

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

MAY, 1935

EDITORIAL.

SHALL THE EDUCATIONAL UNION BE REVIVED?

The second proposal of the London Conference reads as follows: "That some means should be taken for either the revival of the *Educational Union* or for the establishment of another Educational Committee for the consideration of what further steps can be taken in the co-ordination of all the educational work in the Province. "This suggestion is of great interest to all of those whose chief work lies in the field of Christian Education in Szechuan, many of whom can remember the heyday of the West China Christian Educational Union; so there need be no hesitation to discuss this recommendation.

The W.C.E.U. grew out of a situation and a need. The whole country was alive to the new opportunity afforded by imperial edicts which followed so closely the return of the Court from Sianfu. Those schools that had already been opened took on fresh courage and proceeded to bring themselves up to a higher state of perfection. Hundreds of others leapt into being overnight. Many of these mushroom schools died out in a short time. But the urge remained. So Missions began to think educationally and cast around for some form of organization that would tend to foster all these new projects. Late in 1905, a meeting was convened in Chengtu to form some union organization for the three provinces of West China. It was interesting to note that in this meeting two distinct groups were revealed. One, interested in Higher Education, that was chiefly interested in a Union College; the other seeking some help in Primary and Secondary Education. Thus there came out of that meeting two differ-

ent organizations; (1) The Temporary Committee of Management for a Union Christian College, and (2) The West China Educational Union.

It is this latter organization which the London Conference suggests should be revived; or, failing that resurrection, "the establishment of another Educational Committee." This revived Union, or "another Educational Committee", is to be "for the consideration of what further steps can be taken in the co-ordination of all the educational work in the Province."

TOO LATE!

After reading the recommendation and pondering it for some time, and after discussing it with missionaries who are keenly interested in the ongoing of primary and secondary education under Christian auspices, we are bound to say that the project is neither desirable nor feasible. The fact is that we have come so far in the last thirty years, and the Central Government has become so educationally minded, that nothing helpful can be gotten out of a resuscitated Educational Union. It is not possible to go into all the reasons for this. But the main factor is national psychology. Our friends among whom and for whom we work have done their best to form a national system of education. We make no remarks on its efficiency, but must insist that it is here to stay. The Central Government may be expected to look with suspicion and disfavor on the formation of any province-wide educational organization under either the Chinese Church or any mission organization, or both. The government wishes to enlist all schools, whether private or public under its banner, and it is prepared to recognize Christian schools as part of its educational program. Most of the Christian schools in China are now enrolled with either the national or the provincial government. This is where they belong; and it would be a thousand pities if any movement under Christian leadership should attempt to form any province-wide organization for "the co-ordination of all the educational work in the Province."

The Christian Movement in West China had its opportunity in co-operation for educational work; and it made splendid use of it. The W.C.E.U. blazed a trail and pointed the way for union effort in school work in China, at a time when the local and national governments were taxed beyond

their strength and could neither find staff nor funds with which to open sufficient schools for the children of the nation. The standards set by the Union were high and thus helped to make the individual schools maintain a high grade. All this was done because of so much voluntary service rendered by unnamed workers in these three provinces. We need not wish for the return of the Union: for those days can never return. Instead of looking wistfully backward the Christian Church in this province needs steadfastly to set its face toward the future.

GOD FULFILLS HIMSELF.

But is there no equivalent of this old Union? Must we leave the child to the care of the national government altogether? No. There is another approach to the child—indeed there are several—still open to us. Not to go into detail we may mention Play. Cannot the Christian church complement the work of the government teacher by working out a program of play for the village and city day schools? The reader can see the possibilities. Then there is music. There is no easier way to the heart of the child than that of song. What of the dance? The Drama? Surely we are in no lack of opportunity. We can surround the children with outlets for their energies and aspirations. Think of leading the child mind into unison with nature—and nature's God. The whole countryside beckons to the child but at present he *cannot see it*. So we can give sight to the blind and reveal God's world to him.

All this work calls for just as careful preparation and organization as did the Educational Union thirty years ago, and here comes in the need of a Provincial Teachers Association composed of workers in the schools whether Christian or non-Christian. This is the way out. Keep away from the graveyards of yesterday; dig amid the virgin soil of to-day and tomorrow.

BETTER LITERATURE.

Closely allied to these new avenues of approach to the children in the province is this one of literature. Some of the funds that have been allocated to school work might well be allotted to the securing of good, pure and interesting liter-

ature for readers of school age. We have had reading matter that was good, bad or indifferent in the past. The only difficulty with some of it was that no one wanted to read it. But times have changed. There is a great need, and an equally great demand, for interesting stories, for books of travel and for clean novels. What is the Christian Church doing to meet this demand? What does she plan to do for the future? There are young men and women in this province who can translate good English into good Chinese. There are a few who could produce original work. Are we ready to seize the opportunity and organize ourselves in such a way that, as more and more of these children learn to read, they will be supplied with books worth reading? The communists seize their opportunity; and as fast as our schools could teach the children and youth of the country to read, these disciples of Lenin were ready with their tracts and pamphlets and other forms of propaganda. Let us arise and organize for a campaign that is equal to the old Union both in purpose and opportunity.

A TRAVELOGUE.

By TIBETAN.

Tachienlu, 1935.

Tibet is a most convenient place to look out from and view the surrounding world. I was impressed with this while sitting in the little mountain train which climbs up in the Himalayas from the railway station at Siliguri. As the little baby engine looped another loop on its two feet gauge, the traveller, from his comfortable seat in the carriage, could look out on the great Bengal plain at his feet. At some places it almost seemed sheer down into the valley below. I was again impressed with this fact when travelling down the Brahmaputra from Dibrugarh. Very early one morning as the steamer approached Tsepore I looked towards the Land of the Lamas and the sight which met my gaze almost baffles description. Range after range of glorious snow mountains rose and rose above each other. I began to wonder if the scene before me was merely a dream, till I asked my two companions if those were snow mountains in the distance.

As the boat turned and twisted, avoiding the shallows so numerous on the Brahmaputra, we enjoyed one of the most marvelous views I have ever seen. And the view from those same snow giants, looking down on the wonderful fertility of upper Assam, must have been equally beautiful.

Tibet, from its unique position as Roof of the World, affords an excellent viewpoint of the surrounding countries, especially those lying east, south, and west. "Join the Air Force and see the world" has therefore very little appeal to those dwelling in the Forbidden Land. Near Sadiya, the Tibetan mountains rise sheer above the plain, and from there north, the great tableland begins. East and west the high snow ranges look down on the plains of Yunnan, Burma, Assam, and India. On the east, facing China, we have practically the same formation: below the great snow giants of Eastern Tibet roll the undulating plains of Sini, right down to the very coast. It was from this point of vantage on the Tibetan frontier that I thus viewed the lard world in September, 1929. With a year's leave before me, how could it best be spent? And what would be the best and most profitable way to spend it? Would a time of hibernation in some lonely Scottish glen refit the missionary for his work on the Field? Would an intensive course of reading in some picturesque seaside resort refurnish the missionary for future service? Would a study course in some University readjust the missionary to new and advanced ways of thinking? However, the missionary has very little difficulty in filling in his year's vacation, home ties making their strong claim, numerous engagements filling in endless evenings, and if time affords, a short course of medical or theological study. There is very little difficulty, the point is, how to use the time profitably and to most advantage. The ordinary furlough is usually filled up with a period of rest, a period of meetings, and a period of study. A well known mission director was once asked when he was going home on furlough, and replied that he was not strong enough yet; and that answer covers a multitude of sins.

Everything possible should be done to return the missionary to the field spiritually, mentally, and physically happy and fit. Return fagged, tired, or jaded, and the foreign field has wonderful ways of augmenting the discomforts of a weary missionary. And a Chinese inn is one of them; and a Chinese road is another of them; and a Chinese servant can be decidedly rollicking and otherwise. We started out for a walk but only got to the bottom of the stairs when my wife

forgot something and rushed back, just in time to keep the servant from flavouring the soup with magnesia. No one should return to the mission field unless he can stand up to such things and knock them down. Life on the foreign field becomes not only a bugbear but a nightmare, unless the missionary returns in every way fit and well and happy, and how he uses and enjoys his furlough will determine this.

From Tachienlu on the Tibetan border, 9000 feet above sea level, I looked down on the world below, and wondered what places it would be nice to visit. Saigon, I would like to see Saigon. Borneo, I would like to see Borneo. Sumatra, I would like to see Sumatra. Mandalay, I would like to see Mandalay. Arakan, I would like to see Arakan. Allahabad, I would like to see Allahabad. In 1920, when passing through Toronto, we heard Dr. Paterson speak of the famous leper asylum run by the equally famous Sam Higginbottom at Allahabad, and I determined, if ever the opportunity came, to visit this well known institution with its one thousand lepers. Dr. Paterson had just returned from India and told the following story of the leper asylum at Allahabad: A wealthy American visited the institution one day and was carefully shown the work which was being done. In the course of his visit he came to a section of the institution where some fairly hopeless cases were confined, and here he saw some beautiful and charming young Indian girls artistically dressed in lovely silks. In this section, one girl in particular attracted the wealthy American and about her he made certain inquiries. Later he discovered she was very fond of music so promised, when he returned to the States, to send the young girl leper a small organ. And his promise he carefully fulfilled. Later he chanced to meet Dr. Paterson and immediately inquired how the organ was getting on, only to be met with tears. In a very short time apparently leprosy had carried off the beautiful fingers, leaving the organ useless as far as the leper was concerned. I also went to see the large leper asylum at Mandalay.

Taj Mahal, I wanted to see the Taj in full moon. Delhi, I would like to see the Jami Masjid on a Friday, with its ten thousand kneeling worshippers. Ludhiana, I had heard of Dr. Edith Brown's medical school for Indian women, and I would like to see that. Dohnavor, I met Bishop Mowl from West China in Calcutta, and he asked me to take a box of chocolate to Miss Amy Carmichael at Dohnavor. Ahmedabad, I was told Gandhi lived close by, on the other side of the bridge, so I went to have a look at his residence. Trivandrum,

someone told me there was evidence of Chinese architecture there, as well as a strong Jacobite Syrian Church, 25 per cent. of the State being Christian. I had heard of St. John's College at Agra and the fine work carried on by Dr. Holland among young well-to-do Indian boys, so was anxious to see this famous institution. I read that one of Buddha's teeth was a relic in the Dalada Maligawa Temple in Kandy but later discovered it was a bit of discoloured ivory 2 in. long and 1 in. in diameter and resembling the tooth of a crocodile. This bit of information, might or might not, disturb the lamas and drabas on the Roof of the World. But the main object of my visit to Kandy was to see the Royal Botanic Gardens at Peradeniya. Here the traveller or wanderer interested in Botany will revel to his heart's content. Opposite the main entrance to the gardens is a convenient restaurant where one may enjoy a delightful lunch or dinner at a very reasonable price. Thus replenished after a long motor drive the lovely flowers in the gardens look quite different. A well trained staff in the gardens at Peradeniya will gladly lay aside whatever they are doing to show the visitor whatever he desires to see.

I had long desired to see the land of the Kangaroo and the Laughing Jackass, and as boats were easily obtained going in that direction I booked a passage on a French boat and arrived safely at Freemantle. I had long had a strange fascination for the Australian Black, and a desire if possible, to find him somewhere in his native habitat. The long railway journey between Perth and Adelaide gave me the opportunity I was seeking for. It is not a big jump from the land of Kangaroo to the land of the Maori and boats are going there all the time. I had often heard of Tapanui, a land of strange adventure and romance; and from there it is only a short distance to the last lamp post in the world, against which the traveller is strongly advised to rub his back.

In Auckland I discovered that E. S. Little, who had been lecturing to the Chamber of Commerce, had established a Chinese Colony at Keri Keri, near the Bay of Islands, so I wired and asked if I could come up and see the fruit ranch. The word "Welcome" was wired back so I started for Whangare. I was lecturing on Tibet in Auckland and told about my visit to Whan-gare, when a polite but gentle smile covered the face of the audience, and I remembered I had not carefully studied the Maori language. A nod had more effect than a wink on that occasion. Rotorua has some delightful sulphur springs but very dirty and muddy compared with the lovely sulphur springs on the Tibetan frontier.

From my boyhood days I had always read about wild and savage islands somewhere in the Pacific, so why not see the Fiji Islands. A visit to Suva showed me all the beauties and wonders of Viti Levu. Honolulu, Victoria, Vancouver, the United States. Anyone who makes the least claim to notoriety as being a traveller simply must see Hollywood. The name sounded good, with a decided Edenic flavour about it. I had to rush out of Victoria without getting my papers for entering the States completely filled in, so on arrival at the Port of Angeles, on the other side of the Strait of Juan de Fuca, a very polite and well groomed official demanded to see my papers. The American authorities in Victoria were very kind to let me catch the boat, which otherwise I would have missed but for the speed of Mr. Thomson's car. My papers lacked the name of someone in the States who could be called upon to verify that I was the said "Tibetan" from the far west of China. The officer handed me my paper, pointed to the line to be filled in, and kindly offered me his fountain pen. While he looked over my shoulder I very slowly filled in the letters, COLONEL THEODORE ROOSEVELT, OYSTER BAY, NEW YORK. Immediately there was a click, while the officer stood to attention and gave me the salute. There was a sensation down my spine which gave me a most pleasurable feeling and made me feel good all over. What about joining the American army, or even the navy? While that officer stood to attention my many experiences on the Tibetan frontier paled into thin air and I wanted to belong to something where men stood at attention and saluted those who knew Colonel Roosevelt. The officer being not only attentive but friendly I told him the story how I had helped the Colonel to shoot a giant panda on the Tibetan frontier, and how the Colonel had invited me to come and stay with him in his old palace on the Island of Cuba. The officer began to think that a missionary was not such hard tack after all, and if I had stayed any longer in the Port of Angeles he would probably have asked what steps were necessary to enter the Mission Field.

That night I reached Seattle and received a very friendly welcome from C. H. Judd from whom I had parted a few days previously in Vancouver. A short journey down the Great Pacific Highway brought us to Portland on Thanksgiving Night. And what a night! And what a thanks! And what a giving! America had really opened her arms wide and was quite prepared to give "Tibetan" a warm and hearty welcome. I made some mistakes in Oakland, but I am sure

that noble city will generously forgive me. Hollywood was now getting very near; a day or so and I would be riding down its wide boulevard, and enjoying my first visit to the Beverly Hills. Tiajuana is a city in Mexico which should be approached very slowly and wisely. I performed both one very dry Saturday afternoon to get one of the biggest shocks I ever got in my life. No American can now look me in the eye and say they don't like the Scotch. Tiajuana produced all the necessary evidence. Douglas is another bad spot on the Mexican border which I had the misfortune to visit, but fortunately in very good company. In El Paso I enjoyed a delightful lunch. From there a long train journey brought me to Dallas where Dr. Howard Taylor very kindly met me at the station and saw me to my rooms. I don't know why I wanted to go to Dallas, but it is a charming little city with an atmosphere all its own.

North through Memphis to the great city of Chicago where I had a terrible search to find my Advantage Railway Ticket. It was icy cold but I knew where there was a coffee shop near the station where I once had a cup of coffee in 1920. After a tremendous search I at last found my railway ticket which gave me a half reduction between Chicago and New York. Being not only "Tibetan" but Scotch, I thought this worth while. I spent nearly an hour and as many nickels trying to get in touch with Isaac Page of the China Inland Mission. My difficulty was, I had got hold of the wrong number, so kept calling for it till an exasperated Jew at the other end acted quite differently from the friendly officer I had met at the Port of Angeles. Chicago Jews have a vocabulary all their own which seems very strange at first to those inclined to use the wrong phone number. I never met him, so the apology on both sides still hangs fire. I spent Christmas night, absolutely alone, in the beautiful, cold, windy, new railway station at Buffalo. I remembered the well known story, "We put the wrong man off at Buffalo" and I was nearly forced to the conclusion, I must be that wrong man, as I seemed to be the only fellow who got off the train that very cold Christmas night. I reverted once again to an occupation which seemed to keep me warm and that was writing Picture Post Cards to my friends and relatives. When the small hand on the big clock in the new railway station was nearing the hour of three I was conveyed with my luggage to the Lackawanna station in another part of Buffalo. Snow and ice and cold made everything look very like Christmas

but myself, and I began to wish I were sitting by the big open fire either in Oyster Bay or Tachienlu.

The Lackawanna line runs through one of the most picturesque parts of the State of New York. I broke my journey at Brick Church and travelled by car to East Orange. The porters at Brick Church were very cross with me for not seeking their help in dragging my heavy case towards the car. At last, however, I had to obtain their help and when I handed one of them ten cents he looked at me as if I had come from the moon or was on my way there. I had a delightful time with two dear old China ladies in East Orange. From there I went down almost daily to New York and again made the acquaintance of Kermit Roosevelt and Suydam Cutting. I spent a few days as the guest of both these great hunters and enjoyed a memorable visit to Oyster Bay where I had the pleasure of meeting Mrs. Theodore Roosevelt. Philadelphia has always had a strange attraction for me, why, I don't know. It may be a spiritual memory. Travelling down to Philadelphia on a previous visit to the States I was enjoying this magnificent B. and O. railway, when suddenly a train passed at terrific speed in the opposite direction. The young fellow sitting opposite me had been in France so we were enjoying a friendly chat on things European. When the train splashed by us I asked the young fellow the question: If this train had hit that one, where would you have gone? Immediately a look came on to his face similar to that I had seen on the face of the railway porter at Brick Church, and slowly, but very cautiously, he repeated my words, If this train had hit that one, where would you have gone? Fully expecting a religious discussion, the occupants sitting near us cocked their ears in our direction. But the young man had gripped my meaning: "O, that's all right," he said, "when I was in France I attended the Y.M.C.A. meetings, and as a boy I used to go to Sunday School". In Philadelphia I met Brooke Dolan who was just about to leave for West China and the Tibetan frontier on a hunting expedition. He was leaving that day for Europe by the Bremen.

On my return to New York a short visit to Sing Sing prepared me for an immediate departure for Scotland. New York was appallingly cold when I left it on January fifteen, nineteen thirty-one. On the way across I gave an illustrated lecture on the Land of the Lamas, attended by a large number of the passengers and officers, the lecture being billed as—

THE LAND OF THE LLAMAS.

CHURCH UNION IN WESTERN CHINA

It seems strange to write one's thoughts on union in Western China when we are on the eve of possible evacuation. My own students are mostly from the area which is the scene of the operations of the Communist armies, and many of them have no news of their families, while some have bad news. A student has just complained to me that students from other parts of the province are sitting with their noses in their books, oblivious of the plight of those whose homes are north of the river. What a picture of the sections of the church engrossed in their own pet schemes all oblivious of the fact that other sections are in need of sympathy and support!

But writing of union at a time when it may be necessary to withdraw entirely from the scene of our labours is not entirely incongruous. It is at such crises that we realise the work must be tested as by fire, and that only part of it will endure the scorching heat of the flames. Will the particular tenets of a church or society survive? What will be of most value to Christians in this their hour of trial? I presume that our messages will not differ much, regardless of the part of the Church to which we belong. Yet, unless barriers are swept away a Christian in Western China must belong to Friends, Methodists, Anglicans, or some other body according to his geographical situation. He may adhere to the tenets of his own particular "church" in the future with as much tenacity as we have held to ours just because he was born on one side of the river, whereas, if he had been born on the other side he would have been equally tenacious about something else. If the Missions had divided the province differently some good Anglicans might have been equally good Methodists. In other words, the divisions in the native churches are mostly due, not to conviction but to chance—as also are many at home. Most of us do not think—we accept, and we hold on to what we accept.

A number of Missions meet and co-operate in Chengtu, but the students remain on the whole divided according to the districts from which they come. There is wonderful co-operation between the Missions here and a spirit of fellowship between them such as I have not encountered elsewhere — but I cannot help feeling that the god is the greatest enemy

of the best. Having gone so far along the road we wish to pitch our tents and sit down to congratulate ourselves on agreeing to differ and to do it so nicely that we will not encroach on the another's preserves! Who knows but what we might have averted the present situation if one united Church had for the past decade emphasised Social Justice in no uncertain terms instead of allowing a state of affairs to continue so long that the drastic methods of Communism seem to some to be the only solution to an intolerable situation? We do not know that we would have achieved such a result, but we do know that the voice of the Church has been as uncertain as trying to listen to six broadcasting stations simultaneously.

For some time I felt disinclined to refer to the economic waste that our divisions cause, because I felt that we stepped off the exalted platform where we spoke of the Fellowship and Harmony that should exist in the Church to talk about the money we might save. But I realise that if we regard our responsibilities in the light of "Stewardship" we might well be convicted of having wasted God's money.

Is disunion a sin? Perhaps some feel that it is not, but it is difficult to avoid the feeling that it is somehow contrary to the mind of Christ. But it is very easy to say it is a sin, and yet do nothing about it. Our individual sins weigh heavily on our consciences, but how lightly the corporate sins of society rest upon our shoulders—how little they disturb our rest. Perhaps this is where the individualism of the preceding century has weakened our evangelical cause most. We prefer to float our own little arks on the flood with a selection of our own choice animals—but we have agreed not to bump into other arks if we can help it!

Many of us will agree that union is desirable; but wonder what we can do about it. The establishment of national "Churches of Christ" does look like a step in the right direction, and I would not criticise those attempts that are being made at the moment, but there is the possibility that they might prove to be a very dangerous procedure in the long run unless they develop beyond their present boundaries. Whatever the faults of the present disunited system the divisions are at least world-wide and cut right across national boundaries. But if a new form of disunion should arise with its divisions co-extensive with national boundaries it is easy to conceive of a condition in which ultimate union might become well-nigh impossible if credal and other differences were reinforced by national prejudices. It therefore becomes expedient that we do not work in entire isolation from our home

churches or from the reunion plans which are proceeding in other places.

Attempts at reunion as a result of purely theological discussion are likely to prove abortive—so are the attempts which we make in the spirit that there are certain things which we must retain at all costs. If we come together with the feeling that we are willing to sacrifice something for the good of the whole, and that we do not mind suffering the loss of something for the remainder of our short span of life, we shall find that if the other fellow has come in the same spirit there are many things which we will mutually agree to retain. We shall regard many of our divergencies as enrichments rather than hindrances and plan for a Church which is as comprehensive as possible rather than seek to find how narrow we can manage to draw the lines and yet squeeze all inside. Are we willing to forego anything for the sake of posterity? When the united Church does come the Christians of future ages will find it as hard to understand what our union difficulties were which seemed so insurmountable as we find it hard to realise that Christians were convinced that the slave trade was good.

Let us continue to meet in fellowship with members of other churches as we do at present, but let us not seek to evade issues, knowing that if we will face them in the self-sacrificing spirit we shall meet with greater co-operation rather than opposition. If union is worth while at all, it is worth giving something for it. If we approach it in the spirit of giving rather than getting we shall find it is even at our doors.

FRANK A. SMALLEY.

ASSOCIATED MISSION TREASURERS.

It has been a number of years since an article has appeared in print about the organization unique in missionary effort known as the Associated Mission Treasurers. At the present time seven Boards and Societies are signatory to the Agreement: the American Baptist Foreign Missionary Society, the Baptist Missionary Society, the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church in the U.S.A., the

Church Missionary Society, the Executive Committee of Foreign Missions of the Presbyterian Church in the U.S., and the London Missionary Society. The Signatory Boards and Societies are Partners. On the field they are each represented by their China Treasurer as Representative, and by one of their field administrative staff as Advisor. The Representatives, assisted by women secretaries appointed from home or on the field, and by an able and loyal staff of Chinese Christians, carry on the routine work of the office. The Advisors are available for consultation on matters of policy, and once a year review the work of the Association. Mission Boards and Societies co-operate with each other in maintaining and staffing union institutions in many parts of the field, but this organization is believed to be unique as the only organization through which some Mission Boards and Societies do routine work together. It is in this aspect that the Secretary of the Conference of British Missionary Societies was enthusiastic; so much so that he is advocating an extension of the idea as far as practicable.

The Association has grouped into departments those common features of treasury work which, as Boards and Societies operate them at present, it has been found practicable to group. For example, one man sells all the exchange and by so doing is able to command competitive and advantageous rates from buyers; we have often been told by prospective buyers that no other organization in this city commands such comparatively favorable rates. Another man handles all the insurance at a minimum of labor and expense for the coverage secured. Another man does all the bookings across the Pacific, and another all those via Suez, thus securing both to the mission and the individual the maximum satisfaction possible at the minimum cost. Another man buys all the office stationery; so advantageous are the possibilities for buying satisfactory quality at satisfactory prices merely by concentrating the purchases in the hands of one man that he buys for many individuals and institutions as well. Details of office management such as payment of staff, dealing with mail, bank deposits, storage of records are handled to advantage by concentrating each of them in the hands of one man, or in one spot; for example, no one mission could reasonably afford a fire-proof, theft-proof storage vault for records, deeds, commercial papers, and such like valuables—but together as an organization the associated missions can and do.

The organization has done what no one mission, except possibly the C.I.M. could do: institute a China-wide use of non-bank checks, the familiar A.M.T. yellow checks, which are used to transmit funds small and large over a large area of China without loss in exchange and without bothersome book keeping and legal or technical restrictions. The growing popularity and convenience of these checks is indicated by the fact that ten years ago \$2000 a week sufficed the cashier to meet them; today \$20,000 a week are required.

On the other hand, the Association, while it has tried, has not found it practicable as yet to group other features of treasury work departmentally. The first feature which comes to one's mind off-hand is bookkeeping. Until Signatory Boards and Societies are prepared to work more closely alike, it has not been found possible to consolidate into one system the divergent systems and standards now obtaining—though to be sure they all aim at the same results: an accounting for funds received from donors. Due to their remoteness from the spot where they co-operate, it has been naturally difficult for Signatory Boards and Societies, hemmed about by more obvious and pressing problems, to feel their partnership in a very real sense. All union institutions are familiar with this problem, and many have adopted as a partial solution the formation of Boards of Trustees or Founders in America and England; but even with these it has been difficult to persuade Boards and Societies either to exercise their powers or to delegate them. The problem of unity and co-operation has sometimes advanced further on the field than at home; for example, there are Women's Boards and General Boards which co-operate quite closely on the field, which are two distinctly separate organizations at home.

In a brief article such as this, one item of special interest in these days of economy of force and funds is cost. The cost of operating this office, exclusive of missionaries and substitutes for missionaries, is approximately \$28,000 Chinese currency. This is offset in part by revenue from those income-producing departments in which the Association can serve the missionary body at large beyond the confines of its own group of 1500 missionaries, e.g., exchange and insurance. It must also be remembered while looking at this figure, that each Board and Society determines for itself, and for its own requirements (without laying upon itself any obligation to consider or adapt itself to other Boards and Societies), the standards, regulations, and activities which it desires to maintain and feels that it can maintain. Also the mere fact

that this organization calls itself the Associated Mission Treasurers brings to it many calls for assistance from individuals not connected with its Signatory Boards and Societies, and with commercial organizations who desire to contact them, which assistance is rendered as a contribution to the missionary cause, which would not be brought to any one China Treasurer as an individual.

The history of the Association itself is a continuous record of closer and closer co-operation than was believed to be practicable at first; it remains to be seen whether the future holds in store even closer co-operation or whether the practicable limit has been reached in this department of Mission work.

THE C.M.S. EVACUATION

On Thursday March 28th I interviewed a Central Government Official at Mienyang to see if he could apply the necessary pressure to get the military out of the Mission premises there. In the course of conversation I enquired if the situation at Paoning, Kuangyuan, and Chaohua was satisfactory, and was warmly assured that it was. "What about the Pingwu-Chongpa road? Will it be quite safe for foreigners to remain at Pingwu?" "Quite alright, the general situation on this whole sector was never more secure".

So much for official information. The next evening troops began to leave Mienyang, and the following morning still larger contingents moved out of the city. But it was not until Saturday evening that news leaked through that large numbers of Reds had crossed the Chia Lin River and were advancing in the Mienyang direction. On Sunday the news became more alarming, and a steady stream of the civilian population flowed out of the city. On Monday my wife and child departed, and the Women's School started to pack up. By this time the Reds were less than two hundred li from Mienyang. The Rev. and Mrs. Bazire and two children arrived from Chongpa that evening. They and many others of us are deeply indebted to Bishop Holden for keep-

ing us constantly posted with news of impending danger. It was his warnings that brought Mr. and Mrs. Bazire out of Pingwu in the nick of time. If the latter had not been supplied with this more distant information, they would no doubt have accepted such assurances as I was able to give them from interviews of the kind related above, and have been cut off from comparative safety. It would seem that the closer one is to the actual seat of danger, the more difficult it is to obtain up-to-date, authentic news, and for that reason, among others, any information that friends in other places can supply is always likely to prove of real value.

The Reds continued to advance. We heard that the town of Chienko was partly burnt by the escaping population, before it was allowed to fall into the hands of the enemy. On Tuesday morning Miss Whitworth left with the Bazire party and the Women's School, for Hanchow. Three hours later, further bad news decided us that the time had come for the remaining boys and girls in the Middle School, to move out as well. They walked out with their bundles on their shoulders, and several of the boys carried *hua-kan* loads of bedding between them. Miss Mannett walked with the women-teachers and the girls, and has since told me of the choruses and marching hymns that were sung on the way, and which proved such a great help to the weary, footsore, girls.

Ts'i T'ong fell to the Red Army the next day and General Ten retired on Wei Ch'en. A keen Christian secretary in the 28th Army came to have prayer with Mr. Sherwood and me, and to let us know that the time had arrived for our departure. We had previously managed to send out a load of clothing. We now left by bicycle with Mr. Wu Shuen Hsi, without any further ado, and joined the flood of refugees that poured along the road to Lochiang. There was no panic, but there were some sad sights. Old women were being carried on the backs of men, and children were painfully plodding along the dusty road.

We caught up to the other foreigners and the school-children that night at Lochiang, and all slept in primitive style in the few small guest rooms and on the Church floor. Hearing that robbers were on the road on the far side of Lochiang we made arrangements for ten soldiers to escort us the next morning. One of the school-teachers who had gone a little ahead of the main party, just managed to escape having to part with all his ready silver. As he turned a bend in the road he saw the robbers at work on a group of rickshas and decided to turn back without delay. The military

escort then went into action and fired off a number of rounds of ammunition—where and at whom it does not much matter, for shortly afterwards two or three hundred rickshas were able to pass that way without molestation.

The arrival of Mr. Rudd in the Ambulance car and the many "lifts" he was able to give from Dehyang to Hanchow to tired Chinese and foreigners proved a real God-send.

And so, "some on boards, and some on planks", we all arrived safely at Hanchow. In the meanwhile the Mienchu missionaries had been asked to evacuate, and they joined us on the evening of Friday, April 5th. A meeting was held for the teachers of the Mienyang Middle School, and the decision that a skeleton school should be carried on at Hsintu was warmly received, and teachers and scholars set off for that city the following day. The missionaries held another meeting, sang the Doxology, and considered how each one could most profitably spend his or her time in the immediate future. There was a large supply of workers for the several very helpful meetings and services that were held that Sunday at Hanchow.

The Chinese Christians have been very fine in this time of crisis. I never realized before how much they cared for our safety. Once the bad news had percolated through to Mienyang, I was visited by a number of Church-members who kept me supplied with the latest information and gave me what they thought was suitable advice. On the desk beside me is a letter in English from a Church-worker who has remained on at Mienchu. He writes, "The Church members and myself are all quite well. Every afternoon we have a special prayer meeting for the situation. I hope God will help me to do the best for His Church. With God's help I shall stay here to help the Church members, and stick my post to the very end." This man has committed to writing what is the unexpressed thought of at least two other pastors who are still in danger zones. One of them has just lost his son, shot by robbers on this very road along which we have escaped, and only a day afterwards. His letter to his wife is one of triumphant faith in God's gracious Will, when it might quite easily have been a complaint that he had been robbed of his only son. It may be difficult to understand why there should be such a dislocation of work that was so obviously God-blessed, but our Heavenly Father has His purposes to fulfill, and with the Psalmist we utter a sincere, "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." H. A. MAXWELL.

The Upper Room

STOP, LOOK, LISTEN.

Reading: John IV, 31-42.

J. TAYLOR.

This fourth chapter of John's gospel abounds in significant incidents. The reader is in danger of missing some of these because of the outstanding interview with the Samaritan woman and the healing of the nobleman's son. But it is well to linger awhile in Samaria and get the full force and inner meaning of what may be called sidelights of the narrative. Jesus never allowed himself to be hurried into or out of a place. He was ever on the watch for spiritual possibilities.

So he stayed in Samaria, for such a stay promised to be of further value. The disciples were anxious to get *through* the country for they were prejudiced against it and they may have been aware of the spirit of the old feud between the Jews and the Samaritans. They were quite prepared to trade in Samaria but they could see no promise of sowing the seed of the gospel in it. So, on their return from the village with food, they urged Jesus to eat. But our Lord startled them by saying: "I have food of which you know nothing." His followers began to apply an ordinary meaning, and wondered if someone had given him to eat while they were absent. Jesus put the whole matter on a higher level and said: "My food is to do the will of Him who sent me, and to accomplish His work."

Here is something for the missionary to ponder. Why are we in this country? Not to trade, over and above our common necessities. Not to mix up in the national questions that sometimes seem insoluble. Our first and most important reason for being in China is to present Jesus Christ as the saviour of the world. That seems simple and as if anyone could do it. But that straightforward statement has wrapped up in it a whole plan of campaign. And we need to stop to consider it. When asked what John iii. 16 meant to an

ordinary non-Christian Chinese, a missionary replied: "Nothing." Why? Because of lack of background and preliminary explanation. But the preacher cannot explain such a message unless he can present it in familiar terms. He needs to stop and dig down into the heart and mind of his listener just as Jesus fathomed the life of the Samaritan woman. We sometimes sing "Take time to be holy"—it is just as necessary to take time to know the people among whom we work. It is a distressing fact that all too many missionaries don't know the people among whom they spend the best years of their lives. Jesus insisted on stopping with the woman at the well until she was ready to do missionary work among her own people.

The disciples were blind to such opportunities. Most of them came from Galilee and they wanted to get back to their own province. Some of them wanted to get out on the lake and earn their living. Consequently they were hurrying through one of the most fertile evangelistic fields in Palestine. But not so Jesus. As they sat there by the well munching their food he drew their attention to the whitening harvest. "You have a saying, have you not, 'Four months yet, then harvest'? Look round, I tell you; see, the fields are white for harvesting! The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper's joy." That is the real thing. See! Look! And as Jesus was still speaking the men of Sychar came trudging down the road. The disciples saw the wheat fields; Jesus saw the souls of these peasant folk. Look! What do you see? Neglected fields; poor crops; skinny cattle; dirty pigs. All these but more. Hungry children that need to be fed; ignorant country people that need to be taught; the sick, the maimed, the halt, the blind that need to be cared for. What a harvest! The fertile valley of the Nile could not excel it. Look! The New Life Movement with all its implications. Look! the churches and schools among the cities and villages. Look! The hospitals with their doctors and nurses. Look! The enquiring minds of the youth of this great nation. *That* is what our Lord calls us to see.

There is a neglected art that has been nearly forgotten in these of rush and speed. It is the art of listening. What a world of sympathy is needed in order to listen. We are so engrossed in our own affairs that we have no time to listen to others as they try to tell their troubles to us. If we would only listen we might the better understand the sin and sorrow of the world. And we surely would approach nearer to our

Lord in his keen understanding of people. "He knew what was in man". May it not be that not a little of his knowledge came from his ability to listen? We should not look upon listening as time ill spent. The doctor wants to listen before he makes his diagnosis and gives his prescription. The mother loves to listen to her child that she may come to know her as her young life unfolds. God our Father loves to listen to the prayers of His children; therefore, *Stop, Look, Listen!*

THE CONFERENCE WITH DR. WEIGLE AND DR. MIAO.

The committee which is considering the conference to be held with Dr. Weigle and Dr. Miao have prepared a tentative program as follows, June 18th-19th Personal conferences,
June 20th-21st Conference on Training
for the Ministry,
June 22nd-24th University Meetings,
June 25th-27th Conference on Religious
Education and Lay Leadership
in the Church.

The Conference on the Training for the Ministry might deal first with the situation in China as presented by the visitors, the situation as it is at present in SzeChuan and then plans for the future of this work in our province.

The final three days conference will deal primarily with three topics; religious education in general, Sunday school work and lay leadership and its training. These three topics will be considered from the following aspects, (a) Dr. Weigle to present some general aspects of the topic, telling of recent developments in other parts of the world, (b) Dr. Miao to give a brief survey of the situation in other parts of China, (c) the results of the survey of the situation in West China to be presented, followed by reports and comments, (c) discussion of what steps should be taken in the light of the foregoing information, (d) summaries by Dr. Weigle and Dr. Miao signifying the points to be emphasized in West China in the future development of the church.

The foregoing is an outline of a tentative program which is being forwarded to Drs. Weigle and Miao and when replies

have been received further information of the program can be given. Each church and mission is invited to choose and appoint delegates and it is hoped that there will be a wide representation. Expenses for travel and board will be the responsibility of the respective churches and Missions. Suggestions for the conduct and program of the conference are invited.

SUIFU NEWS.

A month or two ago it looked as though our mission work would be seriously affected by the Red threat. Happily our forebodings failed of realization. In fact quite the contrary, the last few weeks mission work has had a decided impetus. Our Boys' Primary School has broken all records for attendance, having five hundred students enrolled. The Women's School has also had an increase in students. Within two hundred yards of our church we have over a thousand students in our schools.

The C.Y.M.A. has come into new life under the leadership of Mr. Wood and his secretaries. Among the attractions at this institution are; 1. reading room, 2. recreation room, 3. bath house, 4. museum, 5. night school, 6. evening lectures, 7. clinic. The C.Y.M.A. is meeting a real need in providing a place for young men to profitably spend their leisure time.

The schools have not been the only institutions to undergo an increase. The hospitals have been busier than usual. Two reasons for this are vaccinations and bandits. The continual skirmishes between bandits and soldiers have kept the Men's Hospital supplied with gunshot patients. Even the Women's Hospital got a bandit case, a girl who was wounded when Cheo Ch'i was looted. A combination medical and evangelistic outstation trip under the leadership of Dr. Chwang and Mr. Wood has just been completed. They report a record number of vaccinations.

To-day the Bethel Band left for Tseliuting having completed a week of services here. The most outstanding results of their efforts were obtained in the Girls' Schools and the Churches. While the Bethel Band were here we had as

visitors the following C.I.M. missionaries; Miss Crystal, Miss Missen, Miss Hyde, Miss Williams, Mr. Toyne, Mr. Adamson, Mr. Meller. Other recent visitors to Suifu have been Dr. Graham and Mr. Saxe.

Dr. Brettbauer expects to leave on furlough around the first of May. During her absence Miss Tang will be acting superintendant of the Suifu Hospital for Women and Children.

GREAT IS RESEARCH!!! The nights of Suifu have been much quieter since more than a hundred Suifu frogs were sent to Chengtu at the request of Dr. Graham.

TATSIENLU.

We left Chengtu by rickshaws and in due time arrived at Yachow where Miss Shurtleff, in spite of the palpable dislike of her dogs, gave us charming hospitality. We left Yachow on Monday and arrived in this important mart eight days later. We found the city cool, pleasant and very peaceful. Snow, however still streaks the mountains to the West.

Some weeks ago Mr. Bartholomew made a journey in unsurveyed valleys west of the Tai Ning-Taofu line. The people visited by him are culturally, but not ethnically, Tibetan. Their language is known in some regions as "Rong Ke" and shows an affinity with that of the Min River Chiang; the natives of Bawang and Geshi; many groups on the Yalung; and the Nashi or Mosu.

Mr. Bartholomew, we understand, is to leave shortly for Chengtu where he will take charge of the S.D.A. interests; and Dr. and Mrs. James will also attend a conference in Chungking in May. Yang Ming An is off to the wilds abutting Chos Kia, and "Sunny Boy" seems well and happy with Dr. Richelt in the Kow Loon territory. He sent us a pretty Christmas card on which was shown a string of business like camels laden with presents for the infant Jesus.

The official name for Tatsienlu is "Kham Calmed," the former name "Kang" being the Chinese rendering for Kham or Eastern Tibet. This city, with the "Tibetan Gulch", is like the handle of a fan to which innumerable crinkles converge; however the real Tibetan topography only begins about thirty miles away. Many Chengtu folk seem to have Ta-

tsienlu on their program this year. Indeed, it promises to be a test year which will indicate how many may be housed in the city or transported to the realms of yaks and marmots. We are rather anxious about the number who may all be arriving at the same time, and wonder if it would not be wise to have a standing committee to advise about the difficulties that might arise from an unorganized pilgrimage to this remarkably popular center. For instance, such things as saddles, tents, servants and provisions for ten days must be considered. Then, are individual hearts all sound physically, not theologically? Kindly remember, however, we have a reputation for making the best of things, and on one historic occasion set out with about thirty animals, perhaps half of them with human burdens.

The writer has a very sore leg and many minor causes for a chronic dissatisfaction, but like the outstanding character in Webster's famous tragedy, he can sympathize with the will that amid all her troubles could come back to the point like a repeating decimal, and tell the world that she "was still the Duchess of Malfi!" Apart from such beneficial egoism the heart of the same writer has been gladdened by an article in the *Royal Anthropological Institute's Journal* by the President, the Rev. Edwin W. Smith, on "Anthropology and the Practical Man." President Smith is an African missionary and his article should be pondered by all sane men who are working for the Kingdom of God. Why does Africa tend to produce famous missionaries of an unusual type?

J.H.E.

HSIN KAI SI STORE

The store will be open as usual this year, and will stock this following:

Bran, beans, straw, coke, coal, charcoal, firewood, lime, tiles, bricks, a variety of lumber suitable for house repairs etc. Also some flour, sugar, kerosene, etc. etc.

Will those members of the summer community who expect to use the store kindly send to the undersigned an advance deposit of from five to twenty-five dollars per family.

Thos. Cook, C.I.M., Kiating, Sze.

LUCHOW

With the exception of frequent aeroplane visits, Luchow city seems to have half forgotten the Red invasion.

Not quite so, however, as you move westward up the big river and inland, where trenches are still much in evidence. At one ferry landing we noticed stretches of the sand bar, safeguarded with layers of heavy thorn hedge, an apparently new method of defence.

Soldiers seem to be everywhere and always strictly on guard.

The river being exceptionally low probably increases the necessity for special watchfulness.

Between the Reds and the robbers, the Yulinling, Kuling and Ku Song areas, seem now to be in a rather bad way.

While more opium is cultivated than ever on the east road, it is encouraging to note a decided improvement, both on the N. East road and particularly so west of Luchow on the south side of the big river. The people freely reported NO opium growing and dens reduced in numbers.

A number of the C.I.M. missionaries and Chinese Christians have gone to Suifu to attend the Bethel Band meetings.

Some nineteen or twenty of the Chinese Christians of the Canadian church are going to Tzeliutsing for the same purpose.

A. C. H.

OMEI SWIMMING POOL ASSOCIATION NOTICE

Shareholders and visitors to Omei who are wishing to make use of the Swimming Pool this coming season will make application for Medical certificates and for season's tickets to the Secretary of the Association.

LEWIS C. WALMSLEY,
Secretary.

**EXCEPTIONAL VALUES IN OUR
ANNUAL SPRING SALE.**

Woodbury's Facial Soap	\$1.20 Now \$.60
Williams Toilet Soaps, all Floral odors, Box of three large cakes	2.00 Now 1.20
Squibb's Toilet Lanolin Cream. Fine for Babies. Large tube	1.20 Now .60
Kofa Baby Powder, Extra large tins	1.50 Now 1.10
United Drug Co., Capsicum Plasters	1.00 Now 2 for \$1.00
United Drug Co., Kidney Plasters	1.00 Now 2 for \$1.00
<hr style="width: 10%; margin: 0 auto;"/>	
United Drug Co., Quick Acting Anti-pain plasters,	1.00 Now 2 for \$1.00
United Drug Co., de Luxe Health Belts, all sizes, Fine Quality	22.00 Now 12.00
<hr style="width: 10%; margin: 0 auto;"/>	
Bathroom Scales, fine quality. Ivory, Orchid, Nile Green Enamel	35.00 Now 22.50

ASSOCIATED DRUG COMPANY
FEDERAL INC., U.S.A.
SHANGHAI

When writing to advertisers please mention the News.

**BUY RETAIL AT
WHOLESALE PRICES.**

George's Corn Shields, asst.	\$.90	Now \$.44
Firstaid Bunion Pads, asst.	.90	Now .44
Hygea Nipples		Now .60
Hygea Bottles		Now .60
Parowax, for canning		Now .45
Eno's Fruit Salts, large		Now 2.00
"Pure Fruit" Syrups, all Flavours, large bottle		Now 1.40
Listerine Tooth Paste, large		Now .50
Odontifrice, large,	2.00	Now .90
Manicure Scissors, curved, or Straight point, Surgical Steel	3.60	Now 2.40
Nail or Hand Brushes, good Quality, Fine White Bristles	.90	Now .55
Military Brushes, Ebony or Mahogany Backs, Fine White Stiff Bristles, pair	18.00	Now 9.60

ASSOCIATED DRUG COMPANY
FEDERAL INC., U.S.A.
HANKOW.

When writing to advertisers please mention the News.

KIATING

Mr. Chester Wood arrived in Kiating March 1st, leaving the next morning by boat for Suifu.

The International Day of Prayer for Women was observed by holding a union meeting in the Canadian Mission Church under Mrs. Hockin's direction. Members from each of the three churches took part in the program.

On March 9th, Mr. and Mrs. Cook returned from Conference and Mr. Purchas came to spend a month in Kiating, which time he has been spending for the most part in the study of the language.

On March 16th, Mr. Sax paid Kiating friends a last visit before leaving the Office of the Salt Administration in Wutungchiao.

The Graham-Wood party arrived by boat late on March 20th and hurried on to Suifu, leaving early next morning.

On March 21st, the Community was invited to a tea at the home of Mr. and Mrs. Cook, given in honor of Miss May Grainger; and a dinner, also in Miss Grainger's honor, was given by Mrs. Quentin on the evening of the 22nd. Miss Young was a welcome visitor in town. Miss Grainger will soon go to Chengtu to be married, but their Kiating friends are glad that Mr. and Mrs. Purchas are to be appointed to Chukentau which, since the bus is running, is very close to Kiating.

On March 26th Dr. Graham returned to Kiating, on his way home, and favored the Community with a very interesting talk on discoveries being made, which throw light on the ancient history of this Province.

The first week in April has brought much rain and, after the sunny summer weather we have been enjoying, it seems very raw and cold. Several members of the community have been suffering with severe colds.

The Kiating Jelly Fish are out in force this season. The Chinese say this is a sign that there will be war!

L. B. J.

Still for sale or rent on Omei,--Adams, Lovegren, Randle, Jensen, Bretthauer and Baptist Convention bungalows.

J. C. JENSEN, KIATING.

Kiensi, Feb. 25, 1935

Editor W. C. Mission News
Chengt'u.

Dear Sir;

Mission work in Kweichow has been badly dislocated by the Communist invasion from Kiangsi. You had news of the capture of Mr. Hayman & Mr. Bosshardt by Hsiao K'eh's army Oct. 1 last. So far as known they are still in captivity with Ho Long in N. W. Hunan somewhere. I do not think there has been any communication from them for well over a month; but we hope they have not succumbed to their hardships. The letters purporting to come from them stated that they were well treated and in health. That may have been fact, it might have been force. Attempts were made to get supplies to them, so far as I know without success. Miss Emblen, who was carried away with them but allowed to go free when she could not keep up with the pace, has gone to U. S. on way to England. Mrs. Hayman & children and Mrs. Bosshardt are in Shanghai. All the C.I.M. stations in E. half of the province are vacant. Three stations of the German Liebenzeller Mission in S. E. corner were vacated for at time when the Comm. armies were coming through but are now reoccupied. We hear from the Christians in Tsunyi & Chenyuan that the Comm. did little damage to the mission premises, but the provincial troops who have since occupied them are tearing the houses to pieces for firewood. None of the christians suffered harm by the Comm. In fact they seem to have behaved themselves very well wherever they went in Kweichow. For a time the capital, Kweiyang, was seriously threatened, so far as we see could have been easily captured by the invaders. So all ladies and most of the men left there for other places. Most of the workers in Anshuen, 3 days S. W. of Kweiyang, left for Anlong & Huangtsaopa in far S. W. near Yunnan border and have not returned. Dr. & Mrs. Fish had to run down into Kwangsi to see their girls from Chefoo and send off another recruit for the schools there. They have just arrived back. Mr. & Mrs. Robinson also went to spend a while with their boys from Chefoo during vacation. We stayed on while the Comm. kept coming nearer & nearer until it really seemed we were in the danger zone, then we had a 2 weeks vacation at a Kweiyang outstation 3 days away. The house was full of National troops, but they were very

friendly and we had a good time. When we returned here our two lady workers went on to Kweiyang to wait awhile. Now Miss Loosley has been ordered to Chefoo for service. After the Comm. crossed over into Szechwan and failed to take Yuinning danger arose of their turning back toward Tating & Pichieh, where German ladies are stationed. We at present have 5 of their younger workers with us, making it easier to get out of harm's way there. We hear rumors of the Comm. working west along Kwei-Yun. border toward Chaotong and wonder whether our stations in far N. W. will be endangered. The Windsors at Kiehkow & Yorkstons at Kopu are planning to leave soon for the coast. Hope they will not be hurried off by danger.

At present the danger is that there will be trouble between the National troops who followed the Comm. from Kiangsi and the provincial forces of Kweichow, Kwangsi & Kwangtung. If this happens it will give the Comm. a chance to come back. The same danger threatens in Szechwan of course. We dare not predict what will be happening tomorrow & day after. It is not likely we shall undertake much itineration while things are so unsettled.

I believe the workers of C. & M. A. and United Evangelical missions on the eastern border of province all left. I do not know whether they are venturing back yet. They have high courage if they dare do so just yet.

One thing seems certain; our troubles are not ended.

D. W. CROFTS.

UNION THEOLOGICAL TRAINING

Dr. Sparling hopes for suggestions concerning the program of the June Conference. Doubtless one of the first and most provoking questions facing us, will be that of the Christian Ministry. Is our present Ministry and the Training of the same, just about what we think it should or could be, or can we possibly provide for a proper Ministry, without a much closer co-operation than now exists?

If religion unites us and union is strength, then we need union in this department of Mission work.

It is a fact that must worry every missionary in West China, that while we can and do unite in training teachers and medical workers, we seem obliged to halt so abruptly, when it comes to the training of preachers.

That there are peculiar and varying difficulties in the way of ONE Training centre in SzChuan no one will deny, nor will we overlook the advantages of separate organizations, but considered as a whole, they are minor, to say the least.

We cannot afford to ignore, today, the world wide urge for a much closer union of Protestantism, nor the fact of reduced and diminishing finances and, last but by no means least, the Modern Missions Movement, still pressing their principles of solution, some of which we simply MUST heed.

May we not hope that through the coming of Dean Weigle and Dr. Chao, some definite steps can and may be taken towards one united training centre for our SzChuan Christian ministry. Surely that is not hoping too much.

I do not think that by any means all the difficulties lie with us as missionaries, but it surely is true that if we missionaries were sufficiently inclined towards such union, we could and would bring it about and that too without much serious opposition from our Chinese Christians or church workers.

A wise and kindly Providence has led us in SzChuan to accomplish such a uniting of energy as to avoid practically all over-lapping and to provide such efficient training facilities.

While these are things for which we are devoutly grateful, their very existence requires us to go much farther.

In fact to thus fail in organic union for the training of the ministry, would seem a failure on our part to appreciate such God-given facilities, as we are told, does not exist elsewhere in the world.

Moreover will not the future church in China bless us for thus preparing the way for a genuine church of Christ and thus be the means of avoiding duplicate institutions in the future, as well as thereby laying a solid and lasting foundation for the training of Christian workers who will be real nation builders.

Would it not seem worth while, then, and possible for each mission, somewhat officially and in advance, to consider this matter and thus not leave it to the haste and confusion of the school term ending and then the summer heat, to furnish sufficient ground of excuse for conscientiously shelving the troublesome but all important question. When the whole truth is told, it depends, mostly, on our attitude as missionaries.

We have little hesitancy in accepting church members from other denominations.

We would naturally and quite wisely make careful inquiry about a worker to us from another Mission, but it would certainly not be for reason of denominational training. It seems to me then, that the most reasonable expectation would be, that in the training of the ministry, as in the training of teachers and medical workers, we have one united institution, serving ALL Protestant Missions in SzChuan.

If it is not the non-essentials and minor differences of our respective Missions that are keeping us from such union, then what is it?

Or must we wait for some group of laymen to force us to do what we should do gladly? Here's hoping that these two men and this June Conference have come to us for just such a time as this.

A. C. HOFFMAN

GIFTS TO THE WEST CHINA UNION UNIVERSITY
MUSEUM OF ARCHAEOLOGY.

DAVID C. GRAHAM.

During the past six months, between October, 1934, and April 1, 1935, a number of important gifts have been received by the museum. The list is as follows.

1. Nineteen pictures of a religious ceremony conducted by the Panchen Lama in Hanchow, China, given by Mrs. Florence Ayscough.

2. One South Song Chinese earthenware pitcher, and two tiny Ming dynasty saucers, by Dr. H. L. Canright.

3. Two large iron incense urns, a large iron temple bell, and two hundred and fifty Chinese Han Dynasty ornamented bricks, by General Ch'en Gin Shuan of the Twenty-eighth Army.

4. Two rubbings of a Tsang Shian Tsong tablet in Hanchow, and three Tsang Shian Tsong coins, by Rev. V. H. Donnithorne.

5. A three-thousand cash cloth coin used by the communists in north Szechuan, by Mr. Du Fu Ts'ao, a student of the West China Union University.

6. Eight pictures of people living on the Szechuan-Tibetan borderland, by Mr. Yang Ch'in Yuin, interpreter for Tibetan lamas.

7. A dressmaker's form, useful for displaying garments, given by Mrs. D. C. Graham.

8. A fragment of an old stone tablet on which was carved a portion of a Buddhist Sacred Book, by Mr. Go Din Fu.

9. Two Song Dynasty bricks from Kiating, by Mrs. Hockin.

10. One copper coin made at Dong Ch'uan, Yunnan Province, four Yunnan nickel coins, and one Tibetan ornament, given by Dr. Leslie Kilborn.

11. Two jade wristlets, one jade cicade, one jade ornament, one agate buckle, one white stone buckle, one agate implement, one porcelain saucer, one porcelain bowl, one Chinese bone comb, one Japanese vase, and twenty-three Chinese snuff bottles, by Mrs. Spencer Lewis.

12. One paper fifty cash piece, used in Chengtu during the early years of the Chinese Republic, by Mr. Lin Min Guin.

13. One communist two hundred cash copper coin, by Mr. Mao Gueh Dong, a student of the West China Union University.

14. Two Song dynasty Chinese coins, by Mr. Ren Kuei Shin.

15. Five pictures of the Panchen Lama, by Mr. T'ang Bo Ts'en.

16. A large Ming dynasty Chinese painting by Mr. Yuen Swei Sen, manager of the Asiatic Petroleum Company in Chengtu.

These gifts are much appreciated, and are valuable additions to the museum.

INTER ALIA.

Captain Courtney Brocklehurst, who was on an expedition into the Wenchuan area, beyond Kwanhsien, for the purpose of getting photographs of the Giant Panda, and also for 'bagging' one or two for the British Museum, paid a brief visit to the University campus in March. He succeeded in his quest, securing a large male and left by plane on April 22nd.

Are you or any of your friends in your church and district subscribing for *The Christian Farmer*? Here is an opportunity to secure a real good paper at the lowest possible cost. Put the price of ten copies in your church budget.

Mr. and Mrs. J. H. Edgar, after a visit to Chengtu, where Mr. Edgar was busy reading the proofs of a dictionary for one of the tribes people, have now returned to Tachienlu.

Mr. and Mrs. Bartholomew are leaving Tachienlu for Chengtu where they have been appointed to work, and Dr. and Mrs. James are attending a Conference in Chungking. "All quiet on the Western Front."

The Rev. F. T. Cartwright, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, has been visiting the missions of that church in Malaysia. He also included a visit to the Methodist Episcopal Mission in China in his itinerary. This brought him to Szechuan. On Sunday, March 31st, he spoke to the students of the West China Union University, Chengtu.

All our readers will be glad to learn that Mr. and Mrs. Frencham are reported safe in Hangchung, Shensi. They stayed at their station, Ningkiang, and cared for the wounded of both armies.

We call special attention of those who plan to visit Tachienlu during the coming summer to the fourth paragraph in the notes from that city on another page of this journal.

Captain Settle of the U. S. gunboat *Palos*, paid a flying visit to Chengtu and while there lectured on "The Ascent into the Stratosphere" at the West China Union University.

Dr. and Mrs. R. M. Anderson and family left Chengtu on April 5th for furlough in Canada. Dr. Anderson has been on the staff of the Medical-Dental College of the West China Union University.

Death: The Rev. Hugh D. Taylor, a member of the West China Mission of the United Church of Canada, died in the Victoria Hospital, London, Ont., on February 11th, 1935.

We regret to announce the death of Jimmie, the son of Mr. and Mrs. A. F. Lutley, at Chefoo. Mr. and Mrs. Lutley were for some years missionaries of the C.M.S. and were stationed at Sintu, Szechuan. The NEWS offers Christian sympathies to our friends in their bereavment.

Mrs. R. V. Bazire of Pingwu, Sze. is on her way to Chefoo where her eldest boy is to enter school. Mr. and Mrs. Bazire were obliged to leave their station because of the approach of the Red army.

The Canadian School for Missionaries Children at Chengtu held its annual Athletic Meet on the campus of the Canadian College on April 12th. From 3.30 to 5.30 on the same day a farewell reception in honor of Mrs. A. J. Brace, Mrs. E. Hibbard and Mrs. W. Small was given at the school.

Bishop Holden started on a long itinerary of his diocese and reached Shunking when the advance of the Red army hindered further progress. He advised the evacuation of some of the C.M.S. stations because of the menace of the communistic forces.

This issue of the News may get printed and circulated and—it may not. Yesterday (Sunday, April 14,) the foreign community received a letter from the General in command of the city of Chengtu to the effect that we must choose between evacuation or all of us moving into the city. At least one mission is proceeding with plans for evacuation. While this is being written, representatives of the missions at work in Chengtu are meeting in the city. The situation at the front is very tense; and it is possible that the Red forces may break through and get nearer Chengtu. Nearly all mission stations to the north and West are already evacuated. Many Chinese are leaving this city. According to the teachings of these Communists, no parley can be held with the representatives of Religion, more especially the Christian religion. So, if within the next few days, the government forces are driven to retreat from their present positions, prudence will prove to be the better part of valor; and we shall have to withdraw from Chengtu. This is written on the morning of April 15, 1935.

BOOK CLUB.

April 14, 1935

The accession list of the University Book Club for Mar. 14 to Apr. 14 is as follows:

Silcox, C. E. & Fisher, G. M.	Catholics, Jews and Protestants
Gray, H. A.	Men, Women and God
Morton, H. V.	In the Steps of the Master
Wald, L. D.	Windows on Henry Street

Foster, L.	Larry, Thoughts of Youth
Wensley, F. P.	Forty Years of Scotland Yard
Compiled	The Fifth Crime Club Omnibus
Compiled	The Sixth Crime Club Omnibus
Hilton, J.	Lost Horizon
Lobel, J.	Medicine

KATILEEN F. SPOONER
Secretary.

OMEI TRANSPORTATION NOTICE.

Rates for Carriers:—

Kiating to Hsin K'ai Si	\$1.00
T'ang Fang to “	.85
Cheo Tu to “	.80
Kiakiang to “	.85
Omei “	.30
One man loads less than 80 catties	
Two “ “ “ “ 120	“
Three “ “ “ “ 170	“

Please see that weights are right. Servants like to put on little extras.

Payment is to be made in good silver but at the rate of paper dollars, provided they do not go below 90.

In ordering men please give the following information:

Number and kinds of chairs wanted,

Number of poles wanted for t'ais.

Number of men wanted for t'iao and t'ais.

One futeo to be ordered for every 14 men, 2 for 29, 3 for 44 or more.

Please send $\frac{1}{2}$ the amount of your order for payment in advance to the coolies.

Please give me at least five days' notice of any changes.

And come prepared to leave Kiating not later than 6:30 a. m.

Yours to command

J. C. JENSEN.
Kiating, Szechuen.

ASSOCIATED MISSION TREASURERS

P O Box 251, 169 Yuen Ming Yuen Road, Shanghai,

Offer to mission organizations and institutions, and to individuals on mission or mission institution endorsement, the following services:

Through their Exchange Department, foreign currency checks and drafts exchanged into Chinese currency, and Chinese currency exchanged into foreign currency drafts.

Through their Travellers' Checks Department, travellers' checks in American and English currencies.

Through their Insurance Department, insurance coverage on buildings and or personal effects against fire, etc., on baggage and freight against loss and damage, on life against the usual contingencies, and on motor-cars in treaty-port areas.

Through their Stationery Department, the purchase of typewriter paper and envelopes, with or without printing, ribbons and carbon paper at advantageous prices.

CANADIAN MISSION PRESS

Printers and Publishers of Christian Literature

Commercial Printing and Ruling

Foreign Book Binding

CHENG TU - - - SZECHWAN

Barry & Bodwell, Ltd.

CHUNGKING

*(Incorporated under the China Companies
Order in Council).*

DIRECTORS : B. M. BARRY, D. MORISON,
W. J. MOYHING

INSURANCE

*Bungalows, Household Goods, Furniture,
Personal Effects.*

Covered against loss by Fire.

Baggage Insurance, Accident Insurance.

Policies issued at low rates.

Applications may be addressed to us or to the

Business Agency

Canadian Mission

Chungking

When writing to advertisers please mention the News.