EDITORIAL NOTES.

The new editor assumes his duties with no little concern as to the disposal of the voluminous folds of the mantle he has taken upon him. The thought, however, that the work is very much worthwhile is a source of courage, even boldness. The News seems at once to represent and to foster that mutual appreciation for which we believe West China folk are noted in missionary circles throughout the world. Such an attitude is surely essential if we are to be effective ministers of the peace of God, and not simply sweepers and garnishers who are forerunners of discord.

Perhaps it is a bit boastful to say we are conspicuous in such a significant matter as mutual appreciation. If so, let us say such is one of our sincere ambitions. True, in some circles and some connections, "mutual appreciation" may have little significance, but when they refer to Christian workers, they admit of almost indefinite extension and development for good. They carry a certain warmth of personal interest; they involve an interest in and respect for one another's thoughts on the deep matters of life; they call for the best possible correlation of our concrete religious efforts.

If the News can in worth fashion continue to foster this high mutual regard amongst us and to bring the blessedness of a tie which binds folk together in Christian love, thought and action, the new editor will feel justified in having donned the mantle, and the printers, subscribers, correspondents, contributors and the Business Manager may all feel some little satisfaction in having a part in the maintenance of a significant Christian project.

Dr. Taylor's services to the Missionary Cause in West China have been distinctive. Catholicism and evangelism
have been blended in fine proportions in his work. He has been an apostle of both heat and light. His literary interests and abilities, his religious insights and enthusiasms, his rich common-sense in the practical affairs of life, have been shared with the rest of us in prodigal fashion. In our next issue we propose to have extended references to his life experiences and to his varied and effective services to the Cause of Christ. Meantime, may we say that we will follow his coming years—wherever they may be spent—with warm interest and no little expectation.

According to the former editor's experience, long articles in the News, are not so likely to get attention as are short ones of one or two pages, We propose to be guided by this suggestion from Dr. Taylor's notebook. This will mean that we will be needing more articles. We sincerely trust that old contributors to the News will continue their offerings, breaking if may be, their longer articles into shorter units. We hope that many who have been readers only, may become writers. Many good people do not keep their light under a bushel, but often it is on quite too low a stand, and sometimes altogether too near to a corner.

We will welcome personal news items; brief descriptions of what have seemed successful or unsuccessful pieces of work; meditations whether direct or mediated by speakers or by the printed page, which have brought release or inspiration; poems; jokes; anything which you feel will be for our general good.

The editor was encouraged to take his new responsibilities by reference to the part his wife might take in the enterprise. He is glad to say that she agreed to aid and abet in the work. Explicit recognition of her part in the management of the paper will be impossible, but perhaps it will be sufficient for the editor to say in this his first issue that she will constitute to a considerable degree "the power behind the editorial chair".

The passing of Mr. Edgar has brought a great sense of loss to many people. Adventure, research, interest in people and things, zeal for the establishment of the Kingdom on the earth's remotest bounds—are thoughts which just naturally cluster round his name. The sympathy of our widely-scattered community goes out to Mrs. Edgar and the children in their bereavement.
Mr. Edgar was born in Victoria, Australia, in 1872, and two years later his parents went to New Zealand where he grew up.

In '97, he came over to South Australia as a missionary candidate and sailed for China in '98. He was first appointed to Anhui, but after the Boxer trouble, came to West China.

He took a trip to Batang in 1902, was married in 1904, and in 1909 went to Batang, but had to leave during the Revolution, 1911.

He has been stationed at Chengtu, Kwanhsien, Weicheo, and Tachienlu.

There are four children, the eldest, a daughter, is working in Korea in a Presbyterian Mission. The three boys are in Australia.

In 1906, Dr. Kilborn examined him and warned him to be careful as his heart was in bad shape.

The West China Conference was held in Chengtu in January 1918—We appealed for workers among the Thibetan and other aboriginal tribes, saying that such men should be fitted for a rough life, much travel and exposure and often loneliness. They should be men of considerable linguistic gifts as besides Chinese, they would need to learn at least one other language. I do not think he was at the conference, but in that resolution we have a vision of the life work of Mr. Edgar.—I remember well in 1911 our Mission was in conference in Yachow, Mr. Edgar had been negotiating a pass some sixteen thousand feet high and his feet had become frost bitten to such an extent that he was afraid it might mean a cessation of his travelling as a missionary. However, he got out to Yachow about the time Mr. and Mrs. Rudd were coming to conference. The doctor (Mrs. Rudd) treated his feet and he was once more able to go forward. He said to me then that he had already mapped out his life work if he could not travel—the preparation of literature, translations and origional works, for the Thibetans.
Memorial Service, Chengtu, 29th March, 1936.

It seems eminently fitting that we should meet today in a service representing the whole Chengtu community, and in some sense West China. The departed servant of God whose passing we commemorate was a true cosmopolitan, whose interests could not be confined within any conventional limits. As well, he was a man of great versatility, in his way a genius. Others will speak of other aspects of his life and service: it is my privilege to speak of him as a missionary. Perhaps there are two reasons why this privilege should be mine; one, to represent the Mission as a member of which Mr. Edgar has done his life-work. He was without academic training, he was not "college bred," and at the time of his coming to China would not have been accepted by any other missionary society. Another reason for my taking part in this service is that I have been in close association with Mr. Edgar in his work for many years. I am thankful for this occasion to glorify God in him.

It is a far call from an obscure country township in New Zealand to the place of fame Mr. Edgar has achieved not only among us, but also among a large section of the Christian and scientific public in the Homelands.

Mr. Edgar came of Scottish Border stock, from Dumfries-shire, the home also of Thomas Carlyle. He was somewhat "sib" with the Sage of Chelsea, and it did not require a vivid imagination to trace some similarity, if not definite points of resemblance, in their appearance.

I have said Mr. Edgar did not come through the "schools," but it is not necessary for me to say to this audience that he was a man of high cultural attainment. One youngster in the Canadian School, who had seen much of his hero, was not keen on his lessons, and objected to being pushed. "Why, he said, "Mr. Edgar never went school, and see how he has got on." It is true Mr. Edgar left school, as we say, when he was about fourteen, but like so many with a similar history, he was favoured with the tutorship of a "dominie" who recognized "a lad o' pairts." In his spare time, with the help of his minister, he studied his Latin and other subjects beyond the scope of the common school curriculum. More than once have I heard him pay tribute to this godly man.

In his early manhood, having discovered experimentally the saving power of the Grace of God, Mr. Edgar was "called"
JAMES HUSTON EDGAR, F.R.A.I., F.R.G.S.

5
to be a pioneer missionary in Tibet, and through many vicissitudes the call was never far from the focus of his consciousness. Owing to various exigencies he was not able continuously to pursue his work for Tibet, and such times were rendered just bearable by the knowledge that they were but for a season, and that in time he would be able once more to follow with utter abandon the call of the West. He came to China in 1898 and grinned and bore two or three years near the coast. After the Boxer troubles he came to Szechwan, and, apart from a spell in famine relief work, and, as he used to say, a temporary charge of the Women's work in Yangchow, his life was given with unstinted devotion to the Marches of the Mantse for the proclamation of the Gospel. I believe Mr. Edgar would wish that today we should remember him first and foremost as a missionary of the Cross of Christ. His model was David Livingstone, and it probably was his greatest human ambition to resemble in some true sense his illustrious fellow-countryman. None of us who know him would say he has failed of his ambition. He must have been one of the greatest colporteurs of his time. To distribute 20,000 or 30,000 Scriptures in a year he considered his normal task. One year recently he reached the enormous total of 35,000. There were those who criticized his method, but he was following what was with him a deep-rooted conviction. He believed in the regenerative power of the Word of God. That is why he rarely handled any literature other than the Scriptures. In distributing them he knew he was sowing the Seed of the Kingdom. I shall not soon forget an address he gave in Shanghai, taking for his theme "The Word of God is not bound". It might have been his "apologia". You remember the contest. The aged apostle is in prison in Rome, suffering hardship, as he says, even unto bonds. Then suddenly he recalls the truth: "The Word of God is not bound". The messenger may be the victim of human limitations, but the message is the living Word of the living God, and is not conditioned by these things. Our friend travelled far and wide, but at best he could only cover so many leagues, and as he put his Scriptures into the hands of yak drivers and muleteers he knew that the Word would accomplish its own beneficent work in regions "unknown to the geographers of Europe". Once he had a letter from a far-distant lamasery of which he had never heard asking for further copies of the Scripture. That he might not see the fruit of his sowing did not give him undue concern. He reminded us in that talk that the most
primitive peoples do not go in for agriculture. They have not the capacity for bridging the time that must necessarily intervene between seedtime and harvest; hence it does not occur to them to sow the seed. Not so our friend: he sowed beside all waters, aye, and often on the parched soil: and he sowed lavishly. There were those who suggested waste, but his reply was to refer his critics to the world of nature, to the prodigality of the seed provision for the preservation of the species. In the morning sow thy seed, he said in effect, and in the evening withhold not thy hand, for thou knowest not which shall prosper whether this or that, or whether both shall be alike good. To accomplish his purpose he endured what few have endured: summer heat and winter cold, often living on a diet that would have meant starvation to most, traversing tracks that would shake the nerve of the most phlegmatic, a vagabond on the mountains on one occasion at least, pursued by an infuriated mob. His purpose through all to let loose the Word of God.

In what might be called his private religious life Mr. Edgar was typical of his race. He did not use the common Shibboleths, and it was seldom the stranger was allowed to plumb the depths of his profound experience. He loved the old hymns. "Luther's hymn," being a prime favourite: it touched a responsive chord as no other did. He had an intimate knowledge of the Bible, and his expositions, often of unfamiliar themes, were strikingly original and illuminative. He was always ready to break a lance for the unorthodox view, not because he believed in it, but because the innate chivalry of the man often put him on the side of the weak cause!

We do not forget Mrs. Edgar in her desolation. To loneliness she has long been innured. Her share in this high emprise was too often to be burdened with an anxiety that only God could share; and we believe that as his part is that went down to the battle so shall hers be that tarried by the stuff. There is a daughter, Elsie, a missionary nurse in Korea, and three boys in Australia, the youngest still in school.

And perhaps here it would not be amiss to mention Mr. Edgar's humble henchman, Yang Ming An. This man may leave much to be desired even as a Christian, but his loyalty to Mr. Edgar was something almost pathetic. To assist in carrying out his leader's purpose he has distributed Scriptures in unheard of places, and in his journeyings, often alone, has suffered much hardship as a good soldier of Jesus Christ.
And now our "guide, philosopher and friend," our brother, has entered into light at the comparatively early age of 64. His health has given cause for concern for some years, and he sometimes chafed at the limitations which prevented more extensive travel, but despite this fact, just previous to the recent incursions of the Reds he had plans in train for a widespread dissemination of the sacred Scriptures in a region hitherto unreached. Writing just over a month ago with reference to impending furlough he said he never was so fit, or working so hard and systematically as now after seven years and four months. "I literally hate," he said, "the thought of going home—tell the Mission that." On the 19th Mrs. Edgar wrote that he had contracted flu, and that he was in bed and content to stay there for the second time in their married life. This letter was received after the telegram of the 23rd announcing his death. Our much travelled fellow-worker has now reached the "land of far distances." He will be walking all over God's heaven, and when we join him there I expect we shall find him in some hitherto undiscovered region of God's universe. The seed basket has been put down. May I change the figure and say the torch, that torch that has blazed many a lonely trail, has been relinquished. How long shall it lie smouldering before it is grasped afresh, and carried blazing into the superstitious night, to the enlightening of which this pioneer servant of God dedicated his unusually gifted life with such whole-souled abandon?

Meanwhile we leave him among his beloved High Altitudes, waiting with a sure and certain hope the breaking off the Resurrection morning, when those who wait their Lord's coming will be ushered into eternal Day.

Mr. Edgar came to China from Australia, but till near the time of his coming he had lived in New Zealand. Scion of a Scottish Border stock, of which he was justly proud, he was endowed with a heart and mind and physique which were a fit instrument for the "exposition" (taking the word in its literal meaning) of the Grace of God which he early experienced in its saving power. At the comparatively early age of sixty-four he has laid down his life for Tibet and its peoples, after a service of thirty-eight years which for intensity and "extensity" can have been excelled by few if even rivalled.

One among other striking characteristics of our departed friend was his extraordinary versatility. He wielded a most facile pen with a style all together his own. His descriptive passages were couched in a vividness and originality of expres-
sion that were quite unique; and his contributions to scientific literature were as acceptable for their felicity of phrase as for the acumen they displayed in the exposition of the subject in hand.

He was a geographer of established authority, and has been for many years an F.R.G.S., having achieved this fellowship for services rendered. He loved to discourse on "Geographic Control, and on one occasion waxed so warm to his subject, "The Mobilization of the Tibetan navy under Swiss Admirals," that one of his audience, entirely missing the satire, broke forth in voluble indignation that Tibet should want to get "into the war!"

But his favourite subject was Anthropology, chiefly in its cultural aspects, and his success in this field of investigation is witnessed by the F.R.A.I. which it was his privilege to attach to his name. The society of which he was a fellow has a very select and limited membership, and he was proud of the distinction that had come to him, a plain man and not a product of the "schools."

He was one of the charter members, if not the actual founder, of the West China Border Research Society, and has been for years its Honorary President. His contributions filled many pages of its Journals. "J.H.E."

He drew a circle, and left me out,
Heretic, rebel, a thing to flout;
Love and I had the wit to win;
We drew a circle and took him in."

Mr. Edgar has no small list of "Titles to his credit, and was looking forward to the time when physical limitations would make it necessary for him to stay put, and he could give time and strength to the editing of the voluminous diaries he scrupulously kept. This is a work that must fall to other hands; and if the records ever see the light of day they will afford further evidence of the greatness of the man who has passed from us with such startling suddenness.

JOHN R. SINTON.

"He drew a circle, and left me out, Heretic, rebel, a thing to flout; Love and I had the wit to win; We drew a circle and took him in."

EDWIN MARKHAM.
JAMES HUSTON EDGAR

By Tibetan.

Of late years Mr. Edgar has not been able to travel as was his wont in days gone by. This being so he confined his energies very largely to Tachienlu and the immediate district. For some years now the frontier has not been very safe for travelling as there has been frequent trouble between the Chinese and Tibetans. But this great warrior simply redirected his energies and for some years now he has taken the Children's Service every Sunday. He took it quite naturally and regarded this as his bit of work and contribution to the establishment of God's Kingdom on the border. He usually planned well ahead and on Monday mornings he would come in and say: "Well, E. P. what about the two 'She Bears' for next Sunday?"

He developed an extraordinary love for the incidents and stories and battles of the Old Testament and one Sunday he placed on the table of the pulpit an ugly, fierce-looking scimitar, a sling and some small stones, and when that was done it was quite unnecessary to ask the boys and girls to pay attention. He drew out the ugly sword and felt the edge of it with his fingers and then made a slash. 'Eyes front' was quite superfluous. Nobody moved. Another day he placed a large portmanteau and a bunch of keys in the pulpit. From this he produced things that would keep the attention of any audience. One Sunday the enormous jaw-bone of a yak was made to represent the jaw-bone of an ass, and this old scout, who had lived among the Maoris and the Australian Blacks and the people of New Guinea, began to swing this terrible instrument of death. One hundred and fifty boys and girls with Chinese fathers and Tibetan mothers decided that the time to move had not yet come. Another Sunday he produced a box representing the Ark and a fierce looking shillelagh which was Aaron's Rod that budded. Mr. Edgar preached half his sermon with this enormous cudgel in his hand. It is difficult to imagine the assortment of things which have decorated the platform while Mr. Edgar took these Children's Services in Tachienlu.

Mr. Edgar was essentially a man of the fields and the highways and the grasslands. He loved to walk the daily mart with his bundle of books under his arm. There was no mistaking his high calling—other things came second—the distribution of Christian literature was his business in life;
and if the wild and woolly nomad did not get a book on his first visit to Tachienlu, Mr. Edgar was not to blame.

We are now talking about Unity and Church Union. The scene at Mr. Edgar's graveside exemplified all these things. When the body had been lowered into the grave and Floyd Johnson of the Seventh Day Adventist Mission had concluded the funeral service, a number of Mr. Edgar's border children sang his favourite hymn, 'When He Cometh, when He cometh to make up His Jewels'. When this was sung, Pere Pasteur reverently walked to the head of the grave and devoutly paid his respects to his old friend. Pere Graton and then Pere Doublet followed, and then Marie des Anges, and Sister Henri followed the French Fathers. French, Canadian, American Australian, Chinese and Tibetan stood before the grave in silent reverence as the Catholic Cathedral bell quietly tolled out the mid-day hour. Marie des Agnes, a beautiful Christian lady from Montreal, poured out her love and affection on Mrs. Edgar and was a great help to her by the graveside. Mr. Edgar frequently quoted the words:

Our little systems have their day,
They have their day and cease to be.

Our little systems by the graveside of this old warrior had their day and ceased to be,—And His banner over them was Love. A great man had fallen to whom Sectarianism and Unity were as nothing and the only thing that mattered was a man's relation to our Lord and Saviour Jesus Christ.

YOU WHO FEAR CHANGE

By Josephine W. Johnson, in the Atlantic Monthly (Boston)

You who fear change are like these sheep that turn
Back from cold mountain creeks, and drink
Only in small, familiar pools, or suck
Green milk of these marshy ponds that lie
Round and unmoving in a valley's palm.

Time fouls still water and slime lies
Mucous and soft above all ponds.
The lake by living springs unfed
Shrinks to a caking slough.

 Blind is that shepherd who would lead his sheep
Back to these steer-trampled waters!
JAMES HUSTON EDGAR

1872-1936.

Scot-apostle, explorer, anthropologist, philosopher, author. Edgar was born of Scot ancestry, on a sheep ranch in New Zealand, and was there closely associated with the aboriginal Maori. His childhood and adolescent years were shaped by his birthright and birthplace, intense natural physical reactions, the obstructive attitude of his elders, and his association with raw aboriginal life.

The word Edgar in a philological sense, means literally "a javelin (or protector) of property". He had traits like Edgar, son of Gloucester, in Shakespeare's "King Lear."

He had an exceptionally strong and robust physique and was but twice sick in bed. He was built on the plan of the "New Jerusalem"—the length, breadth and depth thereof were all equal! He had the normal reactions of such a make-up, but held himself under Spartan control. With little formal or academic education but through a wholesome religious attitude and an indomitable will he developed, by self-education, a strikingly learned personality peculiarly adapted for the life he led.

Edgar may be called the Apostle James to the Ch'uan Pien. His field the "Roof of the world", and effectually has be laboured. He was a loyal and valued member of the C. I. M. That mission holds strictly fundamental religious views, its regulations and modes of procedure are strict, financial returns to its members leads them, from choice, to cultivate a rather Spartan simplicity, and its zeal in propagating evangelism might be designated as not easily conforming to, or encouraging so-called advanced modern scientific, beliefs yet, Edgar, with all his apostolic fervour, has become an outstanding figure in the scientific world. In him religion and science became the two wings of the "Bird of Paradise", to injure one of them made flying impossible. Edgar was first of all a fervid missionary, yet he made a wholesome and lasting contribution to science. Not inaptly, may he be designated as the Livingstone of the "Marches of the Mantsi".

Edgar, the explorer, during his 33 years on the Chino-Tibetan frontier, has investigated many out-of-the-way, unfrequented solitary and unknown places. To estimate the distance he covered in walking that hard and flinty land, probably 100,000 miles is not an unfair estimate. I have walked and talked and observed with him over a mere bagatelle of over 1,500 miles and during those expeditions we climbed at least three passes about 15,000 ft. and two about 16,000 feet above sea level. He loved the solitary places where he
met the people of Tibet in the land of barley and butter, dogs and devils, glaciers and glamour, lamas and license, mountains and magic, nomads and Nirvana, tea and tsamba.

I can see him now, in retrospect, on the passes his huge frame clothed in a nondescript, sopping wet, blue Chinese gown, a Chinese bamboo rain hat on his head, sandals on his bare feet, hands clasped behind his back, head bent forward, face deeply flushed (and sweat pouring down), respirations almost stertorous, slowly, slowly, walking (literally inches at a time and with frequent rests), up and over the high passes. I can see him on the Hong Ch’iao (16,700) pointing with exalted smile to the immensity of the magnificent panorama of countless ranges and peaks. I remember at this place gazing with awe and adoration on the glorious handicraft of the Great Architect. To our left over the pass thousands of feet higher up was a precipice capped by glaciers on its pinnacle was an overhanging snow bank and from its crest streamed a gossamer film of snow for miles silver white against a brilliant Tibetan turquoise blue sky. I likened this majestic cliff to the torso of a stern, hard feature, granite-like Gargantuan Scot, with his tam-o Shanter and feather, viewing the immensity of the country his heart was set on evangelising. To me, that scene indelibly but with fleeting glances symbolises Edgar the apostle and explorer. Over this country "with every mile on end" Edgar has roamed often solitary and alone except for a coolie for a companion—times, in winter with frost bitten feet, hands and face—frequently hungry, and more than once fleeing for his life pursued by an angry mob of fanatical folk. Edgar was the personification of Kiplings’ "Explorer", and like the Lama in "Kim" he, for many years said I—

"Will go up into the hills—the high hills—up to the sound of snow water and the sound of the trees for a little while". Kipling.

"He who first met the Highland’s swelling blue, will love each peak that shows a kindred hue
Hail in each craig a friend’s smiling face, And clasp the mountain in his mind’s embrace", Byron.

As an anthropologist and ethnologist, Edgar had a deep insight into the origins, relationships and characteristics of many tribes. From the Australian Blacks to the nomad Tibetan his investigations have led him. His powers of
observation were exceptionally keen and his intelligence in drawing deductions from these facts was outstanding.

As an archaeologist he has collected a large number of artifacts of prehistoric aboriginal manufacture. A part of his large collection is an exhibition at the W.C.U. University Museum.

"Let things be—not seem;
I counsel rather—do and nowise dream,
Earth's young significance is all to learn". Browning.

Edgar was a prolific writer, and, a linguist of note in at least four languages. He published the first dictionary of the Gia Rong language as a supplement to the W. C. Border Research Society's Journal. He was a member of the Royal Geographical Society and the Royal Anthropological Institute of England, the Anthropological Society of Australia, the North China Branch of the Royal Asiatic Society, and the West China Border Research Society, and the Honorary President of the last named society. To the journals of these societies and especially of that of the W.C.B.R.S. he was a voluminous contributor of excellent articles.

His writings show that he was a pioneer with abundant opportunity and directed by his own inspiration. His vast experiences were interpreted with the fine intelligence of a learned man.

His writings will silently take friendly places amongst our treasures and will be partially as if his living tongue spoke to us face to face.

Edgar was a philosopher. He had a pronounced observational trend of mind and this urge with abundant opportunity from his earliest years was practiced in his manhood and sublimated according to the rules of practical wisdom. He had a deep insight into Tibetan Buddhism. He talked long on Nirvana. His grasp on many general religious conceptions and the implications of their practical application was above that of the ordinary well-educated man. He was courteously tolerant of another's point of view while maintaining a clear conception of his own beliefs. He had a healthy scepticism. He was full of elusive enigmas and perplexing paradoxes. He was not handicapped by scientific traditions and dogmas.

Edgar had a Scottish granite outward exterior. He was a humble, lonely, introspective, humanistic, friendly, learned Christian gentleman. An abiding deep friend to the few, but courteous and friendly to all. He was a man of and for the great open spaces. He seemed totally unaware of doing anything more than his particular job of the moment. He had
great energy and efficiency, together with a large fund of common sense, humour and a dry wit. He preferred the charms of the unfamiliar to the comforts and conveniences of home. He was a truly great personality and has played, I believe, a real part in shaping the history, religion, and destiny of the province of Sikong.

During the last year I have lost three outstanding friends through death All were scarred, saintly and sixty, who—

"By sport of bitter weather
We're walty, strained and scarred
From the kentledge on the kelson
To the slings upon the yard......." Kipling

The years of friendly intercourse with Edgar convince me that he was a truly great man. Greatness is a relative term and difficult to define. He had ability courage and was apostolic—others possess these attributes and how differentiate him from them? His greatness was a composite picture of the sum total of high qualities—a unique integration of actions and reactions due to heredity, physiological and environmental influences impossible to disentangle. It was in him a peculiar harmonious blending of attributes of a clearer vision, a more indomitable will, a greater sanity of judgement and a fuller unselfishness dominated by a regnant purpose of high and useful service consecrated to the highest ideals and all surrendered to God.

He attached himself to a needy cause and gave to it his whole self—body mind and soul—yes, he was great—

"...............Here where you gave
To life more life, your gift will ever hence
Ride in the memoried cell high over death". Kellogg.

To his loyal and constant helpmate, his daughter and his three sons our sincere sympathies. Few will know how much Mrs. Edgar figured in his life and how much of his success was due to the gyroscopic influence of her loyalty, judgement and companionship.

And now he has gone—

"Over the hills of time to the valley of endless years;
Over the road of woe to the land that is free from tears;
Up from the haunts of man to the place where the angels are". (Guest)

"To join the"...............Choir invisible
Of those immortal dead who live again
In minds made better by their presence," (Trotter)

Edgar "walked with God"—

R.I.P.

W. R. Mose
J. Huston Edgar, Fellow of the Royal Geographic Society, was, we dare say, easily one of the foremost members of that Society, if not the foremost. It is one of the real satisfactions of life to be able to count him as a friend, a friend with a warm heart, an infectious sense of humour, and a never-failing enthusiasm. Even during his illness last summer, what spirited letters he wrote as his mind ranged forth from his pain wracked body, viewed life and nature and strove to harmonize and explain. His enthusiasm was a constant source of wonder to us. How he would seize upon a theme or a problem and follow it with panting eagerness. Who of us has not been inspired and carried forward on the wave of his spiritual energy? This quality made him a prime research worker and equipped him to add to the body of scientific knowledge.

He never got over his bubbling youthful enthusiasm. In one of his last letters he urged the formation of a creative 'Literary Society'. He was always under the pressure of ideas coming to birth. His influence is catalytic, setting other in motion, and often guiding them into productive studies. He was the guide of a score of expeditions and he was always the 'life of the party'.

The intense mental activity made him careless of externals. A few, mostly, youngsters, judging superficially have seen only the rugged exterior and have underestimated him. Perhaps only a few have been really admitted to the sanctum of his mental treasure house. Mr Edgar's power of observation left little unnoticed - the altitude of upper limits of vegetation, habits of afforestation, and habits of population. He could say nothing human was foreign to him. He took tribal languages and dialects by storm. He dug under the mossy foundations of the Chinese language to find anthropologic and archaeologic and zoologic data. Although he left no show of statistical tables he did accumulate a large store of data, which we hope will be made available to our Border Research Society.

His industry. On journeys and expeditions, Edgar would be out early, before others were up or ready for breakfast, and, commandeering a table in a tea shop he would write down his observations and comments. He usually had several lines of work brewing, adding to each as occasion offered. Indefatigability, whether in the Australian bush studying the black men, or in the terrifying Gorges or on the
often snow swept passes of Eastern Tibet, was a mark of the drive of his spirit.

Always swift to seize upon a clue in nature or in books, he probably should be classed more a philosopher than a scientist. His last work was, probably, the long poem on Mani, an interpretation of Nature and God. He got his impression "from Mount Olga in Australia, but the strange gargantuan disorders in physical nature demanded a solution; and it can only be solved by considering this world as a passing phase in a great movement towards what was called by St. Paul "the end", when "becoming" i.e. our age of progress by conflict, will give place to eternal equilibrium, when God will be all and in all." The urge to put these thoughts into words came, he says, from the fearsome cliffs around Rongmi Drangu (Tampa) where "order's attack on disorder is very plain".

Mr. Edgar had an extraordinary mind, ceaselessly storing and retaining. His mission valued his scientific work, carried on while doing missionary work, in several languages.

Rugged as that peak of the Gonka Range which has been worthily named Mt. Edgar, the memory of our friend will ever shine on the horizon of our memory like the glorious ever glistering crown of that splendid peak. He stands forever amid that "cloud of witnesses" that surrounds us, therefore let us run, not only with patience, but in glad loyalty to his Lord and ours, the race that is set before us, as seeing the Author and Finisher of his faith in God and in us.

Think what would be if every man throughout the whole wide world
Allowed the God within him fullest sway,
Obeyed the highest dictates of his soul,
Did right for right's own sake without a thought
For his own good or gain.
Think what would be!

Harry Liljestrand
From the restful retreat at Bethany, our Lord sets forth for Jerusalem, the national capital. It is worth while for us to read one or two more references in order that we may get the historical setting of this most significant event in the life of the Master. Turn, then, to the song of the prophet in Zchariah (IX, 9-10) "Rejoice indeed, O maiden Zion, shout aloud, dear Jerusalem, Here comes your King, triumphant and victorious, riding humbly on an ass, on the foal of an ass! He banishes all chariots from Ephraim, war-horses from Jerusalem, and battlebows; his words make peace for nations, his sway extends from sea to sea, from the Euphrates to the ends of the earth". (Moffatt.) Then, for the sake of securing more details on this incident, read Mark, XI, 1-10. The prophet points forward to the reign of Messiah; the evangelist tells of one of the unknown friends of Jesus who lived at Bethphage, hardly more than a stone's throw from Bethany. This friend, so soon as he realized that Jesus needed to use his ass, let it go and the two disciples took it to their Master who was waiting at the turn of the road. Others spread their outer garments on the animal in place of a saddle. Jesus mounted and off they moved on the road leading down from Olivet, across the Kidron gully and up into the city.

Remember that it was at the Feast of the Passover that this was done. The city was crowded with Jews from all the Mediterranean world and from lands east of the Jordan. It was the great national holiday and crowds of children would be set free from school. The spirit of the occasion entered into the group of Christ's more immediate followers and soon spread to those folk who were going up to the city. Others joined in. The sound or rejoicing, "Hosanna! Blessed be he who comes in the Lord's name! Blessed be the Reign to come, our father David's reign. Hosanna in hig heaven." People in the city caught the sound of the chorus and left their occupations and made for the city gate. The schoolboys, ever on the watch for something new - with sound and movement in it - scampered out of the city, across the brook
and their treble voices were soon mingled with the deeper
tones of the adults. Farmers left their fields and as they
climbed the fences plucked branches from the trees. Others
in exultation snatched palm and olive branches, still others
took off their outer garments and spread them on the road
way in front of Jesus. There is no use reflecting on the
psychology of the crowd. They were caught up in a holy
enthusiasm and abandoned themselves to the spirit of the
the hour. Soon it would all be hushed; but while it lasted
it was the most spontaneous act of the Jewish people recorded
in the life of our Lord.

All this was deliberately planned by Jesus. He wished
to present a final test to the leaders of the Jews. He took
this dramatic form in which to present himself as their
Messiah. He had, in the early days of his public ministry
forbidden his disciples and several individuals whom he had
healed from announcing his messiahship. He had withdrawn
from public activity on more than one occasion because he
felt that the time had not yet come for him to announce him-
self as the coming Messiah, long promised and foretold by
the prophets of his race. But now the hour had come to
make his declaration. And he did it in this dramatic form
so that the leaders of the people might make no mistake. It
was readily understood. The simple-hearted peasantry and
the artisans of the city at once acclaimed him as the Coming
One and gave thanks to God who had sent this Son of David
to redeem their nation from the foreign yoke. And the
leaders also understood the significance of the entry into the
Holy City. But they were troubled in their hearts. What
would it mean to the Romans? Another incipient insurrec-
tion. Troops let loose on the city. Their name and place
as a nation taken away from them. This was what they saw
— its political outcome was a clear as noonday to them. The
Pharisees therefore said among themselves, Behold, how ye
prevail nothing; lo, the world is gone after him.” They
should have read deeper into this act of our Lord.

For in its minutest detail it all spake of a peaceful mis-
sion. The humble animal on which Christ sat was the
symbol of peace. The horse and the chariot were used in
war. But the song of the prophet distinctly said: “He
banishes all chariots from Ephraim, war-horses from Jerus-
alem,” “His words make peace for nations.” How true!
Yet these purblind leaders refused both Him and his words.
He had appealed to them as a prophet. He would have been
their Teacher. He would have gathered them as a hen does
a brood and instructed them in the way of Life—but they would not. Now he comes for the last time and offers himself as the King of Peace. But they would not. Five days later they set the fickle crowd upon him to bound him to his death. What a mistake! They even took the responsibility for his death upon themselves—"his blood be upon us and upon our children." So the great refusal was complete. It was the consummation of all those other rejections during his brief ministry. The cup was full to the brim. There remained nothing to do but to accept the offer of Judas to betray him into their hands; then a mock trial that enabled them to hand him over to the Roman Governor; then the indignities heaped upon him by rude soldiers—the Via Dolorosa, the Cross and death. "O Jerusalem that stonest the prophets:" The Jews missed the supreme opportunity; they made the great refusal. And their country was left unto them desolate.

"His word makes peace for the nations." That is verily true. But we of this age keep making the same mistake that was made by the Jews of old. We continue to draw water from broken cisterns. We allow ourselves to think of other ways of bringing peace to the world. There is no other way. It is still true that Jesus Christ is the Way. In our better moods of thought we admit this. Now and then the leading statesmen of the world render lip service to our Lord. But it is left to George Lansbury to reiterate in season and out of season that there is no other way. Therefore we are witnesses of the break down of international morality. Injustice is perpetrated in the name of the League of Nations. Governments tear up treaties which they have solemnly signed. Backward countries are attacked and defenceless towns destroyed by bombing aeroplanes. Jews are baited and driven out of their native country by so-called Christian governments. It is now suggested that it might be well to give the nations who have thus broken their troth a few colonies if this gift will stave off a war. "His word makes peace for the nations." What will the word of such rulers make for the nations? What have their words made for their own and other peoples? The King of Peace is once more riding forth. His words are just the same as they were in olden times. Are we ready to listen and obey, or shall we like the Jews of old make the great refusal?
For the past two years we have been making use of the school holidays—especially over the Chinese New Year—to run campaigns in different centres.

When the difficulties of time, weather, and counter interests have been met, perhaps the hardest ‘nut’ to crack is the finding of a team. There is no inducement given save the love of the work, and pretty hard work at that. A team is usually composed of eight or nine young men and women, with Chinese and foreign in about equal numbers, but the hope and object is, that as soon as possible these projects may become wholly the effort of the Chinese Church. Accordingly, very little subsidizing is done, the workers being allowed travelling expenses and nothing else. Arrangements for meals are made, and cost thereof met, by the Chinese workers themselves. It has been our fortune so far to have obtained those who have been experienced for the different departments of the work. Some have been good disciplinarians. There has been an ex-military drill instructor for Chinese boxing; a medical student for hygiene; a normal school graduate for handwork, and so on. Foremost though, in qualification has been a very definite personal religious experience. The workers have not been chosen merely because they have come under Western civilization in our Churches, or Schools, but each one has been asked on the understanding that he or she realizes what it means to know Christ as personal Saviour.

The daily programme for nine or ten days is roughly as follows:—7-8 a.m. Workers’ Meeting; 10-1.30 Daily vacation Bible School for Government School Children over 12; 3.30 Children’s Meeting; 6.30 Evening Meeting for those over 16. The 3½ hours each morning in the D.V.B.S. is a happy, even if rather wearing time. By means of short periods and plenty of change the interest is maintained. The main subjects taught are Scripture Stories, Repetition of Scripture verses, Hygiene, English, Handwork, Singing, and Catechism, with a long period for supervised games. Each morning closes with a short object talk or illustrated Bible story that seeks to bring the young lives to think about, and know, the Children’s Saviour. Much that could be written of the contacts and friendships made; of the influence exerted over young lives and results obtained, must be left for another article.

Before beginning a campaign the workers go out on the streets, systematically distributing handbills to young men
and women. Accordingly a good crowd gathers the first evening for the Young People's Meeting, and it has been our experience that the majority stay throughout, and some regularly on subsequent evenings. It is interesting to note that the better dressed, and more intelligent of this generation are much in evidence at such a meeting. Each evening two members of the team will speak shortly on the specially advertised topic. While the crowd gather there is a short time of chorus singing, and when once the initial shyness has been overcome those attending have proved very willing to join in lustily, if not too tunefully. This does much to establish a friendly atmosphere. Though the actual meeting is short, just over one hour, any who care may stay for further talks. This given an opportunity to meet those who are really interested, and we have proved that this time is when the best work is done, and proved the reality of young intelligent Chinese there and then making a transaction for Eternity. During the most recent campaign alone, the workers were able to have personal talks with some 50 young men, who expressed their desire to accept Christ. Only the fact that there had been much prayer and that Christ's power is the same to-day to do the wonderful, makes such a thing believable, for no natural laws could explain such a movement, for they came as individuals and not in groups. We know of two or three of these who came to try and get 'a rise' out of us, while there are no doubt others who are finding the after difficulties too much to follow on, but many are still, some two months later, 'going strong.' They are not only coming regularly for further Bible study, but are suffering persecution as they continue to live for Christ in their different walks of life. Some in the military, some as shop assistants, and some students from the schools, are continuing to prove that the Jesus who had the power to still the storm and feed the five thousand, is equally as real and potent to-day. A number bought Bibles and Testaments. When a man is willing to put his hand into his pocket and take it out again, something has happened.

Perhaps as important as anything is that a time like this proves an opportunity for training voluntary workers. Friendly advice is given, and experience gained, while above all is the inspiration to see God thus manifestly at work. Just as one of the young Chinese workers said to us all on the last night, "I didn't want to come, and now I don't want to go" so there is not one of us who is not loathe to return home when the reopening of the schools makes the students once more inaccessible to a concentrated effort like this.
WORLD PEACE

The following letter from Mr. Mathieson, of the Salt Gabelle, at Wutungchiao, will be of interest to every reader of the News. Especially does it bring us a ringing challenge because it comes to us from outside of the missionary group. What shall we do about it? The Fellowship of Reconciliation in Chengtu is planning for a meeting in the near future to carefully consider the question. Copies of this letter have been sent to representatives of the different church groups, suggestions from any and every quarter will be welcomed.

JANE B. DYE.
(English Secretary of F.O.R.)

Wutungchiao, March 3rd, 1936.

Dear Mr. Quentin,

With reference to our conversation a few days ago, I shall as shortly as possible put down my points.

God commands us through Moses "You shall not kill". Christ commands us "You shall love your neighbour". Christ’s Apostles command us the same. John says "Whosoever doth not love his brother is not of God" and "No murderer hath eternal life abiding in him". Can and dare any of the churches of today gainsay or try to camouflage those clear and distinct commandments which are so essential to the happiness of man in this life and in the next?

They dare not, because that would spell their downfall. It is impossible and probably even undesirable to try to unify the various Christian branches of the Church, anyhow for the present. There is of course actually only one Church "The Church of Christ", but we may, I think, be allowed to worship our God in that manner we think best, so long as we do it sincerely and honestly.

So, we may leave the question of worship entirely out of our discussion.

All the Christian Churches in the world may however unite in the carrying out of Christ’s commandments with regard to "Loving our neighbours".

We have hundreds of schemes and have had for years, some good, some less good, to improve the living conditions of our neighbours and to make life happier for all of us.
Most of these schemes have proved to be more or less of a failure, although we cannot underestimate the strong undercurrent of humanity and desire to improve conditions, which is penetrating the world today owing to Christianity. But when most of those schemes have been partly failures, we may take it for granted that they are failures because they, anyhow to some extent, have been and are directed by hate, by force and by utter shortsighted egoism and not by love i.e. not by God or, let us say, by the Churches, who ought in the first instance to lead and direct us towards the fulfillment of God’s commandments.

Why are the Churches, who hold so many splendid and devoted men, keeping back and mostly everywhere in the world trusting in capitalism, in militarism and in the reactionary parties instead of leading us forward towards the carrying out of God’s clear commandments? Are they afraid that God cannot protect them as well as money, guns, poisonous gas and governments?

Is it enough to do our daily work, however well and to leave the evil powers of the world to destroy the world?

I think not. A team-work of all Churches, who call themselves Christians is necessary to save our good old Church from decadence, to save millions and millions of neighbours from starvation and gradual degeneration and to rescue the whole world from machine-guns, poisonous gas and mass-killing and mass-destruction.

It is useless for the Churches to sit quietly and and say it is not our business. It is the business of the Churches in the very first instance to take the lead of the public opinion where the combat of evil is concerned and to stop the evil powers from destroying this earth, which Christ has put the Church in charge of.

If Christ returns today, he will ask you and me, how have we managed our duty?

The whole world today is looking towards the Church for action.

Are the Churches actually afraid? I think so; they fail to see, that they do not have to do the fighting themselves, they are only the tools. It is God himself who now as in olden times fights for us, but we must be his willing tools.

It seems evident, that the “League of Nations” is by far the best instrument through which we today can work, if we want to stop the greatest of all evils, the war.

If through the “League of Nations” peace in the world could be assured, not only mass-killing and destruction will
be done away with, but depression, unemployment and other evils caused by fear of war and hate between nations and furthermore undue expenditures for armaments and other unproductive purposes will be immediately and greatly reduced.

May be that the present system of “The League of Nations” is not our ideal, but that can easily be rectified, if the world stands behind the League, led by the Christian Church i.e. led by love, friendship and good-will toward everybody.

I suggest, that you Mr. Quentin, if you share my opinion in principle, as I know you do, arrange for a general meeting of all Churches in Chengtu (of course the Roman Catholic Church included) to discuss means to arrange for a world-wide Crusade led by all the Churches in the world to carry out the necessary pressure to make “The League of Nations” a success.

The various church-administrations all over the world should be called upon to declare whether or not they will be willing to fight for and to administrate this crusade to God’s honour, and to the welfare of his children entrusted to the Church by Christ? And who can refuse?

From each Christian pulpit in the world we should have clear-cut propaganda for peace without any restraint.

Every parson in the world should enlist recruits for this crusade, and each recruit should engage himself to enlist new recruits and so on until the greatest of all present goals the doing away with killing and the suppression of hate is effected as far as this can be done on earth.

Every crusader must bind himself to vote, as long as the crusade goes on, for only such members of parliament and other governmental officers, who will press the question of the “League” irrespective of party and other interests.

The public feeling for peace for order and for better living conditions is very strong. An organized crusade led by the Churches of the world has all possibility of a sweeping victory.

The various Governments are still wavering because they do not feel a clear cut “public opinion” behind them.

If the public opinion led by the Churches is organized, all Governments in the world would soon feel the pressure and would sooner or later whether gladly or reluctantly have to act accordingly.

Never was the time so favourable as now, never did we so anxiously look for organized leadership as now and never needed our Church to show clearly, what it actually stands for, as in our days.
Will the Christian Church take the lead, or shall we see
the whole movement collapsing for lack of good and honest
organization?

I want you, Mr. Quentin, to consider this all important
question and to consider whether or not a place like Chengtu
would be the ideal centre for such a movement.

Yours sincerely,
M. Mathieson

REPORT

THE WEST CHINA COUNCIL ON HEALTH EDUCATION.
FOR THE YEAR 1935.

GENERAL STATEMENT,

During the first half of the year the Director was located
in Chungking upon work other than the direct work of the
Council. It was possible, however, to do considerable work
in health education. We co-operated with the health activi­
ties of the Institute in connection with the Methodist Episcopal
Mission, under the direction of Mr. McCurdy. The health
education work is under Miss Hsieh, who has had post graduate
work in Peiping, after graduation in nursing in Chungking.
Besides the regular Baby Welfare Clinic, we staged a Baby
Welfare campaign, in which over two hundred babies took
part. Examinations were held and the babies given prizes.

We attended a number of conferences, and held vaccina­
tion campaigns in Chungking and also conferred with the
Municipal authorities, with regard to creating health activities
in the city.

Upon arrival of the authorities of the Nanking govern­
ment, a number of conferences were held in regard to the
opening of anti-opium refugees, and some of these were
started. A great impulse was given to this work by the
dynamic of Madame Chiang Kai-shek.

Owing to the threat of invasion by the Red forces, much
of the regular work of the Council was disturbed. The order
to evacuate the city of Chengtu, and the actual evacua­
tion of so much missionary territory shows in the decreased
activities of the departments of the Council. This is especially
noticable in decreased sales of literature.

BABY WELFARE CLINIC,

The Baby Welfare Clinic has been kept in operation
throughout the year and the attendance has been good. It is interesting to note that we have gained the confidence of the community and many of the wives of the teachers and professors bring their babies to the clinic. Our average attendance would be over twenty. Babies are weighed, measured, bathed, and physically examined. This work is in the hands of our Chinese Committee, and we have to thank Dr. Helen Ioh Hsieh, Nurses Lin and Liang, and our own nurse Miss Ch’u, as well as Mesdames, Liu, Fang, Hwa, who have been very faithful all the year. This work has come to stay and we feel it a very worth while venture for our community.

**Public Health Nurse.**

This Fall, by co-operation with others, we were able to invite a Public Health Nurse, who, in addition to looking after the welfare of the students in the Women’s College, also assists us in the University Clinic, the Baby Welfare Clinic, and does house to house nursing as well. We have some very encouraging results of her work and we are glad to say that she has been well received in her visiting work.

**Projection Apparatus.**

Our health slides have been in use all the year and our film slide machine has been in use every week, sometimes several times a week. It has required care to keep the battery charged and ready for use, but it has been a success, there only being one or at most two occasions when it has not functioned satisfactorily, and then it was in strange hands. The motion picture films are very much in use this year and in Chungking and Chengtu have been shown to over three hundred thousand people. In Chungking, under the energetic General Secretary of the Y.M.C.A., a systematic showing was made in all of the schools in that city. The pictures were well received and are a good education. Unfortunately our film is now getting old, and streaked, but it can still be used. We need more “talkies” and the Director hopes to annex some while on furlough.

**Literature.**

Our literature sales have suffered this year owing to the unsettled condition in many stations, and in others where the missionaries have been compelled to evacuate entirely. While we have printed five hundred and thirty thousand sheet tracts, the sales will fall much short of last year. The curtailment of budget on the part of the Mission Boards, also caused the curtailment of purchases of tracts, not only in health education lines.
We have added several tracts and some three are now in the Press. Our Posters are on the increase and we hope that more use will be made of them in the future.

No attempt has been made to print any books, the cost of such work being beyond the budget of the Council. Much as we would like to begin such work it is impossible under the limited budget at present at the disposal of the Council.

**Vaccination Work.**

This year we have been able to do a great deal of this work. In some cases those whom we have trained have done a great deal independent of the Council, that is, aside from our furnishing the vaccine. One energetic vaccinationist reports several thousand, while several others have gone over the thousand mark. We have done over two thousand ourselves.

**Rural Service Work.**

Has been upset by the invasion of the Reds, as well as absence in Chungking. However we are keeping the work in sight, and an increased number of trips are planned for the Spring term. These are very acceptable to the people and are very much worth while.

**Lecture Work.**

We have given many lectures and in nearly every instance we have taken an exhibit along. This adds to the interest of the lecture. Tracts are given away at these lectures.

**Co-Operation With the Local Board of Health.**

Continues, and our relations are cordial. We have supplied them with all the smallpox vaccine they have used this year and they have a big order for vaccine for the Spring already with us. We have helped them in their vaccination campaign, This year they carried it to the schools and we were able, with the help of our students, to assist them in over a dozen schools.

The Secretary of the Board is very energetic and has kept careful record of some of the statistics of the city. The mortality statistics are published monthly in the local papers and also reported to Nanking. In the office a few days ago it was shown that the mortality rate for children under four years of age was fifty percent. It is regretted that a larger budget is not available for the work of the Department of Public Health under the Public Utilities Board, but it is certain that all possible is being done, with the present available budget. We look forward to more progressive measures as soon as the budget will permit.
OUR THANKS

Are tendered to all the good friends of the Council who have so cheerfully helped us in our work. Mr. Franck has acted as Treasurer for which we are grateful. Mr. Yang Han Shen has continued to scrutinize our literature and help us see it through the Press. Mr. Yang has been a good help to us and we are grateful to him.

This year, the Council received a very generous donation from the National Christian Council, of one thousand dollars for literature. This is to be used as a rotating fund, and has been set aside, apart from the regular budget of the Council and given over to the Canadian Press, who will keep this much Health literature in stock, for sale in their depot. We extend our sincere thanks to the National Christian Council, and sincerely hope that our administration of this generous amount will warrant a further grant from them in the not distant future.

The second half of the year will see the Director on furlough. His furlough will cross the years '36 and '37, but it is hoped that there will be sufficient of the work of the Council carried on so that it will not need to be dropped. The Literature can be carried on and the Baby Welfare Clinic will not stop, while other activities will likely be arranged for, so that the work may not be entirely stopped.

Perhaps we have not accomplished all we set out to "put across" back in 1930, but we feel that He has given us guidance and we have been able to accomplish many things which have been for the bettering of health conditions in West China.

No department of our work receives benefit without being of benefit to the whole, and we rejoice that the Doctors Parfit have been added to the Staff of the University. They are specialists in Public Health work, and we look forward to co-operation with them along the lines of the work of the Council.

We close the term's work with gratitude to our Heavenly Father, and give Him the credit for what we have been able to accomplish. If it is His good pleasure that we continue the work, we shall look forward to another term's work in Health Education.

All of which is respectfully submitted.

WALLACR CRAWFORD.
Director.
THE EXILES RETURN TO YACHOW

After being away from our homes and work for nearly four months the Baptist workers were glad to get back about the end of February. Many of the Chinese citizens had already returned although the Communists were in possession of all the country except the city itself. They have spent two or more months in watchful waiting just across the river. The roads were open to trade and travel. Life had swung back toward the normal once more. Our Chinese co-workers were eager to get back and resume the work so abruptly closed the 11th of November. With the heroic spirit shown by our friends, we could do no other than match it with our willingness to return with them.

The experience was much like that of Joshua and his leaders when he was about to cross the Jordan into the Promised Land. They marched right down to the brink of the river, and as they were dipping the soles of their feet into the water, the waters parted. With us, we had hired our carriers on Friday, and Sunday morning, the day before we were leaving, word came that the Communists had retreated all along the line, evacuating the whole Yachow area and thus the Exiles returned and into Yachow we came!

For several miles before reaching the city, we passed along ramparts built of mud, behind which troops had been stationed as protectors against the Reds crossing the river. As we entered the East suburb we passed through a maze of wire-entanglements. Nearing the East Gate, we found a considerable area that had been cleared, paralleling the city wall straight to the river lest the enemy use these buildings as a protection when attacking the city. The heavy doors of the East Gate had been newly made and heavily plated with sheet tin from oil cans.

Our residences had not been occupied. The church building had been respected although the auxiliary building had been used by refugees and the military. These suffered very little damage. All our school buildings as well as those of the government had been used for troops. Unfortunately our Boys' School property was used as an annex to the military hospital, and the losses in equipment on this account were considerable. Of course, government schools suffered similarly. It is strange that military authorities would allow destruction so wanton and so unnecessary.

On going to our School Hill, once beautifully wooded and shaded in spots, we found it stark and bare. Chestnuts,
oaks and many other kinds of trees had been cut to the ground. Some had been used for blockhouses, many burned out in the open or used in cooking food, and some carried away and sold. Beds, tables, desks, windows and a large quantity of flooring were carried away or burned. Many books belonging to the Bible Training School were burned or carried off. Our blind school lost many of their books which they had gathered or laboriously written out in Braille and bound with their own hands. Our unoccupied residence suffered heavily - wanton destruction. This was not in the area occupied by the Communists.

The losses suffered in the cities, villages and countryside occupied by the Reds were heavy indeed. Thousands left their homes on the approach of the enemy and when they returned, found little of their homes left. In Lu San, fires had destroyed many homes and business places including our Chapel and School. In many homes, the partitions, floors, doors and furniture had been used as firewood.

It is difficult to know the number of people who lost their lives. Many, many lives were taken. They were brutally put to death and the bodies of many were thrown into pits dug both in the city and country.

Many people were tortured in an effort to make them more generous and bring out more rice, wheat or corn. An elderly man, his wife, friends of mine, had tongs applied to their wrists for this purpose.

But we are glad to be back and at work again! Our school, hospital and church have all opened with constructive programmes. Our workers are showing a courageous spirit. It is a great pleasure to work with such a group.

It is heartening to see the work of reconstruction that is being carried on by the government authorities. A large committee made up of representatives of the central government, the county officials and the Christian Church meets daily in a committee room of our church in the interests of the New Life Movement.

We have been glad to make contacts with Christians in military service from other parts of China.

We have a message that is essential to the making of individual character and to the building of a new nation. How we should be straightened then until this message has been embodied in the character and institutions of this ancient, able and likeable people.

Yachow, April 9th, 1936

FREDERICK N. SMITH
SCHOOL FOR LAY WORKERS

The training of workers for service in the Church is by unanimous consent the important question of the moment for Mission workers. The training of voluntary Lay workers is a large part of this question. The holding of short-term Schools at various convenient centres for Lay workers is more and more coming to be regarded as of first importance on our program of work. Such Schools give an opportunity of getting together the promising members of the district, (1) for Bible Study and Prayer with the thought of enlightening their minds and deepening their spiritual experiences; (2) to discuss together what membership in the Church involves, the Church’s objective, its responsibility for the people living in the adjacent area, the definite pieces of work it should be doing and how to do them; and (3) for deepening and strengthening the spirit of Christian fellowship. I regard this latter of equal importance with the other two.

With this in mind we held a ten days’ School at Fowchow in the autumn of 1934, with an attendance of about twenty-five. Some objected, and with reason, to our calling it a School for Lay Workers as more than a third in attendance were receiving salary from Church funds. This first School created interest and last fall a request came from both the Fowchow and the Chungchow Presbyteries for a second School. This second School was held in Fowchow from the 25th of February to the 8th of March of the present year, with an attendance of over forty, and more nearly approached what might properly be called a Lay Workers’ School. While a few of the students were not very promising on the whole the group were keen and seemed thoroughly interested. The majority of them were young, mostly in their twenties with a lesser number on into the thirties. More than half had some time been students in our Mission schools. About half a dozen of the group were women. With the exception of a very few older persons who never should have come the students remained through to the closing of the School. In the program we tried to meet the immediate needs in our immediate area. An outline of the program is given below.

7.30- 8.00: Morning Prayers. No set addresses—Scripture Passages and Hymns centered about the word LOVE, each day bringing out a new phase of its application in life.
### SCHOOL FOR LAY WORKERS

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tr>
<td>8.00-9.00</td>
<td><em>Morning Meal.</em></td>
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<tr>
<td>9.00-10.00</td>
<td><em>Bible Study.</em> A study of the life, problems, failures, discipline and shepherding of the Early Church as shown in I Corinthians.</td>
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<td>10.00-10.30</td>
<td><em>Recreation.</em> A rollicking happy period led by one of our young preachers.</td>
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<td>10.30-11.00</td>
<td><em>Music.</em> Hymns and Folk Songs taught, mostly Chinese tunes.</td>
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<td>11.00-12.00</td>
<td><em>Studies in the Christian Life.</em> And its Responsibilities.*</td>
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<td>What does it mean to be a Christian?</td>
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<td>What is the responsibility of the Church for the area in which it is located?</td>
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<td>A brief and elementary study of Comparative Religions.</td>
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<td>Stewardship.</td>
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<td>The Christian Family.</td>
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<td>The Christian Church in China - a brief sketch of work being done and methods used by various Societies.</td>
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<td>How can the Church help in the New Life Movement?</td>
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<td>12.00-2.00</td>
<td><em>Noon Meal and Leisure.</em></td>
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<td>2.00-3.00</td>
<td><em>Various Studies.</em> (part time)</td>
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<td>Books of the Bible - to facilitate in turning up passages.</td>
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<td>World Geography - in briefest outline.</td>
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<td>Geography of New Testament times.</td>
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<td>Elementary introduction to Bible - how to hunt up references, talks on the Gospel Records, &amp;c.</td>
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<td>Improvement in farming methods.</td>
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3.00-4.00: **Definite Things**

*To Do and How To Do Them.*

*Mostly on Methods with demonstrations When possible.*

- First Aid - 5 hours - Dr. Tao.
- How to lead little children to believe in the Heavenly Father.
- How to lead young people to see the greatness of Christ and His Way of Life.
- How to conduct a Sunday School - in city in country.
- How to reach the women.
- Methods of approach in reaching non-Christians.
- Street Preaching and Tract Distribution—practical demonstration.
- How to conduct Public Preaching Meeting.

4.00-5.30: **Leisure.**

5.30-6.00: **Evening Meal.**

6.30-7.30: **Open Discussion.**

- Of various problems suggested by the work of the day.

7.30-7.45: **Evening Prayers.**

- No address - Passage of Scripture, a Hymn and a brief Prayer.

The Discussion Period each evening was interesting and instructive. Many questions were raised and discussed. This served to bring out into clear light and give practical point to important matters dealt with in Classes during the day. The closing evening was given up to a discussion of definite things to be done on return home. Quite a number took part in this, each mentioning some particular thing he thought he could do to assist in the Church work in his local place. One said he was willing to do anything he could that the pastor asked him to do. A second said he would organize his local Sunday School into graded classes. A third said that he would arrange for a Christian Service in his home and invite the pastor to lead it, this to be a start at Family Worship. The hopeful thing about these many declarations of purpose was that the pieces of work to be attempted were of a practical nature and could be easily carried out.

Two afternoons were spent in Street Preaching and two evenings given over to Public Meetings in the Church. The
whole School was divided into five groups, each with two leaders and a good supply of Christian Tracts on various subjects. These groups covered the city, gave addresses in various places, distributed Tracts and invited the people to the evening meeting. In all about 20,000 Tracts were distributed. The Church, holding four hundred people, was crowded each evening. Addresses were given followed by a Lantern Lecture. Two other afternoons were spent in visiting Christian work carried on in the city.

The next School for Lay Workers to be held on these districts will, we hope, be longer, probably a month, with fewer and more carefully selected students.

Fowchow, Sze. E. W. Morgan.

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NOTES FROM NORTH SZECHWAN

Recent visits to Pechuan (Shibchuan) and Pingwu (Longan) reveal a wholesale destruction of property on and near the roads. Pechuan city, surely one of the smallest in the world, is still a ruin. Destitute families are moving down the valley, many dying on the way, at the rate of perhaps one family every five "li", and by September probably less than a quarter of the original population will remain.

Distress is not quite so acute in the Pingwu valley, and the starving wretches one passes are mostly erstwhile coolies of the Iron Shoulder Brigade who have fallen ill. (There is a chain of rice dumps every thirty li from Kiangyu upwards). Our noses revealed that there were many more corpses in the vicinity of the road that the few exposed to view.

It is generally agreed in Pingwu that, apart from taking vengeance upon the rich (including the missionary!) the Reds destroyed property only to hamper pursuing armies. For normal purposes, they treated the common people well and did not so much as lift a door from its hinges.

The 41st Army has formed three lines of defence against the Eastward drive, with two divisions up the Min valley, one up the Pechuan valley, and one up the Fu, (Pingwu) valley. In Pingwu, the troops are augmenting their income by transporting merchandise by forced labor and underselling the merchants. So the "Lao-Peh-Shin" are faced with a pretty problem; whether to welcome the Reds
who pay their way and do not molest them so long as they stay, but who burn your city as a parting present, or the military who undercut their business occupy their homes, steal their furniture and impress their labour. Life seems pretty hard to the common people whichever way they look at it. But then, some people are never satisfied!

R. V. Bazire

WEST·CHINA UNION UNIVERSITY

Visitors.

Recently the University has had several distinguished visitors, and of these we mention three:

Dr. A. Stampar, a native of Jug-Slavia, Health Expert of the League of Nations, and appointed by that body as Health Adviser to the National Health Administration of the Nanking Government. Dr. Stampar has visited nearly all the provinces of China with a view to advising the National Government in regard to the creation of provincial health boards.

Dr. C. C. Ch'en, Health Expert in connection with the Tinghsien Experiment, who is also an adviser of the Ministry of Health of the Nanking Government.

Dr. James Yen of Tinghsien, who came to Chengtu at the request of the Commissioner of Reconstruction, Mr. Lu Dso-fu, to study the situation in Szechwan and make suggestions for improvements. Since then we learn that Dr. Yen has accepted a position as honorary adviser to the Commissioner of Reconstruction, which means that he will probably spend a part of each year in this province. On several occasions he addressed the students of the University and confronted them with some of the most heart-searching questions with which students have been challenged in recent years.

On March 20th the Students' Association entertained the new and lately returned professors and teachers of the University, and showed several films loaned by the Officers' Moral Association.

The Arts Students' Association held a social gathering in the Administration Hall on March 30th, when an interesting address on the special responsibilities of China's youth was given by Dr. Hwang Yen-pei, the noted Chinese educator.
who has been spending some time on the campus with his son, who is a member of the staff of the National University.

During the afternoon of the same day, the staff and students of the Faculty of Fine Arts enjoyed a programme of songs by German composers which Mrs. Anderson kindly sang for them.

Among other things which Mr. D. S. Dye has done, it is interesting to note that by using certain new instruments he helped considerably in the surveying of the land which is now being used for the Radio Station.

While Mr. Shih Huai-jen was visiting Chengtu during part of February, March and April, Mrs. Dye helped him with his researches into the life and habits of the fish and birds of Szechwan. Mr. Shih is a graduate of Peking University and has been working for three years in the Science Institute of West China, Chungking. He has discovered in the Kiating and Omei districts one species of fish which is quite new to science.

CHIN MIN HOLIDAYS.

On April 3rd, the Mission School Teachers’ Association of Chengtu, assisted by students of the University Education Department and the Students’ Association, arranged for one thousand children from the Mission Primary Schools and Kindergartens in the city to visit the University. Each School participated in the programme by contributing an item of singing or dancing, after which they enjoyed a visiting group of entertainers. The students of the Education Department had printed six kinds of posters for distribution in the homes and on the streets, and arranged for each child to receive a gay handkerchief in memory of the occasion. In the afternoon the Y.M.C.A. invited all the children to their Hall in Chuen Shi Lu to see movies.

Scholars of the Dewey School went to Chin Chen Shan for their annual excursion. Biology students also spent several days in the district, whilst the Goucher Middle School students visited Lung Chuan J.

On April 8th the students of the Department of Pharmacy and of the Language School were favoured with a fine day for their outing to Kwanshien to witness the Opening of the Waters.
SUNDAY EVENING STUDENT SERVICES.

During the past four weeks addresses have been given by Mr. Smalley on "The Limitations of God"; by Mr. S. H. Fong on "China's Youth in the Crisis"; by Dr. Collier on "The Meaning of Immortality", and by Bishop Song on "The Way out for the Young People under the National Distress". On this latter occasion, it being Easter Day, the hall of the Administration Building was specially decorated, the University Choir rendered the anthem, "Jesu, Joy of Man's Desiring", by Bach, and one of the students sang "Open the Gates of the Temple".

SOME REMARKS ON THE EUROPEAN SITUATION.

The war between Italy and Abyssinia has been forced into a position of secondary importance by the sudden but perhaps not altogether unexpected action of the German Government in denouncing the Locarno Accord and announcing to the Powers concerned that the German military forces would at once be sent into the Rhineland. The reports which have come to us since the first dramatic announcement make possible certain observations which the future may or may not confirm.

The difficulties of the Governments in practically all the countries of Europe have been greatly increased while more pressing considerations have prevented the meeting of League committees to consider questions connected with the Italo-Abyssinian war. The careful preparations and the greatly superior strength of the Italian armies have resulted in victories which have definitely changed the situation in the war area. It would seem that now the Italian Government can claim by virtue of occupation more territory than was suggested by the ill-fated Hoare-Laval Agreement. This has had its effect upon political expression in England where the Government is being charged in certain quarters with unnecessary timidity in the application of sanctions and a general lack of firmness towards the Italo-Abyssinian issue with disastrous consequences, as seen in the repudiation of the Locarno agreement by Germany. In France the Pact with the U.S.S.R.
has received the support of both Chambers, but it would seem that opinion in the country is divided as to the wisdom of the policy. The Government is faced with a general election in the near future, and the question of Russian Communist influence in France will be one of the important factors in the results of the election. France, Belgium, and Great Britain are agreed that the memorandum presented by Herr Hitler, as well as the reply prepared by the French Government, should be presented to the Council of the League. There is common agreement that the League should be in charge of the co-ordination of all proposals resulting from the new efforts now being made to obtain security in Europe. If there is to be a new structure to take the place of the Locarno Accord, and this would seem to be necessary, then all arrangements should be directly supervised and controlled by the League. When this has been done it will be possible to consider the larger schemes regarding disarmament and economics. Also it seems to be agreed that the Covenant of the League should be accepted by all European States, and that all questions, whether territorial or otherwise, should be dealt with in accordance with the principles and machinery of the League. Further, it is agreed that a better definition of collective security is needed, so that when aggression is proved and declared by the League, all the State-members of the League will be expected to put their resources, military and naval, at the League’s service.

In the meetings of the League Council it is expected that Great Britain will urge consideration of the whole war aspect in Europe, while France will concentrate on the removal of League sanctions, thus permitting Italian cooperation in the solution of the Rhine crisis. At the moment the position of Herr Hitler and Senor Mussolini in their respective countries appears to be stronger than ever, as the result in Germany of the recent elections and in Italy of the overwhelming success of the Italian armies, and there is little evidence to suggest that either leader is prepared to consent to any proposal that does not concede to them what they regard as having been already won.

Harold D. Robertson
From "THE ART OF MINISTERING TO THE SICK"
(Cabot and Dicks—MacMillan.)

"Each person must do his own growing in sickness and in health. What can we do to help it? We can supply the atmosphere in which growth is favored, that is the business of a teacher, and especially of the kind of teacher whom we call a clergyman. A gardener of souls, he tries to supply the environing earth, moisture, air, light, and chemical reaction. That is much. Can a minister do that? He can, if by good listening he can find the growing edge of the patient's life.

As in medicine, our only reliable and permanent way to prevent people from slipping down hill is to invigorate their tissues so that they begin to go up hill.

It is not so terribly hard to help a person to grow, provided we like him and he likes us, and provided we can find out where he is. The trouble is that his development often reaches out in such different directions from our own that our experience does not help us much to find him."

A LIGHTER NOTE

What then?

"Why did you strike that man?" asked the judge of a negro who was brought before him for assault.

"He called me a miserable black rascal, your honor."

"Well you are that, are you not?" said the honor.

"Yes, your honor, but suppose he had called you that, what would you have done?"

"But I am not that, am I?" said the judge.

"No, your honor, but suppose he had called you the kind of rascal you is, what would you have done?"

ON THE FOWCHOW DISTRICT

We had a fairly good trip around the district although we saw some rather distressing signs of extreme poverty. In quite a few places the bark of the Pi-ba trees had all been peeled off. It is being used for food by people who have suffered badly as a result of the three dry summers in these districts. Quite a number of people are now reduced to eating the bark of the Pi-ba, Huang Go and Chung Shu trees. Also Ba Chiao and white mud. I had read and heard of such things before but I never thought that I would myself come across such conditions. I hear that the authorities are serving out Shi Fan to some of them.

E. R. STANWAY
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BOOK CLUB

April 14, 1936

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

Oliver, F. S. The Endless Adventure 1710-27
Oliver, F. S. The Endless Adventure 1727-35
Oliver, F. S. The Endless Adventure
Garvin, J. L. The Life of Joseph Chamberlain, Vol. 111
Rihbany, A. M. Wise Men from the East and from the West
Dobb, M. Soviet Russia and the World
Hearn, L. Lands and Seas
Hervey, H. Where Strange Gods Call
Dickinson, G. L. After Two Thousand Years
translated by Waley, A
Tomlinson, H. M. The Sacred Tree
Gift of Fortune
Compiled
An Outline of Modern Knowledge
Walpole, H. The Inquisitor
Nicolson, H. Public Faces
Craven, T. Modern Art
Buchan, J. Decorative Art
ed. by Holme, C. G.
Zweig, S. Mary Queen of Scotland and the Isles
translated by Waley, A
Arliss, G. Up the Years from Bloomsbury
Andrews, R. C. On the Trail of Ancient Man

KATHLEEN F. SPOONER
Secretary

DR. J. L. STEWART

Dr. Stewart is a greatly-missed member of the dispersion from West China mission ranks. He is on the staff of St. Andrew's Theological College, Saskatoon. His oldest daughter, Beth, has graduated from College and is teaching in an Indian School in Northern Saskatchewan. Allie is beginning the study of medicine. Jimmie is also in the University, and is specializing in some branch of biology. The doctor claims to have become to such a degree snow-capped with the passage of the years that Mrs. Stewart—may be passing off as his daughter one of these days. They send their regards to their old friends.