

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

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NOVEMBER—1927

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## EDITORIAL.

### OPIUM REDIVIVUS.

We have just received a letter from a missionary in a near-by city who has been on a tour thru part of his district. He tells of the kindly reception accorded him by all classes; of the eagerness with which the people received the tracts that he and his fellow-workers scattered until none were left. He speaks enthusiastically of the many opportunities found for preaching the gospel; of the abundant rice harvest and then remarks that opium is the only crop that really pays. This in spite of the fact that a heavy tax is imposed on each field given over to the poppy. He tells of the soldiers going from farm to farm collecting the tax, whether the farmer had sown the poppy or not. Then he tells of taxes having been collected for five years in advance, and that those for the sixth year are just about to be collected. This picture has lights and shades in it; but we venture to think that the shadows prevail. This is in no wise discounting the faith we have in the ultimate triumph of the Gospel of the Son of God. Among the shadows the darkest and most dire is that of opium.

### WHO IS TO BLAME?

The FACT that opium has come back to this country in full force is not to be denied, notwithstanding the speeches of Chinese delegates at the League of Nations. One does not have to be in inland China very long nor travel very far to find that opium is once more fastening its tentacles on the life of this people. If one goes thru the streets of any city nowadays he meets the sign of the opium den—a dirty rag hung before a door. He can see the smokers stretched on the beds and can get a powerful whiff of the drug. Out in the country, he

can see the poppy growing and does not need to go into the byways to discover it. Along the rivers and the main roads he will find it; and then he may find a proclamation against it on the walls of the next city that he enters. In many homes he will be offered the pipe as a matter of courtesy. Not a few students in our schools have taken to its use and are worthless in any campaign for righteousness. Churches are invaded by this noxious drug and Christians lose their manliness and become a hindrance instead of a help to their fellow believers. These are facts that can be substantiated. Who is to blame? Well, let us ask who got the praise for the elimination of opium ten years ago? Answer: The Government. Then the return of this evil in such a short time must be laid at the door of the government. We are not concerned with which government we are dealing. Whether Hankow, Nanking or Peking, they all have the responsibility of allowing this evil once more to grip the vitals of their nation. But they, so far as one can learn, do not bestir themselves to oppose it. Lots of petty chieftans, on the other hand, force the farmers to produce opium so that they may collect heavy taxes from it. If the farmer refuses to raise the crop, he is taxed just the same.

#### WHERE CAN HELP BE FOUND?

It seems futile to look to any of the several governments that exist at present. What is needed is one stable central government that can enforce its edicts through the length and breadth of the land. Given that, we believe that the force of public opinion in and out of China could be so brought to bear on this matter that the authorities would have to act. But we are under no illusions about this evil. It will be a long time before such a government gains the day in China, and we simply have to wait until that time comes. It is hard to have to confess this; but there does not seem any other way out. Meantime, it is cheering to learn of what is being done in India; and that Persia is ready for forward action on this question. The League of Nations keeps pegging away at it and seems to make little progress; but that body is made up of representatives of many nations and must needs go slow in its social and moral reforms. In spite of the dark outlook in China at present, we cannot lose courage, but look to the brighter future.

**THE WOMEN'S MOVEMENT IN CHINA.**

We need not apologize for printing the article bearing this title, even tho we had to "borrow" it from one of the exchanges that find their way to our desk. And we do not propose to write at length about this topic; for the article is so well written and deals with the matter in such an orderly way that we prefer to leave it to speak for itself. What we wish to do is to urge our readers to read this message and then to mull it over quietly. It deals with a fundamental part of the life of China—its womanhood. We are apt to stake the future of this country on the success or failure of some particular general, or of some political party. We keep looking anxiously for a far-seeing man who can bring order out of the present chaos. But after all, we have not gone far enough back in our search or our thinking—what we really need to do is to find a group of good mothers who will see to it that their children are trained in the ways of righteousness. Until we get back to the hearth and the cradle, we are only scratching the surface of our problem. Perhaps we are afraid that our search will lead us to the place where if we have to choose between closing a boys school or a girls school, we shall close the boys school. Well, let us have the courage of our convictions.

**THANK YOU.**

Several of our friends and subscribers have written us in appreciation of our efforts to keep the NEWS going while so many of our fellow-workers are absent from West China. We make no secret of our appreciation of the appreciations expressed. Don't forget that a great deal of this work is done by the Acting Business Manager, Mr. Openshaw. He has often been perplexed as to just where to send your copy of the NEWS. Please send him your address—and at the same time enclose your subscription. In this way you will save postage; and our childhood teaching ran somewhat after this fashion: "A penny saved is a penny earned." We don't vouch for the philosophy of this; but we are prepared to say that the Acting Business Manager is prepared to receive subscriptions for this or any year in the future. These are lean times in West China and we need all the help you can give us to get over them. By the way, we venture once more to suggest that a copy of the NEWS makes a nice Christmas gift.

## WE THANK THEE, LORD

BY W. EVERETT HENRY

We thank thee, Lord, for all the gifts  
Of earth and sea and sky ;  
For rain and snow and heat and cold,  
For springtime green and autumn gold,  
For lovely days and leaden days  
And days of booming storm, the haze,  
The fog, the frost, the lightning's flash,  
The answering thunder's rolling crash,  
The calm when storms pass by.

We thank thee, Lord, for all the gifts  
Of Christ, thine only Son ;  
For light to see and truth to hold  
And love our spirits to enfold,  
For love begotten in our hearts  
That clings to earth's remotest parts,  
For fellowship's sweet tenderness,  
And sonship's vaulting happiness—  
Eternal life begun.

## THE WOMEN'S MOVEMENT IN CHINA

IRENE DEAN.

*"That peach tree, so delicate and elegant! How luxuriant its foliage! That girl is going to her husband's home. She will rightly order her household. Let the household be rightly ordered and the people of the state may be taught."*

So we glimpse in the Book of Poetry, the ideal for Chinese women under the old order. The modern Chinese woman, while not minimizing the importance of "rightly ordering" the home is saying that it does not necessarily follow that if she "regulates her family properly the state will be rightly governed." Nor is she finding the ancient ideal adequate for the expression of her own personality, which she is coming to believe is her inalienable right as a human being. Well may the defenders of the good old days shake their heads at the emergence of an idea so far removed from the centuries-old ideal of the true woman, one who "gives perfect obedience to her father, her husband and her son"! (Compare the well-known western marriage service in which the bride is reminded that she must submit unto her husband as unto the Lord.) Miss Maude Royden in an article published a few years ago suggests that "the real inspiration for the woman's movement all over the world is a deep resentment against an attitude toward us which is a perpetual denial of our humanity." Even a cursory study of the woman's movement in China shows how essentially sound this explanation is and also how easy it should be for western women to understand what the women here are trying to accomplish.

The activities of women in China are attracting such attention in the press in these days that one is soon lured into the fascinating task of finding out where and how the woman's movement started. Early in the nineteenth century, Yui Tsung Sih dared to take issue with the prevailing ideas and declare himself for equality of the sexes especially in the matter of moral standards. The work of reformers later in the century was largely that of planting new ideas and it was not until the beginning of the twentieth century that we begin to see their fruits. Then for the first time the importance of women's

education began to be recognized though its aim, to quote Madame Sun, was "concerned only with creating good wives and mothers." A magazine advocating women's rights and social revolution appeared as early as 1901 in Tokyo, edited by Lin Kuang Han and his wife. Women took their places in the revolutionary societies that flourished during this period and one of them, Chiu Jung, became a martyr.

When the revolution of 1911 took place women were found engaged in Red Cross work and even in some cases organizing themselves into military companies. At the close of the revolution, the women took courage from the fact that Dr. Sun was known to be in sympathy with their movement and presented to the Provisional government at Nanking demands for equal rights in government, education, marriage and the prohibition of slave trade and concubinage. Dr. Sun's attitude was evidently not the general one and little attention was paid to these demands by the men who drew up the constitution.

After this the cause languished for a time until the Renaissance came along, challenging the old teachings, the old art, the old idea of government and the old ideas concerning women. The leaders of this movement (all of them were men!) paid much attention to women's problems, expressing their own liberal ideas and making translations of western writings on the subject. Then, in 1922, due largely to the efforts of women students in Peking two organizations came into being that attracted considerable attention, the Woman's Suffrage Association and the Woman's Rights League. In a few months branches of these two organizations were established in ten provinces. Their aim was to secure equal educational opportunities, equal government, marriage, property and inheritance rights, and equal work. Hunan was the first province to recognize equal rights for women in its constitution and in 1921 elected a woman representative to the Parliament in Peking. Chekiang, Kwangtung and Szechuen followed, giving equal rights to women at least in the matter of voting.

We have seen how in the first quarter of the present century, women had won recognition of equal rights in some of the provinces and in a few cases had demonstrated not only their right but their ability to hold office. They also gained much in the way of equal educational opportunities. The doors of the professions had been opened to them, notably teaching, medicine, journalism and law. Thousands of women had entered factories and a lesser number were found in commercial and business positions. Thus were foundations being laid for real

progress when political conditions might make it possible.

But even more interesting than tracing the development of the woman's movement is the task of trying to see its relation to the "real Revolution" that is going on in China today. Just how is this Revolution affecting women and what part are they playing in it? Such a task is fraught with real difficulty, for one who is so close to the thing that it is hard to get perspective, and the character of the women's movement is found to vary so widely in different places that one cannot say it is this or that. Furthermore it, like everything else in China just now, is subject to change. However there are certain general aspects that can be suggested.

As one reads most of the histories of the world, one is often reminded of the lines:

"Empires many wax and perish, kingdoms may rise and fall,  
But the women who went to found them are never counted at all."

Whether or not it is ever recorded in future histories, there is no question that women are "counting" in the present revolution in China. The fact that they are able to count is in no small degree due to the attitude of the new revolutionary leaders themselves toward women. In this respect also they are faithful adherents of their leader, Dr. Sun, whose sympathy for the women's movement was apparent years ago. Then again we cannot overlook the fact that foreign ideas about women have had a large part in the movement in China. To a German woman is given the credit for starting the women's emancipation movement in Canton in 1909, and the use made of the translation of western writings by leaders of the Renaissance has already been referred to. And without doubt, Russia's advanced ideas on the subject of equality between the sexes are having tremendous influence in China.

What then has been women's response to the present Revolution, their part in it? They seem to be finding in it an opportunity long awaited and to feel that the national Revolution cannot be complete unless they participate in it. "First they must work together with the men of China for an independent nation and second work for their own freedom,"—to quote from a recent speech of Madame Sun. In every province in which the nationalist government has established itself, we have seen women's associations being formed whose purpose is "To unite women of all walks of life in the province; to centralize their strength for the thorough emancipation of woman; and to participate in the Revolution of the people for China's true

freedom and democracy" (Kwangtung Women's Association purpose but quite similar to that of other provinces).

A recent visitor to Canton tells of attending a meeting of the Women's Association there which greatly impressed her because of the order and efficiency with which the business was conducted. The hundred delegates represented sixty-five women's organizations—workers, students, teachers, physicians, nurses, telephone operators, business women, soldiers' wives and others. It was this Women's Association that presented to the Provincial Assembly of Kwangtung this past March, the following petition, all the points of which have been granted. They show very concretely what the women's associations are trying to get done.

1. To amend the laws so as to put women on the same footing as men.

2. To institute labor regulations for the protection of working women. Women and men workers should have equal pay, and equal treatment. Four weeks holiday with pay should be given to women workers before and after child-birth.

3. To prohibit the taking of concubines by men.

4. Women should have full liberty as regards marriage and choosing their husbands.

4. Daughters and sons should share equally of their father's inheritance, and wives should be entitled to receive a share of their husband's property.

6. To organize a children's home and nursery for working women.

7. To establish a peasant women's educational for peasant women.

8. To notify all governmental organizations to employ more women on their staffs, so as to enable women to become independent

9. Equal rights for women and men in society as regards law, politics, economics, and education.

10. To abolish prostitution, and devise means to train such women for occupations as will enable them to earn their own living."

At this point the charge is apt to be made that we have drawn all concrete illustrations from the southern province of Kwangtung. That has been done deliberately for in no other place do we have an opportunity really to judge what the women's associations can do. Practically everywhere else they have not yet emerged from the organization stage but in Kwangtung the Revolution has been at work longer and we may begin to expect results.



One of the most hopeful things about the present woman's movement is the fact that there is a real effort to make the women of all classes count. Perhaps for the first time the real importance of the industrial and peasant women is being recognized. As soon as the Nationalist regime began in Hunan the Woman's Association set up plans for reaching, through propagandists, all the women (and did reach many of them in fact) not only those of the cities and larger villages but even those of the remotest country districts. In the cities under the new government, women workers are to be seen in large numbers in the frequent parades to celebrate anniversaries or protest against the doings of imperialism and capitalism. To see many of them with bound feet hobbling along in such processions is vivid reminder of how quickly these changes are coming. In the labour unions that are being rapidly organized women also have their share. They are often seen doing picket service for the unions, clad in the same kind of uniform and performing the same duties as the men. That their present activity is entirely self-stimulated cannot be said of these groups any more than it can be said of the student or business groups. The Nationalist press gives evidence of a consistent policy of keeping women's problems constantly before them, while the Nationalist propagandists have been quite as active among women as among the men. But the fact that women's response to this propaganda has been so hearty indicates beyond doubt that they were already considerably conscious of their own problems.

So many times in these days, the youthfulness of the leadership of the Revolution is commented upon. Students, both men and women have thrown themselves into the Revolution with courage and abandon—and sometimes of course have been carried away by their momentum. To the special schools for propagandists the girl students have come as well as the men and in the role of propagandists are probably quite as acceptable as men. There are even a few cadet schools for girls. There the students are given practically the same training as the boy cadets receive. Recently, the secretaries of the Y.W.C.A. in Wuchang visited such a school in their city and found the place "beautifully clean and tidy. The girls looked well and happy and seemed to be thriving on their strenuous work and discipline. They were all in soldier's uniform, for the most part in the regulation one. If they wished to pay for better clothes they were allowed to do so and one of them had evidently taken full advantage of this permission. She looked like something on the stage in her trim khaki jacket, riding

breeches and black leather leggings. She was neatness personified but one kept struggling to remember that she was a Chinese woman. The only thing that was in character was her exquisite little hands which came strangely out of her rough khaki sleeves"

Young women are now found in government offices occupying positions formerly held by men. There seems to be no discrimination against them, no limits imposed upon their freedom. That their new freedom has its perils and has led to excesses in some instances is generally admitted. But they are still in the experimental stage and have scarcely had time as yet to define their freedom and discover its best uses. There is tremendous need at a time like this for clear-headedness, poise and steadiness on the part of leaders. Such leadership, possessed of the proper training and experience in women's organization activity, has been at a premium. In city after city the promoters of the Women's Association have instinctively turned to the Y.W.C.A. recognizing the value of the experience and training which its leaders have had. In Changsha for instance, the Chinese secretaries of the Y.W.C.A. were called upon to render important service in connection with the Preorganization Committee of the Women's Association and the Conference Committee which set up a conference for women for all of Hunan Province. And in every case, except in sections where the extremists have got the upper hand (Hunan and Hupeh) and made the participation of any Christian group practically impossible the Y.W.C.A. has been able to co-operate with mutual advantage. As one of the Y.W.C.A. leaders recently expressed it, "the woman's movement is calling up a kind of woman's leadership which it would take the Y.W.C.A. years to uncover" That, coupled with the fact that there is so much in the program of the Women's Association with which the Y. W. C. A. is in hearty accord should be enough to call for a sustained interest on its part in this present movement.

Just what may be said to have been achieved by the increased activity of the woman's movement in these past two years? In the first place, great numbers of women of all classes all over the country have been shaken out of their lethargy and indifference and given a new consciousness of themselves as a class and as citizens of their country. It has united them in the effort to remove all the old fetters that hampered their larger usefulness. This casting off of all old restraints has left them facing the challenge finding the wisest uses for their new

freedom, but we believe they are accepting this challenge. And finally there has come a consciousness of the solidarity of women everywhere. The general observance throughout the Nationalist territory of International Women's Day on March 8 is rather striking evidence of this fact. One of the Y.W.C.A. secretaries in Canton who joined in this parade of 25,000 women writes, "March 8 has for three years been set aside as Women's Day, first instituted by the International Council of Women at their Copenhagen Conference in 1901. This year has been the best from the international standpoint. Invitations were sent to all foreign women living in Canton and between thirty and forty, American, Canadian, English, Japanese and Russian attended the mass meeting and later joined in the parade to the government offices under the slogan 'Down with the obstacles that separate the women of the world.' In these days of sharp nationalism it is interesting to find flashes of internationalism in the thinking of women and an effort to bring the women of all countries together in something that goes deeper than the political differences that keep them apart."

What may be expected from the woman's movement in China in the future one does not dare to say. If the majority of its members insist on a steady course of constructive action there is scarcely a limit to its possibilities of usefulness to the womanhood of China and the world.

*The Green Year Supplement.*

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## COUNTRY EVANGELISM

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It is evident from a recent 12 days evangelistic tour in the country that the problem of country evangelism is quite different from that of city evangelism. In the former case one has still almost virgin soil to work on, with the tremendous handicap of illiteracy. In our big cities anti christian and anti foreign propaganda have had a terrific influence, affecting both the spirit of the workers and the ordinary church members. and also the field to be worked.

While the writer has done considerable evangelistic work since his return from furlough the latter part of 1926, this is the first trip afield in several years, and it was interesting to note the difference in what one expected and what actually was. As a matter of fact the rank and file of the Chinese people have not changed materially in years. Many people are still poor; there are no uplifting movements in the country; the streets are still filthy and unsanitary; people are ignorant; gambling and opium smoking are rife; and I may add the common people are as friendly as ever. In two cities out of seven visited street improvements had taken place, but the towns are still untouched.

Our Evangelistic Team consisted of Mr. Pan, Preacher at the C. I. M., Chapel Chengtu, a book seller, a servant and myself. We took a big supply of literature and actually distributed and sold 25,000 tracts and books. Unfortunately there were no Gospels to be had at the Bible Society Depots, as the P. O., has not delivered parcels in months. The demand for literature greatly exceeded our supply, and we met several book sellers who were keenly anxious to have further supplies.

We visited seven nearby C. I. M., stations and were cordially received by the leaders and christians, whom we felt it a privilege to encourage and minister to. Generally speaking the churches were in a cold spiritual state, but it was very encouraging to find at the Tanlin church members of over 30 years standing, who were still loyal to the Lord and bright in their faith. We preached in chapels and tea shops; talked till we were hoarse; and placed tracts in thousands of shops, going thru the various towns from house to house. Market crowds were keenly anxious to get the tracts, so the silent messengers must have gotten into hundreds of homes in the country. Busy folk in town and country stopped to hear the gospel message, and until we were nearing 'civilization' we did not hear an unfriendly word, and even then only the ordinary "Yang Ren".

The great lack in the stations visited is a better physical equipment and a better grade of Chinese leaders. Preaching and worship halls need to be made much more attractive, and a reverent and orderly Sunday Morning service conducted. The Chinese are really desirous of having removed the stigma that their churches are foreign institutions, and toward this end there was an attempt in two places to establish 'independent churches'. The evangelistic PUSH was lacking all around and I found few interested in personal evangelism. At one place neither the Evangelist's wife, nor son, were baptised christians.

At Kiungchow we had a different kind of an experience.

A Military Bureau attached to the 24th., Army had been in possession of the chapel and residence there for several months. The place is entirely placarded with their posters and the chapel is used to denounce anything foreign or religious; they are also supposed to teach there the "Three Principles" etc., to military men. An interview with two of the young 'Instructor-officials' was rather HOT. These boys had been to the Nationalist Military School at Canton and were filled with all kinds of 'anti' notions. We had more friendly calls on the other civil and military officials, and a very interesting visit with the Catholic Priest, who is loyally holding the fort alone against a lot of fierce opposition and persecution. All honor to the Roman Catholic missionaries who stick to their posts thru thick and thin.

The Regimental Commander, Li, also in charge of the Municipal Bureau, proved an interesting and friendly individual. This was hardly to be expected as he was also connected with the Bureau occupying the chapel. We talked at length and finally Mr. Li said that his friendliness was due to the fact that he had spent several months at the Suifu Baptist Hospital; that while there he saw practical christianity in the person of Dr. Tompkins and his assistants; became fully acquainted with the christian doctrine, and owed his life to the skill of the Physician. He had sustained a compound fracture of the arm in one of the civil strifes and his life was despaired of. Thus when we greatly needed a 'friend in court' we find the man prepared by the routine service of a christian Physician. Commander Li promised to help in having the C. I. M., premises vacated, so that the regular work might be carried on there as usual.

We had some experiences with Chinese inns on the trip, but that is another matter. They are just as dirty and buggy as ever, with poorer equipment, as the soldiers have carried off bedding and furniture at different times.

There is a good broad 'Ma Lu' (horse road) built thru from Kiungchow to Chengtu, on which operate two lines of buses. But unfortunately the weather was rainy, the road a 'dry weather' road and no buses were running. We travelled by 'hua-ger'—a rope seat stretched on poles—and the road in spots was more like a duck pond than a main thoroughfare. As a matter of fact thousands of ducks, fattened in the recently garnered rice fields, were being driven to the Chengtu market, so that THEY had actually churned up the road badly in places.

While up-to-date-methods, with special equipment and

special literature, may be necessary for students and a certain class in the larger cities, a strong impression abides with me that a large number of ordinary evangelists, spirit filled, with a simple gospel message in tract and booklet, will still render a very acceptable service in the country districts for years to come.

H. J. OPENSHAW, *Chengtu.*

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### A LETTER FROM PEMBA.

Friends' Industrial Mission  
Pemba  
Zanzibar,

11 August, 1927.

The Editor of the "W.C.M. News".

Dear Sir;

I am just reading with pleasure the "News" for April. I think it is fine that you people who are left at Chengtu are carrying on the "News" and the University and other splendid institutions. You are not forgotten in our thoughts and prayers.

You ask about our addresses and our subscriptions. Please lay down your hearts about these. My address is as above, but if you have any English address, please go on posting there, so that my wife can read the paper and send it on to me. Wise Mr. Franck made me pay my 1927 subscription before leaving Tungchuan early in 1926.

But your request made me think the friends in West China and elsewhere might like to hear what some of us Friends, who went to England and whose return to China is not fixed, are doing with ourselves.

R. J. Davidson and his wife went to the Friends' Mission on Mount Lebanon, Syria, where temporary help in the Boys School was greatly needed. I think he is still full of enthusiasm. I heard of him taking a visitor to the best point for seeing the snow mountains, and telling him about the many nationalities of the students in the school.

Mr. and Mrs. Sawdon are installed as Wardens at Kingsmead, where missionary candidates, Friends and others, are trained.

Miss Brittle is taking the place, at our office in London, of the lady who looked after the publications and the deputation work. The latter is visiting Syria and India so they asked Miss Brittle to carry on during her absence.

A request was received from a group of thoughtful and seeking Chinese at Singapore, that a missionary might be sent to help them. I hear that one of our missionaries is soon going there in response to this but I wont mention the name as I have not heard the news officially. (See "Inter Alia"—Ed.)

Dr. Harris did not come to England, but was in Shanghai for some months. Last I heard of her, she was on her way to Hankow to assist in the care of the crowds of wounded soldiers.

These, I think, are the only China Friends' missionaries who have definite appointment—no, there is one other. They have sent me here for a few months, to live on a Clove and Coccoanut plantation and look after things during the absence on furlough of the missionary who has had charge of the work.

All the above look on these jobs as purely temporary. Every one of us, and of the others who are in England and Shanghai, longs to get back to West China as soon as the way opens.

Dr. Stubbs is in great request for speeches and articles on China—and his opinion is very highly valued.

My brother, B. Wigham and his wife, are living near London, and among other good deeds, are befriending Chinese who live in that city.

These and the others when I have not named, are hoping to get pack to China, and in the meantime are keeping the British public informed and interested about that country.

Pemba is a small island off the East Coast of Africa, where the Friends have had an industrial mission ever since the slaves were freed, nearly thirty years ago. It is a beautiful place, and life here is quite enjoyable and intensely interesting.

I am

Yours very sincerely,

Leonard Wigham.

Mr. Wigham has done it; and still there is room for other such letters in the pages of the News. If each one of the diaspora will just follow this worthy example and write a letter telling of his or her whereabouts and what he is doing, we shall have a body of information for our readers that will help them to pray more intelligently about the coming of the Kingdom of God in all the earth. Ed.

A YOUNG MAN SPEAKS

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*(Master, what shall I do to inherit eternal life?)*

Too great the price as set by the young Jew,  
"Sell whatsoe'r thou hast and give unto the poor ;  
Then come and follow me", And yet,  
That look He gave me, can I e'er forget ?  
He loved me, that I knew, as gazing in my eyes,  
He told me what I lacked to gain the prize.  
Eternal Life ; my dear possessions ; which to choose !  
I would have endless life, yet can I loose  
Those things that count as everything to me,  
And as a homeless beggar such as He  
Give of my strength and youth to serve mankind ;  
To lift the helpless and to lead the blind ?  
That was His price and that I would not pay,  
So, empty—still unsatisfied I turned away.

By Dorothy Ruth Vreeland.

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September 2, 1927.

Dr. J. Taylor,  
Union University,  
Chengt'u,

Dear Dr. Taylor :

Although we did write to Mr. Cunningham that we were planning to leave, as was reported in the July-August issue of the W.C.M. News we have not left yet and the way matters look now, it will be some time before we leave.

You may have heard of the robbery that took place just a short distance below the Tsa Li pass which is the dividing line between Szechuan and Yunnan on the road to Atuntze. M. H. Duncan and wife with two children whose furlough is now due, and R. A. MacLeod with his wife and three children left Batang



on June 27 to go via Atuntze to Burma and India. They were stripped of everything except what they had on, and even some of their clothing such as hats and outer coats. A servant begged back a little food and bedding with which they managed to reach Atuntze where a Christian woman aided them in getting to Tsu Ku a Catholic station on the Mekong. The Priest there Pere Ouvrard assisted them a great deal and the last we heard they were on their way to an auto road from whence they were to travel to Sadiva and thence to Calcutta.

This was always the question which we worried about when we received the Consular communications. They said the road down the river was inadvisable and the local officials advised against the Yunnan route. Since the robbery we all feel that the Yunnan route is worse than ever and not to be trusted with any of us. At present we are three families and a nurse. Mr. and Mrs. Ogden, Dr. and Mrs. Bare, Miss Young and ourselves. Since the Ogdens and Miss Young are due to leave on furlough next year it does not look as if we can expect to leave for some time unless others come to relieve us.

We have, of course been forced to cut down the work for the want of money, and because we are so few. It is difficult for us to get enough money here to carry on our regular work and the roads are much too unsafe for getting it in. We are enjoying some of the joys of working with the native Christians in the work of the Church and school. Altogether we are quite confident that it shall all turn out for the best, although it is difficult at times for us to see that. Our church here has suffered from removals and death as well as opium-smoking and general depravity on the part of the remainder. I think that I can say that our meetings have made up in spirituality what they have lacked in numbers.

R. A. PETERSON.

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FROM "THE GREEN YEAR SUPPLEMENT."

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A letter from Mrs. Fong, general secretary at Chengtu, dated April 7, says (translation). "Chengtu conditions are about as usual. There is no great change, but considerable unrest is felt. Some people are much disturbed over the situa-

tion, and many forms of work find it difficult to continue in the usual way. Except for our finance campaign, Association department work still goes on pretty well. In the first half of the campaign however we have got only about one sixth of what we need. Even though we plan to lengthen the four weeks' time to five, I feel we cannot hope to get more than \$2000, at most, out of our needed \$4,500. Our seven secretaries have contributed in all \$160 dollars to the campaign fund, in most cases giving a month's salary a piece, to help keep the Association going. In spite of the discouragement of the situation, I find much strength and comfort in prayer and in the good spirit and help of the rest of the staff. The memory and example of our fellow workers such as Miss Coppock, our first president Mrs. Hu, Miss Mary Ting, and Miss Ting Shu-ching, Miss Smith and Miss Fraser is also a source of strength to me. So I counsel with myself daily, find comfort in God, and go on with my work."

In a letter to Mrs. Mei, Mrs. Fong tells of the difficulties of raising this year's budget. "In one case, the person solicited, upon opening the finance folder, cried out, 'Down with the Christian Church!' So that some have suggested cutting the 'Christian' out of the name of the Association, but when I explained the reasons for having it, they agreed that it was after all desirable to have it."

In a letter to Miss Ting, Mrs. Fong says, "There are some churches here that have registered with the Government as 'The Christian Church in China.' I do not know whether the National Committee has registered or not, and I wonder about the necessity of local centers registering with their local governments. We face also the question of entering the local Kuomintang or not. The Y. W. C. A. is an international organization. It is an institution for service, with no limits of party, class, religion, right wing or left wing. Every one may join it to give service regardless of party affiliation. We wish to work for society, for country, for the home, and to go on with this work, and it seems to me other interests are beyond our province. I feel there is danger in our being limited and entangled if we go too far afield".

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### WELCOME!

ARTICLES, LETTERS, NEWS ITEMS FROM MISSIONARIES AND  
OTHER SUBSCRIBERS WILL BE MORE THAN WELCOME.

DEVELOPING THE INDIGENOUS CHURCH WITHIN  
THE DENOMINATION.

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I. ADVANTAGES :

1. Maintains continuity. No break with the Mother Church.
2. Avails itself of missionary help and experience.
3. It keeps open the way for the stronger to help the weaker.
4. It makes possible wider altruistic expression because of greater joint economic resources.
5. It affords opportunity for trial and selection from the deepest spiritual heritage of western Christianity ; e.g., in history of saints and martyrs, in fruits of scholarship, art, and music.
6. Through its international connections it can cooperate in united effort against world-wide evils,— war, alcoholic and drug traffic, slavery, exploitation, international injustices, contagious disease, materialistic thought and economic theories.
7. By the same means it helps in times of major disaster, it broadens thought thru easier exchange of education-ists, religious leaders, students, etc.
8. By recognizing diversities, it avoids deadly uniformity.
9. It shares in the general evolution towards common beliefs, ideals and tasks, which condition true inter-nationalism.
10. It assures the fundamental idea of personal and group responsibility toward others irrespective of race or nationality or belief.

II. DISADVANTAGES :

1. It tends to perpetuate western denominationalism.
2. It discourages and sets back the only promising movement of nationals in the world for the development of their conception of Christian unity.
3. It presents Christianity as permeated with differences and marked by rivalry.
4. Its self-contradictions confuse Chinese Christians as well as non-Christians.
5. It retards unity of effort in meeting common problems.
6. It continues liability to duplication and waste.
7. It continues the handicap of seeming foreign domination.
8. It continues to raise hope of indefinite bearing of financial

deficits or surplus of burden by foreign agencies, thus weakening Chinese moral fibre.

9. It builds up property interests and sets salary standards of so unattainable a height that there is little likelihood of Chinese assumption of complete selfsupport for many decades.
10. Its traditions and practices being already fixed and largely foreign, it discourages Chinese initiative.

### III. SAFEGUARDS :

1. The elimination of such differences as tend to produce confusion :
  - a. Foreign designations or denominational names.
  - b. Varying membership requirements which do not permit of interchange of membership.
2. Such measures of autonomy as leave freedom for complete adaptation to Chinese genius, ability, and need.
3. Sympathetic missionary initiative in transfer of administrative responsibility.
4. Ungrudging concurrence with Chinese request for this sharing of responsibility, knowing that the dangers of alienation on the one hand and of servility on the other are more to be feared than the consequences of mistakes or the difficulties of personal readjustment.
5. Definite provision for an elastic connectionalism permitting of efficient unity of effort along lines of common interest and welfare, maintaining unity in diversity,
6. Scientifically determined goals for self-support and concurrent graduated withdrawal of foreign subsidy.
7. Authorized interdenominational Committee of Co-Operation to study elimination of duplication and waste, pooling of mission funds, etc.
8. Like Commissions to study the problem of the Naturalization of Christianity.

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### LAST CALL!

PLEASE PAY UP SUBSCRIPTIONS DUE FOR 1927. ALSO REMEMBER THAT SUBSCRIPTIONS FOR 1928 ARE PAYABLE IN ADVANCE.

WELCOME TO MISS GRACE LIU.

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September 14 was a great day of rejoicing at the Methodist Episcopal Girls' High School, on Shensi Kai, for their new vice-principal arrived in the person of Miss Grace Liu. Miss Liu was met at Lung Chen-I, 20 miles out, by Miss Ellison, Principal of the High School, and Miss Pen, Principal of the Chi Hua and the Kindergarten; and at the school by the loud, booming sounds of firecrackers and a song of welcome by the girls. Miss Liu reported a fine and peaceful trip up the River, in the pleasant company of the Dyes, and with her have come added zeal and enthusiasm to the community, which has been largely deprived of inspiring influences from outside lately.

On September 17, the ladies of the W.F.M.S. of the Methodist Episcopal Church gave a tea and reception in honor of Miss Liu, at which about 100 guests from the city came to join in the welcome.

Miss Liu is the daughter of Mr. Liu Dsi Ru noted philanthropist of Chungking, who has donated generously to churches and schools and orphanages in Chengtu from time to time. She is a graduate of both Shensi Kai Girls' School, and Ginling College, Nanking, where she specialized in History, Sociology and Education. After graduation, Miss Liu taught for two years at Huchow, near Shanghai.

We are fortunate to have her join our ranks and we extend to her our heartiest welcome.

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A love that gives and takes, that sees the faults  
 Not with flaw-seeking eyes like needle points,  
 But loving, kindly ever looks them down  
 With the o'ercoming faith of meek forgiveness;  
 A love that shall be new and fresh each hour,  
 As in the golden mystery of sunset,  
 Or the sweet coming of the evening star,  
 Alike and yet most unlike, every day,  
 And seeming ever best and fairest now.

—J. R. Lowell.

A PRAYER

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*The Lord is my light and my salvation.—Psalm 27 : 1.*

Our Heavenly Father, we of this household, with varied needs, unite to revere Thy name. We would glorify Thee in our ordinary life. We thank Thee for the quiet shining of the light upon the world, and for the quiet shining of Thy light in the souls of men. Light us on our path, lest we loose the way. We would make league with Thee for the Master's presence. May Jesus be guest and chiefest friend at our fireside, the listener to every conversation, counsellor in every day of doubt, light in every hour of darkness, refuge in any time of storm, solace in the night of grief. Bless us in basket and in store. Make us rich in all the things of the Kingdom of God.

Give us all the gladness Thy love and wisdom can trust us with, and only enough of trial and of storm to make us pure. When our feet shall have grown tired upon the road of the years, and death shall scatter the mist upon our faces, and we grope with blind fingers for the latch of the gate of Thy house, may He guide us with the unfailing coupling of His love, and give abundant entrance into the graveless, deathless, nightless city which is Thy home and ours.

Forgive us our trespasses. And this we pray for all who name Thy name. For Christ's sake. Amen.

(REV. LINCOLN A. FERRIS, *Baltimore, Md.*)

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NEWS FROM NORTH CHINA REGARDING WEST  
CHINAITES.

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Drs. Ed. and Gladys Cunningham were in Korea for a while and then went to Peking, where they have been working in the Peking Union Medical College. They spent a week in August at East Cliff, Peitaiho and returned refreshed to their work at the College.

Dr. George Hartwell and Dr. Harry Liljestrand have been spending the month of August at the Conference grounds at Peitaiho.

Mr. Lu Tse Ren, of the West China Union University, is in Changli for August, finishing the copying of Dr. Liljestrand's book, before he leaves for Paotingfu, where he will take his internship,

Dr. and Mrs. Cyril Canright have spent the Summer at East Cliff, Peitaiho, and will return to Peking in September.

Mrs. W. Max Gentry and the children went to Korea in April. Dr. Gentry spent several months at the P.U.M.C. in special study and then joined Mrs. Gentry at Sorai Beach for the Summer. They will return to Peking in September, hoping to return to Chungking this Fall.

Miss Mabel Allen, Miss Henrietta Rossiter, Marie Brethorst and Dr. Miriam Pool spent August at the W.F.M.S. Cottage at Peitaiho. Miss Allen has returned to Tientsin, where she is to have charge of the Mission day schools. Miss Rossiter will return to Changli, where she has been teaching in the Boys' High School. Miss Brethorst is expecting to sail for America via Europe on furlough.

While at Peitaiho the engagement of Dr. Pool to Sergeant Melville Huff, of the U. S. Marines, was announced. The Ladies of the Methodist Mission gave her a delightful tea and shower. She will be married late in September at the W.F.M.S., home in Tientsin.

Miss Orvia Proctor arrived at Peitaiho from Korea August 19th. She will go to Peking for the Annual Conference and receive her appointment to work in the North China Conference.

Miss Helen Desjardines was appointed to work in Keen School in Tientsin and continued there to the end of the term. She and several North China missionaries went to Sorai Beach for the Summer. They will return to China in time for school opening.

Miss Anne Flessel was also appointed to Keen School until the end of the Spring term. She sailed in July for America by way of Europe on furlough.

Miss Ella Manning has been spending the Summer at Peitaiho with Miss Alice Terril,

Miss Helen E. Barton has returned to China after three months in Korea and has been appointed to work in the Hospital at Changli.

Mr. and Mrs. Paul Johnson were called to America in June by the serious illness of Mr. Johnson's brother.

Mr. and Mrs. W. McCurdy sailed for home in June. Word has just been received announcing the arrival of Nancy Eleanor late in July. She weighed eight pounds and from all reports is a lovely baby.

(Signed) HELEN E. BARTON.

INTER ALIA.

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Word comes from Chungking that the British Consul expects to reach that port in about a month's time. Representatives of Butterfield and Swire and Jardine and Matheson are already settled in Chungking. The A. P. C. representative is also reported to be in charge of their business in that city.

We learn that Misses Thexton, Loree and Russell are taking studies at the Shanghai Baptist College while waiting Shanghai for an opportunity to return to Szechuan.

Miss Irene Hutchinson has been sent by the Friends Foreign Mission Association to Singapore to work among the Chinese in that city and district.

Word comes from Chungking that Rev. J. R. Sinton has left that city to return to Canada where his wife and family are at present living.

Mr. and Mrs. W. W. Cossum of the West China Baptist Mission, and family have settled in Chicago and Mr. Cossum will act as salesman for an automobile firm.

Rev. L. H. Randle and family have been spending the summer on the old homestead in Oregon. Mr. Randle will be studying in Chicago this winter preparatory to taking a pastorate in America.

Rev. J. P. Davies writes that his health is very much improved and that he and Mrs. Davies plan to return to West China next year. Mr. Davies is at present working in Cleveland, Ohio. J. P. Davies, Jr. entered the University of Wisconsin this fall.

Dr. Morton F. Yates and family spent the summer at Ocean Park, Maine where Dr. Yates taught a Mission Study class in connection with the Assembly at that summer resort. Dr. Yates plans to enter the Harvard Dental School this fall and will make his home in Framingham, Mass.

Rev. Chester F. Wood has accepted an appointment on the Faculty of the Newton Theological Seminary, Newton Center, Mass where he will conduct a course in Missions. Mr. Wood also plans to do deputation work among the churches in New England.

At a tea given by the ladies of the W.F.M.S. at Shensi Gai Girls School, the engagement of Miss Mildred M. Welch



and Mr. Earl Cranston, both of the M.E.M. was announced. Miss Welch is at present on furlough in Amersea.

The English supplement to the "Green Year," the publication of the Y.W.C.A. tells us that Miss Harriet Smith and Miss Ruth Fraser, of the Y.W.C.A., Chengtu, are rendering service in the Association in Shanghai. The former is acting as Hostess in the Home and the latter is working in the Publication Department.

Mr. and Mrs. Oscar G. Starret have accepted a position in Settlement work in New York City.

Dr. R. A. Peterson of the Medical Faculty of the West China Union University is taking post-graduate in America preparatory to return to West China.

After doing post-graduate work in Europe, Dr. R. L. Crook of Yachow, has reached America and plans to take a special course in Eye, Ear, Nose and Throat in Chicago before returning to West China.

Mr. Stewart S. Clark has been taking summer courses in Teachers College, Columbia University, New York City.

Word comes that a party of American missionaries reached Ichang on their way up river, but found it necessary to return to Shanghai from that port.

The Moody Bible Institute of Chicago is this fall adding to its foreign missionary course instruction in Medicine and Elemental Surgery. These subjects will be taught by Dr. H. L. Canright, who was for years an effective medical missionary of the Board of Foreign Missions of the Methodist Episcopal Church in Chengtu, West China. Dr. Canright is a graduate in Medicine of the University of Michigan, and took post-graduate work in the School of Medicine, New York City. During the last five years of Dr. Canright's missionary work in China he served as Dean of the Faculty of Medicine and Professor of Anatomy in the West China Union University.

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#### A PAGE OF FUN.

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A READER sends in these Japanese traffic rules:

"At the rise of the hand of policeman, stop rapidly. Do not pass him by or otherwise disrespect him.

"When a passenger of the foot hoves in sight, tootle the horn trumpet to him melodiously at first. If he still obstructs your passage, tootle him with a vigor and express by word of the mouth the warning, 'Hi, hi.'

"Beware of the wandering horse that he shall not take fright as you pass him. Do not explode the exhaust box at him. Go soothingly by, or stop by the roadside till he passes away.

"Give big space to the festive dog that makes sport in the roadway. And avoid entanglement of dog with your wheel spokes.

"Go soothingly on the grease mud, as there lurk the skid demon. Press the brake of the foot as you role around the corners to save collapse and tie-up."

The speed of a Kansas jack-rabbit is timed at thirty-eight miles an hour. Dr. H. L. Halthouse, of McPherson, Kansas, jumped a jack-rabbit when driving. The animal took to the road ahead of his car. He "stepped on her," and the race was on. At twenty-five miles an hour the rabbit yawned with boredom. The speed was run up to thirty and then thirty-five, with the long-eared bunny holding his own. The speed was further increased, and when the speedometer showed thirty-eight miles the car gained. At forty miles an hour the rabbit jumped sidewise and disappeared in the swamp alongside the road.

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An advertisement quoted in the "Christian Register" reads:  
"Buy your home by installments. One tenth down and reminder weekly."

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An enormous electric sign on Broadway, New York City, bears the words "The Greatest Musical Comedy Ever Produced." This subtitle has remained stationary for the last ten shows advertised.

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Scotchman stories are a bit tiresome, we agree, but we laughed at this:

"Have you heard of the Scotchman who made his daughter get married in the back yard?"

"No. Why did he do that?"

"So when the wedding was over, the chickens could pick up the rice."

The following story about Dean Inge reaches the Manchester "Guardian:"

An American publisher cabled to the Dean: "Will you write your life? Offer two thousand pounds." The Dean cabled back that he would not write his life. The American publisher then cabled: "Will you write life of Christ? Lower terms, of course."

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"Don't you think he is a convincing talker?"

"I did, till he talked back to a traffic cop."

The "New Yorker" reports the following instance of communism in our midst:

"A greengrocer had a puzzling customer in the person of a young woman who regularly every Thursday bought from him a bill of goods totaling twenty-five dollars or so, but who bought nothing at all on the other days of the week. Conducting an investigation, he discovered a league of seven married couples who rotate from house to house for dinner, each serving a meal at home just one night a week and then serving the whole fourteen."

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President Eliot was once introduced to a lady who had attained the age of one hundred years. "What," he asked, "would you say, as you look back over your long life, has given you the greatest and most enduring pleasure?" The dear old thing didn't meditate very long. "My vittles," she replied.

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From "Capper's Weekly":

The professor of astronomy had shown his fair visitor all through the observatory, and explained the work in minute detail.

"I can understand how a new star might be discovered," she remarked sweetly, "but how do you clever people ever find out its name?"

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There are but ten broadcast stations in the United States that are showing a profit, states H. A. Bellows, of the Federal Radio Commission. Of the 694 stations, only 25 are owned by manufacturers of electrical equipment, 13 per cent by radio dealers, 23 per cent by educational and religious institutions, and 9 per cent by newspapers.

# HO TAI YUIN, SILK MERCHANTS

37 TUNG HWA MEN KAI, CHENGTU, SZECHWAN, CHINA.

Ho Tai Yuin has been long established in Chengtu, where he has gained considerable reputation for high grade silk, woven by the best processes into improved goods, including fine ties and scarfs for either ladies or gentlemen. The prices charged and the quality of goods are now widely known to be correct.

For the convenience of many European residents, and our Foreign patrons, we print this price-list to assist in purchasing these goods. We can only send goods in reply to letters bearing the necessary instructions as to the kind of goods and color, and enclosing money to cover the cost of goods, postage, and custom dues. The prices are set from time to time as the rise and fall of the raw material affects the market.

## PARTIAL PRICE LIST

No. 9. Taffeta, all colors, dyed to order, plain and figured, width 2 feet, length varies, weight approximately $\frac{1}{2}$ ounce per foot,	per foot	\$ .80
No. 10. Very New. Thin Satin, width 2 feet 2 inches, 50 feet long, Blue, black, pink,	per foot	\$1.30
No. 11. Eight Thread Satin, all colors, plain only, 2 feet 1 inches wide, 40 feet long, weight 40 ounces,	per foot	\$1.00
No. 12. Best Chefoo Pongee width 2 feet to 2 feet $\frac{1}{2}$ colors white and cream only.	per foot - - - - -	\$90—1.50
No. 13. Kiating Pongee, extra wide, 1 foot 8 inches to 2 feet wide, 48 feet long, weight varies, white only,	per ounce - - - - -	\$ .90
No. 14. Kiating Medium Pongee, width 1 foot 4 in., length 44 feet white only.	per ounce	
Do. Imperial Gift.	per oz. - - - - -	\$ .80
Do. Light Weight	per oz.	.80
Do. Lining Pongee, width 1 ft. 1 in.,	per oz. - - - - -	.80
No. 15. White Hangchow Light Lining Silk, plain width 1 feet 2 in., to 1 foot 5 in., Length 30 feet and 42 feet,	per foot - - - - -	\$30—.55
No. 16. Pure Lining Silk, all colors, plain, width 1 foot 2 inches, 32 feet long, weight 6 ounces,	per piece - - - - -	
	per foot - - - - -	\$ .20