

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

APRIL—1926

EDITORIAL.

THE ANNUAL MEETINGS

Through the kindness of certain members of the Missions at work in Szechuan, we are able to give accounts of several of their Annual Meetings in this issue of the NEWS. For once we have a good budget of news; for these records are the best kind of information that can be had. One is able, at least in spirit, to meet with our friends in their yearly gatherings and fellowship with them in service. We may know of some of the questions that confronted them; and also get encouragement from the reports of progress. Doubtless there were problems that were squarely met at each of these assemblies that are not given in very great detail in these reports. When the missions in West China are no longer faced with perplexing questions as they gather in council, their usefulness will be drawing to a close and they may entertain the final question as to how to withdraw and leave the work and its progress for the future in the hands of the Chinese. But that time has not yet come; and none of us should allow himself to be stamped into a too hasty retreat.

As one reads these reports, he is met with some questions that seem to have occupied the attention of practically all the meetings. One is, how to pass on the power and responsibility to our Chinese colleagues? This problem is one that has been slowly growing and has not forced itself on all the Missions at the same time. Perhaps the difference in organization may explain why it came early to some of us, while in other cases it arrived later. The Y.M.C.A. and the Y.W.C.A. meet it from the very beginning; for they adopt it as a policy from the start. Others grow into it and gradually transfer the burden to the developing churches; others have a mixture of Chinese and foreign authority. However, and whenever it comes, it brings difficult questions with it, and both Chinese and missionaries need much of the grace of God to solve it successfully. From this time forward, it will be to the front and we all can render good service if we give ourselves to thought about it. The best procedure is a steady evolution where the kindest

fellowship is maintained and the change is made with the least possible friction.

The next question dealt with is that of the place of religious instruction and Christian worship in the schools of the missions. This matter has been thrust upon us by the forces that are endeavoring to abolish all matters of religion from the curricula or life of our educational institutions. While the front of the attack is stressed against Christian schools, it is only part of a campaign to abolish religion from the life of all students. Naturally the animus is against the most aggressive religion—Christianity. But let not the people of China deceive themselves; for there is a deep seated opposition to all religion on the part of those who have imbibed a shallow materialistic philosophy that would crowd God out of His universe. We have sufficient answers to this attack: we believe that the whole personality should be symmetrically developed and that no one is fully prepared to enter into life whose religious nature is atrophied. Whether formal instruction in religion should be required is a question that we all ought to face, and face in a spirit of friendship. We need to keep in touch with the thought of all honest minded folk on this matter; and we need to be ready to cooperate with those who may arrive at different conclusions from ours.

Some of the missions dealt with the matter of treaty rights as they at present exist. This is no easy question; for while it is technically easy to answer, it has more sides than one. On the face of it, it may seem to be only right and just that those parts of treaties made decades ago, dealing with the question of privileges for the missionaries, should be abolished and abolished at once. If the question had only a technical bearing, it could be solved in a very short time. But the fact that it is necessary for the several Powers to appoint delegates to sit in council and investigate facts and appreciate circumstances and events seems to show that it is not so simple as it seems. We have all had our opportunity to express our minds on the subject, and perhaps the best and most helpful thing we can now do is to give the Commission quiet opportunity for the study of the question and then be ready to adjust ourselves to the altered conditions under which we may be called to labor. There is need for much sober second thinking on the matter and we can help by quietly mulling it over.

The encouraging thing about all these reports is that: in spite of the disturbed conditions under which we have had to work—the raids of robbers, the oppression of the military, the lack of settled and orderly government and the reduced budgets of the Missions—so much progress has been made. Perhaps the stress and strain of persecution has shaken loose some of the adherents of some of the churches; but that is by no means an unmixed loss. The churches are no weaker than they were before the trouble began; there has been some numerical loss with a compensating gain in spirituality and power. It should never be forgotten that the religion of Jesus Christ is above all a WAY OF LIFE. It is not dependent on statistics nor upon financial affluence. It consists of love, hope, kindness, long suffering and mercy. It expresses itself in kind deeds and noble thoughts. It goes on for ever and grows under all conditions. It modestly seeks to serve. Indeed, it is the life of our Lord lived afresh under varying conditions, in all climes; and is that force in the world that will redeem people of all kinds. With such a force energizing our hearts, we may confidently face a new year of service.

THE ELECT LADY.

At the beginning of the last decade of the nineteenth century, there came to China a young woman from the State of Vermont. After some years spent in East China, she was appointed by her Board to work in Szechuan. At the time of her arrival in Chengtu there was practically no work being done in the realm of education for girls. Quietly but persistently she set to work to create an educational center for girls in her Mission. At first in very unpromising quarters she got together a knot of girls and opened a school. It took long years and much hard labor before the present spacious quarters of the Shen Shi Gai Girls' School was completed. The property had to be gotten, little by little, materials and plans had to be secured and the buildings had to be erected. At that time no great number of Chinese workmen could be found who could put up modern planned structures. But, early and late, Miss Collier pushed the school to completion. Now she is leaving Chengtu as these words are being written to retire in America. She has earned a quiet rest. Such women as Miss Collier are the best answer to any criticism of foreign missions. They live to serve.

THE UNKNOWN.

BY HELEN HUNT JACKSON.

There's not an hour but from some sparkling beach
Go joyful men, in fragile ships to sail
By unknown seas to unknown lands. They hail
The freshening winds with eager hope, and speech
Of wondrous countries which they soon will reach.
Left on shore, we wave our hands, with pale,
Wet cheeks, but hearts that are ashamed to quail
Or own the grief which selfishness would teach.
O Death, the fairest lands beyond thy sea
Lie waiting, and thy barks are swift and staunch
And ready. Why do we reluctant launch?
And when our friends their heritage have claimed
Of thee, and entered on it, rich and free,
Oh, why are we of sorrow not ashamed?

YEARLY MEETING OF THE SZECHWAN SOCIETY
OF FRIENDS.

The twenty-third Yearly Meeting of the Society of Friends assembled at Suining on January 30th, 1926. The largest delegations were from Tunghwan and Suining districts, with smaller numbers from Chengtu, Tungliang, Tatsu and Chungking. (In Friends' practice all members have an equal right to attend and have a voice in Yearly Meeting, delegations are not limited) Dr. Lo Pin San and Leonard Wigham were appointed chairmen. A number of leaders who are usually present were this year absent, their counsels being much missed.

Rural Evangelism and Leadership.

A predominantly country members' Yearly Meeting had the concern for its country work much before it. It was felt that in some cases the young Christian communities had been left to their own resources before they were mature enough in spirit and knowledge, with the result that "The hungry sheep look up, and are not fed" or sometimes grave abuses have crept in. Hence the need was expressed for a number, not necessarily large, of well educated and trained leaders, for the teaching ministry in our country districts. The finding of such men with a sense of vocation, and their right training, are a matter of time; but plans were laid to encourage and help such when they are found.

In the meantime intensive rural evangelism (largely supported by the members, and with adequate apparatus) is to be forwarded, and short-term training schools held.

Nationalism and Treaties: reliance on Force.

One or two sessions were devoted to the question of Chinese-Foreign relations, and their bearing on the position of Missionaries. The Committee of Missionaries, meeting between the sessions of Yearly Meeting, forwarded a statement, including Minutes from the Friends' Mission Board in England, expressing our attitude towards nationalism, and hope of an early

and generous revision of the Treaties defining Foreign Rights in China. This statement is to be published in Chinese. The whole question of the reliance on force and prestige, and willingness to accept defense from foreign armed forces, was also raised. The Chinese Christians need themselves to do some clear thinking on this subject.

Some expressed strong opinion that such incidents as a foreigner using his prestige to escort rice to hospital and school, while the common people were suffering the depredations of the military, was fundamentally wrong and fraught with danger to the Christian Church: but this view was not held by all. In this discussion, as in all our gatherings, there was a most harmonious spirit between Chinese and foreign, not a trace of division on national grounds. A letter was prepared, and signed individually by Chinese members, urging on the Mission Board in England where naturally the question has been in mind of how far Chinese will welcome missionaries in the future—that they should continue to send men and women “of the spirit of Christ and of service”.

Finance and Policy.

This year was memorable in that for the first time the direction of Friends Work in Szechwan has passed entirely into the hands of Yearly Meeting. The Executive, which carries out in detail policy outlined by the Yearly Meeting, including the administration of finance, and which hitherto has been jointly appointed by Yearly Meeting and Committee of Missionaries, was this year entirely chosen by Yearly Meeting, without distinction of nationality. Dr. Lo Pin San was appointed chairman of this body of sixteen members, and Hsü Mung Chiu and John P. Rodwell Secretaries, J. P. Rodwell and Tsen Seo Chih being Treasurers. Some sessions were held during Yearly Meeting, and reported to that body: others were held later. In general, it was decided to maintain all existing work, including the reopening of the High School at Wen Fung Tah, Chungking, though the financial difficulty is increasingly difficult. It was felt by some that this policy lacked constructiveness, and was too much dictated by the difficulty of change. The absence of many of our leaders was felt in this connection.

Religious Education.

Yearly Meeting gave some discussion to this question: in general it was felt that the policy as to religious instruction in

schools must be decided locally. The personality of the teacher is a prime consideration.

Strong opinion was expressed in favour of a radical revision in the Courses in Religious Instruction of the Educational Union, where emphasis on the mere facts of Hebrew History is felt often to turn the pupil against religion. It was also strongly urged that learning by heart of Scripture passages as part of the curriculum should be abolished.

Locations.

Though the location of Missionaries is nominally in the hands of the Committee of Missionaries, Yearly Meeting and its Executive this year seemed naturally to assume strong recommendatory powers. There are practically no changes in location with the exception that A Irene Hutchinson may go to Chungking in the autumn of this year. Bernard Wigham and Clifford Stubbs are proceeding on furlough at once, and Edith Brittle and Leonard Wigham in the Spring. It is hoped that the Sawdons will return in the autumn, accompanied by a new couple, Dr. & Mrs. Edbrooke. Tungchwan Girls School is to have a Chinese Principal; and in Chungking city there will be no foreigner for most of the year.

Committee of Missionaries.

This body has comparatively few sessions, mainly devoted to matters of personnel. A strong recommendation was made that the Advisory Board should cease to function, merging its work in that of the Szechwan Christian Council.

Spirit of the Meeting:

The harmonious spirit of Yearly Meeting has been referred to. Many of the country members seemed to feel that it had been a time of real value. In the meetings for worship on Sunday, and the quiet seasons during the first half hour of each day's session spiritual power and helpfulness were felt to be present. The reading of the Epistles from Friends in other lands was at times of much help. To sum up, it has been a Yearly Meeting of good spirit. Next year's is planned to be held at Tungliang.

C.M.S.

C.M.S. WEST CHINA CONFERENCE.

(As reported for "The West China Missionary News".)

The Annual C.M.S. West China Conference was held at the Mission House, Mienchow, from Jan. 27th to Feb. 4th. All the members of the C.M.S. Mission now on the field were present. These were:—

From *Mienchow*: Rev. T. Caldwell, Rev. and Mrs. H. J. Howden, Rev. and Mrs. W. Munn, Rev. and Mrs. W.R.O. Taylor, Mr. and Mrs. E. R. Williams, Miss G. E. Wells, Miss G. Belcher, Miss A. Settle, Miss G. F. Cassels.

From *Anhsien*: Rev. and Mrs. V. H. Donnithorne, Miss A. J. Edwards, Miss A. M. Cooper, Major Iles.

From *Maochow*: Mr. and Mrs. J. W. Spreckley.

From *Mienchu*: Dr. and Mrs. J. H. Lechler, Miss C. Carleton, Miss M. Armfield, Miss M. E. Goudge.

From *Chongkiang*: Miss L. Mellodey, Miss E. L. Stewart.

From *Sintu*: Rev. A. G. Lee, Miss A. Wied, Miss E. Fugl.

From *Chengtu*: Rt. Rev. Bishop and Mrs. Mowll, Miss V. C. Mannett.

The travellers to Mienchow were glad to see the roads filled with traffic, a sight which had not been witnessed for several years. The usual "difficult" places are now free from robbers.

Rev. W. Munn preached the Opening Sermon, which was a masterly review of the New China, exhibiting a knowledge of Chinese ancient influences and appreciating the struggle of the modern aspirations at work in the minds of the present generation.

The sessions each day opened with a Quiet Hour, led by Revs. A. G. Lee, V. H. Donnithorne and F. Houghton (who was visiting Mienchow), Mr. J. W. Spreckley and Miss Armfield. The closing address was given by Rev. T. Caldwell, Secretary of the Mission. Saturday, Jan. 30th, was spent as a Quiet Day. Both devotions and addresses were led by Bishop Mowll. Each session concluded with a time of intercession,

every station and organization in the Diocese being mentioned.

Rev. H. J. Howden acted again as Secretary of the Conference, with the assistance of Rev. W. R. O. Taylor.

The informal evening sessions were felt to be particularly useful. Such subjects as the Financial Position of the Mission, Systematic Giving, Rural Evangelism and Extra-territoriality were discussed.

At the opening of the Conference, a resolution on the death of Bishop and Mrs. Cassels, expressing the sense of the great loss sustained, was passed by a standing vote, and resolutions on the death of Mrs. Caldwell and the resignation of Rev. E. A. Hamilton, which had been passed the previous summer, were confirmed.

The record of a year which had seen much satisfactory progress was received through the different missionaries' reports on the opening day. This progress was evidenced by the re-opening of Maochow, with Mr. and Mrs. J. W. Spreckley in charge, after it had been closed as a Station since 1919. The co-operation of the Church of England in Canada was invited, that, with Maochow as a base, the evangelization of the country westwards, might be thoroughly undertaken. As a result of the widespread prayer called out by the capture of eight workers by brigands in August, marked spiritual responsiveness was noted in the latter part of the year. Most encouraging Bible Schools had been held at Anhsien, Mienchu and Sintu. Patients had come to the Mienchu Hospital from the district, hitherto closed, to which the captives were taken. Extraordinary cases of conversion were recorded at Ho-pa-chang and Cha-pin through the reading of the Bible, apart from any human help. There was in many districts a more marked spiritual awakening than for some time past. During the year the church at Huang-lu-chen had been completed and opened, and the capacity of the Mienchu Hospital increased by the building of new wards.

It was noted that the District Bible School, held in Mienchow in July, at the height of the student agitation, was one of the most successful of the series. The addresses of Mr. C. T. Song and the marked friendliness of all Chinese were outstanding features.

As a result of careful investigation made during the year, the Lower Primary Schools of the Mission were re-organized and a scheme sanctioned by which their efficiency would be increased. The Middle School at Mienchow after the summer is to be limited to a Junior Middle School course, on account of

the paucity of students since last summer. The University Dormitory is to be limited to University and Senior Middle School students. A Chinese Vice-Principal is to be appointed for the Mienchow Schools.

Sanction was given for the further purchase of property in Hanchow, so that place may become the centre of the Tehyang-Hanchow Sintu district.

Rev. H. Maxwell was located for language study to Mien-chu, but other locations and the appointment of the Principal of the University Dormitory and of the Mienchow Schools were left until the Summer Committee, when the foreign staff available would be known.

The appointment of U Hsuen Hsi to teach Dr. Stubbs' subjects in the Science Department of the Chengtu University for one year was sanctioned, it being understood that he would be free to take up other work after the summer of 1927.

Chang Poh Ngai was recommended for ordination.

Plans were made that the Chinese might take over more financial responsibility for evangelistic work. In view of the increased cost of living, a rise of salary was given to all Chinese fellow-workers, this being made possible by the missionaries assessing themselves to supplement the home grant. Grants were made to the Union Middle School and to the University for the widening of the Tong Hong Tsi.

The letter from the Union Mission Training School was referred to the Language Committee for them to make recommendations to the summer Standing Committee.

With respect to a letter from the W.C.C.E.U., asking for an increased grant, the reply was "that, owing to a reduced budget, the Conference regretted that they were unable at present to add another \$100 per year to their present contribution to the W.C.C.E.U. They suggest that if in future it is necessary to increase the present contributions to the W.C.C.E.U., they should be on the basis of a *pro rata* assessment of the schools enrolled in the Union."

On the question of extra-territoriality and revision of treaties, the Conference felt that it could not do better than express itself in terms of resolutions 25 and 26 of the Chekiang C.M.S. Standing Committee Minutes, 1925:—That the Standing Committee is grateful to the National Christian Council for the information supplied regarding treaties and extra-territoriality, but holds that its opinion, if expressed, would be most wisely sent to the British Authorities in China or to its own Home Board. They would respectfully urge Parent Committee not to accept pamphlets or letters from the National

Christian Council of China as necessarily expressing the opinions of the C.M.S. missionaries in Chekiang, unless such communications come endorsed by the Chekiang Conference."

The request of the S.C.C. for an increased grant was heard, but, as the C.M.S. Conference is a Mission body, it was not competent to deal with it. It was referred to the Diocesan Council for sympathetic consideration. The C.M.S. Mission forms the western section of the Anglican diocese, and the Diocesan Council is the chief executive authority for the Anglican Church in Szechwan, and has hitherto met at Paoning once in two years.

Sub-Committees were appointed to draw up a scheme for Itinerating Evangelists, and also to enquire into the question of assisted students.

UNITED CHURCH OF CANADA WEST CHINA MISSION ANNUAL COUNCIL.

As one looks over the proceedings of the U.C.C. Council which opened at Chungking on February 5th, 1926, and views it from the sober dispassionate distance one is in doubt as to the keynote of the discussions and decisions. Is it surrender or self effacement? There is no question but that the doings of the last year have profoundly stirred all missionary bodies working in China and even yet the end is not clear. It is certain that the crowd of student agitators and their political instigators will see only surrender in many of the things done and blaze abroad their triumphs against the foreigner and his religion.

This mission in common with others has gone with the tide in giving up many things, some willingly and of purpose, and others willy nilly in its attempt to retain the good will, or perhaps it is only the toleration of the crowd. Sometimes it has been ready to surrender what seemed like vital principles in dangerous experiments; sometimes it has been ready to advocate the surrender of its own and that of the christian's privileged positions. Sometimes it has tried to force the Chinese church to take up the burden of the church along with them. The reaction of all this commotion will probably shew itself in the forthcoming Annual Chinese Conference and the

hope is that the response to the attempts at devolution will be that the Chinese will take a further share of the burden.

The experience through which the missionaries have passed during the year reflected themselves in the living messages given during the devotional periods. The men were grappling with their problems as never before and the time of council was well spent in these heart talks. The whole tenor of the sessions was marked by a seriousness and reality and no time was wasted in just airing ones own opinion. It was a real earnest attempt to do the work we had been called to do.

Many things of purely mission interest were discussed but the following of more general interest might be recorded for information of others.

The council listened with interest to the report of the Church-of-Christ-in-China given by its organising secretary Rev. A. R. Kepler. Naturally our one aim and purpose in China is to produce an indigenous church. Some denominations want to make it a part of their Home organisation and to finally reach an international church common to all lands. Others are minded to raise a strong Christian church in each country and thus by becoming a national organisation bring greater influence upon patriotic and national movements especially such as are so much to the fore just at present. Whatever our aims as missionaries may be the Chinese themselves are deciding it in their own way. In Canton they have already formed a strong union among the churches and have declared their independence. They welcome the missionary as a fellow worker under the same control as themselves. In some cases they have realised that this independence means self-support and have shouldered the burden of this. In Manchuria their organisation is somewhat different but there is a real union of the Chinese churches among themselves. In order to make the organisation workable the country is divided into areas and units having common organisation and similar doctrinal proclivities and these are all loosely knit by a national general assembly.

In Szechuen The C.M.M. has for years been on record as in favor of such an organisation and, as soon as the Chinese church is willing to enter into this larger national union, will give every facility to its accomplishment. The council requested Mr. Kepler to prepare a statement in Chinese of the acts as presented to Council for presentation to the Chinese Conference. His outlook over the whole country gave us a birdseye view of this great movement among the churches. Fortunately in Szechuen our territorial divisions of missions minimises the denominational differences and when the time comes for such a

larger union here there will be but little change in the relation of one mission church to another. The last Chinese General Conference gave us an example of the co-operation already existing between missions and denominational churches which latter reflect the former in a marked degree.

As a mission the C.M.M. have always stood for a strong medical work as is evidenced by the long string of well equipped hospitals scattered through C.M.M. territory. They are eager to prevent as well as cure disease, and the evils that arise from it, and last year in response to the Council on Health Education assigned Dr. W. Crawford for that work. Owing to resignations and deaths they were not able to free him entirely for this work, for which he has taken special training, and this year they are in a worse plight as regards staff than last. However, the Board has consented to send out more doctors and if these arrive Dr. Crawford will be set aside to give full time to this much needed work.

The question of Extraterritoriality naturally was before the council but as it had already been discussed in the stations and this council was only a delegated one it was thought better to give every member of the mission an opportunity to record their vote and so a circular letter was sent giving two suggested resolutions with opportunity for others should these not meet the favor of the voters. The tenor of the one was that in the revision of treaties now under consideration no special privileges be demanded for missionaries other than those the Chinese government will give freely. The second was that there should be a revision but that the revision should come into effect only when a stable government has been formed in China. The general feeling was that some revision should be made but whether it should be conditional or unconditional was in debate. However, time will shew how the mission at large will vote. There is a feeling that the vote of the missionaries will have but little weight in the final decision arrived at in Peking and among the diplomats discussing this problem.

Council was able to report that funds had been provided and arrangements made for sending two of our promising Chinese graduates to Canada for postgraduate training. Dr. T. C. Hwang the dentist and Rev. W. R. Shao B. A., They expect to leave in a few weeks time to spend one or two years in Toronto in training, and we hope will return better fitted for their work as leaders among their own people because of their wider outlook and experience of the outside world.

The new government regulations concerning the registration of schools and religious teaching and worship was

dealt with in a radical way. Time alone will tell whether the confidence of the educational men is misplaced or not. From the communications received it was understood that if the higher grades were registered they could not receive the students coming from a lower grade unregistered school and get the government stamp on his diploma. The main discussion arose over the teaching of religion, or perhaps we had better say, religious subjects. These must be optional or rather elective. They could be taught out of hours in any case but must not be compulsory in a registered school. In order to give our schools a national standing and take away the stigma of being foreign schools Council was willing to take the risk, if necessary, and register the higher grades, and make religious subjects noncompulsory. An opportunity it was thought could be found to give distinctly ethical teaching with Bible background during the roll call period. Much emphasis will have to be made on the character of the teaching in these subjects and it should make the kind of teaching much better than it has been in the past.

There is a strong feeling in some quarters that attendance at Church service should be voluntary. Too often this is taken to be part of school routine and a crowd of boys in their teens attend as a matter of duty as is evidenced by the absence of day pupils when the school is closed for holidays. The step taken is full of danger in one way but if the hopes of the school men are justified the removal of the compulsory attendance at church service in the higher grades should make a stronger body of voluntary christians who have of a deliberate choice joined the church.

The Union of the churches in Canada has brought its problems to us on the field and we will now have to depend for our support in part from a constituency not familiar with our work and men. In order to overcome this it is the intention of the Council to print and publish a small paper giving mission news and reports of work among all members of the United Church of Canada. The paper is already under weigh and should be in the mails before many weeks are passed. We hope in this way to educate our whole Home Church constituency about our work here.

The aftermath of the troubles in July in Chungking is now with us. One whole family and the wives and children of four others are now at home and the husbands of two of these will be or are now enroute to Canada. This is one of our lean years so far as staff is concerned. Fifteen members of council are already off the field and seven more will be leaving this spring making 22 in all. This number out of a force of 95 or nearly

25% away from the field coupled with two deaths and two resignations and one transfer during the year bring us up against problems in stationing and make it necessary more than ever that the Chinese should get under the load and help to carry the burden hitherto carried by the foreigner.

The report from our Literature Department was encouraging. The present widespread propaganda of all sorts of half truths is calling for an antidote and we must fight fire with fire. Last year Council set aside a man for this special work and its decision has been justified. "Christian Hope" has more than proved its worth both to our own and other churches. It in style and material has filled a need. Council decided to extend its efforts this year and produce as much more literature of the kind that is needed so much as funds will allow. They look forward to continuing to fill the place they have always held in pioneer work of this kind both for themselves and others working in the cause of Christ and right in this land.

E. H.

WOMAN'S MISSIONARY SOCIETY OF THE UNITED CHURCH OF CANADA

This year saw our annual W.M.S. Council appear in Tze-liutsing in new dress. We were not the twenty-seventh annual council of the Woman's Missionary Society of the Methodist Church of Canada, but the first council of the Woman's Missionary Society of the United Church of Canada.

Then too, this was our first representative council, all the stations with the exception of Fowchow being represented. Fourteen delegates and two visitors, a total of sixteen, were present from the different sessions which lasted from Feb. 11th to 17th inclusive.

Another new feature of this year's council was a conference with the Chinese teachers, representatives from the different stations meeting in conference with the representatives of the W.M.S. This conference helped us all to a more intelligent appreciation of some of the difficulties faced by these teachers,

and, we believe, also helped the teachers to understand better some of our problems.

The morning devotional exercises were of an exceptionally helpful type. The unusual experiences of the past year had led us all to think, and the result of these meditations as given to us by the different leaders were most impressive and helpful, and will be remembered by us as we go forth into the work of another year.

That we had all been permitted to take up our work again last fall was the cause of great gratitude and thanksgiving. Some, during the summer, had had painful experiences, but through these, they had been led, guided, and protected, and because of these experiences, have perhaps been better fitted to serve than before.

In Fowchow a new W.M.S. home and Woman's school have been built and the foundation laid for a girls' boarding school. A Woman's school building has also been begun in Junghsien.

With eleven furloughs due in 1927, the task of stationing workers was not an easy one. The offer of one worker to stay over a year was gratefully accepted. By running some of our stations at "low gear" it was thought possible to keep open our work in the nine stations.

An interesting discussion took place regarding the abrogation of the "Toleration clauses" in certain treaties between China and Western power, and the doing away of Extraterritorial Rights, and what this might mean to us as missionaries and to Mission work in Szechwan.

The following recommendation was passed.

Resolved, That we urge our Home Board to press upon the Canadian and British Governments the necessity of an early revision of Treaties with China, and that, in such revision, any clauses which relate to missionaries and their work be the result alone of mutual consultation and in full accordance with the principles of amity between people."

Though the difficulties and sometimes discouragements of the past year have been great, yet no note of discouragement was sounded, and we go forward into a new year of service knowing that "He who is with us is more than they who are against us."

E. M. V.

STATIONING LIST

Chengtzu :

Secretary-treasurer, Miss Harrison until furlough, then
Miss Sparling
Normal School, Misses Thompson and Ward.
Kindergarten Training Department, Miss Ketcheson
Middle School, Misses Steele and Tindale
Primary School, Miss Smith
Evangelistic, Miss Wellwood
Hospital, Drs. Speers and Kilborn, Misses Asson and
Tallman
Hospital Evangelistic, Dr. Henry
Woman's College, Miss Foster ; alternative, Miss Loree.

Kiating :

Educational, Miss Peters,
Local Treasurer and Evangelistic, Miss Harris

Jenshow :

Local Treasurer and Evangelistic, Miss Marshall
Educational, Miss Russell

Junghsien :

Local Treasurer and Educational, Miss Holt
Evangelistic, Miss McNeil
Building, Miss Dunham

Tzelintsing :

Boarding School, Misses Hambley and Dolmage
City Day Schools, Miss Dolmage
Local Treasurer and City Evangelistic, Miss Virgo
District Evangelistic, Miss Rouse

Penghsien :

Educational, Miss Gormley
Local Treasurer and Evangelistic, Mrs. Hockin

Luchow :

Educational, Miss Graham,
Local Treasurer and Evangelistic, Miss Brooks

Chungking :

Educational and Local Treasurer, Miss Jack
Evangelistic, Miss McRae
Language study until fall, and then Chengtu Middle School,
Language Study until Council, Miss Thexton, Miss Darby

Foochow :

Evangelistic, Miss Brimstin
Building and Local Treasurer, Miss Sparling until summer
Building and Local Treasurer, on return from furlough,
Miss Swann

THE Y.W.C.A. LEADERS' CONFERENCE.

This year instead of the annual Student Conference for which the Young Women's Christian Association has been responsible these past three or four years, the China New Year holidays were used for a conference which in a number of ways was a bit different. It was first of all a "Leaders' Conference", which meant that it was composed of more mature girls, most of them teachers and the remainder not under fourth year Middle School. It was also a smaller, more intimate group of about twenty-three girls, plus five conference leaders. These two facts made it possible to have a more flexible program, thus giving the whole conference a feeling of far more freedom, which the girls enjoyed.

We were most fortunate in having a place so well adapted to our needs,—namely, the Woman's College, as it was just the right size to make a smaller group very comfortable! The conference lasted about three and one half days, and mighty full days they were, for there was so much ground to cover!

It was a real joy to see things run so smoothly, and to have everyone with special responsibility so capable and dependable. A good part of the special responsibility was carried by the girls themselves, Miss Ruth Tzu and Miss Grace Wang of the university, carrying the responsibility for all domestic arrangements during the conference, Miss Martha Ch'eng of the Szechwan First Girls' Normal School, having charge of the Book Corner, and Miss Lucy Liu and Miss Isabel

Tang, also of the university, with the assistance of Mrs. Lindsay, taking charge of all the music. Besides there was Mrs. Fung as Executive, and working with her a group of about five girls who had been chosen by the delegates as representatives on the advisors' group. Miss Fu Dz Yui, the Association Physical Director, had charge of the recreation, which was most informal but much enjoyed,—especially the folk games which helped to limber up the girls between long periods of concentration and sitting still. Then there was Dr. Marion Manly, who was the conference physician, but whom we are happy to say it was not necessary to call upon. The other leaders were only two in number, but what they lacked in quantity they made up in quality, and one hears nothing but appreciation of the splendid work done by Mrs. Manly and Mr. Sung. Mrs. Manly had charge of the morning devotional period, and in her message of "Faith, Hope, and Love" she gave to the girls much that they cannot help but remember. Mr. Sung gave his entire time during the days of the conference, giving the girls a course of six lectures on Fosdick's "Christianity and Progress", as well as a daily Bible class in which Philippians was studied,—and to see the eager attention with which the girls listened to every word he had to say made one very happy indeed.

Special events of the conference were not many, but two or three must be mentioned. There was first of all the "Get together and get acquainted" the opening night, at which time there were the usual introductions and a few words from the various leaders regarding their hopes for the conference, followed by several games which were good fun, before refreshments and bed.

On Sunday evening there was a short Vesper Service, a liturgical service of worship into which were woven several of the lovely old hymns which the girls had been practising in their daily hour of singing. "Lead on Oh King Eternal" as a processional, opened the period of worship, and the singing of the "Peace Benediction" followed by a few moments of silent prayer, brot the hour to its close.

On Monday afternoon Mrs. Manly invited the whole conference to tea, and what a good time everybody had! for not only were there lovely refreshments, but games which were the most fun, and into which everyone entered whole-heartedly.

That evening was the last one together, and after the Bible study hour, with everyone sitting about in a circle, we listened to a number of the girls own thots on some of the most outstanding questions which Mr. Sung's course had brot up, and very well indeed were some of them expressed! While the

days flew by far too quickly, they brot to these girls who for the most part are continually giving rather than getting, much help and inspiration which will long remain with them and strengthen them for the days ahead. And as one looked over their bright and eager faces one could not help but realize anew how indescribably much Christian Education has meant to them, and what wonderful opportunities lie ahead of these girls in bringing to others this greater freedom and more abundant life which has come to them, and one feels that while China has such girls there is much to look forward to in the days which are to come.

ANNUAL REPORT OF THE YACHOW DISTRICT.

The year is nearly half gone and the schools are closing for the mid-winter vacation. We wonder what the year has so far brought to our fellow-workers in the other Stations. We find it interesting to look back over our own work to see what progress has been made and how the various problems are working out.

The attendance at the Girls' School has been good, about the same number being enrolled as last fall. The number of boarders is smaller which is probably due to the high cost of living. Mrs. Salquist's new living quarters have made it possible to throw the rooms formerly used by Miss Roeder into one large study hall which is much more convenient for evening study and provides a suitable place for the Morning Watch. Since the girls attend Christian Endeavor on Sunday evenings at the Church when conditions permit, the Christian Endeavor Society in the School is using the Y.W.C.A. course on "Knowing Jesus as a Friend". In addition, a girl is chosen each week to tell a story, the stories during one month, for instance, being on the life of Robert Morrison. Two of the older girls have charge of lending books and magazines which is a new feature in the school and one that is very much appreciated by the girls. Nearly all of the most promising girls who were in the school last term, returned this fall but one of these who lives next door to the school did not return. Upon making inquiries it was found that it was impossible for her to pay the fee. When Mrs.

Salquist offered to pay the fee for her, she gladly returned but was not quite content to accept the money unless she was allowed to crochet lace in return for it. It is probable that this girl is only one of many who find it impossible to enter school because of the desperate state of their finances. The teaching staff is the same as last year with the exception of Mr. Shū who takes Mr. Wang's place. Mr. Shu formerly taught in our Boys' School in Chengtu. He has shown a fine spirit and done excellent work. The Mission-trained girl-teachers whom I have mentioned in a former letter, continue to render faithful and efficient service and help to give a Christian to the school.

New departures in the Kindergarten this year have been the introduction of teeth-cleaning and the wearing of pretty little aprons which have been thoughtfully donated to the Kindergarten. The enrollment has been only about half as large as last year. When school opened in the fall, the city was an armed camp awaiting the coming of the enemy, although a real siege was averted by the usual compromises, yet the streets have been full of soldiers most of the time, many of them Loles and many newly enlisted bandits, as rough and wild looking men as you will find anywhere. It is not strange that parents who do not live near the Kindergarten have hesitated about sending such little children through the streets. On several occasions the Kindergarten children have appeared in public, doing credit to their training in motion songs and drills. A whole platform full of Officials can sit through almost any sort of a program and not move an eye-lash—but let Mrs. Wood's little men and women take the stage—in all the glory of their Oriental finery—and the Officials, from the lowest to the highest, immediately sit up and take notice. Indeed, no matter what sort of an audience they may have, the Kindergarteners are sure to captivate it promptly and completely. They brought down the house at Christmas time when people were giving white Christmas gifts. Those tiny tots climbed up onto the platform, each lugging two huge white turnips as their contribution to the poor, they themselves having raised part of them in the Kindergarten vegetable garden.

When Mr. Smith took his family to Chungking, he was gone many weeks longer than he expected to be but upon his return, he was much pleased to see how well things were running in the schools. The Boys' School is fortunate in having four splendid new teachers from our schools in Chengtu. They have benefited not only by the study of the ordinary subjects in the classrooms, but also by the added advantages offered by Dr. Yates and Mr. Phelps. These teachers have worked out a very

complete and pretentious school organization which so far has worked very nicely. We have enjoyed tea and tennis with these teachers occasionally on a Saturday afternoon but most of their Saturday afternoons during the late fall have been taken up in going on trips with the boys. The weather has been exceptionally fine for long walks. The enrollment is somewhat less this year, probably due to impassable roads and perhaps still more to the serious economic conditions.

The schools feel the high prices in their boarding departments but probably no part of our work is so hard hit as the Hospital because the Hospital not only has a boarding department but has to buy a great many medical supplies locally and these have doubled or trebled in price and some are no longer in stock because of the difficulties of transportation. Dr. Crook had to go in person to escort up a raft of foreign Hospital supplies which had been marooned between Kiating and Yachow. Increasing expenses combined with a decreasing appropriation has made it necessary to raise Hospital fees at a time when the acute distress of the people makes it least desirable. The Women's Ward has been quite popular this year and Miss Shurtleff was much relieved when Miss Yuin, the nurse, actually reached Yachow after many weeks of "watchful waiting" in Kiating. The daily afternoon dispensary continues, with special dispensary three mornings a week and dispensary two afternoons a week at the Boys' School on the Hill. Four new nurses were accepted in the fall, two of them from Government Schools, and none of them receiving help from Mission funds. For several days during the Holiday Season, the Hospital kept "open house" and invited the people of Yachow to inspect the plant. On Women's Day, which is the only day which I can tell about from personal experience, women of all ages and walks in life poured through the Hospital and listened and looked with the greatest interest while the nurses explained the teaching material, the instruments, the microscope, the charts, and all the many strange things. But to them, the strangest thing seemed to be the CLEANNESS of it all. Tai Tais and working women were alike impressed and kept exclaiming over and over, "How clean it is". The Government School girls came in a body as did also our own school girls. Each guest received hygiene tracts. It really was surprising how orderly and quiet the women were as they went from room to room. During the time that visitors were received, about three thousand men, women, and children visited the Yachow Hospital.

There were many discouraging things to meet in the Pastoral Department when the work opened up last fall. Having

once had a trained Chinese worker as efficient and energetic as Fu Gien Wen, it was hard going back to the old order of things. However, Wu Gwan Ch'in, instead of being sent to one of the out-stations as at first planned, has remained in the central station and has gradually made a big place for himself. He will never set the world on fire as a preacher but he excels in pastoral work; he is sincere, self-effacing, sympathetic and hard-working. In fact, he possesses some of the qualifications which are not only important in a Christian worker but also very rare.

The serious military situation which was such a handicap to the work at first, cleared up enough so that Mr. Jensen and Mr. Wood could make their out-station trips, holding inquirers' classes in a number of different cities; and, by making special arrangements for travel, a good-sized class of inquirers came together for the winter class, sixty-three in all. Only twenty-five of these were accepted for Church membership but these are the most promising addition to the Church which has been made since the present pastoral workers came to Yachow. One of those accepted is a very fine appearing boy in his teens who comes from a little village half way between T'ien Chuan and Lu San. This boy's father was in an inquirers' Class some years ago and was asked to study a while longer before entering the Church. He started to come to Yachow the following year to attend the class a second time but was taken ill on the road and returned home where he died. Mr. Wang, one of the new teachers in the Boys' School and Mr. Dan, the head nurse in the Hospital, were baptized and we were all glad to see these two young men of such exceptional ability and sterling qualities link themselves up with the Church.

The Annual Convention was also unusually encouraging. The Missionaries kept themselves more on the side lines and the Chinese went ahead with the business, Mong T'i Lien being Chairman. On the whole, they took things seriously and threshed things-out in a very satisfactory manner. They showed on several occasions that they are beginning to realize that an indigenous church means sacrificial service on the part of the Chinese.

Special efforts have been made this year to reach the parents of school children, both by the Pastoral Workers and by Mrs. Salquist who has been conducting a monthly women's class at the school. The school girls have often been successful in persuading their parents to attend this class and the girls themselves have done much to make it worth while. Monday

evening there is a class for inquirers each week, street chapel meetings on Tuesday and Thursday evenings and the regular Prayer Meeting on Wednesday night. There have also been special classes for Government School Students, fifty attending at last report; on Sunday afternoons is a preaching service in our little East Suburb School. The street chapel meetings have been unusually well attended, many staying to the after meeting. In fact, the after meetings were so large that it has been necessary to divide them into two classes, one for adults and one children.

Baths at the "Y" are very popular, as also are the reading room and games. Some young men have organized a sort of orchestra which gives evening concerts and furnishes entertainment for the crowds of patrons who frequent the tea rooms. During the warm months, the new pavilion extending out into the flower gardens was a most delightful place to drink a cup of tea and have a friendly chat. Mr. Ma, who is now in charge of the "Y", thinks he has invented a cheap tennis racquet which can be made for a dollar per racquet. If this proves to be really practical, it will solve one of the present "Y" problems.

It has been the policy of Liu ũ Chiu, since he came to Yachow a short time ago, to be very friendly and he even went so far as to ask Mr. Wood if he could give an evening a week to conducting a soldiers' meeting at the Church. It was agreed to give Saturday evening and the first meeting was held last Saturday evening, Mr. Jensen speaking as Mr. Wood is on an out-station trip to Mu P'in. It was decided to go a little slow and not advertise this first meeting very widely. It was attended by about fifty of the better class soldiers who showed considerable interest. Many of them came again the next night to the regular Sunday night service.

Liu ũ Chiu has gone on into Tatsienlu for a short visit and Yang Ren Ngan leaves on Monday next for Fulin. Government Schools are running after a fashion now but are still hard pushed by the Military. The other day a Middle School boy said: "I am sorry but I cannot come to study English on Thursday because we are to have examinations." Whereupon the Normal School student said: "I can come. We do not have examinations. We do not have winter vacation. If we do, we cannot come back." One of the Military Officials occupies nearly all the Normal School now. It is one of the most spacious and attractive properties in town and it is a constant fight for the Normal to keep a hold on it.

On Monday, under the escort of Gen. Yang, Miss Wu—Wu Gwan Ch'in's sister, goes to Ch'in Chi to marry the Postma-

ster, Wang Da Yuin, a fine Christian man. We are glad for her but sorry for the Girls' School which will miss her greatly. The Children's Church also will find it hard to get on without her as she has been a faithful and efficient helper for several years. Miss Chen, the Kindergarten teacher, also marries on next Tuesday but it is hoped that she will continue teaching for at least the remainder of the year.

The day before Liu Ü Chiu left town, Mr. Wood gave a banquet to all the highest Military Officials and it was quite a social event in the quiet life of Yachow. Mr. Marggraff, a German mountain-climber, also made a pleasant diversion. He was about sick with a heavy cold when he reached Yachow and was glad to spend several days with the Woods and Dr. Crook. Wednesday he continued on his journey to Tibet. Mr. Lovegren, too, has come and gone. It seemed quite natural to see him in Yachow once more. He helped us watch the New Year in and when he returned by raft to Kiating, he sent us all wild ducks by his escort which were quite a treat. No one in Yachow these days has time to go hunting.

Yachow lost out on Thanksgiving because of illness in the Station, but we hope you all had as Merry a Christmas as we did. Christmas Day, as usual, was given to the Chinese—an early morning meeting, then baptisms followed by a Church Service. Directly afternoon were the regular Christmas exercises at the Church in which all departments of the work take part, and last but not least, the Christmas Feast. It was one grand rush from morning until night. But on Christmas Eve we had our own Christmas Party at the Wood-Crook home. There was a tree, of course, and the house was beautifully decorated, so much like a real home Christmas. We had supper together, a nice little program arranged by Mrs. Wood, and Santa Claus distributed the gifts. We missed our former Yachow children—perhaps next year the auto bus will be running and we can import a load of children from Chengtu.

Further news from home makes it seem best for the Woods to leave as soon as the steamers are coming to Suifu. Words are quite inadequate to express how much we shall miss them both as workers and as friends. On the other hand, we are looking forward to the coming of the Clarks, the Webbs and Miss Nelson. Mr. Smith has not yet decided just when he will be leaving.

We shall be glad to hear from you all.

LOIS JENSEN

THE EASTER MESSAGE

REV. T. TORRANCE

There is no greater source of satisfaction when declaring the Gospel to a critical audience than the unassailable position of the resurrection of Christ. Men who discredit the testimony of an inward Christian experience or remain unmoved by the force of its unsurpassable ethical standard cannot at all meet in the open the plain historical fact of His return from the dead. For never has the world seen such unimpeachable witnesses as the apostles. If they be not believed then there is no historical narrative that is not open to doubt. We know the age of their writings is beyond question; at no time and by no one was a greater care taken to state only the facts; what they say on this point is exceedingly plain, explicit and unambiguous; no reasonable arguments have ever been adduced against their authenticity; therefore any attempt to discount what they say here stamps one as either insensitive to the higher claims of a spiritual life or so prejudiced that both fact and argument are alike lost on him.

The gladness of the message is what excels to weary hearts; it brings unexpected hope. New life is possible; because Christ lives the worst of men through faith in His name may live also. The possibility of a cleansing from their old selves and the offer of a recreated manhood stirs every fibre in their being. They do not stop to quibble or debate with doubters. They hasten to test it out; they have been so defeated and crushed by sin that mere argument is out of place; the only course is the practical one. If they turn not to Christ to whom else can they go? "Never man spake as this Man. His only are the words of eternal life."

Eternal life! These two words strike the high key of human aspiration. Without them man's existence here would be an inexplicable problem; with them pain, struggle and fate's inexorable insistence on well-doing are explained as in the light of day. Resurrection life, the only life over which death can have no power; is the key to it.

The utter hopelessness of the disciples after the death of Christ, though quite inexcusable after what He had foretold them, yet exactly reflected the gloom and misery of the world at large in their day. It was an age of sinful satiation and voluptuous weariness when even the few faithful among men had apparently come to an end of human hope. In the words of "The Preacher" "there was no profit of any labour of man under the sun; all was vanity and vexation of spirit." In the sore trials or travail God had given to exercise the sons of men, there was nothing to really satisfy the eye or fill the ear. Nothing could be said to be new. Life was a routine; the conclusion of the whole matter was to fear God and do one's best because He would enter into judgment with all at the end. This dumb driven endurance, like the despair of the impotent man at the pool of Bethesda, was all the more bitter because a hope of Salvation had once been given them through the Jews and which had latterly entirely failed. This divinely favoured nation had so fallen that it had little else than a slavish ritual and a bigoted exclusiveness to show against its lofty law and holy pretensions. Its soul was dead. Oh the tragedy of it, killed by legalism, philosophy and worldliness!

Into this moral night flashed the tidings of Christ's triumph over death. It seemed too good to be true. Deliverance at last! God had not failed! Man was free! Religious bondage ended! In place of fear came the bright joyousness of a new life from above ever expanding with the round of succeeding ages. It took the disciples full forty days with an added ten to begin to apprehend the greatness of its import. It meant nothing less than a divine amnesty to all believers through the blood of Christ's Cross; salvation now was free to all, whether Jew or Gentile, who should call upon His name.

How much greater than they had imagined their Lord was! He had been in their eyes the Sent of God, yea, the Son of God, their Messiah; now they knew Him to have been God manifest in the flesh. He had taken on Himself our human limitations and responsibilities to show us that the Creator of all could not hold himself aloof from human need and sorrow. These marvellous healings, compassionate works, public sermons and private discourses were meant as divine intimations of His love to a needy world. No longer dared any one however sinful and disconsolate, now doubt or disclaim the Heavenly Father's interest in his estate. Any life however ruined by sin could be made new. Here lay the wonder of it. The resurrection life of Christ, since He was the representative of the race, was ours; a miracle of regeneration might be wrought in the heart of any

individual who willed to forsake his sin and lay hold on Him. To describe or analyse this higher order of life is obviously impossible for all life in its essence is beyond human ken; but among its evidences are a new spiritual conception, a holy disposition, a perennial joy and a passion both to tell of Christ and imitate His works. In its inception it comes fragrant with all the mystic sweetness and radiant inspiring stillness of the early morn. It is the advent of eternal youth. Martha, to her surprise, found it to be the corollary of the incarnation; but, in whatever way it is thought of, in Scriptural language it is a passing from death to life.

The three miracles especially significant of the change reveal its necessity even to the purest and best. The daughter of Jairus, the young man of Nain, Christ's friend and Bethany representing the flower of humanity in childhood, youth and mature age alike require the awakening call of the Saviour. Nicodemus the cultured, flawless member of the Sanhedrin found this lesson of being born from above a perplexing one to learn. "How can these things be?" he asked. It surprises many a teacher yet, to learn that men can only be born into the Kingdom of God; they cannot be cultivated into it by any moral or pedagogical process.

"Fear not. I am the First and the Last and the Ever-living And I underwent death (nekros); and behold ever-living I am into the ages of the ages. And I have the keys of death (thanatos) and of Hell": is the announcement to the Apostle John in the Book of Revelation¹. Here we have an authoritative explicit statement of Christ's "sovereign dominion in and over the invisible world" and of His divine dignity as the source of our life. He is the Risen One who is instinct with life giving power and the life He gives means exemption from "thanatos" that spiritual death which is the fruition of sin. The play of words is between "nekros" physical death and "thanatos" spiritual death. The fact that Christ conquered the first when His body arose from the tomb is the divine pledge He gives of His power to annul to His own the dreaded power of the second; and the pre-eminent title He uses, "I am the First and the Last," refers us back to the book of Isaiah² where it is used to denote the supreme power and glory of the Godhead. The implied intimation is that since He can swear by no greater He swears by Himself that His people need not fear; we have a sure and steadfast hope who have fled to Him for salvation.

(2) Isaiah 41--4
44--6
48--12

(1) Neo.

His word remains. He abideth faithful. After the battle of Inkerman a soldier was found stiffened in death, lying upon his face with his open Bible before him and his hand over the words, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." He died trusting the promise. Some years ago, in a fight near the Salt Wells a New Testament in the pocket of a Christian soldier saved his life. On examining it the bullet in its deflected course had, it was seen, pierced through to the words, "Fear not, only believe" He thought it a direct message to his own heart. "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?"

EDUCATIONAL DEPARTMENT.

Dear Friends:—

Our General Secretary, Mr. H. G. Brown, left on furlough the 8th day of March. The Educational Union Executive has not yet succeeded in electing a successor to Mr. Brown. In the meantime the two Associate Secretaries, Mr. S. D. Hua and Miss Bassett, will carry on as best they can. Please address all your communications in CHINESE to Mr. S. D. Hua, and all your communications in ENGLISH to the undersigned.

In this number of the News we are printing the suggested program and material which Mr. Brown prepared for Educational Sunday. The date set by the Executive is April 18, which is much earlier than some years and means almost immediate preparation if we want to make the day worthwhile.

The last number of the Chinese Educational Quarterly which was sent to every school address, and to every foreign school superintendent, contains lists of sample examination questions for each subject in the Primary grades. We hope to have the Middle School lists out soon. Please ask your teacher to carefully file this number of the Quarterly, as it is quite an expense to re-print very many of such lists.

We have just received further information re Government recognition of Educational Institutions, watch for extracts in next month's News.

Yours sincerely,

BEULAH E. BASSETT.

WEST CHINA CHRISTIAN EDUCATIONAL UNION.
EDUCATIONAL SUNDAY

APRIL 18TH, 1926

April 18th has been decided upon as the date for our churches in West China to give special attention to our schools. That such recognition be given the educational side of our Christian enterprise is entirely fitting and right. As such, of course, schools are neither good nor bad. They are simply institutions, and are to be judged by the type of life they produce. They depend for their value upon the character of life into which they lead their students. The material of a building gets its glory, if glory it is to get, from the *structure* of which it forms a part. In the same way, schools get their glory, if glory they are to get, from the type of life into which it helps its students to advance.

The barrenness of school life and of life in general, of which all of us are more or less conscious, is due in no small measure to a narrow and shallow idea of education. The thought that education is simply a matter of knowledge has been responsible for the fact that it is not uncommon for schools, and even those of higher grade, to send out students with a more or less thorough acquaintance with certain subjects of study, but with indifference, if not positive distaste in regard to the major interests and problems of human life. A deeper conception of education holds that the work of the school is not simply the provision of a certain amount of knowledge, but includes the development of interests, enthusiasms and great life-purposes. With such a conception of education, our schools become institutions of vital importance. But when in addition, this larger idea of education is inspired by the Christian ideal of life, faith, hope and love, as we see it in Jesus, optimism in regard to the Kingdom of God, our school work becomes not only vital, it becomes glorious, it may become actual conscious co-operation with God.

The aim of Christian schools is to lead children out into a full happy life of co-operation with God and their fellowmen in making this whole world into a veritable Kingdom, Realm or

Democracy of God, One of the essentials, if this aim is to be attained is that an atmosphere of optimism, Christian optimism, pervade the school and the church which is responsible for it. Such an optimism is not a shallow matter, but is based deep on a belief that God is in this world and at work.

THE BASIS OF GOOD SCHOOL WORK IS IN THIS OPTIMISM.

It is suggested that for this year's educational service, we dwell on the fact of God being at work in China TODAY. Just as he brought the Children of Israel out of Egypt, and led them in ways that were hard to understand and through difficulties which were hard to overcome, but which in the end made them the teachers of the whole human race, so is He leading China in these days of difficulty and confusion. Only with such a faith can we do good school work.

A parents' meeting may well be held on the Saturday preceding Educational Sunday. Parents should be invited to observe a period or two of the regular classwork of the school. Attention might well be drawn to the newer subjects, and to teaching methods of whose value some of the parents may be in doubt. This may be followed by a program of songs, drills and games, and a play. In the Educational Quarterly for September 1925, there is a health play which should be interesting and instructive. A play called, "Peace or War", published in Chinese by the Christian Literature Society would be appreciated by the parents. An exhibition of drawings, notebooks, maps and handwork of the students would help give the parents and church people an appreciation of the work of the school. An invitation should be given to all to attend the church service on the following day.

SUGGESTED PROGRAMME.

1. Organ Prelude (where possible)
2. Hymn. No. 1 in the new book. "All people that on earth do dwell".
3. Call to Prayer :
 Leader : The Lord is in his Holy Temple.
 School : Let all the earth be silent before Him.
4. Prayer. Adoration, thanksgiving, repentance and intercession. (For intercession, it is suggested that we pray for all the children of the world ; for the children in China who are having to go to work before they should ; for the more fortunate children of China whose

responsibilities will be great; for the students in Christian Schools in China; for the educational work of the Christian church in China; for the coming of God's Kingdom when mutual respect and helpfulness will characterize all relations between, individuals, classes, nations and races.)

5. Scripture Reading :
 Old Testament. Exodus Chap. 14.
 New Testament. Matthew 3 : 1-12. (In unison)
6. Hymn, No. 250 in the new book. "Guide me O Thou Great Jehovah".
7. Address
 Two suggestions are being sent out in Chinese, one story, suitable for children and young folk, the other, a short outline of a sermon on the text, "I am the Lord which brought thee out of the land of Egypt". The educational significance is given above.
8. Offering
9. Hymn, No. 236 in the new book. "Stand up, stand up for Jesus".
10. Benediction :
 Leader : The Lord bless thee and keep thee.
 School : The Lord make his face to shine upon thee and be gracious into thee.
 All : The Lord lift up his countenance upon thee and give thee peace. Num. 6 : 24-26

AN OUTLINE FOR AN ADDRESS.

Text: "I am the Lord thy God which brought thee out of the land of Egypt". Exodus 20 : 2.

Individuals and nations are alike travellers. They are constantly passing from one world to another. They cannot and should not want to continue too long in any one place. The baby must leave the world of the home, and go away to school. The school boy or girl must leave the school and go out into the world. Nations, too, must keep changing. They must never rest satisfied. God always has some good purpose ahead for us as individuals or as nation.

For nations to change, to move on to a new type of life is difficult a few are eager for it, and as a result, there is great confusion. And in this time of confusion, many people lose their faith that there is any purpose or reason in the affairs of men, and often they lose their faith that there is a God. Now this faith that there is a purpose, a reason, running through the affairs of men, that there is a God at work in the world is absolutely necessary if we are to do good educational work. This therefore makes a good topic for Educational Sunday.

One of the great things about Hebrew history is that they had so many men who saw God's purpose for them in all their difficulties. Our text refers to their faith in God's care in bringing them out of Egypt. This crossing of the Red Sea may be likened to a revolution, and we may well liken it to the revolution in China of fifteen years ago.

The following points of similarity may be noted:

- 1 It was dangerous matter, and required brave leaders.

For Moses to stand before the great King was a courageous thing. His bravery was an inspiration. Sun Yat Sen braved great dangers. He should be remembered.

- 2 The Hebrews had an ancestry and a civilization of which to be proud. Abraham, Isaac, Jacob and Joseph were great men. They believed in one God in a time of general idolatry. The memory of these great men was a force for union, and was essential to their future welfare.

The Chinese in the same way have an ancestry to be proud of; Yao, Shuen, Confucius, Mencius, Meh Tze and many others. The memory of these men is necessary in these days of stress.

- 3 The Hebrews had the idea of a new home, Canaan, a land flowing with milk and honey, a land of freedom and plenty.

The Chinese in like manner pictured a new China, with freedom, comfort and honor.

- 4 The Hebrews did not realize the difficulties which would have to be met.

Perhaps the Chinese did not realize what problems were involved in the revolution. Perhaps it is just as well in both cases that they did not.

- 5 Among the Hebrews, there were many who preferred to be well-fed slaves, than free men with the difficulties of life to face for themselves.

Among the Chinese, there are doubtless many who would gladly go back to the good old days. They do not appreciate the new freedom.

- 6 The great need in the case of the Hebrews was UNITY. Moses believed in God. He believed God would lead. His hope for unity was in obedience and loyalty to God.

The great need in China today is UNITY. There are those who believe in God, the God of all China, the God of all the earth. In so far as these men succeed in relating up the people in loyalty and love to this Heavenly Father, in so far will they succeed in this supremely difficult task of attaining unity. The Christian Church in China joins in this great aim. Jesus, who lived and died in such a way as to demonstrate his entire faith in God and His unlimited love for God's children has given such an impetus to love that we can actually hope that some day not only will China be united, but that the whole wide world may be won to the way of love. That is the task in which our Christian schools and trying to help. The hope is that many in China today may hear this voice, in their hearts, "I am the Lord thy God which brought thee into this new land, this new China".

H. G. BROWN.

WEST CHINA COUNCIL OF HEALTH EDUCATION

HEALTH SUNDAY, MAY 2nd, 1926

The West China Council of Health Education has decided to recommend May the second as a Health Sunday to be observed throughout Szechuan by all congregations and other organizations desiring to do so. The following program and outline of an address are merely suggestive. Any modification of it may be made, or any other subject chosen, or one or more other subjects related to health may be presented in several short addresses. Make the service as simple or as elaborate as desired, but it should be directed toward the one end of preparing better people for better life service. As individual health is one of the most important foundation stones of personal success and usefulness is life, the outline given below deals largely with the subject of personal health and the necessity of caring for our bodies. Incidentally emphasis may be laid on the value of human life. It is suggested that short health sheet tracts might be scattered on that Sunday and thereafter.

Let everybody unite in making this Sunday a very successful occasion in church services, Sunday School and other schools of all grades.

For Scripture reading the first chapter of Daniel is suggested, following which Hymn 514, "Standing by a purpose true," might be sung.

For texts the following are suggested: 1 Cor. 6:19, 20, 1 Cor. 3:16 and 17.

MAIN THEME: *Better Bodies, Better People, Better Service*

- I Living Things and Lifeless Things Compared.
- II The Human Body is the most wonderful of all living things
- III What the Bible says about our bodies:
 1. A temple, 1 Cor. 3:16, 17
 2. A building, 1 Cor. 3:9
 3. An instrument, Romans 6:13, Romans 12:1
 4. Members of Christ, 1 Cor. 6:15
 5. Made by God, 1 Cor. 6:19
- IV The Value of Health
 1. Our working capital—essential to happiness, work, study, usefulness
 2. Ill health wastes time, money, opportunity etc.
 3. The nation's most valuable asset is human life, good health, and good character. These pay good dividends.
- V Some Essentials for good Health
 1. Self-knowledge—origin, structure, functions, care of body.
 2. Self reverence. Have high regard for our bodies as sacred, and holy,
 3. Self Control 1 Cor. 9:25, 27, 1 Cor. 3:17a, 1 Cor. 6:18b.
 4. Responsibility for bodies and lives of others
 - a. Regard for human life in general.
 - b. Care for the weak and the helpless. Protect women and children.
- VI Avoid Injurious Habits.
 1. It is very easy to harm the body
 2. Bad habits injure the body
 3. Mention some bad habits to be avoided—alcohol, tobacco, opium, etc.
- VII
 1. Health comes largely from Habits of Healthy Living. Health is not like clothes that can be put on and taken off at will.
 2. To have good health and to retain it require constant care.

3. Some requirements for good health are careful eating ; plenty of water, sunshine, exercise, sleep ; attention to cleanliness ; care of teeth.

VIII Our Responsibility toward our Bodies: Study such texts as 1 Cor. 6 : 13b 1 Cor. 6 : 20, Romans 12 : 1.

MONTHLY MEETING OF THE EXECUTIVE
COMMITTEE OF THE SZECHUAN
CHRISTIAN COUNCIL.

The Executive Committee of the Szechuan Council met at the home of Dr. Joseph Taylor, on the afternoon of Tuesday, March 2nd.

Present :—Messrs. Donald Fay, Tang Po Chen, C. W. Hsiung, S. H. Fong, J. P. Rodwell, Dr. Taylor,—and Misses Hutchinson, Harrison and Smith.

The meeting was opened by prayer,—the minutes of the last meeting read and approved, after which the following business was transacted :

The resignations of Mr. Hsiung, as secretary, and Miss Hutchinson, as treasurer were accepted, with regret,—and the following elections made to fill the vacancies :—

Secretary, Mr. S. H. Fong
Treasurer, Mr. J. P. Rodwell

Miss Smith was elected English Secretary in order to release Mr. Rodwell for the treasurership.

A letter was read from the Kung Li Huei regretting that for the present it would be impossible for Mr. Hsiung to continue his work as part-time secretary of the S.C.C., and announcing the appointment of Mr. Yang Kuei Pin in his place.

Mr. Tang, chairman of the Executive, was asked to see and welcome Mr. Yang to this work, and Miss Smith was requested to write and thank the Kung Li Huei for this valuable assistance.

The Editorial Board of the Szechuan Christian Weekly reported through Mr. Fay,—and it was voted to approve the

plans submitted for paid articles (up to \$50.00 for the year), for the arrangement of special terms, in order to increase the number of subscriptions,—and in offering a commission for the securing of certain numbers of subscriptions.

The question of an editor for the Weekly, when Mr. Shao Shun, the present editor leaves for Canada, was laid on the table.

The Industrial Commission reported the completion of the investigation, undertaken during the New Year holidays,—of industries in and around Chengtu,—and it was voted to print the report of this investigation:—in sections, in the Szechuan Christian Weekly; to send a copy of same to the National Christian Council in Shanghai,—and ask if they will print it in pamphlet form.

It was also voted to add \$5.00 to the appropriation for the work for ricksha men.

The subject of the promotion, through the S.C.C. of Retreats, was raised,—and referred to the secretarial staff, with power to act.

The question of our active participation in the fight against opium was also referred to the secretarial staff.

Meeting adjourned.

(Signed) HARRIET M. SMITH.
English Secretary.

CHINESE FORMS OF POLITENESS.

BY THE LATE DR. O. L. KILBORN; REVISED AND ENLARGED BY
RUTH L. FRASER AND J. E. MONCRIEFF.

(Continued from the March number.)

If at all possible, we should always have two or three chairs placed in our study farther from the door than that in which we ourselves sit. Show the guest or guests to these. If our guests are numerous, then we must take the chair nearest the door, after our guests are all seated.

The gateman should be instructed to go to the kitchen at once to give notice that so many cups of tea are wanted. Coolie or cook may bring it, or, in their absence, the

gateman himself. One's servant may carry the tea around, placing a cup as near as possible to each guest, whether on tables or window ledges or other available places. It you wish to show more respect to your guests, rise when the tea comes, and yourself place the cup for each guest, apologizing perhaps at the same time that your study is not conveniently arranged with tea tables. As each cup is placed, the guest rises at least partially, and bows, with his hands straight down by his sides. Further respect is shown by causing a piece or two of cake to be brought along for each guest; but this is not at all necessary.

"As the conversation proceeds, if you wish to ask your guest to stay a considerable time, ask him to take his time in drinking tea,—"*Sui bien chih cha.*" (隨便吃茶), then he will drink as he wishes, with or without his host. Unless this remark is made to him, he may possibly follow the old official usage, and not drink till he is about to leave, and as a signal that he is about to leave. There is not usually so much formality, especially among the younger men of the educated class; and not infrequently a guest will come and depart without having tasted tea or other refreshment. When our guest rises to leave, we must rise with him, and escort him outside the study to the verandah; and if he is anyone whom we regard as an equal or superior, then it is a most excellent practice to escort him to the gate of the compound, where we say good-bye. We should step outside the outer door-sill, and with arms down by our sides, make the usual bow. If there are several guests, we should endeavor to bow to each one separately, beginning as far as possible with the most honorable. The good-bye expression for the guest is "*Chin loh, chin loh*" (請咯請咯), and for the host, "*Man dzou, man dzou*" (慢走慢走).

"If our guest is riding in sedan chair or on horseback, then the very highest respect is shown him if we stay at the gate until he is seated in chair or saddle and starts off.

"If our guest is an official, or some other to whom we wish to pay a little more than ordinary respect, we show him at once into our very best room, our sittingroom or parlor, and have tea and cake served there in our very best style. This takes time, but it is worth it, decidedly, if we may win the friendship and good-will of the upper classes of this land; for there by we may do much for the Great Cause for which we are working."

Western women whose days are filled with a multitude of definite duties are sometimes at a loss to know what to do with the casual woman caller, because of the hour at which she comes, and the length of time she stays. In China, as elsewhere, to have a friend one must be a friend, and to be a friend

here, one must cultivate a sense of leisure. Our foreign air of impatient haste has frightened away many a Chinese friend who was not unwelcome, but merely happened to come at an inconvenient time. To enjoy our Chinese callers we must know something of their scheme of life.

To begin with, our foreign calling hour in the late afternoon is unknown to most Chinese people, and it is just at the time of their principal meal. The free time of a Chinese family is between their morning meal at about ten o'clock and the afternoon meal at three or four, so they often come calling near the time of our noon meal. In the second place, time by the clock is only a secondary consideration in a Chinese home, and only a few of the most modern have more than one engagement in a day. Many women have literally nothing to do, day after day, unless a guest comes. Hence, there is no obligation so binding as that of entertaining a guest. The arrival of an unexpected guest is the reason, unblushingly given, why a whole Bible class fails to come, why a dinner party is robbed of its guest of honor, or a speaker is half an hour late at a meeting; and until we Westerners learn to feel a similar obligation to guests, we are an enigma to our Chinese friends. They cannot understand our other obligations.

A Chinese woman comes for something more akin to a visit than a call. Her stay is not limited, even by the hour of her afternoon meal, for that can wait if she is enjoying herself, and she will probably not come again more than once in a year, unless very cordial and informal relations are established between her hostess and herself, so the impression made at their first meeting may be lasting. Let us make her feel at home.

A few points in entertaining a party of guests may be mentioned. So long as one's Chinese vocabulary is limited, such aids as pictures and music are a help. The guests are interested in meeting the children, if there are any in the home, and will appreciate their performance on the piano or other musical instrument. The Victrola, especially with Chinese records, is often new and interesting. Nothing could please them more than to see the house and garden—kitchen and bedrooms especially. Like all other daughters of Eve, a Chinese lady loves pretty things, and will rejoice with her hostess over a new dress or a box from home.

The host or hostess need not feel that conversation must be uninterrupted if callers seem minded to stay. Long pauses will not disconcert the guests. In fact, unless they are very intelligent and accustomed to our foreign accent, a continuous

flow of conversation in our brand of Chinese may prove an exhausting and puzzling set of mental gymnastics. They will enjoy looking about the room at pictures, ornaments, and furniture, while the hostess is absent on necessary errands about the house, or one member of the family may keep the guests company while others have duties.

If meal time comes, and the guests are not too many, share what you have with them, apologizing for the informality. Even if they do not enjoy Western food, the guests will appreciate the honor done them. If the party is too large to make this possible, one may excuse oneself to people with whom one is familiar, leaving them to their refreshments while on lunches, or, better still, members of the family may eat in relays, and so keep the guests entertained.

We revert now to the problem of starting the conversational ball rolling upon the arrival of a guest. "If our guest sends in no card, or if there are several guests with cards, we may require to ask his or their names, "*gwei hsin*" (貴姓). But if we have a card or already know his name, then one of the first things we may do is to ask our guests style or "*hao*" (號). There are several ways of doing this, of which "*dzen djang*" (尊章) and "*tai fu*" (台甫) are as commonly used as any. The guest replies, simply naming the two characters of his "*hao*" or he may prefix these two characters with the expression "*tszo dzi*" (草字). If you ever expect to meet him again, pay close attention and see whether you can remember the two characters. They may be useful later on.

"About the next inquiry we may make of our guest is as to his place of residence. This is done by the use of one of the following expressions, "*Fu shang dzai la ih tiao gai?*" (府上在那一條街), or "*Gung guan dzai la ih tiao gai?*" (公館在那一條街), or we may pause at "*dzai*" leaving the completion of the sentence to the guest. We must use judgment in regard to the use of these questions. For instance, we would not think of using them on a poor man who, we are quite sure, has not more than two small rooms in which to house himself and his family. At the same time we do not hesitate to use one of them in speaking with a man who, though poor, is yet evidently of the literary class, and who will feel complimented thereby. In the appropriate reply, one's own abode is humbly referred to as "*she hsia*" (舍下). To an obviously poor person of the lower classes or to a child we should put the question simply "*Dzai la li dzo?*" (在那裏坐).

"We may ask what business our guest is engaged in, "*Hsien sen dzai dzu (or ban) shen mo si?*" (先生在做 (or 辦) 甚麼事): In asking a woman about her husband's business or profession we may inquire, "*Lao ye dzai lu li dzu si?*" (老爺在那裏做事) or "*Lao ye dzai la ih giai?*" (老爺在那一界). If we have reason to believe that our guest comes from another province, we ask, "*Gwei sen shi la ih sen?*" (貴省是那一省), just as he is likely to ask, "*Gwei gwah shi la ih gwah?*" (貴國是那一國). If we find that he belongs to another province, we may ask how many years since he came to Szechwan, "*Hsien sen dao Chuan do nien?*" (先生到川多年). In inquiring after the guest's place of residence within the province, it should be designated "*gwei gia hsiang*" (貴家鄉) or "*gwei chu*" (貴處). Such questions addressed to a married woman would ordinarily be taken as referring to the home or family into which she has been married. If we wish to ask about her own family, we inquire about the "*niang gia*" (娘家) or "*mu gia*" (母家).

We may wish to ask how many sons our guest has. The most polite formula is one of the following, "*Hsien sen yu gi wei shao gūn?*" (先生有幾位少君), or "*Lin lang yu gi wei?*" (令郎有幾位). This is the height of polite hyperbole, and when the question is turned upon us, the answer of appropriate humility is, "*Ngō...yu go hsiao er*" (我有.....個小兒), filling in the blank with the correct number. In the case of daughters we ask, "*Lin ngai yu gi wei?*" (令媛有幾位), and the answer is "*Ngō yu...go hsiao nü.*" (我有.....個小女). Other polite terms are "*wan gin*" (萬金) for son and "*chien gin*" (千金) for daughter, but these are not used so much as the others given. These various expressions are exceedingly polite, and are not used of the children of the poor and illiterate; in fact would often not even be understood by them. If one is in doubt, or wishes to use a commoner expression, it is quite polite, even in a cultured home, to refer to the children of the home as "*shao ye*" (少爺) and "*hsiao gie*" (小姐). One may not refer to one's own children in these terms, however, except in speaking of them to servants who should call them thus, but should speak of them as "*Ngō dih hsiao er*" (我的小兒) or "*Ngō dih hsiao nü*" (我的小女). To differentiate the individual sons and daughters, the Chinese of then speak of "*lao da*" (老大), "*lao er*" (老二), etc., for boys, according to their age, and "*da nü (dzi)*" (大女子), "*er nü dzi*" (二女子), etc., for girls.

"We ask for our guest's honorable father in the expression "*lin dzen*" (令尊); for his mother in the phrase "*lin tang*"

(令堂); and for his wife "*lin djen*" (令朕), or more commonly "*ju ren*" (夫人), to which the answering expressions are "*gia fu*" (家父), "*gia mu*" (家母), and "*lui ren*" (內人), or "*lui bien dih*" (內邊的), respectively." A man may not speak of his wife as "*si mu*" (師母); but, in introducing her, speaks of her as "*ngo dih bi lui*" (我的敵內). To the Chinese this is a polite phrase with centuries of custom behind it, and not a slur upon women. For our guest's brothers we say "*lin hsiung*" (令兄) and "*lin di*" (令弟) the appropriate response being "*gia hsiung*" (家兄) and "*she di*" (舍弟); and for his sisters we say "*lin gie*" (令姐) and "*lin mei*" (令妹), to which the response is "*gia gie*" (家姐) and "*she mei*" (舍妹).

"We have sometimes the privilege of entertaining Chinese at our table. Shall we invite men without their wives? Yes, for business purposes, sometimes, as when we require something of the sort in order to talk over a proposed land deal; but in these circumstances our wives should remain away from the table and out of sight. When our object is purely social, it is all right to invite man and wife together, and entertain them precisely as we would entertain foreign guests. In these circumstances we should place our guests at table according to foreign ideas of arrangement, explaining at the same time, it may be, that this is our custom, and that in ignorance of their honorable country's customs, we are today trying to adhere to ours."

When we thus invite men with their wives, it is necessary to choose the company with some care, as the ladies from less modern homes may be most uncomfortable in the presence of strange men. The assistance of a Chinese woman, wise in social customs, in choosing and in entertaining such guests is a great asset when inviting mixed groups.

(To be continued.)

NEWS NOTES

Suifu Notes—

All schools of the mission have opened again after the New Year vacation and the attendance is very good. So good indeed, that at the girls' schools and the Kindergarten, many have been refused. This is rather gratifying these days of so much

“anti” agitation and in face of the fact that the government school for girls announced that students from mission schools would be received—tuition free!

During a meeting of the Student Association last week, when a great crowd was assembled to hear the discussion of “Foreign relations”, a stone slipped from its place in the coping about the platform and struck a little lad badly crushing him. They rushed at once to the foreign hospital for stretcher and orderlies to carry him to the foreign doctor. The poor child, however, was past the need of a physician when the body reached the hospital.

Until a few days before the New Year (Chinese) one or two steamer came to Suifu from Chungking but for four weeks none have arrived. It is reported that the Fu Chuan, one of the better Chinese boats, will make a trip this week, March 8. Let us hope that this will be the opening of a good season for these boats, which may be of so much service to the merchants as well as the citizens.

Many of the shops in Suifu are unable to open after the New Year, due to the very heavy demands made on them by the military, and it is reported that there will be little new goods on the market owing to the exorbitant taxing of all freight on the river. There are twelve places between Chungking and Suifu where boats are required to pay taxes on each trip but this is not “likin” for that is being abolished!!

Mr. and Mrs. D. C. Graham and family left February 24 for the coast and the home land. They were obliged to travel by small “wooden” boat to Luchow and fortunately, encountered no difficulties beyond the annoyance of going often to shore for examination by various parties.

Mr. and Mrs. Wood of Yachow traveled with them.

Miss Lettie Archer expects soon to leave for furlo, after five years of service in West China. Miss Brodbeck is remaining in Suifu in charge of the girls schools, for the Spring term.

M. B. T.

Tract Distribution in Chengtu.

It may interest the readers of the NEWS to hear that at Chinese New-Year time tracts were again distributed all over Chengtu. This is the fourth time the work has been methodically done. Eighty-five thousand were used for the city and suburbs. They were given away almost altogether from door to door. The money to purchase them came from funds secured at home by the Rev. H. J. Openshaw.

This year a new tract, *Sin Ren Miao Yen* by a C.I.M. Christian at Siaoki was used. It was 'putung' in style, pithily written for the times and presented a straight gospel message. Everywhere it found a good reception.

The surprise to the foreign helpers in the distribution came in the eagerness of the people to secure a copy. Despite student venom and Bolshevik froth the masses in Chengtu remain friendly. Previous distributions accounted largely for this in the breaking down of prejudice by the teaching them the exact nature of our aims here. In a whole forenoon the writer had only one refusal. More often than not at the crossroads everybody was clamoring to get one at once. It is to be hoped these distributions will be kept up.

The Szechuan Christian Weekly.

What about it? Did you read the announcement in the March issue of the NEWS? If you did not, please do so at once; for there is a lot of information about the WEEKLY in that number. You want to be known as a well-informed individual. You need to know what is going on in the realm of Christian journalism. You want to be able to tell others about the SZECHUAN CHRISTIAN WEEKLY. Well, you can get some facts from the March issue of the NEWS. Begin right there and read what is said about the WEEKLY. Then send in your subscription for at least one copy. This is how it is done. You send fifty cents—that's all one copy costs—to the office of the Szechuan Christian Council at the Methodist Church, Shu Wa Gai, Chengtu, and also your name and address. Then they send you the paper for a year. How they do it at the price is still a mystery; but THEY DO IT. You then read the paper and talk about it to your friends and use it in your prayer-meeting each week until others want it and then you help by sending in their subscriptions.

DO IT NOW. That is the best way to get it done. Dont be like Miles Standish and trust this important matter to someone else. DO IT YOURSELF. Remember your schools need a copy; the paper ought to be in every hospital ward; in every reading room in Szechuan. You can put it into at least one of these places. DO IT NOW. The paper comes out every week. Think of the men and women who are giving time and strength to make this possible. DO IT NOW.

Chungking Notes.

Mr. Gordon R. Jones and Mr. Bernard Wigham left for furlough late in February. Mr. Jones will join his family in Canada and Mr. Wigham will go to England, via Siberia, in company with Dr. Stubbs.

Chungking friends of Mr. and Mrs. V. R. Butts and Dr. and Mrs. McCartney are deeply grieved to hear of the death of little Betty Butts in Hankow on the 18th of February. The message stated that death was due to toxic meningitis resulting from Scarlatina. Mr. and Mrs. Butts had only arrived in Hankow a few days before illness came on and were with Dr. and Mrs. Lincoln McCartney. The sincere sympathy of the community is extended to them.

Mr. B. Lambert has arrived and is assisting with the work in the Business Department of the C.I.M. He will take Mr. Hick's work when the latter goes on furlough.

The C.M.M. Council convened in Chungking during the month of February and will be reported on another page. It was a great pleasure to greet the members of the Council Council at an At-Home at the Mack Smith home shortly after their arrival here.

Campus Notes, Chengtu.

During the New Year holidays quite a number of our community were away at Council meetings. Messrs. Soper, Kilborn, Lindsay, went to Chungking for the annual meetings of the U.C.C.M. Miss Hutchinson and Dr. Stubbs attended the Friends' Council in Suiling.—Dr. Stubbs proceeding on furlough.

Mr. and Mrs. Sewell have returned to the Campus for work in the University. Mr. and Mrs. Homer Brown and family have gone on furlough, and Miss C. Collier and W. C. Crawford leave this week for the homeward trip.

Bishop and Mrs. Mowll, shortly after return from Conference in Mienchow, were called to Paoning for a special mission. Miss Mannett was away during most of February at Mienchow and other stations.

Mr. and Mrs. Spreckley and Miss Edwards are now staying on the Campus while having Dental work done.

Quite a number of Campus, and a few city people, chartered an auto for the round-trip to Kwansien. They enjoyed the ride and the day very much.

The University opened March 1st and the attendance is good.

The Saturday Night Club gave an interesting and delightful program Mar. 13th. The operetta "Smoke" was produced by Campus and City friends under the able training of Dr. Agnew. The two Plays,—“The Widow's Veil” and “The Test” were under the direction our ever-popular manager, Walter C. Crawford. We shall miss his contributions to the Saturday Night Club and other programs.

Yachow News Notes—

Mr. and Mrs. Stewart Clark and two children arrived in Yachow from Kiating January 31st. Alvin was very ill on the road, some of the time being delirious, but he has now recovered his usual good health. Mr. Clark will have charge of the Yachow Boys' Schools. On the Tuesday evening following, Mr. Smith gave a dinner at which time the Clarks were most cordially welcomed to the Yachow Station.

Mr. and Mrs. C. F. Wood and two children left Yachow for America on the 15th of February. On the preceeding Thursday Mrs. Salquist and Miss Shurtleff gave a farewell tea and Mr. and Mrs. Jensen gave an informal farewell party on Saturday night. A special farewell service was held in the Church on Sunday morning at which Chinese representing different branches of the work spoke words of appreciation of the good work done by Mr. and Mrs. Wood and expressed the hope that they would soon return to Yachow.

Mr. J. H. Edgar of Tatsienlu arrived in Yachow, February 7th, and after spending a week here left with the Woods to go to Chengtu via Kiating. Although not in perfect health, Mr. Edgar's conversation is as stimulating as ever.

The members of the Yachow Station greatly enjoyed a visit from Miss Mary Matthew of Chengtu who spent two weeks of her winter vacation here, leaving February 22, to return to her work. Students from the University left at the same time and Miss Matthew also took back with her Master William Jensen to enter the Canadian School. Yoh Dzeo Cheo has found it possible to return to his work in the Middle School Dormitory.

Mr. R. Marggraff, a mountain climber from Berlin has been through Yachow on his way to and from the Tibetan Borderland where he was greatly impressed by the wonderful mountain scenery.

Mr. F. N. Smith has made out-station trips, visiting the schools in Lu San and Yuin Chin.

Dr. Crook and Mr. Clark took advantage of the New Year Season to take a two days' hiking trip, visiting some of the most famous of the temples and mountains near Yachow.

Liu I Chiu has returned from Tatsienlu and spent New Years in Yachow. The Chinese celebrated the New Year with much more enthusiasm than last year, the merchants and farmers being apparently more prosperous, although the beggar and pauper class has greatly increased; food stuffs are getting very scarce and prices are extremely high.

L. B. J.

BOOK REVIEWS

Chinese Heroes in Legend and History, by Rev. Wm. Munn, Mienchow, W. China. Publishers, Church Missionary So., Salisbury Square, London, E.C. 4.

The above is a small book of ninety odd pages, bound in sky-blue covers, with five full-page illustrations. The author has made a very good selection of heroes from the different dynasties of China and from varied walks of life, ending with a few modern heroes. The tales are well told and full of interest to both children and adults. Every foreign child in China should know these tales of the past and present history of the great land and people among which he lives, and most of the grown-ups will find this a handy book of reference when home on furlough. Hardly one of us escapes the cry sometime, sometime, somewhere,—“Tell me a story about China”.—and here is a collection of the best, in readable style with present day additions.

Teachers of English will find this little book of real service in some of their classes. It might be well to ask the students to bring examples of other heroes from Chinese history. In this way the book might serve a double purpose; that of interesting students in English and sending them back to their own records for more material.

February 32, 1916

*The Editor**West China Missionary News*

DEAR SIR,

It's late, yet—A happy New Year, to you, your paper and its readers.

Christmas passed off uneventfully in Ichang, all the Missions had the usual meetings with no interruptions.

This week we are having a united Pu Tao Hwei on the river bank at midday and in all the chapels every evening; the crowds yesterday listened well and the first day was certainly encouraging.

Will your readers kindly take note;—

If wiring me from Chungking will they kindly send a letter to let me know so that I can be on the look-out for the telegram!

A Chengtu wire reached me in something over six weeks.

On the 6th inst a lady wired me to meet her steamer and help her,—this from Chungking. She arrived on the 12th inst, on the 22nd we received the telegram. Some speed for telegrams!

Again, will they kindly observe that telegrams (if friends care to put their money into this bag with holes) must be addressed

INLAND MISSION

Friends in Szechwan seem still to have more \$s than they need but I do not need them, still they send them along. Let me remind them once again that I may be peculiar, and certainly am *singular* thus I remain.

Yours for service

HERBERT J. SQUIRE.!

P. S. a period after the E. please

To the Editor of the West China News.

DEAR SIR,

It would interest me to know the opinions of fellow-missionaries on the question of endowments for the Chinese Church. I am convinced myself that the only round road toward self

support is along this line. In our own Church in West China the Chinese contribute annually a sum of money towards the expenses of the years work and this money is raised not without considerable difficulty. Of late years the fund does not show much tendency to increase. Now if, during the last five years, instead of this money being spent, the Missionary Society had lent a helping hand, and carries on while these contributions together with the accumulating interest had been invested in land, there would now be a capital bringing in a permanent income equal to more than the total amount now annually contributed. It is probably that the income would be considerably more, since such a method of working would appeal to the imagination of the Chinese Christians and larger contributions would be forthcoming.

The income from endowments, even if only amounting to part of the annual requirements is essential to give that sense of security to the work and the workers which is now supplied by the Missionary Societies. If the guarantee of the Missionary Societies were withdrawn without any other security taking its place, since China is what it is, there would, be danger very soon of serious collapse in many quarters. It need hardly be pointed out that investment in rice growing land is probably the safest investment in China and the income rises with the cost of living since the interest is paid in 'kind' and not in money.

If the Missionary Societies, with the help if necessary of the Missionaries themselves could carry on for, say five years, while the Chinese Church made a big effort to raise endowments it is probable that we would find the idea of self support had suddenly become a very real possibility.

Believe me yours very truly

ALEX G. LEE.

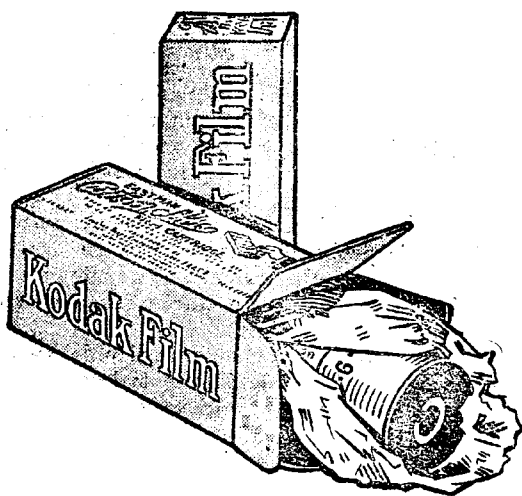
BIRTHS

HALL—To Mr. and Mrs. Samuel Hall, (nee Miss M. Barnett of W.M.S.), a daughter Mary Margaret. January 31st, 1926.

BREWER—To Raymond R. and Mrs. Brewer, on February 22. at Chengtn, a daughter, Mary Elizabeth.

DEATH

"Betty Butts daughter of V. R. and Mrs. Butts, (Brunner, Mond & Co Ltd., Hankow, died in the International Hospital, Hankow, from Malignant Scarlatina, February 18th, after three days illness"



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