	Vaccination Fees	3 50	Bal. on hand	00 00
		<u>205 00</u>		<u>205 00</u>

1928	Balance on hand	000 00	Oct. 1	Dr L. H. Chen a/c sal.	100 00
Oct. 1	To UCCM Grant	100 00	Dec. 31	Bal. on hand	000 00
		<u>100 00</u>			<u>100 00</u>

Assets :

Bank Balance \$10 00

*Summary of Financial Condition
January 1st, 1929*

ADAM AND EVE AND THE LAND OF NOD.

AN ALLEGORY.

PART I.

Scene : On the bank of Pishon, hard by Eden. Tropical undergrowth encroaches upon a small clearing, half concealing the mouth of a cave. A brawny man, dusty and sweaty with toil, is bathing in the flowing stream. A beautiful woman, now beginning to show the effects of worry and the cares of motherhood in face and figure, reclines within speaking distance, apparently in a reflective mood. She suddenly sits up with every evidence of determination writ in look and posture, and speaks :

Eve : I shall form a Society of my own ?

Adam : (Startled) What kind of a society, my dear ?

Eve : A Women's Society, to be sure. Ever since Cain came back from that place to visit us I've been thinking about those people. How terrible it must be to be asleep and not to know what we know ! And to think that we have thought we were the only folks in the world ! We should wake them up ; it is our duty !

Adam : But Eve, dear ; it is only the Land of Nod ; not the Land of Sleep. It is not as if they had no civilization. Cain tells us that they have craftsmen, and that their women are beautiful. You yourself have seen Lilith.

Eve : I do not trust that woman. She is so cruel to the children. She does not seem to know the difference between good and evil. If all are like her, the more reason that we should send someone to convert them.

Adam : (Drily) And so you would like to form a society and send them some apples ?

Eve : (Provoked) Now, what did you want to bring that up for ? You know as well as I do that there's no progress without knowledge.

Adam: You're right, dear. Were it not for that apple we should even yet have been yonder in a state of supine contentment and ignorance, while as it is now, I have all of these briars to spur me on, and the pangs of hunger and anxieties of a father to lead me in the ways of progress.

Eve: I should think that at least you would want the Nod-men to learn the truth about Yahveh. Cain tells me that those people claim to have visits from the gods, but from all that I can learn about them, their gods are an evil crowd. Though Yahveh was only a Voice, yet it was a comfort to know that He was with us, and continually put such high thoughts into our hearts. Even though many seasons have come and gone I cannot forget His last promise to me. And I certainly long for the time when I can get even with that Snake!

Adam: You misunderstand me. I do not begrudge them the knowledge of Yahveh. How can you say that when we sent our own son Enosh back with Cain on his return, and now after these many moons Kenan has returned to tell us that over there men are beginning to call upon the name of Yahveh? You know that I am having a hard task to provide enough for you and myself and the younger children, and besides have something to send each year to help him live until there are enough converted Nod-men to be self-supporting. Every thing I get and give is earned by the sweat of my brow. I'm doing the best that I can. But with you and all the rest to care for, there is a limit to any man's strength.

Eve: (Tearfully) You look upon me as a burden to you instead of a helpmeet. Adam, tell me truly; have you ceased to love me?

Adam: (Thoughtfully) Let me see! I was 130 years old when Seth was born; after that it was 105 years when Enosh came; 90 years more passed before Kenan saw the light, and now 70 more years before Mahalalel: in all, we have lived together about 395 years, and I do not now recall a day in which you have not asked me that self-same question.

Eve: But I like to hear you say so.

Adam: My dearest Eve, You know that you're the rib of my ribs and the apple of my eye! My life without you would

be empty! And yet you must admit, my dear, that since you have changed from fig-leaves to furs, it has been much harder to support you, and every day of hunting makes the little furry things wilder, and the larger ones more dangerous.

Eve: (Relieved on one score, but sensitive on the subject of clothes). Furs indeed! Why, I have scarcely a thing to wear!

My Triassic gown looks like it will wear forever but styles have changed since then and the material is too leathery to make over. My Eocene frock needs mending, and these Miocene garments either wear out or the season changes. If you really loved me you wouldn't ask me to wear these old things, and instead of Platypus fur you would think a sabre-toothed tiger skin none too good for me.

Adam: (Restive under criticism) Times have changed. When I first met you, style was the least of your troubles. And afterward when you became dissatisfied with fig-leaves, a dinosaur would furnish you with a whole wardrobe. But now, see how it is: all the large fur-bearing animals are either extinct or have fled the country and it's next to impossible to get enough of these little creatures to provide a dress. In a few more generations at the present rate you will have changed more from the Pleistocene style to the Moriscene than should be.

Eve: (Indignantly) That's just the way with you men. You cannot appreciate the problems of us women. And so, as I say, I'm going to start a Woman's Society.

Adam: But what has a woman's society to do with all this argument about dress?

Eve: Can't you see that Enosh, good as he is, is but a *man*? And while he may do perfectly well over in Nod in other matters, he can never understand the needs of the Nod-women and the little Noddies. We must send a woman for that work, and we must have a Woman's Missionary Society to direct her.

Adam: The idea's all right, but how are you going to support her? She can't go out among strangers like that and support herself? Besides it is the task of us men to produce, and that of you women to conserve: this was the agreement.

Eve: Very well, then, produce!

Adam: But I'm having all that I can do to keep Enosh there. I can't add another person to the staff,—even a single woman! And Cain won't help, and Lamech is indifferent.

Eve: But can't you see, there's Adah and Zillah who have suffered so much from Lamech's killing of that man, even if it was done in self-defence, that they would be willing to do anything to keep some one else's boys out of temptation and teach them better things. And even though Lilith is insufferable, this constant moving from place to place on account of Cain, ought to make her see that she has a duty toward her own people. I tell you, Adam, when I see all the sorrow that the men bring upon the women, my heart bleeds for my sex!

Adam: Well, my dear, if we men sin, it is quite often for love of you women. But there, I didn't mean to bring *that* up again. But to get back to our subject; you haven't answered my question yet. Suppose these women do join your "Missionary Society", where do you expect to raise the wherewithal? Are you all coming out to hunt for herbs, and dig up the briars, and club the sabre-toothed tiger while the children run wild and the bats and pterodactyls infest the Cave?

Eve: (Scornfully) of course not, stupid; we'll get it from the men.

Adam: Easy solution! Doesn't your feminine intuition reveal to you that if we are already using all of our surplus to support Enosh, we'll not have anything to give to you for your project?

Eve: You have just said that it is your duty to produce: then it is our duty to distribute.

Adam: That doesn't follow. I said it is your duty to conserve. It becomes our joint duty to distribute. Why do you want to work independently of me? The object is the same, the source of income is the same, the policy could be talked out together,—and when it comes to talking, it's almost the same as saying that you would have your way in the end.

Eve: Will I never hear the last of that libel about talking too much? You began long before I did. But if you want to know the truth, I feel an inner urge to express myself,

my own personality. I'm tired of being known as Adam's spare-rib, Adam's express company, and all of that.

Adam: (Aside) Aha! Feminism! Suffragette! I must check this at once! (Aloud) But the cash, the cash! How will you get it? Shall we transfer the account from Enosh to your woman missionary? If not, are *you* going to do without food, or am, *I*? You should think not only of your own "self-expression" but of the general good.

Eve: Isn't that just like a man! Always talking about *food* and the *general* good. Why don't *you* form a missionary society and call it the "General Boarders"? It would be quite appropriate. But since you are so cautious, I will go on without you. If you do really love me, you will grant me one favour, however.

Adam: And what is that?

Eve: Just one opportunity each twelve moons to go through your pockets.

Adam: Granted: and then what?

Eve: You have told me that my duty is to conserve. Very well, I shall organize the women and the children to conserve the remnants and we'll get along without you. I shall get Jabal's and Jubal's and Tubal-cain's sons and daughters together this very next morning and organize them into the "Sun and Moon Society"; and the children of Mahalalel who are the youngest of all we will organize into the "Stars of Heaven Club". Our slogan shall be, "Light for Nod in this generation!" And if we don't get more and make it go farther than you have done, then my name's no longer Eve but Good Night.

Adam: (Hurrying up from the river). Eve, Eve! Do you realize what you are doing? You are practically deserting me. Though we are man and wife, have eaten of the same apple, and share the same Cave, though we have co-operated in sending Enosh to Nod, yet you would divorce me.

Eve: Not divorce, my dear Adam. Say separate establishments.

Adam: (Excitedly) It shall not be; I forbid it. Did not Yabeh say, "Thy desire shall be to thy husband and he shall rule over thee?"

Eve: Enough, enough! The die is cast: the Hiddekel is crossed

PART II

Time: Fourteen generations after that of Part I. SCENE:

The ruins of an ancient brick temple, rising in many ornate terraces far above the Plain of Shinar, and commanding a view of the Euphrates Valley as far as the eye can see. A man of patriarchal mien is standing by the tower shading his eyes as he looks eastward over the road upon which he has been travelling. With him are two younger men, one of whom is helping a woman to alight from her beast. The caravan stops as if preparations are to be made to camp for the night.

Terah: Three days now since we left the land of Shem our father, and now we have crossed the boundaries into the domain of the children of Ham. Let us remain here for the night.

Lot: By following the river road west and north we shall come to the land allotted to Ham's son, Canaan, and his descendants. But this valley is very beautiful and fertile. Why go we further?

Abram: Beneath our feet and rising still higher behind us are the ruins of the tower which the sons of Ham built to escape the just wrath of Yahveh. That is the answer. From the beginning the spirits of Cain and Abel have been warring in the earth. And Cain's sons undermined the work of Enosh until the Deluge. We were of one blood, brethren, and sons of a righteous father then. Yet despite the rainbow in the sky, Ham sinned and once more were we all dispersed. But shall we leave a brother—however far removed—to go his way in blindness?

Sarai: (Softly) Or suffer the little children to live in fear of evil gods? Or let superstition drive the anxious virgin to the embrace of strangers in Ishtar's foul temple?

Lot: (Cynically) This missionary work of yours does not appeal so much to me. What is the good of it all? Our father Enosh tried it out but with what result? Barely had he begun his work when the Lady of Girsu came from Pishon, sent by Mother Eve. They came to proclaim this Voice which you say that you have heard as Noah did. But did the people of that day see Yahveh as they taught, or were their eyes fixed upon the gifts? And where competition

exists between the servants, does not Yahveh Himself become divided and unreal?

Terah : In a way I fear you're right, my son. Just two years before Abram, here, was born, our father Noah died. And I well remember twenty years before when he told me that the people in the Land of Nod and throughout all of Babylonia in fact had learned to look to Eden for their help. For Mother Eve has had no equals as an organizer, and the matriarchal government of our Semite tribes bears witness to her skill. She taught the children of nine generations to save their mites and give through her, and all that she received went for the help of women and children only; naught for Enosh or the preachers of the Voice.

Sarai : Is not that a bit unjust, my father? Surely Mother Eve and Lady Girsu both had no other thought than loyalty to the Voice.

Terah : 'Tis true, my daughter. 'Tis not the motive but the method that I criticise. And the fruits of that they could not well foresee. For mark you, later generations gave but not so much to general work. The children had been taught to look askance at Father Adam and his ways. Eve had no over-head: Adam looked after that, but did the children ever learn why Eve could work without a salary? So as the children grew, they gave through Eve. And so in Nod it came to be that Ningirsu it was who had the horn of plenty.

Lot : But tell me, Uncle, was there not some great celebration called the "Millenary"?

Terah : There was, my boy, and Methuselah told Noah who told me. It was to celebrate 1000 years since Enosh first went out upon his mission. It met a temporary need, but alas! the drive was much too swift to keep up the pace for long.

Lot : (Laughing) And so the Voice grew faint and the Goddess of Plenty and Fertility grew in strength and reputation. And note you this, my Aunt; Ishtar, Spirit of the Oasis, mother of the gods, now reigns supreme throughout the world. Go you where'er the sons of Ham and Japheth dwell, and you'll find it just the same: Astarte, Ashtoreth and Isis, Aphrodite, Venus, add Cybele,—all those who stand supreme are goddesses, not gods.

Sarai: Who has the gift of perfect foresight yet, my Lot? Or who is perfect in our midst? Eve's weakness in her strength did lie, while Adam ever planned far more than he could carry through. It is not good for man to be alone, and, speaking for myself I'd say, For woman neither. It takes the one to supplement the other. It needs the third to make the joy complete,— a little child shall lead them, so 'tis said. And in that day once more the Voice will call, Be still, and know that I am God. And lion and lamb shall lie down together and harmony shall reign. Through co-operation, Lot; not through division.

Abram: Sarai speaks the truth. I know my weakness: when I look upon her beauty I think that all men everywhere would seek my life to gain her. Sarai could move kings were she so inclined, but no! With me she seeks to give her life to serve the King of kings. The Voice hath called us and we go, *together*. Ishtar we have put behind us; Astarte lies before us while Ashtareth dwells amidst the groves on Canaan's slopes. They shall all be conquered in His name. Nor yet by might, nor yet by power, but by the faith with which He hath endowed us. But come, my father; come, Lot and Sarai, the tents are pitched and darkness fast is falling. Tomorrow soon will come and we far to go. For who can know where lieth that city which hath foundations, whose builder and maker is our God?

Sarai: (Looking up at the evening star) It is He who hath promised. It shall be a Child, and in Him shall all the earth be blessed. What is wealth, and what is a city, if He, the Redeemer, be not with us. Oh, Yahveh, let my faith be strong!—Yes, Abram, I am coming.

Lot: (lingering) And yet, this valley land is not so bad..... And the river might develop a bit of water-power..... A real go-getter, now, would plant an expert right in this neighborhood, teach them modern agriculture, run a mill, and make the mission self-supporting from the start.

(L.F.H.)

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GIVE OF YOUR BEST!

“There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

“Give love, and love to your heart will flow,  
 A strength in your utmost need ;  
 Have faith, and a score of hearts will show  
 Their faith in your word and deed.

“Give truth, and your gift will be paid in kind,  
 And honor with honor meet :  
 And a smile that is sweet will surely find  
 A smile that is just as sweet.

“For life is the mirror of king and slave,  
 ’Tis just what we are and do ;  
 Then give to the world the best you have,  
 And the best will come back to you.”

—*Robert P. Downes, LL. D.*

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THE HOME CALL  
 of  
 THE REV. JAMES HUTSON.

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It was with deep regret we recently received the news of the death of the Rev. James Hutson of the China Inland Mission, at London on the eighth of January. We realized we had all lost a friend of no common order and we grieved for the drawback his passing would bring to mission work at this time when men of his experience are so urgently needed.

Mr. Hutson came to China in the autumn of 1894, the year before the Chengtu riots. He first spent some time at the Language School at Ganking. When the missionaries were able to return West he was one who came with them. Turbulent Szechwan needed saving. The call was insistent. Where the Lord led the servant dare not falter. The perilous rapids, months of journeying in a houseboat, it mattered not; it was “Westward Ho” for Christ’s sake. Faith made this timid, retiring, apprehensive man bold and courageous that the Kingdom of Heaven might be extended in China.

He was stationed originally at Kuanhsien. Here he lived and laboured with Mr. A. Grainger, of dictionary fame, who was his first cousin. This was a happy and profitable time for

the young missionary. The two in manner and disposition, in tastes and aspirations, resembled each other closely. By and by when Mr. Grainger was called to Chengtu to take charge of the Evangelist's Bible School, Mr. Hutson was left alone at Kuanhsien. Now came his great opportunity. How fully he met it one has only to go to the irrigation city to find out how widely he is known and respected. Year by year when we Chengtu missionaries passed through on our way to the mountains, we found how very kind he and his buoyant helpmeet could be to the weary and the thirsty. Added to numberless cups of cold water, they gave unstinted ministrations of every kind. After Chinese inns, hot roads, and coolie worries, their home and their garden ever seemed a foretaste of Paradise.

He found time to study the folklore of his beautiful district. A missionary requires due intimacy with the past and present of the people he labors amongst. Not only then is he able to apply his subject matter better; the mere showing he is interested in his hearer's country and interests creates at once a bond of sympathy between the missionary and them. These studies appeared in a Shanghai magazine and in 1915 were issued in book form under the title of "The Mythical and Practical in Szechuan."

By a strange printer's error, it was once advertised as "The Mythical and Practical in the Rev. James Hutson." Had the word mystical been used instead of mythical, the error should have had a semblance of appropriateness. For there was no little of the mystic in our friend. Any one who attended his prayer meetings could note this. The last he conducted among us was very striking. It was near the end of 1926 when not a few of those we had served best went over to the side of our persecutors. He spoke on the words, "For my love they are my adversaries but I give myself to prayer." No more appropriate text could have been chosen that week, and no better counsel could have been given than he gave then.

He possessed an unswerving loyalty to the Lord Jesus Christ. Before studying for the mission field, he laboured in company with the Rev. Malcolm Gerguson as an evangelist under the direction of the "Scottish Lanarkshire Christian Union." This moulded his faith and outlook for life. In these years he had seen so many demonstrations of the power of the Word of God save men that he could not understand why men should seek to minimize its authority or inspiration. He had no use for those who came to the mission field with their "tongues in their cheek" about the Cross and the Resurrection. It was a terrible thing to abstract the saving kernel from these truths and offer

the husks to perishing souls. The distress he felt over this led him to withdraw entirely from all union work. One might question sometimes the wisdom of such a proceeding, but no one could ever doubt his motive. He was a purist first and last. We remember him saying once that the most of the ills that had overtaken our church work arose from the method originally adopted by the Missions of using foreign money to pay the preachers. We presume he meant pastors. Certainly the last two years have advanced much to support his statement.

His last period of work was in Chengtu. Here he put the church back on its feet. For a long time it had lain under a severe blight. With the help of his C.I.M. brethren he was able to see the cause of this removed. To the writer he expressed his keenest satisfaction over this bit of success. For it presaged new life and blessing, and such he soon saw. As at Kuanhsien he poured out his heart's best to the Christians. His last letter to Chengtu was a request to convey his love to an old church member who had stolen from the fold and a warning that he had forsaken free grace and gone back under the bondage of the Law.

Our hearts go out to Mrs. Hutson. She has been bereaved early. He was only sixty years of age. The Master called him, we dare not question, yet hers is the loneliness and sorrow. Some time she will understand, and we trust where we cannot trace. The Church in China has been enriched by his work here; if he has gone before, nothing is more certain than that his works follow him.

"For all thy saints who from their labour rest  
Who Thee before the world confessed  
Thy name, O Jesus, be forever blest.  
Hallelujah!

(T. TORRANCE).

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### MIEN-CHOU, MOTOR CARS, MISSIONARIES AND A MODERN CHINESE.

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Five years ago, there was not a single mile of road in this vast Province that would permit of even the smallest of Motor cars running. To-day there are roads running in all directions from the great city of Chengtu.

We started on our journey at about ten A.M. and proceeded to the North Gate of the city. We had not gone far when we found that we were in for rather a rough ride for a section of the road at all events.

This Great North road which is the direct road to Peking, is a very much travelled road. As we journeyed onward, we met thousands of men carrying heavy burdens on their shoulders, or trundling their heavily laden wheel-barrows, which were squeaking and groaning under their heavy loads.

The great mass of wheel-barrows with their narrow rimmed wheels are the cause of the rough and bumpy conditions of what was, only last spring, a very desirable piece of road. The wheel-barrows are permitted to run anywhere on the road with the result that cut great ruts all over the road, which same ruts are extremely hard on the cars.

Striking along this road at a fair speed, we were not long in passing through the villages and getting to Hsin Tu the first walled city along this road. Passing onward, for we had a good journey ahead of us, and did not know what the road further on might be like, we were soon made to realise that all was not well with our engine. The ruts and bumps had somewhat jarred our engine, and a slowing up of energy warned us that we might not get through as rapidly as we had hoped.

At Han Chou the next walled city we looked over the engine in an effort to find the cause of the slowing up. However, we did not succeed in locating the trouble, and so did not speed up very much. The road now began to improve, as there is practically no wheel-barrow traffic along this section. Our engine however had a grouch on, and we were not moving as well as we could wish with such a long stage ahead of us.

Another effort to locate our trouble, brought a little relief and we were able to go a little faster for a while. Oh, for the convenience of a modern garage where you could drop in and consult an expert. However, none such being available, we had to do our best.

The country through which we had been passing was very picturesque to look at it, but some of it revealed the fact that the previous summer's lack of rain had left its mark.

It is a rolling hilly country, with an abundance of trees to add to its beauty.

About five-thirty as we were still about eighty li away from our destination, it was decided that the engine had better have another overhaul to see if we could locate our trouble, so to pieces it came, much to the edification and amusement of the

great crowd that soon gathered around us. Cleaning out carbon, taking apart and putting together little valves and pipes in a rapidly fading light, and then assembling the engine by the light of a flash light is some job by the wayside. Having accomplished this it was decided that we take a little light refreshment. The only thing in that line which was available, was some Mien. Oh, for a refreshing cup of Tea, but no such luck just yet.

Everything being ready we set forth again, not knowing what was ahead of us nor how long we might be finishing our journey. Unfortunately our battery was well on the way to being run down, and so our lights were rather dim, which was very undesirable on a strange piece of road. By racing the engine from time to time sufficient power was generated to give us the necessary light to move along with.

Being unable to see clearly, it was only when the car began to slow up that we realised how steep were some of the grades that we were climbing up. About nine-thirty we arrived at the city that we had hoped to reach before dark. However, our arrival at that hour probably created more of an impression on the citizens than arriving by daylight would have done.

A warm welcome and an abundant supper greeted us, to both of which we did full justice.

The city to which we had come, is a very flourishing city on the Great North Road.

At present it is very much over-stocked with the soldiers of the 29th, Nationalist Army. Their Commander is a very friendly man, but like most of the other Commanders they only command so long as they permit the underlings to do much as they choose. In this case the Lower Deck decided to take possession of the foreign property.

One Divisional Commander under the pretext of looking over a title deed of a piece of property held by the Missionary Society, kept the Deed and thereby stole the piece of property, buildings and all.

There was a very excellent girl's school property in the city together with Hospital and Church properties, Soon after the evacuation, all these properties were taken over by various officers and their families. It did not take long for a good foreign home to assume the appearance of a pig-pen.

The schools made good places for the various Municipal departments to be set up in.

Outside of the city and across the river is a splendid modern boys' school for both Higher Primary and Middle school grades.

This was taken over by the military who in an effort to make themselves popular, decided to open schools themselves in these buildings.

A brother-in-law of the Commander in Chief, who is a graduate of Hongkong University, (who by the way had got into difficulties with the school authorities in the capital,) managed to get himself installed as general head push in most of the important offices under the military. With his knowledge of the British system of right, he is able to lead others on just as far as it is possible for him to lead them.

The four or five foreign houses were systematically looted by the henchmen of these satellites who had installed themselves. Boxes were broken open, and the valuable articles carted off to other parts of the City and even up to the capital to the other homes of these gentlemen robbers.

After being in possession for a year and a half, they did not appreciate the arrival of one of the foreign workers, in the person of a single lady who had previously worked in that city for over thirty-five years. She decided to go down and endeavour to get possession of her own home.

On arrival, she found that there were no less than eight families residing in and around her home. Getting possession of one room, she soon began a systematic visitation of all who were there, with a request that they vacate. Fate, which generally weighs so heavily with these people, had evidently hardened so considerably during this period of residence in such healthy surroundings, that it took five months for the Lady to get them entirely out. As a matter of fact three families got out,—two, the night of our arrival, and the third early the next morning. But Oh, the dirt and filth that they left behind them!

The purpose of our visit was to deliver a letter from the Commander in Chief to the Graduate of Hongkong. Alas, alas, his brazened face became soft, and when the cards of three of his fellow citizens were sent in asking for an interview, he was too ill to meet them. They tried their best to get to meet him, but being well guarded, it was impossible to get past the front gate. However, in the afternoon we two foreigners walked into the yard, and seeing a soldier passing some secret signs, walked up to one of the doors and saw the invalid hiding behind his shame.

During the day we called at all the official establishments, but the only one whom we were able to meet was the Chi Sci or Chief Magistrate, who is a man of the old type, and one who on the surface of things was very much ashamed of the

situation as it prevailed. As far as meeting and talking with any of these rascals was concerned, we accomplished nothing, but in stirring up public opinion, I think that we did quite a bit.

A group of woman workers had held on to their school throughout the whole period of the Exodus, and so were able to carry on a measure of their work.

During the afternoon, previous to our arrival, there had arrived, in the city another Missionary of the Church Missionary Society with his wife, both of whom had been driven from their home in the severest weather that we have experienced in the Province in the past ten years.

A notice was sent to them to the effect that one of the divisional commanders was coming to inspect the troops of that city, and that he would need the Missionary home during his sojourn. The Missionary replied that it would not be convenient for them to give up their home, but the local army captain sent a squad of men around to prepare for the incoming tyrant. Further protest being of no avail, there was nothing to do but to pick up and walk off several miles into the country to a friendly farmer's home. This with several inches of snow on the ground, and the flakes falling thickly all around.

A few days previously the British Government had been giving the highest honour that it could to the so-called National Government in Nanking. The Government as such is a mere myth as far as these men are concerned. They are a law unto themselves, and will probably continue so until such time as there is a Government in some part of China that can command the respect and attention of all parties.

Up to date the so-called Patriotism is chiefly based on the one that is able to hand out the biggest cheque. The four or five Big men of this province are entirely at the mercy of the lower strata of military power, who will sell out their dearest friend over night for a few thousand dollars.

Such is the military situation, and it is exceedingly difficult to know when there will be a change.

After spending a day and two nights we started for home. As it was morning when we started, we were able to enjoy the scenery that we had missed in the darkness of the night of our arrival.

The road led us winding around some very steep and pretty hills. Fortunately the way was down the day we came out, for that helped our engine out of some difficulties.

The men who built this road deserve great credit for the

work that they have done. They have overcome some fairly big problems, but a few of their grades are still rather too steep, and the busses which run over this route, have to unload their passengers, and sometimes depend on ropes for a haul in wet weather. However, now that the road is made, they will be able with ease to improve it as the days go by.

It is a great country, with a wonderful future, if only the proper men come out on top,—Men who love their country, not with lip service, but with a profound desire to help her out of the very difficult position in which she is today.

Practically all the property in this section of the Province, where the 29th Army has been located, has been taken possession of or looted by these gentlemen of honour, at some time or another during the past two years.

Some even had the audacity to try to compare their action to that of the powers in establishing the Concessions.

Our journey home was accomplished in much better time in spite of the fact that we had a couple of punctures, and had to mend them by the wayside.

It was a great experience to do what would in the olden days have meant three days each way by sedan chair, in few hours each way and be able to do a whole day's business and be home in good time on the third day.

W. S.

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## THE SELF-SUPPORTING SCHOOL IN HSI-PU.

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### LU TSI CHUH

Hsi-pu is a market town of about 1800 families. It is situated near the West Road, 24 li out of Chengtu, in the Pei-Hsien district. It is a busy place and takes pride in its streets which are both regular and clean. The people are very desirous of giving their children an education, so much attention has been given to Primary education. Within the town there two Lower Primary schools and one Higher Primary school for boys, and one of each grade for girls, managed by the government. In addition there are a number of privately managed school.

Twenty years ago United Church of Canada Mission opened a chapel and a Lower Primary school in Hsi-pu. The enrollment in the school was in general proportionate to the number of Christian families. On the one hand, the Christian parents wanted to send their children to a Christian school, and on the other hand, the Christian School helped to develop Christian people for society.

We were very sorry to receive the sad news from the Mother Church that there was no more money available for appropriation to help this school. On this account we were forced to close the school in the Spring term of 1927. In the Fall term, our Conference appointed me as minister to this place, and with my family I moved to Hsi-pu and endeavored to fulfil my duty.

Bye and bye, as we increased our acquaintance and friendship in the place, they came to our help in the conduct of our work. They urged me to re-open the Christian school; for they said, "Now our children have no school in which to study." As a matter of fact there were government schools, but the parents mistrusted that they were not progressive, so they disliked to send their children there to study. I was in the same situation. Though I had been a teacher in the day-school, my own daughter now had no opportunity for study. So my friends and I decided that we ought to open this unused school again to meet our family needs, and we would ourselves pay the fees for the teachers.

These families desiring to co-operate in the management of a school elected the writer, Mr. Beh, Mr. Seng, and some other enthusiastic friends to serve as the Educational Committee, and last February (1928) we re-opened our school, having changed the name to "The P'ei Cheng Day-School". Some teachers gave service without salary, receiving only a small honorarium. One teacher, Miss Beh, was a full-time teacher, though she consented to come for a smaller salary than she might have received elsewhere. These teachers were very earnest and used their lives for the help of their pupils. Thus the parents regained their confidence and belief in the teachers' sincerity and began to send their children to the school. Though they expressed their thanks to the teachers, the best evidence of their trust was the fact that twenty-eight children enrolled. So although we did not receive financial help from the Mother Church, our progress was as good as before.

Pupils came from as far as fifteen li away, and they were willing to pay tuition as well. The directors fix the tuition and try to adapt the amount to the sum which the parents are able

to pay. The highest amount paid by any one pupil is \$10.00, and \$5.00 is the least; but the greater number pay \$7.00. Last year we received about \$200.00 in fees from the pupils, and paid out \$150.00 for salary and \$50.00 for miscellaneous expenses. The pupils buy their own books and supplies; and the few who come from a distance manage their own board, with the help of Mr. Lin the present pastor. Just across the street is an independent school which charges as high as \$15.00 for tuition. In our school, all fees are handled by a treasurer rather than by the pastor or teachers. It does not require any solicitation to secure these fees; the parents themselves bring them to the treasurer.

This year we managed a Parents and Teachers Meeting before the opening of school. It decided that it would be best to have morning chapel, and to offer elective courses in Bible adapted to children of these grades. The pastor, Mr. Lin, is a graduate of the Bible School, but the teachers were not chosen on the ground of their profession of belief in Christianity, but on the ground of their ability to teach. One of them is a Chinese doctor, and another is a graduate of Junior Middle School and is quite an artist. The teacher of Chinese language is a graduate of the Chengtu Higher Industrial School. Their attitude toward Christianity is very favourable, and we hope that within one-half year we shall be able to have a Christian congregation which has formed about this school as a nucleus.

At the present writing, we have accepted about fifty pupils, and expect to collect more than \$300. in fees. We are able to employ two full-time teachers and two voluntary teachers for part-time service.

There will be five candidates for graduation in June, and this will enable us to add the first year of Higher Primary work to our present plan. We realize that this is undertaking a great deal and that our troubles are not yet over. We are grateful for the encouragement and help given us by Messrs. Beaton, Rackham, Hartwell, and Jolliffe. Above all we are very thankful for God's blessing on our work, and we enlist the prayers of the readers of THE NEWS that as Christians we may do well the work which we have now undertaken.

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#### INTER ALIA.

A note from the Rev. W. H. Hudspeth of the United Methodist Mission, Chao-tong-fu, Yunnan, furnishes us with the following list of appointments which we are glad to be able to publish:

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|------------------------|----------------------------------------------------------------------------------------------------------------|
| Chao-tong-fu, Yunnan : | Rev. and Mrs. A. Evans.<br>Dr. F. S. Dymond.<br>Nurse A. G. S. Smith.<br>Miss L. O. Squire,<br>Miss R. Dymond. |
| Tong-ch'uan-fu : “     | Rev. and Mrs. K. W. May.                                                                                       |
| Yuunan-fu, “           | Rev. and Mrs. F. J. Dymond.<br>Rev. and Mrs. C. E. Hicks.                                                      |
| Miao Work,             | Rev. and Mrs. W. H. Hudspeth.<br>Rev. and Mrs F. W. J. Cottrell.                                               |
| Nosu work,             | Rev. R. H. Goldsworthy.                                                                                        |

Mr. Hudspeth adds, "In the days of old when Stewart was editor, I was in close touch with the News but during the past few years I fear we men in Yunnan have felt somewhat too far away.....I wish you every success and much copy."

We wonder if the world is growing smaller, as some say, or larger. If others feel as Mr. Hudspeth expresses himself, the editor suggests that they follow his example and furnish the News with some copy describing their work and workers.

A letter from Rev. Earl Cranston, dated January 10th, says that in about three weeks from that date, between semesters, Miss Mildred Welch and he were to be married by his grandfather, Bishop Earl Cranston, who is now over eighty years old. Bishop Cranston figured in the last meeting of the Federal Church Council as "the Grand Old Man of Methodism" and "the Apostle of Church Union". Mr. and Mrs. Earl Cranston have taken apartment No. 41, 52 Garden St., Cambridge, Mass., where they will set up their home. Mr. Cranston is very busy doing part-time teaching of History at Boston University, and writes that he is enjoying both that and his studies at Harvard. Miss Welch joined him in sending regards to all friends here. So also did Lawrence Liu.

#### CHENG TU NEWS:

The China Weekly Review publishes an article by Dr. W. E. Manly on "Water Power in Szechuan" in its issue of February 2nd. We hope to reprint this article in the May News.

Miss Frances Meader, who represents the Woman's Missionary Society of the Methodist Episcopal Church has arrived in Chengtu to continue her study of the various sections of China in preparation for publicity work in America. A welcome tea was given in her honor by the ladies at Shensi Gai.

Mrs. J. Taylor and Mrs. A. W. Lindsay entertained the community at the home of the latter as a farewell to Mr. H. D. Robertson who is soon to leave on furlough.

The C. M. S. had the great pleasure of welcoming in Chengtu, on March 8th, Rev. H. A. Maxwell and Mrs. Maxwell (Miss Grace F. Cassels) who were married at Chungking in January ; also Rev. J. W. Daddington, a recruit. Mr. Maxwell arrived first in 1926, while Mrs. Maxwell, who has just returned from furlough, joined the Mission in 1922. Bishop and Mrs. Mowll invited friends to meet them at Pi-fang-gai on March 9, and a few days later they left for Mienchow, via Mienchu, where they have been appointed to assist in re-opening the C. M. S. schools. Mr. Daddington is doing language study at the C. M. S. Campus House.

These friends formed part of a party including also Dr. and Mrs. J. H. Lechler, Miss G. E. Belcher and Miss E. G. Elder, who stayed behind in Chungking waiting for the arrival of medical supplies, which failed to arrive there on time. They may be expected in Chengtu during April.

Archdeacon Ku, who preached the Baccalaureate Sermon in 1928, is staying with Bishop and Mrs. Mowll at Pi-fang-gai, to give lectures in the Bible School there this term.

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### SHENG KUNG HUI NEWS.

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#### *Ts'ien-fuh-Ch'ang.*

A Bible School has been held, attended by between twenty and thirty women.

#### *Pachow.*

Students have been giving a lot of trouble pasting up placards outside the Church each Sunday morning during Service. Mr. and Mrs. Denham, with Miss Dix, have gone on an evangelistic trip to Nanchiang.

#### *Nanpu.*

The Rev. K. K. Yu, who has been Pastor for many years, died on January 29th, and is to be buried on March 15th. He was as well as usual on the Sunday, was unconscious on Monday, and died early on Tuesday morning. He had a presentiment that the end was near, and a few days before, sent a gift of the dollars to old Mr. Hu in Paoning, who had been the means of leading him to the Lord.

*Kwangan.*

Mr. and Mrs. Housden are expecting to return shortly from Chungking.

*Yingshan.*

The Rev. S. K. Liao had three days' meetings in Pa-chiao-wan in January, 25 adults and 3 children were baptized and 20 persons came to Holy Communion.

*Shunking.*

A Bible School for Women was held in February, twenty from the outstations came; five were baptized. A Bible School for men is to be held in March for Christians and Catechumen from the outstations. Miss Friedersdorf and Miss Walldorf expect to leave for Germany about the middle of March.

*Ch'uh sien.*

After Miss Allibone, Miss Tucker and Miss Darby had been robbed 45 li from Tachu of the contents of their Chairs, their three t'iao tzi, and part of the contents of the Kang T'ai which was nearest them, they reached their home at Ch'uh sien to find that soldiers were occupying the premises and had broken up and burnt practically all the furniture in the Girls' School and Guest Rooms; many of their own boxes had also been broken into and the contents taken, Fortunately one or two were overlooked. Wang Kong Ai was asked by the Vestry to remain at Tuch'i while soldiers were occupying the compound. He reports that so far, they have done no damage to the property.

*Kaihsien.*

On the 26th. of the 12th. Moon the premises at Chen Chia Chang were occupied by soldiers. They moved out on the 30th, and on January 1st seventy came to Sunday Service. In the P'uli valley many lives and much property have been lost owing to the robbers. The robbers at present have been cleared out by the soldiers. Mr. Ch'en of Ch'en Chia Chang was killed on the 12th of the 12th moon. A Girls' Primary School has been opened at Nan Men Chang.

*Mienchow.*

Miss Wells has now had her house completely vacated by the military and also the old compound of the Girls' Boarding School. Mr. Wu Shuen Hsi has arrived, and the Boarding School will re-open on March 11th. He will have the help of Mr. and Mrs. Maxwell and Miss Belcher. General T'ien Ts'ong

Iao has promised that the property in the city shall be restored in the near future. Many girls and boys have already been enrolled in the school.

#### *Mienchuh.*

The Rev. P. A. Chang held a most successful Bible School attended by more than twenty men in February. Miss Armfield and Miss Stewart helped him. In March he is visiting the outstations, spending two or three days at each and holding a short school. Dr. and Mrs. Lechler, with whom are Miss Belcher and Miss Elder, are delayed in Chungking as their Hospital supplies were wrecked and then put ashore at Wanhsien, and the boats calling there for up river have since been already heavily laden and unable to take on extra cargo.

#### *Tehyang.*

Mr. and Mrs. Spreckley when visiting here on February 8th, were turned out by the Military and left on foot in the snow. On March 2nd, the military formally handed back the property. Mr. Chu and Miss Armfield were both there with Mr. Wang Tsoh Hsin.

#### *Hanchow.*

T'ang Shih Ch'en had thirty-three soldiers at the Fuh-in-T'ang for five days in the middle of February for teaching. Mr. Song visited the school and gave three addresses. Mr. Ts'ai Fuh Ts'u and Mr. Moh also helped. The Bishop confirmed sixteen soldiers and the Rev. P. A. Chang baptized six and administered Holy Communion to twenty.

#### *Chengt'u.*

Seven business men who are honorary workers, and Mr. Yü the teacher at Feng Ku Ching, have been in for a ten days' Bible School in February. Five men have now arrived for the special fifteen weeks' Course. Two others are expected next week and Mr. Wang as soon as conditions permit. In addition to the Bishop, the Archdeacon, Mr. Song and Miss Mannett, the Rev. W. R. O. Taylor, Dr. Agnew, Mr. Homer Brown, Miss Brethorst and the Rev. Lincoln Chang are also giving lectures, and Mr. Yü, Mr. Kung, and Mr. Ch'en are giving special lectures on Chinese History, literature and writing. Word has been received of the death of Mr. Hutson in England on January 8th; he was buried on January 10th. The Rev. Lindel Tsen was consecrated Assistant Bishop of Honan, in Hankow on February 24th.

## KIATING NEWS.

*Just a word or two of news from here.*

This morning Drs. W. E. and Ada Speers Smith, together with Miss Haddock got away for Tzeliutsing, with all of their stuff. The first time the men came for them there were not a quarter enough men, but this time everything went with them. I am afraid that they are having a little mud on the road today. They planned to stop at Yunghsien for a couple of days enroute.

On February 18 at Hungya Mr. Bradshaw baptized three men and one woman; on February 24 at Kiakiang he baptized two men, three boys, two girls, and thirteen women, or a total of twenty. Let me call your attention to the number of women in the group. These people come from the country near Gan Giang Pu, a big market town about 20 "li" this side of Kiakiang. There is a strong Christian sentiment in that territory and it seems as if the work done on these people had been done, humanly speaking, not by our evangelist but by our men and women church members there. In Kiakiang during the past year there were about 50 baptized, and about two-thirds of them were women and girls. Most of those baptized at Kiakiang this past year came from this same Gan Giang Pu territory. Please note the large proportion of women and girls—more than twice as many women and girls as men and boys. To me that is one of the most hopeful things about the whole thing. Christ has gotten into a lot of the homes in that territory.

Mr. Bradshaw plans to leave for America within a few days. This closes a great work in this province—mostly in this station—during the past 36 years, a work that will compare favorably with that done by most men. Mr. Bradshaw's last year on the field was a busy one and a happy one. He was privileged to baptize 114 people during the past 13 months, and none of these were large groups of school children, but were for the most part more mature people who have tried out the formula, "Ye have tasted that the Lord is gracious."

L. A. LOVEGREN.

Suifu, Feb. 13, 1929.

SUIFU.

Rev. and Mrs. Robert Taylor have arrived at Suifu. Mr. Taylor is completing the hospital and other buildings that had been begun before the evacuation.

Most of our schools have opened this year with an increased attendance. The True Light (girls') School had an enrollment of 117 last term, already one hundred and sixty have entered, and new pupils are still coming. Both hospitals are treating a large number of patients. In the general hospital as many out-patients are coming as ever before, but fewer in-patients. The decreased number of in-patients is probably due to two facts. One is that the Chinese fear operations, and the other is that many of the patients smoke opium, and they are not allowed to smoke opium in the hospital. The woman's hospital has as many patients as before the evacuation.

Last year at least nine kinds of taxes were collected from the people. The regular annual taxes were collected for four years. Already they have been collected several years in advance. There was a tax for the re-registering of deeds. There was a tax for the maintenance of the militia. There was a tax on the planting or selling of opium. There was a tax on farmers who were too lazy to plant opium, and another on lazy people (generally poor people) who could not be taxed for any other reason. It is quite certain that this is not a complete list.

Two merchants recently stated that of the Suifu business men about five per cent were making money, between twenty and thirty per cent were barely keeping even, and that the rest were losing money. Another merchant stated that between ten and twenty per cent were making money, that about thirty per cent were keeping even, and that the remainder were conducting a losing business.

A school has been opened in the temple of the Medicine God the purpose of which is to teach poor people trades so that they can make a livelihood. It is to be maintained by subscriptions secured from public-minded Chinese. It is expected that several hundred students will be enrolled.

D.G.G.

Kiating, March 6, 1929.

The Editor, West China Missionary News,  
Chengtou.

Dear Sir

I would appreciate it if you would publish in the NEWS the following information for the benefit of those who plan to go to Mt. Omei this coming summer.

The Omei store will be prepared to furnish supplies and materials as follows: Bran, firewood, charcoal and coke. There is some lumber on hand now. Brick, tile, and additional lumber will be furnished if reasonable notice is given. Bring your own kerosene and flour.

Please send to us, at an early date, the date on which you plan to go from Kiating to the mountain, together with approximately the number of men that you will need, so that we can make out the schedule for the up-trip. The rate this year will be 95 cents per man. The weights will be as in other years: 76, 120, 165 and 210 catties respectively for one, two, three and four man loads. There is sure to be difficulty if the loads are heavy, and the 16 ounce catty will be used here in checking up on the weights. Please cooperate with us in seeing that the loads are not heavy. When you order your men in May or in June, please send along with the order the sum of 50 cents per carrier, including empty handed men. None of us here are possessed of independent means so it might be inconvenient for us to pay money out for you. For 14 or fewer men, there will be no empty handed futou; for 15 to 19 men, inclusive, there will be one; for 30 to 49, inclusive, two futous; etc., etc.

We are preparing a limited number of light Omei chairs with which most of you are familiar. We are also preparing three children's chairs. These will be available for the up-trip at 50 cents per chair if tied up for two men, and at 75 cents if tied up for three men. Let us know how many of these you will want.

For further information in regard to transportation, please write to Mr. L. A. Lovegren, and in regard to supplies, etc. to Mr. B. Ririe.

Yours for a restful and profitable summer,

L. A. LOVEGREN.  
Sec., Omei Association

P. S. There will be a small extra charge if the start is made for the mountain from the Min River side of the city, instead of from the mission houses.

L.A.L.

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MARCH 14, 1929.

Dear Mr. Editor :

This may be of interest for missionaries planning to travel via Siberia, and I send the information to you for publication in the NEWS. Yours sincerely,

*Karl Eger.*

For obtaining the VISUM 3 Photos are required and G. \$2.50.

You have to fill out the attached "questionnaire" and send in 3 copies.

Permission for the Visum can only be obtained from the Ministry of Foreign Affairs in Moskow.

If desiring to get the Visum by telegram a deposit of G. \$8. has to be made with the telegraph office.

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#### INTER ALIA

Rev. R. O. Jolliffe left Chengtu for home on February 12th. He expects to travel via Honan, Korea and Japan. The last word from him was dated Hankow and he was leaving that night by train for the U.C.C. Stations in Honan.

Messrs H. D. Robertson and G. S. Bell left Chengtu, March 25th for home. The former expects to travel via Suez and England and the latter via San Francisco. Mr. Robertson will be the representative of the U.C.C. at the National Christian Council meeting in Shanghai to be held during the second week in May.

Messrs Smith, Sibley and Miss Haddock are now settled in Tzeliutsing and taking hold of things there.

Reports from Luchow say that the W.M.S. girls' school has been turned back to them by the government school but the hospital is still partly in the hands of the military.

Miss E. Sparling has been touring the stations and giving help and encouragement to their workers.

## CO-OPERATION

O, for a closer walk with man,  
A bright and cheery face,  
A heart to feel, a brain to plan  
The weal of our lost race!

Where is the brotherhood I wist,  
Which once on earth was felt,  
When all who loved and served the Christ  
As one together dwelt?

Help me, O Lord, to do my part,  
My brother's load to bear;  
With ready hands and tender heart  
His cares and woes to share.

Broaden my views and save my mind  
From narrow, selfish aims,  
Teach me that every child of Thine  
On me and mine hath claims.

In hungry man and shoeless bairn,  
Thine image may I see,  
That law of love forever learn,  
"Ye did it unto me."

Walk with me, Lord, and fill my heart  
So full love divine,  
That lonely cot and busy mart  
May hear thy voice in mine.

So may I seek through life's fierce strife  
To hearten those who fight,  
To lift man up, yet all my life  
To lean on Thy sure might.

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Born to Mr. and Mrs. L. A. Lovegren of Kiating, Szechwan, at  
Yachow, Sze., on March 17th, 1929, a daughter, Edith Hilma.

*Not True of this Editor!*

*Contributor* : I hope you are carrying out those ideas I wrote you about.

*Editor* : Did you meet the boy with the wastepaper basket?

*Contributor* : Yes.

*Editor* : Well, he was carrying out your ideas.

*Rejection Slip used by a Firm of Chinese**Publishers.*

"We read your manuscript with boundless delight. By the sacred ashes of our ancestors we swear that we have never dipped into a book of such overwhelming mastery. If we were to publish this book it would be impossible in the future to issue any book of a lower standard. As it is unthinkable that within the next 10,000 years we shall find its equal, we are to our great regret, compelled to return this too divine work and beg you a thousand times to forgive our action."

*(Scribner's Magazine).*

CODE ADDRESS  
BEAMAN'S SHANGHAI

PHONE 35459

**BEAMAN'S**

W. F. BEAMAN

338 AVENUE JOFFRE  
SHANGHAI