

West China Missionary News

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No. 8—MISSION SCHOOL GIRLS LEARN

The
West China
Missionary News

SEPTEMBER, 1923

EDITORIAL

Two of our fellow workers have fallen. Both were in the prime of life, full of enthusiasm and experience. R. A. Whiteside came to China in 1905, had devoted his life to evangelism and the years had yielded a worthy harvest. In these recent times of turmoil he had been deeply attentive to all those who suffered and had been especially attentive to the needs of soldiers, nursing the wounded with skill and sympathy. F. J. Watt, B. Sc., came four years later, and devoted his life to education. The efficiency of his efforts may be seen in part in his report as published in the last number of the NEWS. The school to which he had devoted his life was continually growing in numbers, in high standard of scholarship and in spiritual vision and service. With work well done, and weary therefrom, they sought the hills for strength. They were pursuing their way peacefully toward a well known peak, meeting with apparently the best of good will from all classes of the people, when suddenly on the morning of August 14th, they were separated from their native carriers and instantly shot down, without parley, without pity.

No such coldly deliberate and dastardly deed has, so far as we are aware, ever before been recorded in our missionary annals here in the west. For forty years and more we have mingled with these millions, and in the main have met with courtesy, certainly with a minimum of cruelty.

True, many have been scorned, lampooned, insulted. Others have been bound, held prisoner at the point of sword, bayonet or rifle. A few have had their homes entered and been plundered, or, in the older days of riot, had all their buildings with the contents committed to the flames. A still lesser number have been roughly handled, stoned, beaten, held for ransom. Once or twice missionaries have been apparently left for dead, and again twice or thrice foreigners have been

done to death. But in the main our properties and persons have been quite marvellously respected, and where violence occurred the motive was usually obvious. In former years the populace was roused by rumors of foreigners robbing the country of its lands, its money, its minerals, dragging the dead from their graves or mutilating children that the pupils of their eyes might be secured for pills. Believing these things, no wonder the people were roused to action against us. Little wonder that there were riots. The marvel is rather that they were not even more ruthless.

But that day seems to have largely passed. Our actions are better known and their attitude has changed. When we have been molested in recent years the object has almost invariably been robbery. But in

WHAT such cases there has rarely been extreme **MOTIVE?** violence. Guns were fired, swords flourished, boxes smashed open, even temporary detention exercised. But the thought in each case seemed to be to terrify the unfortunate foreigner and so extract more money. The scene of the recent calamity has been long known to be a robber region, so again plunder may have been the actuating cause. But if so then why add murder against unarmed men, and that so suddenly? Some have suggested that the motive may have been resentment against the constant missionary denunciation of robbers and their ruthlessness, others that it may have been revenge for certain "brothers" shot for plundering mission premises, still others that much opium is being grown in that mountainous region and they feared missionary observation. Mr. Boreham gives us a couple of the "explanations" current near the scene of the crime. A local native paper here states that the banditti believed both men were armed, mistaking their cameras and field glasses for revolvers and machine guns.

Such puny pleas will satisfy none. In any case what could condone murder? The matter should be probed to the fullest. As missionaries we do not need

to be reminded that we are here to proclaim **JUSTICE!** a message of love and forgiveness. We do not harbor up against the murderers feelings either of hatred or revenge. But Christianity also stands for Justice, justice seasoned with full measure of mercy, but Justice still. Christianity also stands for Courage and for Truth. All three of these eternal virtues and laws of life, have been dragged abominably in the dust

here in recent years. All manner of tyranny and torment have been exercised upon unoffending native men, women and innocent children. Officials of all grades know, but no one dares to act. Thus injustice is everywhere rampant. Few better lessons could be taught than that Christianity as represented by organized foreign nations stands steadfastly for Courage as seen in our officials and our whole hearted support, Truth as shown in the utmost investigation, and Justice as displayed in proper punishment. In proceeding thus our purposes will be purely for the public weal, not ours alone but untold thousands among these patient, suffering peoples. Such a program it is needless to add, may not be accomplished in a day, but even if it mean a decade, what is worth the doing should be done.

Nor is the sad lesson of the tragedy wholly one of teaching to lawless bands. There is probably a share for us to learn. It is the lesson of unusual caution. The inquiries our two friends made before they **THRICE** proceeded upon their journey, was even more-
WARY! than ordinary care required. They evidently thought the road quite safe, or believed, as they were largely justified in concluding from the past, that the worst that might befall them would be the plunder of a few possessions. Since the Revolution while our Chinese friends have suffered from ever increasing chaos, we seem to have largely led charmed lives. It is, therefore, an easy thing to translate immunity into impunity. But we do not need to go to Lingchen to learn that the banditti elements are becoming ever more bold. For this local officials cannot be absolved of responsibility. Indeed in accepting position they must accept responsibility. Yet we well know also their weakness and must, therefore, be doubly wise and trebly wary. Certain risks as pioneers of the Kingdom we must take, and we will do so with high courage. In other cases we must school ourselves to increased caution.

We bury our dead with deepest sorrow. Profoundest sympathy goes forth to their sorrowing widows, fatherless children and the Church Missionary Society in their sore affliction. But to us these dead still, and ever shall live, in lives of helpfulness, in holy memories and in Him.

Attention is called to the articles by Mr. Jolliffe and Dr. Wallace and to the proposed visit of Secretary Chung of the N.C.C.

LAST LETTERS

These two brief notes were written by Messrs. Watt and Whiteside to the Field Secretary of the Church Missionary Society, the Reverend T. Caldwell, on the Eighth of August while staying the night in the latter's house in Mienchunsien, Mr. Caldwell and family being temporarily absent in the hills. They left next morning for the mountains and were murdered five days later. These letters were the last they wrote. They were naturally in no wise intended to be parting messages in any sense, but splendidly reveal not only the temporary purpose but the abiding spirit of our fallen friends. They were off after work well done for a much needed ten days' tramp into the hills, and show a fine sense of humor, hearty good fellowship, loyalty to mission regulations, love of nature, courage, caution, and a background of deep devotion to their work.

Mr. Whiteside wrote: "Just a line to say we have taken French leave and are staying in your house. We would gladly have asked permission, but you were not at hand. Kindly note I am away from my station on a tramp to the hills. We hope to go *via* Han Wong Miao and Ta Pa, and try Kiu Tin Shan from this side. We may or may not go to Mowchow, as we feel our way. Watt thinks we may come back this way".

Mr. Watt wrote: "This is to report that Whiteside and I left Mienchow yesterday, and shall probably be away about ten days. We are spending a quiet evening in your honorable house, for which many thanks. We are planning to get off tomorrow morning for Han Wang Miao and Ta Pa, and thence if possible further into the mountains. We shall be guided by information we pick up by the way. I wish I could have waited until I hear from you the decision of the committee about staffing the Middle School next term, but I can't afford to miss a change altogether."

MURDER OF TWO ENGLISH MISSIONARIES
IN SZECHUAN.

REV. F. BOREHAM, M.A.

The news came on August 15th that the Revs. F. J. Watt and R. A. Whiteside had been shot dead by brigands while travelling in the mountains between Mienchun and Maochow.

The two missionaries, who were members of the Church Missionary Society's West China Mission, left Mienchow on August 7th to attempt to reach the top of Chiu Tin Shan, a high ridge in the west of our district. After leaving the large city of Mienchuhsien, where they chatted about their plans with fellow-missionaries, on August 9th, they entered the hilly country which stretches away to the North and West of that district. The two travellers were walking, and had with them a servant and four coolies carrying loads on their backs. At a market called Han Wang Ch'ang they stopped to preach and distribute tracts and Gospels, passing on later to Hsueh Chin Men, where they spent the night. The next day they went on to Ta Pa, a large plateau among the hills, and spent two days taking photographs and visiting places of interest or special beauty. Although Chiu Tin Shan was their main objective, they had expressed doubts as to whether it would be approachable from that side, and were prepared to change their plans as circumstances might dictate.

On August 12th they went on to a place called T'ien Ch'ih, an extensive lake among the mountains, which is said to be of singular interest and charm. They slept in the Long Wang Miao (Dragon King Temple) two nights in succession, spending the day-time as before, taking short walks in the immediate vicinity, chatting with the Chinese distributing tracts and taking photographs. Mr. Watt, who is a Bachelor of Science of London University is an enthusiastic naturalist and revelled in such work as this. His museum, butterfly collection and other science work in the Mienchow Middle School are well known in Szechuan, and Mr. Whiteside has been a keen evangelistic missionary in mountain districts for many years.

While staying at the Dragon King Temple they made enquiries as to the possible routes to the North and North-west and endeavoured to get a guide, but finding that road was considered unsafe, they thought of turning westward along a route to White Cloud Mountain, which, in a day's easy travel, would take them round to a place near Mienchuhsien where a party of missionaries were gathered. While considering this line of march, and as yet undecided, a Chinese came along that very road who assured them it was quite safe and good to travel. This decided them, and on August 14th they decided to set off westward, leaving their original route on the right, and hoping to join their friends in a day or so. They had their breakfast before starting and left about 9 o'clock. They travelled about 15 *li*, the four coolies and the servant being ahead and the two foreigners walking together about fifty yards behind. Suddenly at about 11 o'clock, a volley of rifle shot rang out, startling the Chinese, who ducked and ran for cover, leaving their loads on the road. The firing continued for some minutes and the coolies dared not emerge. After the firing had ceased, and the shouting quieted down, they came out of hiding to look for their masters, and, running back along the road, they found them both dead, each wounded in several places, and lying on the road where they had fallen. The loads were all taken and the scared fellows could do nothing but run back the sixty-five *li* to Mienchuhsien and tell the sad news in the Mission Station.

The loss to this Mission is, humanly speaking, irreparable. Both men were young, keen, and thoroughly efficient. They were in the front rank of our workers, Mr. Watt as an Educationalist and Mr. Whiteside as an Evangelistic Missionary. The former is a native of Norfolk, and the latter is a Lancashire lad.

On hearing the news at Mienchuhsien, efforts were at once made to recover the bodies, and, although several Chinese told us it would be impossible, after a good deal of interviewing officials and urging them to move, the poor fellows were brought back in about three days. Having been placed in coffins they were conveyed to Mienchow, where the funeral has today taken place.

All the evidence gathered so far goes to show that this was a deliberate and pre-meditated murder. The two men had spent four days in the immediate neighbourhood and had held converse with many Chinese of all sorts.

The Dragon King Temple, where they spent two whole days, has since been found to be the headquarters of a gang of brigands who infest the neighbourhood, and it was after leaving this temple and travelling only a short distance that they were waylaid and shot. No questions were asked, no search made, but without word or parley our two brothers were murdered.

Had they been called on to lay down their lives as a testimony for their faith, we could gladly concur in their sacrifice, but it seems that it was a deliberate and wanton murder of two unarmed, peaceable travellers, less than twenty-five miles from a large and populous city where officials profess to rule, and where thousands of soldiers are quartered.

The place selected for the crime was cunningly chosen, for although so close to Mienchunsien, it is just outside the border of that county and, politically, is under the jurisdiction of the Maochow Mandarin, who has his "hsien" city away over the mountains two days' journey away. When the Mienchunsien Mandarin was informed of the tragedy, and eventually requested to come and view the bodies, his expressions could rise no higher than that he was not responsible in any way as it all happened beyond the boundary of his jurisdiction.

The country is now full of rumours. One story to explain the murder is that the brigands mistook the two men for military officers sent to attack them. But the wounds showed that they were shot at point-blank range. They were wearing foreign dress and in every respect as unlike Chinese as two Englishmen could be. Moreover, having spent some days in the immediate neighbourhood, their identity must have been well ascertained. The brigands allowed the coolie loads to pass, and then intercepted the foreigners and killed them, helping themselves afterwards to the deserted baggage.

Another story, which smacks of an origin in official circles is that the Missionary in Charge of the district, after informing the Mandarin and making enquiries, has been given a sum of several thousand dollars to hush the matter up. This story makes one's blood boil with indignation. But perhaps it is understandable, and is itself an interesting comment on the present state of foreign prestige. It has so often happened that after an outrage to foreigners no steps have been taken that our Chinese friends conclude, by Oriental logic, that someone must have been paid to hush things up. But in this case we feel the injury was terrible enough, without the added insult.

THE NATIONAL CHRISTIAN COUNCIL MEETING
SHANGHAI MAY 10-17, 1923

R. O. JOLLIFFE, B.A.

As one of the visitors at the recent National Christian Council gathering I may be permitted to mention a few of the items which most strongly impressed themselves upon my mind.

Roughly speaking the activities of the National Christian Council appear to operate in two directions: Outward and Inward. Outward as representing the Church of China in its relationships to the Church Universal, in its message to the non-Christian community and in its attack upon evils and social injustices; Inward or church-ward in the furtherance of ideals and of opportunities for working out ideals. As one Chinese worker expressed it, "the National Christian Council should be the embodiment of the ideal of the whole Christian movement".

Special emphasis was laid upon the necessity of the inward or church development for, unless the Christian constituency of China justifies itself both by faith and by works, its activities outward cannot succeed. This thought seemed particularly strong in the mind of the Chinese delegation. Dr. Yui in the opening address when taking the chair, called attention to the utter futility of attempting to solve China's perplexing problems through new political methods or through new education, and emphasised Jesus Christ as the one sole solution. "Education is not enough, it is a change of heart that is necessary", he exclaimed, "and what has the Church to offer in this crisis? We must not allow our minds to be distracted with a lot of details, but go straight to the core of the problem"

The pressing problem of direct evangelism was taken up in the form of practical questions: What is the outstanding feature of last year's work? What is your chief difficulty? What plans have you for this year?

The Task of the Rural Church was one of the most important topics before the Council. With 89% of China's people living in the country and in towns of less than ten thousand it can readily be seen that until the country is touched, Christianity has not commenced to reach China's millions. In but a very few of the provinces, is a high proportion of the Church membership reported from the country districts. "The problem of the indigenous church is in rural districts". "The real indigenous church should grow out of the country", represented the place of country work in the thinking of the Chinese delegation to the Council. "We work too much from the standpoint of town psychology in dealing with social problems". "The rural Church has no emphasis on the full meaning of service" Dr. Keller of Chang Sha believed in this connection that our task is the immediate evangelization of China and quoted largely from Prof. Butterfield's recent article on the subject of rural evangelization, in a recent number of the "*International Review of Missions*". Some of the suggestions offered in the solution of the rural church work were: evangelistic bands, special literature, conferences, special investigation and study of the problem, and the appointment of a secretary for rural work. It was felt that in connection with this problem the whole economic situation should come under review.

In dealing with the 'Task of the City Church' it was claimed that it must be by the mobilization of all the units, the units were the separate churches of all grades and denominations. That in this lack of co-operative work lay the weakness of approach to the problems of the city. In such, too, was seen the necessity for linking up the different branches of work, Medical, Educational and Evangelistic.

Mr. Latimer of Hangchow did not believe that every church should be an institutional church, but did believe that every church should do some form of social work.

A Chinese lady pointed out the danger of theological students taking the city pastor alone as their model and not wanting to go to the country to work. Another called attention to the difficulty of attempting to organize along too many lines of work at the same time with the handicap of the comparatively weak constituency represented in the average city church. The necessity for retreats in order to study and pray over the stupendous problems of the city church was urged on the gathering. 'Christian Unions' of all denominations in each city was a suggestion offered. One claimed that the survey of Peking had given the Christian church there a view of the whole situation and made co-operation possible.

In the wider field of activity—going Outward—the N.C.C. defined the responsibility of the Church in no uncertain terms. Toward industrial problems and similar questions it was claimed by Rev. C. E. Patton that it, "Should not be left in secular hands to deal with nor merely as an appendage to the Church, but as a direct activity of the church itself and of the whole group of churches in any one section."

Miss Cheng pointed out that the church is, after all, the only group which has real access to all the various sets making up the community as a whole and hence it is for the church to deal with the situation. "The Church has been put on test," claimed one Chinese speaker, "You preach Christ's love, night and day," people say, "but where is the visible expression of it?"

"You must remember that the Chinese are no longer indifferent to what the Christians are doing,—they are watching closely".

One Chinese lady emphasised the need of teaching students to treat laborers with respect. They (the students) recognize the principle of the place of labor but treat the laborer unjustly and without respect when meeting as individuals.

The Opium evil has loomed up again as a terrible menace. Dr. Rawlinson said, "The pendulum had now swung back until China has lost half the gains she gloriously achieved in her fight against this terrible evil" which is again sapping her physical and moral vitality. China cannot fight out this question alone. A cable from Sir John Jordan, formerly British minister to

China and now working with the League of Nations, read, "The opium traffic is a world problem and the danger calls for united action. The co-operation of the Chinese people is essential in creating public opinion to effectually prohibit poppy growing—will you help?" The heart of the Council was profoundly stirred and a new impetus given which will act and react both in China and abroad for the curbing of the drug menace reaching such alarming proportions throughout the world today.

A special thrill went through the audience when a cable announced greetings from the Council of the Federation of the Protestant Christian Churches in Japan.

Rev. Sidney L. Gulick conveyed greetings to the Council from the Federal Council of Churches of Christ in America.

Dr. Schurman, the American Minister to Peking, addressed the gathering emphasising the necessity of Chinese Christian leadership and unity in this great land. He said, "A larger part of the new life that is pulsating in the veins of new China is due to the work of missionaries, but I do feel that their work would have been much more effective if there had been a greater degree of unity both in spirit and in operation."

Perhaps the most inspiring meeting of the week was that dealing with the theme, 'The Relation of The Chinese Church to the Church Universal', when three of the most brilliant Chinese to be found in the Christian Church—or in China—captivated the Council with their presentation of this subject.

Prof. T. C. Chao began with an expression of China's debt to the Western Churches. "Under the spreading wings of the Church Universal the Chinese Church not only inherits the richness of her life, but also the breadth of her catholicity. In the Chinese Church will forever remain the various elements of thought and activities that have grown into the warp and woof of her young life." Referring to the task of the Chinese Church in finding herself and in discovering her own individuality, Prof. Chao said "She knows now and knows it well that the Universal Church cannot always help her. She has to create her own standing, justify her own existence, exhibit her own life, undergo her own experience, feel her own agony, and see her own Gethsemane, find her own cross, make her own forms and ceremonies, state her own faith and belief and establish her own institution".

Of its future creative activities, he claimed, "Her divine mission is to right human relationships through the power of the living Lord. In order to do this she must be a social church with a thorough-going social gospel.....She must look to the Church Universal for guidance and counsel in facing the problems existing between Capital and Labor, between Men and Women, between the governing and the governed, between

Christian and non-Christian.....The voice of the social prophet must not be silenced by the dependence of the church upon the rich and powerful for support”.

Chinese Christian leaders are fully persuaded that the Church has a distinct and practical place in the upbuilding of national and international righteousness and what her attitude toward injustice. Should be. In the words of Prof. Chao, “She understands that as a national church she must not champion any national cause which is wrong, and must protest against the wrong that other nations are doing or may do to the Chinese Republic. She has begun to realize that China is suffering from mere passive love of peace, from the excessive ability on the part of her people to endure wrong heaped upon her by other peoples and from ignorant contentment with the present. . . She is unwilling to endorse wrong interpretations of the doctrine of non-resistance. To her both Tolstoi and Nietzsche are mistaken, for to ‘turn the other cheek’ and to ‘love one’s enemy’ is neither an unqualified thing nor a slave’s morality. . . She will not be able to countenance injustice. . . She is indeed still loving peace in spite of the humiliation of such a love. At a time when civil strife within and powerful encroachments without disturb the very foundations of order and independence, the Church cannot be silent, but must join the Church Universal in declaring against war actually practiced on the battlefield and war disguised under the cloak of an unjust peace.”

Dr. Lew of Peking University compared the Chinese church to a school girl under tutelage-sometimes foolish to be sure, but with full promise of success if the Western church treat her as a child in the home and not as an orphan. “There is all the difference in the world between training given in the home and training given in an orphanage.” The Chinese church he claimed might be likened also to a young artist in the midst of trained masters. “It is for the Church of the West to take time to look for signs of budding ability in the crude contribution of the youthful artist”. He urged that, increasingly, avenues of direct contact between the church in the West and the church in the East should be opened up and suggested the interchange of delegations representing, not a section, but the whole of the national churches in the respective countries.

In dealing with the staggering problems in industry, in the general community and in the nation at large the council felt that three things were necessary. First, a spiritual concern on such questions coming as the result of definite prayer on the part of all local church communities. Secondly, an enlightened conscience; this involving educational work in supplying information. Behind this again must lie expert knowledge gained by careful study and scientific investigation in the complex problems involved. In the third place it is essential that there be

the closest co-operation between the active churches of all lands in dealing with these baffling questions; world-wide in their application and international in their complications, no church, much less the infant Chinese church, can hope successfully to deal with them single-handed.

This gathering of the first Council to follow the great Conference of last year had in some ways a difficult problem. It had to carry the heavy brunt of the work without the inspiration and enthusiasm which attaches to an historical occasion. To increasingly bring into reality a spiritual and practical church of Christ in China is its aim and ambition. The National Christian Council meeting of this year furnished its full contribution towards that aim. In the words of Bishop Tseng, when closing the Council, there was truly great advance in last year's Conference but in this Christian Council meeting we have seen in a new and more fundamental way that the Chinese Church and its leaders are attempting to get under their own burden and responsibilities; for which let us indeed thank God and take courage."

From the standpoint of the isolated missionary the N.C.C. provided the possibility of reading new meaning into his work. Here was a gathering epitomizing the whole enterprise. It showed the direction in which things are moving and made one realize that though in the hurly-burly of every day work one did not always have the satisfaction of seeing results, here was something visual, something real, something manifestly showing that our work was heading toward a definite and effectual objective.

Looking over the personnel of the Chinese representation and noticing the large proportion of English-speaking Chinese one could not but realize that a new day had arrived for the Christian Church in China, a day of new leadership. A large proportion are foreign-trained; can speak or write in English much better than the average Anglo-Saxon. They understand the Western viewpoint. They also understand the Chinese Church and its development in a way that the average missionary never could. These men are peculiarly well prepared to give a special lead at the present time when it is so much needed. The day of missionary leadership has not passed but the day has come when the practical interpretation of Christianity to the Church at large is passing into other hands and we rejoice to see the day. This new leadership is indigenous but because of their Western training not wholly so. Before a completely indigenous expression of its Christianity is made manifest another type of leader, trained entirely within China, must come forward; but the double-trained leadership has a special function to fill at this particular stage and it is being done with remarkable ability and with statesman-like foresight.

These men will save the Chinese church from many a pitfall and hasten tenfold its progress and deveopment.

One questions whether we have paid sufficient attention to the raising up of a foreign-trained leadership, in West China.

The Council did not attempt to define fully its specific relationship to all other bodies. It looked upon itself as a kind of a clearing house and open to initiate particular lines of work only when such came under the operations of no other organization. The question of its relationship to the West China Christian Council was raised. It is to be hoped that the W.C.C. Council will be recognized by the N.C.C. and given a new enthusiasm and dignity thereby. The relation of our work in the West to that in the rest of China will always be a problem. We lose much from our unavoidable separation. For instance, in the enthusiasm and the uniformity of development which results from the close interchange of thought and experience, such as is possible in the Eastern provinces. To become part of this greater movement should be our aim, though the difficulties are great. This year the representatives from West China on the N.C.C., for good reasons were not able to attend. The possibility of alternatives appointed from Chungking or some other place in touch with steamboat connection, occurred to one as a possible method of assuring that there would be yearly representation from Szechuan at this most important gathering. The results of a closer linking up might not reveal themselves immediately, but in the long future, nothing, perhaps, could furnish so much in essential development and in the type of the Christian Church to be raised up in West China.

In this connection the N.C.C. passed two resolutions, one calling for the frequent visits of a secretary to West China, the other for a Chinese delegation of five Christian leaders to do special work among the churches in Szechuan.

A VALEDICTORY MESSAGE.

DR. E. W. WALLACE.

On July 19th I handed over to Mr. D. S. Kern, B.D., the work of General Secretary of the West China Christian Educational Union. All correspondence formerly addressed to me should be sent to Mr. Kern.

It is with the greatest personal regret that I sever direct connection with the Educational Union, in order to assume the duties of Associate General Secretary of the China Christian Educational Association. The personal associations of the past ten years have been very happy ones. It has been a continual joy to cooperate with missionary and Chinese colleagues throughout these provinces in developing a system of education that might be an effective arm of our Christian effort. I cannot express individually my grateful thanks. I venture to take this method instead.

West China affords a unique field for the study of the problems of Christian education; what is being done here is watched by educators in other parts of the world; some of our methods are being adopted in other mission fields. These results are not due to our isolation or to our peculiarly favorable geographical unity: the ends of our educational parish are more distant from each other in point of accessibility than the extreme limits of China are from one another, and Chungking is further from Chengtu in point of time required to travel than is Canton from Peking. Success in union effort, in spite of these difficulties, is due to the splendid spirit of cooperation that from the first has been shown by missionary and Chinese teachers. No one person, no one mission could have accomplished alone what all together have been able to realize. To this is due a system of mission education unsurpassed on the mission field, in which it is a liberal education to have a part.

It is because of the breadth of experience resulting from seventeen years in West China that I have felt it impossible to disregard the call to the national Christian Educational Association. The problems throughout China are similar. The failures and successes of one part of the country are of value in others, and should be shared. A group of coordinating secretaries can be of value to the whole field as they carry from one part to another the various achievements of each.

Further, as we in West China have found that certain aspects of education can best be undertaken by one body for all rather than by each separately, so in the whole range of Christian education in China there are outstanding problems which demand the united strength of all for their solution. West China should gain by the development of the central Association in Shanghai.

It is unnecessary to review here the activities of the Educational Union during the past seventeen years. But it may be permissible to mention some problems requiring attention in the future, without presuming to determine how they should be met.

Most immediately pressing is the reorganization of our educational system in accordance with the recent action of the

government. On the one hand, the Educational Union will need to indicate how best the present grading may develop into the six year primary and six year middle school courses, and what should be the curricula for each. The coming year will probably see this accomplished.

On the other hand, the missions must determine just how much of the course each school should undertake. Many country schools will attempt no more than four years of the primary curriculum: city schools will in most cases cover the full six years. Central boarding schools (at present mostly higher primary) will tend to become junior middle schools, with the upper two years of the primary attached for the sake of students from country schools giving only a four years' course. Only a few middle schools in central locations can economically offer the full six years' course. The duplication of senior middle school courses in any one city or district should be tolerated only under exceptional circumstances. At the present time, with present resources in money and in Christian personnel, there is no mission in West China that can afford to maintain or to share in more than two senior middle schools for boys and one for girls. The multiplication of these schools would be an unwise use of funds and of personnel, especially of the latter. Intensive personal influence is essential to success in Christian secondary education. Further, with the introduction of alternative occupational courses, it is strongly advisable that these courses should be concentrated in one school, so that students may have opportunity to choose the course for which they are fitted by inclination or by previous training.

Provision for the supervision of country primary schools is the next step toward their improvement. Something has been done to train primary teachers, but even trained teachers need helpful oversight, how much more those without normal training. There are available not a few Chinese teachers of ability and experience, who, if given an intensive course in methods of supervision and put in charge of groups of schools, would very greatly increase the effectiveness of the schools. The results of the experiment in a few mission districts has proved beyond any doubt their value. More can be done, also, to connect up country schools with central higher primary or junior middle boarding schools, and to induce larger numbers of students to proceed to the higher schools. The supervisor is often best able to secure this result. The Educational Union can extend its influence by cooperating with these supervisors in the holding of conferences with them for the discussion of the best methods in teaching and in school management.

The present times demand a more earnest and definite attempt to make the Chinese Christian community the senior partner in the Christian educational enterprise. Christian

schools exist primarily to produce Christians, intelligent, China-loving, Christ-like Christian characters. The supreme factor in the process is not the course of study or the administrative organization: it is the personality of the teacher, and his attitude to life and its problems. Only consecrated and trained Chinese Christian teachers can achieve the desired result. How long must our educational effort go halting because of dependence upon "foreign" teachers, or upon Chinese teachers who lack the requisite educational or Christian qualifications? West China has made a wise beginning in the selection of promising young men and women for training in Christian normal schools. But the number so trained is still not more than one-fifth of those required.

Again, the function of the Christian schools of West China is to strengthen the growing Chinese church. More and more, the determination of educational policies by school committees and boards of education, and the administration of these policies must pass to representatives of the Chinese church. Educational leadership must be trained in middle school, normal school, and college. The widest opportunities must be given to young men and women to acquire experience and judgement by leaving them freedom of action in responsible positions. Up to the present the educational missionary has been maintaining a temporary relation to the Christian task: he will approach to his permanent relation as he is able to introduce the young men and women he has helped to train into the positions of leadership, and steps without fuss or feeling of anything but glad pride into the background as the associate and helper of his Chinese colleagues. In olden times one often heard a missionary speak of "my Chinese helpers": the task was the missionary's, the Chinese were to help. Today we are learning to adjust ourselves to the opposite situation, where the Chinese church looks upon us as "our foreign helpers".

There are at times indications that the very success of the union educational efforts of the missions in West China is leading some persons to question whether there will be need in the future for such union enterprises; whether the missions, or individual institutions, cannot now manage their own affairs without the expenditure of energy and of funds involved in the conduct of the Educational Union. Certainly, the present organization of Mission Boards of Education and of District Educational Committees, and the appointment of educational secretaries and supervisors, is a most encouraging and necessary development. It will be found, I am confident, that there still remains a need for the common study of certain large and common problems. Again, while a few strong institutions may at times feel handicapped by being subject (even voluntarily) to policies adapted to help those less-developed, it will not be

forgotten that after all we are one body, educationally as well as spiritually; if many remain weak, ultimately the strong will suffer also; and that the strong institution has a duty to help the weaker, a duty the performance of which in turn leads to increased strength. At the same time, the Educational Union will not forget that its requirements should meet the needs of schools of differing grades of development and strength.

During the past seventeen years the Christian forces of West China have put forth great efforts to secure and to maintain a high standard in primary, secondary and higher education. It is only truth to say that these are the highest educational standards maintained in West China. Our students are accepted in other parts of China on an absolute equality with those trained elsewhere (except in the matter of English, upon which we deliberately and, I believe, rightly lay less emphasis). Graduates of the West China Union University are accepted without further study for post-graduate courses in such high-grade universities as Columbia, Chicago and Leland Stanford. This position has been won by the deliberate effort of those in charge of our schools, as well as by the excellent work of the college teachers. Alike they have refused to exalt numbers above quality. They have been willing to submit to the testing of a union body, which with all its faults has not erred on the side of over-leniency. They have submitted to seeing many would-be students turn away, and many others dropped through failure to meet the requirements. But we are finding today that the result has been well worth the price. We have our standards, and they are generally acknowledged. Christian education is recognised as honest education, performing what it promises. Christian young men and women not only have a fund of valuable knowledge; they also have the still more valuable experience of working hard for that knowledge, and the strengthening of character that comes from earnest persistent application. May we not look upon this as a real and precious contribution to the task that holds us all together in service to China and to the ever-growing Kingdom of God?

I most earnestly hope that, whatever changes the future may necessitate, the high standards, both educational and Christian, that the Educational Union has stood for may not be lowered in the face of any demand for easier, speedier and more showy results. We do not deal with dollars or other material substances, which however small the worth of individual factors, can by amassing a sufficient quantity amount to a vast total. We deal with human beings, where no aggregate of petty personalities can approach to the value of one outstanding Christian character in the development of the Christian society. The law of our progress is intension, not extension.

May I add that in the field of the China Christian Educational Association West China will hold a most important place. Personally I hope to be able to continue to be of service to the mission and church bodies, and to those engaged in the management or teaching of our Christian institutions. My thoughts and my prayers will always have a large place for these potent provinces of the West. I shall hope still to remain a fellow worker with the colleagues of these many years for the evangelization and the true enlightenment of West China. I crave their support in the new tasks that await me in my new field.



SIXTH Y.M.C.A. STUDENT SUMMER CONFERENCE

T'IENTZE DONG, KWANHSIEN, WEST CHINA.

A. J. BRACE, EXEC. SEC'Y.

Once more our Student Conference has passed into history. It was hoped up to within a month of opening the Conference that the old favorite spot at Chao Chio Si would be available, but the military situation demanded the use of the temple for quartering troops. The only available temple seemed to be the T'ien Tze Dong where last year's Conference was held. The two day trip was accomplished more easily than last year, but still it rained on the second day, and most of the leaders and half of the students did not arrive till the third day. Nevertheless we started on time, Saturday morning at 9.30. Sunday was a special day. The regular program was relaxed. Mr. Harry Openshaw, the veteran missionary and General Secretary of Evangelism, preached the Conference sermon, taking for his subject, "The Holy Spirit". It was a masterly address and gripped the Conference at the beginning. The address set a high standard which inspired the leaders who followed. Bishop Birney had addressed the leaders before they left Chengtu, and impressed upon them the need of deep spirituality, and thoroughness in personal work. Mr. Openshaw quoted the Bishop's remarks with telling effect, and applied them very effectively.

Every leader and delegate felt tremendously impressed with the importance of the Conference, and especially of the need of the Holy Spirit's presence and power.

The general subject of the conference was "School Life and China's Reconstruction". The sessions began Saturday, June 30, and finished Wednesday evening, July 4th. S. H. Fang, Principal of the Normal School, was the Chairman of the Conference and discharged his duties with dignity and dispatch. The Conference was blessed with excellent Chinese leadership, the best we have had in many years. Beside Mr. Fang, we had Rev. Donald Fay, B.A., B.D., recently returned from U.S.A., who was a tower of strength in lectures, debating and interpreting. Then Rev. S. F. Kan, B.A., and Mr. W. R. Hsiao were eminently successful leaders. Among the younger men, Dr. Hwang and Mr. T. C. Yuan did splendid service both as medical leaders and personal workers. Mr. M. C. Chang, of the Biological department, rendered conspicuous service in the mountain tramps. Two of these were staged. Then on the last afternoon, when it rained, an oratorical contest was held, when eleven students gave five-minute speeches on the mountain trips. Prizes were given by the three foreign leaders, H. J. Openshaw, Dr. Stubbs and the Executive Secretary. Stunt night was a great success. This is a time honored institution in Summer Conferences, and went with real spirit at Tien Tze Dong. The Abbot of the famous old temple was induced to give a short account of the more than two thousand years of history of the temple, explaining the cave as the study of the first Taoist Pope. Mr. Yoh Dzeo Cheo, Principal of the Baptist Dormitory, was a host in himself Stunt night. The delegates gave him repeated encores, and the program rolled merrily along for nearly three hours. Another important feature of the Conference was the splendid singing in Chinese and English. Miss Hutchinson, who was camping near by, rendered magnificent service as Conference organist. After each session the students would crowd round the organ and sing through often to the next session. Miss Hutchinson seemed never to grow weary in her real ministry of music. The favorites were "O Happy Day", "More about Jesus", "Sunshine in my Soul", "Since Jesus Came into My Heart". These song services with the leader's prayer meetings were no little help in reaching the fine spiritual results of the Conference when Dr. Stubbs on the last evening spoke on "Power", and in the closing testimony meeting and conversations that followed eleven students made an open decision to

serve Jesus Christ, and another volunteered for the Christian ministry.

Among the platform addresses that stand out in bold relief are, "Personal Character, China's First Need," by Donald Fay. "Christ's Teaching and Practice of Prayer," by S. K. Kan. "Christ Can Give Men a New Personality" by C. R. Carscallen, given, in his absence through illness, by Mr. Fay from the original manuscript, with unusual vigor and power. The Student's Forum each morning dealt with, "The Student's Relation to His School, Home, Society and Nation," and on the last day, "The Student and Religious Education." The Life Work meetings were full of power and conviction and will long be remembered as such. Mr. Fay spoke on "The Investment of a Life," A. J. Brace and F. H. Huang on the "Association Secretaryship as Lifework", S. S. Fang, "The Privilege of the Christian Teacher", Dr. D. C. Huang "The Opportunity before the Christian Doctor", Hsiao Suen "The Call of the Christian Ministry"

The Quiet Hour was observed at six each morning, followed by six group Bible classes on Dr. Hodgkin's summary of Forum Two of the Peking World's Christian Student Conference.

The entire afternoon was given over to athletics and mountain climbing. After the evening Life Work meetings, five different delegation groups were gathered to discuss the program of the day and accent the main points. Much personal work was done in these groups and many helpful contacts formed.

The following is the Registrar's report, and shows the attendance at the Conference:

Canadian Meth. College delegation	15
Am. Baptist College	15
Am. Methodist College	8
Friends College	4
Hospital Students	4
Y.M.C.A.	10
Government School students	8
Leaders and staff	14

78 Total 78 and 3 foreign leaders.

THE UNIVERSITY SUMMER NORMAL SCHOOL

HOMER G. BROWN, M.A., B.D.

The University Summer Normal School conducted its eleventh session during the month of July in Hart College, Chengtu. Mr. Liu Tze Min, of the M.E.M. was principal, and was assisted by Mr. Fang of the University Normal School, and by University students of the Faculty of Education, and by Normal School graduates.

The Dewey Practice school, with the new Kindergarten Primary in charge of Mrs. Fuh Hai Yuen, moved into Hart college for the month, and made model classes and practice teaching not only practicable but very convenient.

Courses were given in the following subjects: Introduction, School Management, The School and the Community, Child Psychology, Methods in Chinese Language, Arithmetic, Geography and Drawing. In addition, the course included work in Group Games, Handwork, and Music.

Three special features of this year's work deserve mention. First: Mr. Earl Willmott of Jenshow gave a course in group games. The following games were taught; or were on the programme:

For the School room: (1) The Bee. (2) Do This Do That. (3) Blackboard Relay. (4) Hand Over Head Bean Bag. (5) Change Seats Relay. (6) Tag the Wall Relay. (7) Kaleidoscope. (8) Observation.

For Small Space Outside: (1) Siap Jack. (2) Cat and Rat. (3) Drop the Handkerchief. (4) Bear in the Pit. (5) Teacher and Class. (6) Centre Catch Ball.

For Long and Narrow Space Outside: (1) Club Snatch. (2) Hunt the Fox. (3) Steps. (4) Passing Relay.

For Large Space Outside: (1) Hill Dill. (2) Midnight. (3) Flowers and the Wind. (4) Partner Tag. (5) Prisoner's Base. (6) Catch Fish. (7) Cavalry Fight. (8) Cross Tag.

(The names are from Bancroft's "Games for Home, School etc." MacMillan.)

Dr. Luther Weigle says, "PLAY IS ESSENTIAL TO THE BEST GENERAL DEVELOPMENT OF BODY, MIND AND CHARACTER".

Dr. George A. Coe sums up the value of play as follows: "Quickness and accuracy of perception; co-ordination of muscles, which puts the body at the prompt service of the mind; rapidity of thought accuracy of judgement; promptness of decision; self-control; respect for others; the habit of co-operation; self-sacrifice for the good of the group—all these products of true education are called out in PLAYS AND GAMES."

Mr. Willmott or the undersigned would be very glad to hear from any quarter suggestions as to good games for Chinese school children. Some folk may have connected play rather closely with "soft pedagogy". A little serious experience will show that it is anything but "soft", and is very much worthwhile.

Second: Dr. Wallace presented the school with a considerable number of old National Geographics. These made most excellent material for Geography scrapbooks. The students bought large Chinese account books, about eighty double pages of plain paper, nearly a foot square, for four hundred cash each. We took out the binding wire at the back of the magazines, and classified the pictures as well as we could to illustrate Mr. Davidson's textbook for Lower Primary Geography. This is a splendid book and lends itself well to illustration. We then distributed the pictures to the students, so that each got about fifteen beautiful pictures of life in many lands. A prize was offered for the four best, but no prizes were necessary, and there were eight of such excellence that it seemed only fitting that they should be recognized. The students were encouraged to get pictures from other sources, and many did so.

We recommend that all foreigners who have old illustrated papers and magazines lying dust-covered in their attics forthwith bring them down. They need not be expensive pictures. These young teachers were delighted to add to their collection from pictures that we would scarcely notice. We do not realize how very poor Chinese life is in the matter of pictures. We will all admit that Geography is one of the MOST IMPORTANT SUBJECTS, and that it cannot be taught well without pictures. **THE MORAL IS—LET US SEE TO IT THAT EVERY TEACHER IN OUR LOWER PRIMARY SCHOOLS IS FURNISHED WITH A GEOGRAPHY SCRAPBOOK.**

Third: Thanks to the Milton Stewart Evangelistic funds, the school was able to present each student with a fine Bible free of cost. The only stipulation made was that they should bring the Bible to morning prayers. The prayer period was given over largely to Bible study, and an effort was made to present the whole Old Testament in outline. We followed a book published by the Abingdon Press, "Hebrew Life and Times" by Harold B. Huntington. We also printed a very short outline of the books of the Old Testament, with a view to helping the students in

their use of these wonderful books. One can hardly imagine anything more apropos to the present needs of China than the study of the experiences of the chosen people of long ago.

Two short excursions, one to the mint and one to Mr. Openshaw's blind school, two magic lantern entertainments, one by Dr. Wallace showing schools of America, and one by Mr. Liu Tze Min, showing a miscellaneous collection of slides of Chinese and foreign scenes, added to the general good spirits of the session.

It is to be hoped that greater attention be given to Summer School work. Many teachers and workers in other fields are unable to leave their work and come back to school for a year or a number of years, but they can take a part of their annual vacation in school work. The Summer school makes this possible, and should be worth all the expense and difficulty of travel involved. LIVING teachers and preachers are cheap at any price, and such Summer School work would add a little at least to the richness of some of their lives.

A MINISTRY CAMPAIGN SUNDAY

A. C. HOFFMAN, S. T. L.

The problem of the Christian Ministry is not a new one even in Szechwan and during recent years, much advice has been given as to how problems can be solved.

We have gone a long way in the right direction by organizing a Student Volunteer Movement and I sincerely hope we will continue to heartily support such a Movement until it has come to the place where it will solve our problems for us, be it over so weak and possibly defective at this time.

I know that some are far from satisfied with what is being done at the present, nevertheless I hope we will persevere in supporting the Movement, since it seems to be the chief medium through which we must work.

I do not know if there are those who feel that when the student side of it is solved, then all is solved, but I think, that to most of us it is fairly clear, that very little of the present

difficulty and the lack of efficient workers, can rightly be assigned to the lack of interest on the part of students and the sooner the Student Volunteer Movement lifts the whole question out of that setting, the sooner will be attained our desired end.

The problem is with our WHOLE Christian constituency and I believe that the day we succeed in persuading our people of the need of an efficient Ministry and its place in the Christian Organization, on that very day will they begin to support financially such a Ministry.

It may be that while our Mission Boards spend proportionately such a small sum on our so called Evangelistic departments, our Chinese feel that they are justified in their attitude towards the Ministry and feel that that is the comparative value we place on the Ministry and its work.

However, that may be we must simply change the attitude of our people. Why do we not dare to send certain new workers to certain circuits?

We may attribute the cause partly to the fact that in the past we have been compelled to use men of low educational standards, but that answers the question very partially.

The Ministry is one of service, but our people seem still to think that it means helping in law suits, even to this very day.

They also seem to be thoroughly persuaded that it means cleaning up the place even to dusting the seats that are used during church service

Should we not have a Sunday that would be recognized all over Szechwan, when this whole question would be brought thoroughly to the notice of all our people in every station and outstation; urging them to take part in raising up a Ministry such as is needed and endeavor to show them the importance of such a Ministry, not only on the work of the Church, but on the country as a whole.

PROPOSED VISIT OF SECRETARY CHUNG.

(Copy of a letter sent to the various Mission Leaders.)

You have doubtless received a copy of the June Bulletin of the National Christian Council. It is a good number and filled with helpful material.

Dr. Hodgkin has been writing us regarding the possibility of a visit to Sze. in the fall by Rev. K. T. Chung, one of the N.C.C. Secretaries. He would plan to attend the annual meeting of the Szechwan Christian Council, and we have been asked to suggest an itinerary, covering about three months time and reaching the main centres, where 'retreats' and 'conferences' could be held.

The N.C.C. greatly desires to establish friendly relations with the S.C.C., and the churches in Sze., to secure first hand information of our needs and problems, and to help deepen the spiritual life in the churches. The visit also aims to put the churches in touch with the work and plans of the N.C.C.

The Executive of the S.C.C. is already on record favoring a Secretarial visit this Fall, and if necessary the date of the annual meeting of the S.C.C. (Nov. 5-6) can be changed to fit in with the dates finally agreed on for the itinerary.

The coming of Secretary Chung is not absolutely settled, but I am writing now to learn something of conditions in your district, and also to inquire whether you would welcome a visit to your city.

It has been suggested that the writer accompany pastor Chung, and that besides the 'retreats' and 'conferences' for Leaders, that a definite piece of Evangelism for outsiders be attempted.

The stay in each place would probably be five days; in the larger places longer—perhaps ten. Of course it will be impossible to visit all the smaller centres, but suggestions for itinerary would be welcome—one starting from Wanhhsien and touching Paoning and Chengtu; the other starting from Chungking and reaching to Chengtu and back to Chungking. Please give definite information as to stages between points to be visited; also give condition of country—bang ken, soldiers etc.

Unless political conditions change radically it is likely that adjustments may be necessary in any itinerary arranged. Also the whole itinerary is contingent on the coming of Secretary Chung. On this I will give you a definite word later.

H. J. OPENSHAW, *Secretary, W.C.C.C.*

NATIONAL BIBLE SOCIETY OF SCOTLAND
ANNOUNCEMENT.

JAMES R. HAYMAN.

The West China Agency of this Society is now re-opened, and I am in residence at Chungking, where I shall be glad to

receive Orders for Bibles, New Testaments and Scripture Portions from any Missionary needing the same.

Our Bibles, New Testaments and Portions are all in the UNION Version (Mandarin), and their prices are as under.

BIBLES Catalogue No.	Size of TYPE.	BINDING.	PRICE. \$.cts.
1	BIBLE 4 行	Leather, circuit, maps.	6.00
2	" " " "	" gilt, maps.	4 25
3	" " " "	Half leather, maps.	2.75
4	" " " "	Cloth Boards.	.80
5	" " 5 解	Leather, circuit, maps.	5.00
6	" " " "	" gilt, maps.	3.25
7	" " " "	Half leather, maps.	2.00
8	" " " "	Cloth Boards.	.60
9	" " 6 註	Leather, circuit, maps.	3 75
10	" " " "	" gilt, maps.	2 50
11	" " " "	Half leather, maps.	1.25
12	" " " "	Cloth Boards.	.50
18	NEW TEST. 4 行	Leather, circuit, maps.	3.25
19	" " " "	" gilt, maps.	2 50
20	" " " "	Half leather, maps.	.80
21	" " " "	Cloth Boards.	.40
22	" " " "	Limp Cloth.	.25
23	" " " "	Paper covers.	.15
24	" " 5 解	Leather, circuit, maps.	2.25
25	" " " "	" gilt, maps.	1.75
26	" " " "	Half leather, maps.	.70
27	" " " "	Cloth Boards.	.35
28	" " " "	Limp cloth.	.20
29	" " " "	Paper covers.	.10
30	" " 6 註	Leather, circuit,	1.50
31	" " " "	" gilt.	1.10
31a	" " " "	Half leather.	.50
32	" " " "	Cloth Boards.	.20
33	" " " "	Limp Cloth.	.15
34	" " " "	Paper covers.	.08
NEW TEST & PSALMS.			
40	" " (TYPE) 4 行	Leather gilt maps.	2 60
41	" " " "	Cloth Boards.	.50
42	" " " "	Limp Cloth.	.35
43	" " 5 解	Leather, gilt, maps.	2.00
44	" " " "	Cloth Boards.	.40
45	" " " "	Limp cloth.	.25

46	NEW TEST	(REFERENCE)	5 解	Leather, circuit, maps.	\$2.50
47	"	"	"	"	gilt maps. 2.00
48	"	"	"	"	Cloth Boards. .40
49	"	"	"	"	Limp Cloth. .25
	"	"	(PHONETIC)	"	Paper covers. .15
	"	"	"	"	Limp Cloth. .25
	"	"	"	"	Cloth Boards. .40
	"	"	"	"	Leather, gilt maps. \$2.50
	"	"	"	"	Circuit, maps. 3.25

COLPORTAGE.

We make FREE GRANTS of, and pay freight on, Gospels and Acts and Old Testament Portions on Colportage account. These Books are in two sizes and sell for $\frac{1}{2}$ Cent and 1 Cent respectively, ONE COPPER CENT being regarded as the ONE HUNDREDTH Part of a Dollar. They are printed in the Terms "神" and "上帝" for "GOD," and "聖靈" for "HOLY SPIRIT", and the Gospels and Acts are ANNOTATED, and furnished with an Introduction, Illustration and Map, which makes them especially HELPFUL for putting into the hands of the heathen. I shall be very GLAD to send *any number* of these Portions to those Missionaries who would kindly write me, stating HOW MANY THOUSANDS they would like to have

We hope that by making such Grants the Chinese Christians will be encouraged to take a *greater part* in the work of Evangelisation, by acting as VOLUNTARY UNPAID COLPORTEURS for as long a time each year as they can spare from their usual occupations. With this object in view, we do not ask for the monies, received from the Sales of the Portions, to be returned to us, but they may at the discretion of the Missionary in charge, be kept by the Christians who sold the Books, and thus help towards their "road money"

As our year ends on Sept 30th, I shall be *very grateful* for any *Interesting* accounts of Conversions and Blessing received through Colportage work. from any part of West China, to embody in my Annual Report.

CORRESPONDENCE.

CHINA INLAND MISSION, ICHANG.

The Editor
West China Missionary News

JULY 6, 1923.

DEAR SIR.

The Subscribers to your honorable paper, may read it, but they certainly do not "mark, learn and inwardly digest" the items.

About a year ago I took the liberty of pointing out through the medium of the "NEWS", that nothing larger than 50 cash pieces were usable in Ichang. Since then at least half a dozen missionaries from the Golden West have come down with their pockets full of 100 cash pieces until I am obliged to refuse to receive them. Szechwan dollars are also not general currency here, Yuan Shih K'ai dollars are always wanted.

It is becoming a practice now for friends to send us cheques with the request that we pay the amount to certain Chinese who are coming down. I presume this is to prevent them losing their money on the way down. We are quite willing to do all we can to assist both West China Missionaries (absolutely refusing to go the length of buying lady's hats!) and for the Christian Chinese who came down recommended by them. But this matter of cheques is not always possible. We have no BANK in Ichang where we can cash cheques, and I do not keep a big supply of silver on hand. The Chinese should make use of the POST OFFICE MONEY ORDER DEPARTMENT when they want money remitted here. Fortunately I have been able to spend a morning chasing round town trying to get some merchant to cash the cheque, but it cannot always be done. If, however, any Chinese are sent here for money their name in full (Chinese character) should be sent to me by post, but it is safer not to depend upon me.

Another item, if you are not too weary Mr. Editor: Although I am a married man and have, according to British law, bestowed upon my wife "ALL MY WORLDLY GOODS" I still retain my name in the singular, but most of the West China folk give me more than I deserve or desire and call me Squires, and I have quite a surplus stock of S's in my letter files.

We are all quiet here, river exceptionally low, temperature today 95 in the shade and steamy in the extreme. We have some public baths here now. Over the door of a very smart looking house we read

"STEAM BATHROOM IN TUB"

but we seem to be having all the steam bath we need without the bathroom or tub. Messrs. Butterfield & Swire and Messrs. Jardine Matheson & Co. both have steam launches here now for passengers to tranship or land-in the high water season.

Wishing all your readers happiness and prosperity in their work.

Yours sincerely

H. J. Squire, without an S on the tail.

IN MEMORIAM

THE REV. F. J. WATT

The Rev. F. J. Watt came out to West China in 1909 with his fiancee Miss Leete. He was a B. Sc. of London University and took his L. Th. at Durham University. He came out specially for Educational work and there has never been any doubt that he was the right man in the right place. He and Mrs. Watt were married at Snanghai in 1912 after the Revolution and shortly afterwards commenced their work. How efficient that work was, every one connected with W.C.E.E.U. in this part of the province knows. He was able to inspire his pupils with enthusiasm for their work. Not only was he a keen teacher but an educationalist in the highest sense. The social work undertaken by the students is a testimony to the Christian influence exerted by Mr. Watt and his colleagues.

He always put first things first and was a devoted Christian who desired above all things to see his pupils followers of our Lord and Saviour Jesus Christ. His quiet personal influence doubtless did much towards creating a Christian tone in the school. I have been told for instance by one pupil that his spiritual awakening came on his sick bed when Mr. Watt came and urged him to decide for Christ. Then and there he devoted his life to God. In our dormitory we can sincerely and without flattery say that spiritually as well as educationally Mr. Watt labored at Mienchow and we in the C.M.S. dormitory, Chengtu, are entering into his labors.

Personally I only met him once every year at our Conferences, but each time I appreciated him more and realized how much reality of Christian character and devotion to his work was hidden behind his quiet exterior. It seems an irreparable loss to us. But he has left behind living epistles on whom he has written characters who by God's blessing will never be effaced.

He did His Master's will on earth faithfully, owning his own short comings, and now the Master has called him to where he may do God's work more perfectly and where, it may be at once, it may be after a rest, God's servants shall serve Him.

“And only the Master shall praise us
And only the Master shall blame
And no one shall work for money
And no one shall work for fame;
But each for the joy of the working
And each in his separate star
Shall draw the Thing as He sees it
For the God of Things as they are!”

THE REV. R. A. WHITESIDE.

It was in the spring of 1905 that Mr. Seward returned from Shanghai bringing home his bride and a party of recruits amongst whom were Mr. Whiteside and Miss Brycos who afterwards became Mrs. Whiteside. Little did we, who set out to meet them as they drew near to Mienchow, think that Mr. Seward and Mr. Whiteside would be removed from our midst in so tragic a manner within a few months of each other.

Mr. Whiteside had some years' experience as an evangelist in the Church Army before coming out to China, besides receiving training at the C.M.S. Training College, Islington.

He very soon made himself at home in West China and early in his career showed an unusual aptitude in his use of Chinese colloquial, proved himself untiring in his journeyings and never lost his zeal for the work. He was a good specimen of Lancashire grit. In spite of the rough times he experienced and the dangers he went through he did not become unnerved though by no means phlegmatic. Twice he suffered severely at the hands of lawless men. Once he was suddenly attacked in his guesthall at Long An by a man with a drawn sword, struck to the ground and his life only saved by the intervention of his evangelist. The man is reported to have been mad, though some at the time regarded him as a hired assassin of an anti-foreign resident. Again in 1920 going down the river with his family and Mr. and Mrs. Caldwell, they were stopped by brigands and robbed of practically all their possessions of value.

After preliminary work in Ngansien and Chongpa he was appointed to Long An Fu. Here he did good service both in the city and in the outstations and won the confidence of her

people. He was active in providing for bodily as well as spiritual wants and was a skillful amateur doctor. On one occasion he bought in a large quantity of rice and sold to the people at a cheap rate and so relieved distress in the district. I cannot now remember details and have no one who can help my memory but I know that in this way he relieved a very serious situation. In times of trouble he proved himself thoroughly capable and was undoubtedly the means of saving many lives. We all hoped that "our Dick" would be spared to do many more years of useful work. But it was not to be. He has been called to higher service and we who miss him for his own sake and for his work's sake "doubt not that for one so true, there must be other, nobler work to do". His death seems to us a great loss, though his gain is great. But our Master makes no mistakes. Let us pray that the words of the African Father Tertullian may prove true in the case of both our brothers,

"The blood of the martyrs is the seed of the Church"

H. H. TAYLOR.

NEWS NOTES

Mount Omei.

The summer of 1923 will long be remembered by the summer community at Omei for its exceptionally fine weather, clear skies, bright sunshine and yet cool and invigorating air. Never before in the fifteen years of its history as a resort for foreigners did it favour its residents with such a delightful six weeks rest and recreation. At one time the family wash overflowed the laundry basket because our cisterns were dry but a timely rain came to solve our problems at the critical moment.

Next to the beautiful weather and arising because of it, the outstanding feature of our community life this year was the large number of excursions and side-trips made. The journey to the Golden Summit has lost none of its interest. Scores enjoyed that wonderful trip, those who like Doctor Thompson, had made it eight or ten times being no less enthusiastic than those who never before had seen the glorious views from the top, the sunrise and sunsets, the moon-lit cloudland below, the

eternal snow-caps on "The Roof of the World", the weird but majestic "Budda's Glory" and not less interesting, the wild monkeys around the Djiu-Lao-Dong. But best of all is the taste of real "home-air" on the summit that fills the lungs and the whole being with new life and hope. Snorter excursions were also many and delightful. Flying Bridges and Granite Gorge afforded "The cool silver shock of a plunge in the pool's living water" for young and old of both sexes. Many a new pool was discovered, shallow ones for the little tots, deep ones for the high divers. Si Gi Pin, the Plain of the Four Foundations, that secluded upland, nestling under the perpendicular walls of the famous summit which rises a sheer mile above its level floor and on whose top-most edge the golden temple stands, was again visited by various parties. The Omei Association maintains a rest-house here and another at Gi-Po-Dang, by the side of the roaring cataract that issues from the awful gorges beyond, for the accomodation of tourists. Some travellers, more daring than the rest, descended the western slopes of the Gin-Din, crossed the Laolin or Wilderness, described by the scientist Wilson, and explored a little lake which is situated only six hours from the home of the Summer Community. This will be a popular trip next year. Still others ascended Er-O-Shan but the report of their trip was not too encouraging, being summed up in the old ditty, "The bear went over the mountain to see what he could see." There wasn't much to be seen but bamboo jungle. The trips of exploration are becoming more popular each year.

There are now forty bungaloes on Omei Shan. Eight new ones were occupied this year. Miss Tailman will have a fine new one next year as will also the single ladies of the Canadian Methodist Mission, General Board. The total foreign population this year was about two hundred, half of whom were children. The community is well organized. Extensive improvements are to be made in roads connecting the various bungaloes with the church and tennis courts. A hundred and fifty dollars will be spent in this work. A plan has been perfected whereby every bungalo will bear a number.

Church services were well attended and the preachers and leaders were at their best. Doctor Yates and his splendid choir added immensely by their ministry of music. The concert was the best yet. A two days' conference on problems of evangelism and education was most helpful.

It required the equivalent of one hundred carriers, making an average of twenty trips each to and from Kiating and the mountain to transport the members of the community and their goods. The hair of the Transportation manager didn't turn gray, -he hasn't any.

Three new tennis courts were opened, making a total of eight. The tournament was good, while it lasted. It couldn't compete with excursions.

Due to the scarcity of single men only one engagement is reported—Miss E. Dickson to Mr. G. Vinden, both of the C.I.M. The community extends heartiest congratulations and good wishes.

Mr. and Mrs. King, formerly of the British Consulate, Chenetu and Tatsienlu are spending a well earned furlough on Omei and by their freehearted hospitality, made a host of friends. Consul King's timely advice helped us more than once.

Doctor and Mrs. Service of the C.M.M. received a warm welcome back to this end of the field.

A Mothers' Rest Club was organized. Only fathers whose children are in the community, are eligible for membership. The fathers take the children off for a few days' trip to some watering-place while the mother rests at the bungalow. It works well and will become more popular next season.

A. J. E.

Chao-tong Yunnan.

A sad incident has happened here this month and it has cast a gloom over all our work, Chinese, Ibien and Miao.

On the morning of the first of June one of our ordained Ibien pastors was standing at the door of his home when at about eight o'clock a number of bandits passed. Two of them left the squad and coming up to Mr. An Wen-ming (the name of the pastor) demanded opium. Mr. An had no opium and on stating this he was dragged from his doorway, cuffed and beaten by the group of brigands and taken away prisoner. Mr. An's brother quickly gathered together a party of armed men and hoping to effect a rescue he went in pursuit of the bandits. After going some thirty li, the brigands realizing that they were being pursued took out their knives and stabbed Mr. An and a second prisoner whom they had carried off. Within a few minutes An Wen-ming died.

Mr. An was a preacher whom we regarded as one of our own boys. He was schooled in our own Training Institute and was one of the most trustworthy and respected men we have. He was one who lived very near the Master, so near that when he was being beaten and even stabbed he made no complaints.

Readers will gather from this how unsettled this district is. An innocent, inoffensive man is dragged from his home and without rhyme or reason is foully murdered.

During the past four years three of our preachers have been killed. . . . two were ordained, one was not ordained. But the preachers don't complain. They go to their stations, take

their appointments and run grave risks refusing to be intimidated by ruthless murders. Surely the day for throwing cheap sneers at Chinese preachers is gone. Personally I take my hat off and bow to them for their willingness to bear in their bodies the marks of Jesus. *

W. H. HUDSPETH.

THE FOLLOWING SUGGESTED PLANS FOR S. C. YANG AND
T. P. CHANG'S ITINERARY JUNE TO SEPTEMBER, 1923,
WILL BE OF INTEREST TO MANY.

June and 1st. week in July. Residing at *Kingsmead*.
Visiting schools in the Birmingham district.

- 1 *Downs School*, Colwell, and possibly Malv Vern.
- 2 *Oxford*.
- 3 *The North*. Where they might see Bootham, Rowtree's Cocoa Works and the educational side, Ackworth, Leeds (Sir Michael Sadler) and Westmoriand.

July 4 and 5th. Special China Committee. London.

July 9th. and 14th. *Kingsmead* Summer School.

July 14th-23rd. Chinese Conference at *High Leigh*, Hoddesdon.*

July 24th.-30th. Second General Conference of the Student Christian Movement at *Swanwick*.*

August *Holidays*: One invitation has been received and others are likely. S. C. Yang is going to *Oxford* for the Summer School, T. P. Chang may be going.

September 5th-6th *China Committee and Board*.

September 14th. T P Chang sails for China.

*As an Alternative, one might attend the Conference towards a Christian International in *Denmark*, July 23rd.—30th.

Douglas Heights—

Douglas Heights has had a very happy and enjoyable season this year. The bungalows were all filled except the one belonging to the Tzechow friends who so far have been unable to get across. On the new land purchased last year two new bungalows have been erected with four families living therein. A third bungalow has just been started. There are still four more to be built.

The children had a good time and contributed their share toward making the summer a success; the children's service taken by them with a short talk by Mr. Willmott.

Tennis tournaments have had a good attendance, the three courts providing ample room for all.

The Bible School closed August 13th after a very successful session. The students were limited in numbers this year and it is hoped that better results will follow the efforts of those who have labored faithfully during the past few weeks.

C. W.

University Campus, Chengtu—

The Educational Union and Summer Normal School continued work throughout July. The Normal School concluded a most satisfactory summer term. Owing to the unsafe conditions of travel the number attending was not so large but the work accomplished was very gratifying.

Rev. John Muir and family occupied Dr. Beech's home during the summer.

Mrs. I. P. Crutcher and family also spent the entire summer on the campus, occupying Mr. Johns house.

Miss G. E. Mitchell of Kwangyuan was a visitor for a short time during the holiday.

Mr. L. E. Willmott of Jenshow was a guest of Rev. H. G. Brown while assisting in the work of the Summer Normal School.

The smallest number of foreigners on the campus at any one time during the summer was six adults and eight children.

Misses Bassett and Bruce spent the summer in the Canadian School. Miss Bruce had a rather serious fall from a horse during July but is now quite recovered.

Dr. Wallace and family have left us for Shanghai, and Mrs. Crutcher and family for Chungking. All will be greatly missed from our College circle.

Kwanhsien.

Last year as the stories say. "It rained and it rained and it rained." This year it was one great rain which caused big landslides on the mountain sides and floods throughout the plains, then it settled down for a season of real weather.

The results of such splendid weather were rambles to Fern Gorge, to Beh-sha for bathing, to Lan-muh Yuen for short sojourns and farther afield to Beh-lu-ting and the tribes lands. For the stay-at-homes it meant tennis and tennis and tennis.

For the forty and more children there was a sports day, several birthday parties and apparently always some new puddle or stream in wch it was possible to get soaked or splashed.

The adults had their usual reading and naps, teas and talks, and of course committees and consultations. There was even an evening taken off for a concert and another for the annual meeting.

Dr. and Mrs. Stubbs, with their family, found a new spot not far from Yiu-chi, called Lan-yoh Miao, and were so enamoured with the surroundings that they spent most of the summer there. They may even have a summer home there in future.

Mr. and Mrs. Silcock spent the first part of the summer at Tien-situng, but Mr. Silcock's illness brought them to Kwanhsien for recovery.

W.

Tungchwan.

LIFE IN TUNGCHWAN, WEST CHINA.

The Cockroaches that crawl have been many,
The mosquitos that bite have been more,
In the meeting-house bats are prolific,
On the ceilings are lizards galore.

On the walls do the spiders disport them,
Little ants sometimes get at the cake,
Shiny bluebottles plunge for the jam-jar;
The cicadas, what screechings they make!

The bull-frogs croak away in the rice-fields,
The brain-fever bird warbles all night,
Flocks of crows in the evenings come cawing,
And the lamp lures the moths to its light.

The lone owl through the darkness is hooting,
And the glow-worm displays his wee spark;
From far off comes the voice of a pussy,
Day and night dogs incessantly bark.

There are pigs,—we can see them and hear them ;
There are cocks,—they awake us betimes.
When the hen lays an egg, how she cackles,
Like the bard, perpetrating his rhymes !
Lovely butterflies glint in the sunshine,
And the dragonflies hover around ;
But the beetles—their name it is Legion ;
And the creepy—crawls nameless abound.
There is never a pause in their chorus ;
Some awake while the others repose.
All the summer the din is persistent,
And the clamour goes on to the close.

DRANOLE.

**WEST CHINA MISSIONS ADVISORY
BOARD MEETING**

Notice is hereby given that the next annual meeting of the West China Missions Advisory Board will be held at the W.F.M.S. Home, Shan Shi-kai, Chengtu, on Friday and Saturday, November 2nd and 3rd, 1923. Items for Agenda should be sent to the undersigned as soon as possible.

ADELAIDE HARRISON, *Secretary.*

BIRTHS

- MEUSER:—At Beh-lu-ting, on June 27th, 1923, to E. N. and Mrs. Meuser, a son, George Edwin.
KILBORN:—At Mt. Omei, on July 4th, 1923, to Drs. L. G. and J. M. Kilborn, a son, Robert McClure.
SMITH:—At Chungchow, on July 15th, 1923, to M.P. and Mrs. Smith, a son John Dwight.

MARRIAGES

- STARRETT-DODGE:—At Ichang, China, on July 22nd, 1923, by Bishop L. J. Birney, M.E.M., O. C. Starrett, M.E.M. Tzechow, Szechwan to Adelia Dodge, Y.W.C.A. Canton.
SIMKIN-TIMBERLAKE:—At Lancaster, New Hampshire, U.S.A., June 20th, 1923, by Friends' Ceremony, Robert L. Simkin to Miss Margaret I. Timberlake. (Robert L. and Margaret I. Simkin expect to sail Sept 6th from Vancouver on the Empress of Russia. They will take up work in Chengtu.)

DEATHS

- WATT, WHITESIDE:—Near Mienchubsien, Szechwan, on August 14th, 1923, the Reverend F. J. Watt, B. Sc. and the Reverend R. A. Whiteside, killed by brigands. Deeply mourned.

HO TAI YUIN SILK MERCHANTS

Trade mark

Head Store :

Chengtu, Sze

(95 W. Shuen Cheng Kai)



Branch Store :

Chungking, Sze.

(W. Fourth Street
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Our own make crepes and taffetas with or without patterns or stripes. Satins in all plain colors.

Kiating Pongee in all grades and weights.

We also carry a full stock of lining silks

Ladies crepe scarfs with hemstitched or fringed ends.

Narrow, Eton, and four in hand ties for both men and women.

Men's and Women's silk hose, all sizes, black and white.

Gold Tapestry hand bags for the ladies.

Catalog of samples with sizes, weights, and prices sent upon application. Foreign costumers may send their orders in English. Remittances should include cost of goods together with carriage and customs charges.