### West China Missionary News

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The Twenty Third annual meeting of the West China Missions Advisory Board will be found recorded in this issue. The number of the meeting is significant, for it means that since the organization of the Board in January 1899, only two years have been omitted. One of these was 1912 when the majority of our workers were out of the province owing to the break up during the revolution. The other year is not so readily discovered. It may be that organization having taken place in 1899, the following year, 1900, was considered the first regular meeting. Some older or better informed resident will possibly put us right, but Bishop Cassel's report to the West China Conference in 1908 would seem to give the latter impression. Considering the periodic and proverbial unrest in these western provinces from the first year of meeting when some of the members were attacked returning to their homes, until this present year of turmoil, it surely speaks much for the faith and fearlessness of our forces if only one meeting has been omitted. Men and women have travelled to represent their missions from many parts of the far flung field under various forms and degrees of danger, and the record of the twenty three meetings are extant to show that there were but few vacant places. This year was no exception. We may well be thankful for, not boastful of such traditions.

The work of the Board this year as presented by the minutes shows nothing strikingly new. That too is to its credit rather than its criticism. It means that the work of the past has been done skilfully and sympathetically so that there is little to undo or arouse friction as the years pass. The Union Hankow Hymnal is again strongly urged. The growing disregard of opium regulations has called forth a strong petition to the provincial officials. Bishop Roots is to have most hearty welcome to the west, to add his well known zeal and vision to our evangelistic and other campaigns. New missionary societies are to be assigned districts. Financial string-
ency at home leads sometimes to the query as to whether or not the modern missionary wave has reached its crest. These societies seeking new fields would seem to give a reassuring reply. Equally hopeful is the fact that, at least in one instance one of our native churches is assuming the burden of an ever wider field. The advances may be small, but the proverbial straw shows the way of the wind. Despite all unrest at home and abroad within and without the church, the Kingdom of God goes forward.

Minute number 180, though brief, is possibly the resolution of most far reaching import. Some will possibly regret that the scope of the committee was not made wider, so that it might have dealt with the whole question of religious literature here in the west. We are happy in this regard to present this month the studied convictions of the head of the American Bible Society in China. Mr. Lacy visited us recently and gave special study to the situation. We may not always agree with his conclusions, but it is always beneficial to see ourselves as others see us. We have little or no criticism of the work of the various agencies in the past. They have done pioneer work of which all are proud, and probably in the minds of some the time is not yet ripe for change. But there are doubtless others who feel that with the coming of steamers to Chungking and even to Suifu and Kiating, plus greatly improved mail facilities, the problem of distribution takes on a new phase. It is always easy to take general views and tell others how to do it, ignoring many traditions and complications, but Mr. Lacy's suggestions in some form call for consideration. Could not there be one big book store in Chungking, say under some control such as our present Tract Society, from which all religious literature for the district, including the scriptures of the three Bible Societies, might be distributed, and through which all might be advertised and displayed. A similar institution would also be needed in Chengtu. From these the other stations in our province could be readily served. Such a scheme would by no means imply that our Bible and Tract Society agents were no longer needed. It would simply mean consolidation and cooperation in distribution. Our society agents would then be more free for field work and su-
pervisio

As to our press, it would doubtless have to continue to meet competition, but it seems strange that it should not be permitted to supply scriptures and other literature to our constituency at lower prices and with greater dispatch than they can be procured from the coast. The resolution of the Board regarding the printing of the Graded Sunday School lessons is surely timely in this regard.

The picture of our work as presented on page four is naturally not so welcome. That our church members must in general be stigmatised as "spiritually barren", we will feel should require a longer residence and a wider survey than was given by a certain "prominent evangelist of our church who has of late travelled extensively (?) in West China." We have supplied the question mark for to the best of our knowledge, unless we are mistaken as to the person implied, his circuit of the west was quite circumscribed, both as to centres and churches. But that question mark is small compared to the one raised when he is reported as saying that our "missionaries flee from their stations when rumor of war is thick in the air, returning when everything is quieted down." What a travesty on truth! It is true, as stated above that the majority of our missionaries left their stations during the revolution year 1911, and that a somewhat similar exodus took place in a few stations far back during the riots of 1905. But that such exits occur "almost every year" and on the mere "rumor of war" is unqualifiedly false. Scarce a station in all West China but could report throngs of church members and other fugitives crowding their churches their courtyards, even their very bed chambers in times of danger, battles when shot and shell whistled above or struck their buildings and dwellings, attacks when bandits possessed their stations and at times pillaged their homes,-and the missionaries were there, year after year, in home and church and school and hospital to counsel and console. Those are the facts. We have over five hundred workers in West China, will the "prominent evangelist" give us the names of two hundred and fifty, or say fifty or peradventure even five of our forces who are periodicaly abandoning their duty as implied, in such times of danger. We trust the whole thing is a mistake or at least a misquotation.
The following from an article entitled "Extraterritoriality and Missionaries" is published in the Chinese Recorder for Sept. 1923. It is said to be the translation of an editorial in the Chinese Christian Advocate:- "Recently a prominent evangelist of our church who has of late travelled extensively in West China, told us in a sermon that our church life lacks the spiritual uplift. He attributed this lack of spiritual life to the unrest and disorder which occurs in West China almost every year, causing the missionaries to flee from their stations when rumor of war is thick in the air, and returning when everything is quieted down. He further stated that this recurring flight for refuge has had a great effect upon the Chinese Christians' faith in God, and it is no wonder that the church members there are so spiritually barren. This being the case, again to borrow the words of the Chinese Recorder, 'How can we expect the Chinese church to venture forth boldly, trusting in God alone, if their western brothers try to straddle two planks, one, extraterritorial privileges, and the other, trust in God!'

(We have elsewhere commented on this paragraph. As to its use as a plea for giving up extraterritorial privileges by missionaries. We can only add that so far as the major premise is based on West China missionaries, it is a myth. Let our Chinese editorial friend come west and he will hear at first hand hundreds of stories of missionaries who leave their stations in times of war, but they will be of teachers who go out to inspect their schools in distant villages, of preachers who go forth through known robber districts to preach the gospel, of doctors summoned by the dying in some besieged city seeking under rifle fire to scale the walls to relieve the suffering. Almost any missionary in West China can tell that sort of stationing leaving story. Ed)
THE DISTRIBUTION OF CHRISTIAN LITERATURE
IN SZECHWAN.

(A Report to the Christian Publishers Association, Shanghai,
of a Visit and Survey made in May and June, 1923.)

BY G. CARLETON LACY.

Agency Secretary, American Bible Society.

Preface.

In presenting this report let me remind you that I visited
Szechwan quite as a stranger with no background of appreciable
prejudice. My observations were informal, except so far as
they related directly to the work of the American Bible
Society in whose interest I went there. I was given
opportunities of conversation with many different missionaries,
representing I think all of the missions at work in the province
except the Seventh Day Adventists. I regret having had but
relatively few interviews with Chinese, though both in Chungking
and in Chengtu I came into personal touch with a number of
the leading pastors, teachers, and business men.

What I shall say must be considered rather in the nature
of a report of impressions than of conclusions,—impressions
over which I have spent considerable thought in an effort to
evolve from them some conclusions that might give a degree of
satisfaction as to the value of the time and money spent in
making this journey which covered over two months of time
and took me into not less than seven mission stations, as well
as several others through which we merely passed without visiting
the work. I was also in two of the leading summer resorts.

Field.

Szechwan Province is the largest in the country. It is a
land of magnificent distances; a fact which has an important
bearing upon our problems. "The Christian Occupation"
corresponds fairly well with that of density of population, which
is roughly indicated by the distribution of post offices. So far as missionaries are concerned they may be classed nationally as Canadians, Americans, and British, which three groups include (1) Canadian Methodists, (2) Methodist Episcopal and Baptists with several of the China Inland Mission, and (3) Church Missionary Society and Friends, with a majority of the China Inland Mission. The Young Men’s Christian Association and The Young Women’s, and Adventists are predominantly American. The Survey Map of Mission Fields shows the British in occupation of the northern part of the province, the Canadians crossing the central section, and the Americans in the southwestern third of the province.

**FORCES.**

The forces immediately concerned, or primarily concerned with the problem of distributing Christian literature are the American, the British and the Scotch Bible Societies, the West China Christian Tract Society, and the Canadian Mission Press. I say ‘primarily’ rather than ‘immediately’ concerned, because the various missions and churches have evidenced a real concern in this field, as witness the increasing and very encouraging number of book-stores that have comparatively recently been opened in connection with church institutions in a number of the leading centers such as Tzeliutsing, Suifu, Kiating, and elsewhere. These become an important part of our force for the distribution of literature, and present an important factor in our problem.

The Bible Societies are each represented by one agent in the province, those of the British and Foreign Bible Society and the American Society being located in Chengtu, and the one of the Scotch in Chungking. (One conclusion of the visit is that the American Bible Society will not, so long as the present general situation maintains, take any step to replace our agent in Chungking, which office has been vacant only since the accidental death of Mr. Hooker two years ago. One man is enough for us just now.)

The Canadian Press began operations in Kiating but for some years has been in Chengtu and has there a good plant with a staff of three full time foreign men and two or three others who may be regarded as a part of the staff at least for part time.

The Tract Society is province-wide in its organization. It has headquarters in Chungking, where its annual meetings
are held and where its executive committee for the most part resides. There seems to be some nominal affiliation with the Advisory Board which meets in Chengtu, but for the most part, to all appearances, the Tract Society is a Chungking affair. It has a paid secretary, and is supported by the several missions (chiefly the Canadians) and has received grants from the Tract Society in London. Personal contributions sustain a considerable portion of its budget.

The book stores, as indicated above, are denominational affairs, of the Canadians, Baptists, American Methodists, and I think in one or two places the China Inland Mission.

Factors.

There are several factors which add to the complications of our problem. One is the lack of mutual understanding or the diversity of interest between two leading centers, Chengtu and Chungking. These cities are the largest cities, they contain the largest number of missionaries, they represent two rather distinct types of Chinese cities; they are ten days apart. As related to the rest of China, Chungking would surely be considered the natural distribution center. As related to the rest of the province, Chengtu is quite central.

This situation comes to light for example in the discussion of the Canadian Press. Within their own mission are those who feel that the time and expense involved in getting printing paper and other supplies all the way to Chengtu to be pure extravagance. These must all come up through Chungking and above there experience the danger of shipwreck, brigandage, etc. Then when they are manufactured into books a large proportion of the books have to travel back over the same routes the raw materials have travelled. The other view is that a substantial plant has been built up in Chengtu with expensive buildings and machinery which would be fearfully wasted to move to Chungking; that Chengtu offers a local field almost unrivalled; that it is the largest missionary center; that the University there alone is a valuable patron, etc., etc.

Again, in the Tract Society there is some lack of harmonious thinking between the two centers. The Chungking people (some of them of course) feel that Chengtu is not loyal; that they produce literature independently; that they are so absorbed with educational work that they forget the evangelistic responsibility for literature. So the Chengtu point of view inclines to regard the Chungking group as running the Tract
Society regardless of them; that they are not loyal to the Cana-
dian Press where they ought to get their work done, but send
it off down river to Shanghai or Hankow; and that after all
the Advisory Board is supposed to have oversight over the
Tract Society, which the Tract Society disregards.

Now no one came right out and said all those things to
me, and probably every West China missionary would repudiate
that presentation of the situation. I have simply gathered
together into one paragraph chance remarks or implied attitudes
picked up all over the province during two months time. More
fairly, it is a case of wide separation in distance and time
creating naturally wide divergence in perspectives. It may not
be any more fair to attempt to consider all of Szechwan as one
field, in our job, than it would be to so consider Fukien, Che-
kiang, Kiangsi.

A similar dual interest may be found in relation to the Tract
Society on the one hand the Press on the other. Neither seems
to feel a distinct definition of function that prevents it feeling
encroachment by the other. The Tract Society claims a respon-
sibility for the production and for the distribution of literat-
ure. So does the Press. The Press feels that the Tract Society
ought to be producing manuscripts for the Press to publish, and
since it fails to do this the Canadian Mission has designated Mr.
Jolliffe to produce literature. With him set aside for literary
work and with the Press doing its best in the matter of distri-
bution it is not strange that the mission has raised the question
as to the justification of annually contributing several hundred
dollars to the support of Mr. Knipe in the Tract Society, he
being a member loaned from another mission. The secretary
of the Tract Society naturally feels that a rival element is being
established, and that the Canadians are pulling out of the Tract
Society in favor of their own denominational work. If they
have a man to give to producing literature, why doesn’t he
produce it for publication through the Tract Society, which has
been urging missionaries to write? I need not go further into
this situation, for I do not wish to make it appear worse than it
is.

Within the Tract Society itself there is not perfect har-
mony. There are those who feel that it has not been functioning
to the limit of possibilities; that a change of secretaries
might be advantageous; that the Hankow and Shanghai Tract
Society offices and the Christian Literature Society, the Mis-
ion Presses and Book Stores are now, with improved facilities
of communication between down river ports and Chungking, quite able to meet their West China needs. There are others who feel that from no other source can come as much and as pointed literature as is needed for that great province, and that every effort should be made to strengthen the producing power of the West China Tract Society. Very frankly, I was convinced that a majority of the committee desired a change in management, but did not have the voice or the heart or something else to secure it.

The Canadian Press too has its troubles, that concern us, entirely apart from differences of opinion within the mission, or differences of points of interest from those of the Tract Society. These perhaps are centered in their relations with other organizations,—on the one hand the producing concerns from whom they have to draw so much of their supply of literature; on the other hand the churches and book stores through which they must distribute. The Canadian Press wishes to function as a central publishing and distributing plant for all the Christians in Szechwan. It looks like a really statesmanlike ambition. To do that they rather feel that they should have preferential treatment from the publishing societies in other parts of the country. This should enable them to order for all the book stores, allowing to them the same discount that the down river societies grant, and yet enabling them to make something to cover the cost of turnover. It would be a real service to the book stores if they could order anything from Chengtu, whether it was published by the Christian Literature Society or the Association Press, or the Bible Society, and get it quickly at the same price as from down river.

It would certainly reduce work for most of us if we could deal with only the Canadian Press and feel that through them we were reaching adequately the entire Szechwan field. It would surely reduce some forms of overhead. On the other hand the Canadian Press must be in some way paid for doing that work. Either it must have grants in aid, or preferential discounts, or be allowed to order on consignment, or get some other compensation. And the societies involved naturally feel that it is cheaper for them to deal directly with each missionary and book store than to pay over its profits or possible profits in any way to the Press. Why should the Press make anything off of this distribution business which would otherwise go to the producing concern? Here is a real problem with which the Press rather feels the Christian Publishers Association might in some
way deal sympathetically. The question of reprints by the
Press is outside our province, I think.
This is, of course, closely related to the problem of super­
vision. If the Press can establish intimate and valuable enough
relations with the several denominational book stores scattered
over the province it might be in a position to exercise a degree
of supervision, provided of course the staff was available. The
man who is supplying these stores with the major portion of
their stock is probably in a better position to offer suggestions
as to the disposition of that stock than another. However, the
more of this business he does the less time he is going to have
for supervision; and it appeared to me at least that the Can­
adian Press distribution department, or sales department, was
crowded and not in a position to handle much more than it was
doing. Increase of staff may help the situation.

Solutions.

It is always easier to criticise than to offer solutions to
the difficulties that have been discovered.
I fear this report has magnified the difficulties. If so, it
is not because they are greater and more serious than else­
where; but rather because I have tried to clarify the issues,
and bring before us all the factors that must be considered if
we are to make any progress toward improving the distribution
of Christian Literature in the province. As I said at the
beginning, I am dealing more with impressions than with
conclusions; and when it comes to solutions can do no more
than offer the various possibilities that have suggested them­selves to me.

Naturally I turn first to a solution of the relations between
the three Bible Societies. There is undoubtedly overlapping
that could be avoided. This might be (1) by a distribution of
the three agents in three centers whereby they would be more
intimately in touch with the whole field for the supervision of
colporteurs and the prompt supplying of Scriptures. The details
of that suggestion I suppose ought to be reserved for the con­
sideration of the three Bible Societies themselves before it is
given to the Christian Publishers Association, of which I think
one or two of the Bible Societies are not members.

Or (2) it might be by a combining of their offices either
as we are arranging to do in Canton with one agent to act for
two or three societies, or with two agents connected with one
office, thus leaving one or the other always free for field super­
vision. And (3) it may be that the ultimate solution would be, when the Canadian Press is in a position adequately to function as the publishing house and distribution center for the entire province, to let this become the depot for all the Bible Societies, and such agents as remain devote themselves to field promotional and distributional activities.

It is rather presumptuous to walk into a strange land and come out offering suggestions gratis of how to run the business there. Yet to this group I feel like venturing some suggestion regarding the Tract Society. I am inclined to think that the West China Tract Society has served its day and could go out of existence without much loss to the world. Steamers are now running daily a large part of the year up and down the upper Yangtse, putting Shanghai within a week's time down stream and ten days up stream of Chungking, with Hankow several days nearer. Freight rates are now low enough so that books or tracts produced in the port cities are quite as available to Szechwan as to many other parts of China. With the consolidation of the two leading tract societies there seems to be no special reason for longer maintaining provincial societies. Consolidation of capital will bring larger returns. Also with the Canadian Press well supported and developing a staff of producers of Chinese literature as well as distributors, pooling of interests appears advantageous. However, some who realize the rather sad plight into which the West China Tract Society has slid still feel it would be worth while at least to conserve the constituency by some sort of reorganization.

The most worth while function that I can see for the Chungking group would be the maintenance of an up-to-date Union Christian Book Store, located in the heart of that throbbing commercial city, and readily making available to all the surrounding region the literature which is available from the various publishing agencies. This was proposed by one of the leading Christian business men of the city. It surely ought to be a boon to the city, if the interested parties, including the Tract and Bible Societies, would cooperate. However, if the Tract Society merges itself into such an organization it ought to be so reorganized as to bring into its executive membership a larger representation of the Chinese Church in Chungking. This appears to me the most worth while thing that can be done by the Chungking people who are really interested in the distribution of Christian literature. It would remove a large share of the present difficulties and perplexities, - not, of course,
without introducing some new ones.

Suggestions as to possibilities in connection with the Canadian Press are even more reservedly advanced, as that is strictly a denominational enterprise. However, the fact that it evidently desires to serve the entire Christian body of Szechwan emboldens us to make some remarks. There is need of some sort of definite cooperation either to help the Press to realize its ambitions or for other organizations to use it advantageously. I doubt the value of interdenominationalizing a going denominational concern, if it is willing as a denominational concern to broaden and serve all. This might be facilitated by the selection of an interdenominational Advisory Board. Such a board would encourage confidence on the part of missions thus represented, even though they had no control of the Press. It might lead to some improvement in management, that would eventually enable the Press to act as the Publishing house for the whole province, and the depot and distributing center for the Bible and Tract Societies. That is perhaps one of those visions, which one of my colleagues in the business of distributing Scriptures terms, "one of L's wildcat schemes." Meantime, there is the question of consignments, preferential discounts, grants in aid, commissions, reprints, etc. Frankly I do not see where we can be mutually helpful without some mutual sacrifice. If we could work out some sort of agreement between the members of the Christian Publishers Association and the Canadian Press whereby in return for preferential discounts to the Press we would receive from them a guarantee of adequate field supervision of the book stores and church centers in the province, it might prove a blessing to us all. It would surely be a convenience to many of the mission book stores to be able to get all sorts of literature supplies promptly from Chengtu. It would be a paying proposition for the Press to cater to these book stores and to the publishers in such a way as to encourage them all to entrust the Press with their business for the province. It should be advantageous to concerns in lower river ports to have a center in Chengtu definitely boosting our productions both for the commercial benefit they could derive and for the missionary value of increased circulation. We all want proper field supervision. I see no hope of getting it in Szechwan now unless we work out some such scheme. It is a question whether we can make our business pay the Press enough for them to give this adequate supervision to field distribution. There is a possibility of combining these several
suggestions in such a way that the Press could become the depot for the Bible Societies as well, and release the Bible Society agents for more field work and supervision. That has complications that will take longer to untangle. Perhaps, too, we must develop two distribution centers rather than one.

I trust the problems have been presented clearly without becoming discouraging; and that the various suggestions will indicate that there are very real possibilities for our making improvement in the matter of distributing Christian literature in the great, growing, potentially unlimited field of Szechwan.

THE TWENTY-THIRD ANNUAL MEETING OF THE WEST CHINA MISSIONS ADVISORY BOARD.

CHENG TU, Nov. 2, 3, 1923.

175 The opening devotional exercises were led by Dr. Lewis.

The following representatives were present:

A.B.F.M.S. H. J. Openshaw
C.I.M. West J. Hutson
C.M.M. W. J. Mortimore
F.F.M.A. E. W. Sawdon
M.E.M. Dr. S. Lewis
W.F.M.S.
C.M.S. Bishop W. W. Cassels
Bible Societies T. Torrance
Y.M.C.A. G. Helde
Y.W.C.A.
W.M.S. Miss A. Harrison

176 Election of officers.

Chairman . . . . . Rev. J. Hutson
Treasurer . . . . . G. M. Franck
Statistician . . . . . Miss Ruth Fraser
Secretary . . . . . Miss A. Harrison
177 Moved that we take the minutes of the 22nd annual meeting of the Advisory Board as read.

178 Moved that the time of the sessions be from 9.30 to 12 o'clock, and from 1.30 to 4 o'clock.

179 Recommended, That after submission of the question of the publication by the Advisory Board of the names and statistics of the S.D.A. Mission, a majority of the Missions replied, voting against the inclusion of either names or statistics.

180 Recommended that a committee consisting of Dr. Lewis, Messrs. Hutson, Openshaw, Jolliffe, Torrance, and Franck be appointed to prepare a scheme of co-operation between the Bible Societies in Szechuen, and report to this body.

181 By mutual agreement, the China Inland Mission has disposed of its Weichow property to the Canadian Methodist Mission (acting on behalf of its associated Chinese Church's Home Missionary Society) and has handed over to the same Mission the territory in the Min valley as a field for the Tribes work of the above mentioned Home Missionary Society. It is understood that the China Inland Mission district of Kwanhsien will extend along the west bank of the Min river to a point opposite the town of Yin-Siu-Wan, and along the east bank as far as, and including the town of S-Ch'iao.

The above communication was received from the representatives of the C.I.M. and the C.M.M. and at their request is recorded in the minutes of the Advisory Board for future reference.

182 The following reports were accepted.


183 Recommended, That four hundred dollars of the cash balance of the account of the West China Missionary News be placed in the Hongkong and Shanghai Banking Cor., on Fixed deposit.

184 Recommended, That we record our gratitude to Mrs. R. R. Service for the careful way in which she has carried out the very onerous duties of statistician, and that we ask the Secretary to convey to her our appreciation of this valuable help which she has rendered to the missionary enterprise in West China.

The morning session closed with prayer by Mr. Openshaw.
SECOND SESSION.

Opened with prayer by Dr. Lewis.

Minutes of the morning session were read, corrected, and adopted.

The Committee on Sunday School helps reported, and the following motion was carried.

185 Recommended, That the secretary be requested to again write to the Sunday School Union at Shanghai, to urge upon them the desirability of giving the C.M.M. Press the privilege of printing the Graded Sunday School lessons.

186 The Chairman in a few words welcomed Bishop Mowll to the work in Szechuen, and also expressed pleasure that he could be present at the sessions of the Advisory Board.

187 Recommended, That we accept the report of the Committee appointed to prepare an Anti-opium Memorial, and that a copy be sent to the Anti-opium League in Peking, and also that it be offered for publication in the West China Missionary News.

188 While in Session the Board heard with great sorrow of the untimely death of Miss Wheeler, and desire to tender to the ladies of the Woman's Missionary Society of the Canadian Methodist Church, and to the relatives of our deceased sister, their sincere sympathy.

189 The Committee appointed by the executive of the Board to go through the records of the Advisory Board with a view to making the information contained therein more easily available, reported that they had completed their work.

190 Recommended, That we accept the report of the Executive Committee, and further that the minutes be published at the same time as the report of this meeting of the Advisory Board.

Correspondence from the Evangelization Society of the Pittsburg Bible Institute in regard to their beginning work in Szechwan was read. A general discussion followed, but action was deferred until a later session of the Board.

191 Having heard of the probability of the Bible Church Missionary Society sending missionaries out to join the work of the Diocese of West China in the Kwangan region, this Board desires to assure the said missionaries of a hearty welcome.
Correspondence was read, reporting the entrance of the C. and M. A. into the extreme south-eastern part of Szechwan. No action was taken, pending the meeting of the Council of the C.M.M.

The afternoon session closed with prayer by Bishop Cassels.

THIRD SESSION.

The opening devotional exercises were led by Mr. Hutson.

Minutes of previous session were read and approved.

Having heard from the Evangelization Society of the Pittsburg Bible Institute of their desire to form a centre in West China from which to carry on the preaching of the Gospel, this Board desires to welcome them to this province, praying that they may be guided and blessed in their endeavours to make Christ known, and suggests that they should consult further with Bishop Cassels and his fellow workers as to the openings and the possibility of obtaining suitable premises in the Wanhsien region.

The Editorial Board of the News was elected as follows.

**Editor-in-chief**

Dr. J. L. Stewart.

**Departmental Editors.**

- *Education*  
  H. G. Brown.
- *Medical*  
  Dr. C. W. Service.
- *Evangelism*  
  H. J. Openshaw.
- *Women's Work*  
  Miss G. E. Wells.
- *Sunday School Work*  
  R. L. Simkin.
- *Business Manager*  
  S. H. Frier.

Recommended, That the Editor-in-chief, with a view to increasing the amount of news in the West China Missionary News, which it is felt will greatly add to the general interest of the paper, be requested to ask the representative of each Mission on this Board, to arrange for regular contributions from each station or district in his Mission containing definite information as to the work and situation in them.

Resolved, That Rev. Geo. Sparling be appointed chairman of the Chungking Corresponding Committee of the Advisory Board.
Resolved, That the map drawn up May 1923, by the Committee on Boundaries in Chengtu, be accepted as defining Mission boundaries in Chengtu, with the understanding that along Great East Street from Ko Dzia Hong to Shuen Chen Gai no new work shall be opened except by mutual consent of the Missions concerned or the decision of the Advisory Board.

Note:—That Mission boundaries be defined for the purpose of deciding the territory in which the several Missions may open schools, hospitals, dispensaries, chapels, book-rooms, reading rooms, etc.

(From the minutes of the Chengtu city boundaries committee)

Resolved, That inasmuch as a majority of the Missions have voted in favor of using the new Union Hankow Hymnal, we recommend the use of this book to all churches and schools in West China.

Recommended that the West China Religious Tract Society be urged to print without delay an unabridged edition of the new Union Hankow Hymnal.

Recommended, That a committee, consisting of the chairman and secretary of the Board, and W. J. Mortimore, be appointed to co-ordinate the resolutions of the Board, appearing from 1916 onward, with the Constitution as published in the Missionary News of March of that year, and have the result published in the Missionary News, but that it shall not be considered final until endorsed by the next annual meeting of the Board.

Recommended, That the Committee on Boundaries for the coming year shall be as follows: Dr. S. Lewis, Miss Hutchinson, Messrs. Beaton, Hutson, Openshaw, Helde, and Donnithorne.

Recommended, That the above committee be requested to collate the past action of the Board re boundaries and division of the territory for the province.

Recommended, That we pass a vote of thanks to the ladies of the Canadian Woman's Board, and to Mr. and Mrs. Mortimore for entertainment of the Board this year.

The minutes of this session were read and approved, and the regular business sessions of the Board closed with prayer by Bishop Mowll.
FOURTH SESSION.

In the afternoon, from three to four o'clock, an open session of the Board was held at the Sutherland Memorial church, when Rev. R. O. Jolliffe of the Canadian Methodist Mission gave an address on "Impressions of the first meeting of the National Christian Council".

Mr. Jolliffe stated that his first impression was that the National Christian Council was a group of people without a definite task, but as the meetings progressed this impression was changed, and he realized that theirs was a tremendous task, with definite, vital work to be accomplished, and high ideals to be attained.

He pointed out that the majority of the Chinese representatives on the Council are men and women of exceptionally strong personality, lofty ideals, deep spiritual experience, and of high educational standing, with years of training in western lands, as well as in China. Because of this, we can hardly say that they are truly representative of the Chinese Church as a whole; and yet at this transitional stage in the history of the Church of Christ in China, it is better so, because they are in a position to appreciate the viewpoint of the missionaries as well as that of the Chinese Christians.

The speaker expressed his desire to see the church in Szechwan more closely linked up with the National Christian Council, and suggested that the sending of several of our Chinese leaders each year, as visitors to the annual meeting of the N.C.C. might help to bring this about.

A hearty vote of thanks was extended to Mr. Jolliffe for his very interesting and instructive address.

Having learned that Bishop Roots has expressed a desire to visit West China, therefore,

Resolved, That we assure Bishop Roots of a very hearty welcome, and express the hope that he will be able to make this visit in the very near future.

The twenty-third annual meeting of the West China Missions Advisory Board closed with the singing of the Doxology, and prayer by Dr. Lewis.

JAMES HUTSON, Chairman:
ADELAIDE HARRISON, Secretary:
West China Missionary News.


Expenditures | Receipts
---|---
To Office help - | $22.00 By balance in Bank | $197.19
To postage | 113.73 By cash balance | 21.48
To printing | 824.30 By Advertisements | 580.41
To Stationery etc. | 12.25 By extra copies sold | 4.16
To H. & S. Bank balance | 428.76 By Subscriptions paid | 754.52
To cash balance | 162.11 By interest | 5.39

$1563.15 $1563.15

Audited and found correct
Nov. 1st 1923,
S. H. Frier, Treas.

E. Hibbard.

Minutes of the Meeting of the Executive Committee of the West China Missions Advisory Board, Held April 21st, 1923.

Members present: Messrs. Mortimore, Openshaw, Hutson, Cook, Sawdon, Torrance, Helde, Dr. Lewis, Misses Loomis, Smith, and Harrison.

A letter from Mrs. C. R. Carscallen presenting a request from the University Library Committee that the Advisory Board donate the West China Missionary News to the Library from year to year was read.

Recommended that we accede to this request.

A letter from W. R. Williston of the C. & M. A. was read in which he stated that it was the desire of that Mission to open work in the north-western part of Szechuen, adjoining their Thibetan work in Kansu province. Also a letter from Mr. Caldwell of the Church Missionary Society saying that their Mission was in friendly correspondence with Mr. Williston and with the C. & M. A. and that as soon as anything definite is settled they will inform the Board.
Recommended that a committee consisting of Mr. Mortimore, Mr. Hutson and Miss Harrison be appointed to go through the records etc of the Advisory Board with a view to making the information contained therein more easily available.

Recommended, That in the division of territory in Chengtu, the boundary lines be between blocks, rather than along streets.

Resolved, That the Committee on boundaries in Chengtu, be also asked to consider the division of the district in the neutral territory around Chengtu, and report to the Board at its next meeting.

Resolved, That a committee consisting of Mr. T. Torrance, Mr. K. J. Beaton, and Mrs. S. Lewis be appointed to prepare a memorial urging the present Chengtu government to take drastic steps to combat the opium evil.

Signed: W. J. Mortimore, Chairman.
Adelaide Harrison, Secretary.

MEMORIAL REGARDING OPIUM.

To their Honors, the Governors of the Province of Szechuan.

The members of the West China Missions Advisory Board representing the Missionary Societies at work in Szechuen, respectfully beg leave to present the following memorandum in regard to opium.

The evils of the opium traffic are so universally recognized that we do not need to dwell upon them. The heroic efforts put forth by China to suppress the evil after the Opium Convention with Great Britain, which cut off the supply of Indian opium, received, as they deserved, the unstinted admiration of the world. So far as Szechuen is concerned they almost resulted in the suppression of the traffic. Loh Beh Djin and his Yunnanese troops re-introduced opium into our province and since then the ramifications of the evil have been constant and extensive, until now (1923) opium is grown widely, is publicly
taxed, and smoked openly everywhere on both the land and river routes of travel. In fact it is no secret that opium dens are licensed, and one city, which can be cited, is said to have a revenue of fifteen hundred dollars a month from this source alone. A new generation of opium users is being developed, and unless strenuous efforts are at once put forth to stamp out the traffic, Szechuen will soon be hopelessly enslaved.

Some instances may be cited to show how extensive and pernicious are the evils of the opium traffic. The Lifan magistrate this year forced the people there to grow opium, and those who refused were fined as high as fifty or sixty dollars. The five chiefs of the T'eng tribesmen refused and be put two of them, and the son of a third in prison. The T'eng soldiers had to enter Lifan to secure their release. In collecting the opium tax the extortion was so great on the poor mountain farmers, that they became exasperated beyond measure and in the trouble that followed the "T'uan Tsong" named Tong at T'onghua lost his life.

Many of the tribesmen now have rifles which they secured from the Chinese in exchange for opium. The Heh-Shui tribe have fifteen hundred modern rifles, all procured in this way, and they have been terrorising their neighbors on every side for two years. Last year the Lolos were reported to have burned 14 Chinese villages and to have killed fourteen hundred Chinese with rifles also obtained in exchange for opium.

It is no secret that opium was grown extensively in the Suifu District this spring, and the taxes collected were enormous. The rate of taxation, $6.00 per hundred ounces, produced at Ngan Bien village an alleged revenue of $300.00 per day during the busy season; at Hwen Chang, fifty li from Suifu on the Yunnan road, $200,000.00 yearly is the revenue reported, while at Lo Piao a minimum of $400.00 and a maximum of $3000.00 was said to be the daily toll. Such facts and such revenues are of themselves alarming the the highest degree.

While we cite these instances as symptomatic of conditions throughout the province, we are well aware that where military and civil officials are united and determined in their opposition to opium, it can be, and is being suppressed. We recognize the great difficulty of adequate law enforcement in the present chaotic condition of the country, but we respectfully beseech the Governors of Szechuen for the sake of China's international good name, and for the sake of the millions of dying addicts, to institute an energetic, powerful, and adequate campaign this
year, to prevent the growing, smoking, and trafficking in opium within this province. We whole-heartedly pledge ourselves and all the institutions we represent to throw the whole weight of our moral influence into any wise effort to save the people whom we serve from this ever increasing menace to their material and ethical advancement.

Whatever be the method of repression adopted by the Government we would respectfully suggest that the issuing of proclamations by itself, has in the past proved quite ineffective. Measures should be taken to see that civil and military officials do not evade their superiors instructions. Nothing short of the complete stoppage of the growth of the poppy, the closing of opium dens, and the strict prohibition of trade in opium will serve to rid the province of this vexatious evil.

Signed on behalf of the Advisory Board of the West China Missions.

THOMAS TORRANCE  
KENNETH J. BEATON  
ESTHER B. LEWIS

P. S. The Governor has promptly put out a proclamation in response to the above petition. Will missionaries kindly write me saying whether or not the proclamation has been posted in their city and district. Then we will know how widely it has been put out, and have data for later action.

T. TORRANCE.

TREASURER'S REPORT OF THE ADVISORY BOARD  
FUNDS FOR 1923.

T. Torrance, Treasurer.

2 Nov. 1922 To Forward Balance 43.50
   To Donations from the Missionary Societies 85.00  19.60
   By Stationary and Postage
   By Cost of Directory of Missions & Missionaries 58.00
   By Cost of Statistical Reports 23.00
   Balance in Hand 27.90

$128.50 $128.50

Nov. 1923 To Forward Balance $27.90

Audited and found correct

Oct. 21st 1923.  
(Signed) JOHN KITCHEN.
GLAD TIDINGS FROM KIATING.

ARCHIBALD G. ADAMS

(Chairman Kiating Union Evangelistic Campaign Committee)

THE UNION EVANGELISTIC CAMPAIGN
OCTOBER 14-21, 1923.

The Kiating Union Evangelistic Campaign has just closed with such happy results that we hasten to share the good news with our fellow workers in and outside the province.

We wish first to express our heartfelt thanks to a prayer-hearing God, who richly blessed our meetings and gave many evidences of his approval and presence with us. Most remarkable was the weather from first to last. Although preceeded and followed immediately by rainy spells the eight days of special meetings had perfect weather throughout, contributing in no small degree to the success of the meetings. It was uncertain until very late whether or not Mr. Tsang Ling Gao of Tzechow could come, but he, providentially, succeeded, arriving by remarkable coincidence just as it was his turn to speak at the first Union meeting though without directions or instructions as to place and time of meeting. Moreover our big supply of tracts from Shanghai arrived just two days before our mails from down river were cut off for three weeks by the fighting. The friendly response on the part of the people on every hand has been evidence of the working of God's spirit and the faithful witnessing of His servants in the past.

We next wish to thank Mr. Openshaw of the A.B.F.S., Mr. Tsang of the M.E.M., and Mr. Kan of the C.M.M., for their untiring and inspiring efforts during the campaign. They were given a heavy schedule but never failed us once. In the seven days devoted to strictly evangelistic services, they conducted sixty-one meetings and attended the daily workers' conference every morning. The first Sunday they addressed the Churches five times. They came "seeking to do us good" and left us all...
on a higher plane of faith and courage, proving to us that Kiating is not as impossible as we thought and plowing up for us many new furrows in which to plant, cultivate and harvest a big crop. We have already invited Mr. Openshaw and whatever team he can secure to come again, and we hope to repeat this successful campaign each year.

The program was difficult to arrange because no adequate or suitable building for mass meetings was available, and no one church was large enough. By using three evangelists and holding simultaneous meetings in all three churches we solved the problem and taught many strangers the way to our churches. At 8 each morning eight of the Christian schools gathered in three convenient chapels and presented the most hopeful opportunity to the evangelists, who for that reason, enjoyed the school meetings most of all. At the close of the series over one hundred students, all except twenty three of whom are in the higher primary schools, expressed a desire to follow Christ. Not all the girls were given the opportunity to take a stand for Christ, but of the total number sixteen are girls. The girls of our largest school are all either Christians or enquirers already.

The school meetings were followed each day by a workers conference at 9.30 a. m., in a central church, where from sixty to seventy Christian workers met daily, representing the three churches. After an hour or more of prayer and conference these scattered in all directions for the day's work, inviting, distributing admission tickets and tracts, and calling on those who had given in their names the day before. The admission tickets proved an effective means of advertisement and also provided an added incentive to attendance. Different colored paper was used for these tickets, and on them were printed the names and addresses of all three churches. Only adults were admitted at the men's meetings, thereby securing more orderly and quieter congregations.

The women's meetings held simultaneously in all three churches were set for four-thirty p. m., and resulted in one hundred and seventy five being enrolled for Bible Study. About one-third of the women enrolled were from among the fire sufferers assisted by the Churches after our big fire of last spring. About seven in the evening the men's meetings were held simultaneously in the same three churches. As the audiences began to arrive those who had been coming repeatedly were urged to enlist for Bible study after the meetings and in
this way many were secured who might have never signed up. Enrolment blanks were distributed to the ushers for this purpose. Tea was served in guest rooms and personal work was pushed over the tea-cups. The results of the men's meetings were three hundred and three names enrolled for Bible study. This brings the total of adults signed up to 478 persons, which, plus the students, makes a grand total of 579, an abundant harvest for one week's work, for every name and address is bonafide. The total number of meetings conducted by the evangelists and including the daily conferences came to a total of seventy-one.

Three booksellers sold 1,477 Bible portions and tract-booklets. Between and at the close of the daily meetings we distributed seventeen thousand tracts (17,000) of twenty-five different kinds. Among the best were the following by Dr. Chen Chiu Yi, one of the National Christian Council Secretaries, published by the Christian Literature Society under the title of the "Chekiang Sheet Tracts":

- "Principles of Peace".
- "The Advantages of Christianity".
- "Who is China's Star of Salvation?"
- "What is the Gospel?"
- "Who is Jesus?"
- "The Real Meaning of Conversion."
- "The Model Family". (For women especially)
- "The Model Child"  
- "Why and How Study Religion Calmly".
- "How prepare to join the Christian Church".

In addition we found very useful Mr. Torrance's large sheet tract on the Cross, with a brief catechism on the back. A very attractive and suitable sheet tract printed in two colors has recently been presented to us by the Bible Society of Scotland. At the top is printed in red John 3:16, and underneath in black the parable of the Prodigal Son. A red border surrounds the type. We had only a few hundred left for the campaign but had ordered ten thousand, which the fighting in Chungking held up.

The three churches took special collections for the expenses of the campaign which proved very light as we spent almost nothing on advertising. The tracts cost $21.00 and printing of admission tickets under $5.00.

This campaign has proved the possibility and the distinct advantage of union endeavor. Our Kiating Christian Council
was launched only a year ago and in spite of some stormy seas has made good progress. The Union Evangelistic Campaign Committee numbered seven, consisting of two representatives elected by each church and the chairman appointed by the Kiating Christian Council. Preparations for the campaign were begun before and carried on during the summer with emphasis where it belongs, namely, on prayer. By arranging the program so that each evangelist took turns in rotation, a day at a time, in each church we were able to emphasize our unity before the citizens of our city. We found some of the members of the different congregations would follow their favorite speaker around from church to church and thus got acquainted with all three churches and obtained a more comprehensive idea of all the Christian work in the city. This cooperative evangelistic effort proves that Missions and Churches can unite to do God’s work and their strength and enthusiasm is more than doubled thereby. We now have all we can do to conserve the happy results of this campaign and Bible study classes are under full swing. These are planned to head up in the special meetings to be held when the Secretaries from the National Christian Council come to Kiating in December to help us attract the new recruits and enlist them for life service in the National Christian Church. Thank God with us and take courage for “Our labor is not in vain in the Lord.”

SUMMARY OF TOTALS.

Days spent in the evangelistic campaign 8
Number of meetings - 71
Number of people attending adult services 10,500
Number of tracts distributed - 17,000
Number of books sold 1,477
Number of students enrolled - 101
Number of women enrolled 175
Number of men enrolled - 303
Total number of persons enrolled - 579

DEVOLUTION OF POWER.

S. H. Soper, B.A.,

Devolution of Power by a Mission or Missionary is a primary requisite to progress. The measure of the Missionary
is the extent to which he can wisely pass over to the native church those positions of leadership which he holds by virtue of his being a missionary. While there is very serious criticism of the type of evangelism which merely passes through a district announces the coming of the kingdom and considers its duty done, yet at the same time should we not look forward to the time when we can pass over individual positions such as principalships of schools, pastorates of churches and a multitude of other responsibilities to the local churches. Then the next step will be to pass over whole stations to the Chinese church. This will involve the entire control of schools, churches, hospitals and houses by the Chinese church. This then is the problem. What does it involve?

First, the training of leaders.

Second, the relation of the foreign missionary to the local church.

Third, the financial considerations.

Fourth, the speeding up of the evangelizing process.

The training of leaders.

This subject is so old that the mere mention of it needs brevity. The leaders of the church are discovered in the schools they are made in the work. The rapidity which they are made depends of the amount of responsibility they carry. The foreign pastor who takes his preaching appointments from his Chinese church officials has gone far to get his Chinese workers under the load of the work. The foreign Superintendent who takes his place on the timetable from his school staff will find small matters of discipline settled without great anxiety on his part. The doctor who must put on every swab of iodine in the dispensary will soon be a back number on his job. There are churches in Szechwan where the pastor is the friendly adviser of the local church official body. There are schools where the foreign missionary is the elder brother of the staff. There are hospitals where the Chinese doctor carries real responsibility where he calls in the foreign doctor to consult over his difficult cases. A careful study of these churches schools and hospitals will reveal the startling fact that they are branching out into new lines of work and the fret and wear of the work on the missionary is reduced to a minimum. Why? Because the actual carrying of responsibility by the Chinese worker has made him sympathetic with the missionary and ready to take advice and what is more important to give real advice.
The relation of the missionary to the local church.

Most of what can be said on this point is covered in the above paragraph. The friendly adviser the elder brother the consulting partner these are the relationships that are Christian and essential. But we must remember that we have a very sacred charge here in China. This charge is no less that the passing on to the Chinese church of the large lessons of Church History, Scientific Theology, Church administration. We are in the position of the pilot who has been invited by the captain and owner of the ship to steer his vessel through a dangerous piece of water. Only by the closest co-operation on the part of pilot and captain can the ship arrive safely. The Chinese must have large contributions to make to Christian theology. God has not left this people without the workings of His spirit all these centuries as leaders we must determine wherein the Chinese mind has seized principles of conduct that are Christian even though we may not have heretofore considered them as such. The willingness to arbitrate, the ability to condone faults in others might be mentioned.

Financial considerations.

The whole church is one church. There is such a thing as the Holy Catholic Church. If when the time comes that we can say that the leaders of the Chinese church are capable of carrying on to its great consumation the work of the kingdom in China and if at that time we say that the financial burden to the Home Churches is much lessened by using a local ministry of preaching, teaching and healing than by using a foreign force then as members of the one indivisible Holy Catholic Church we must see to it that the Local church native force increases while the foreign force remains as it is or decreases. Will some one work out for us the proportion of money now used for the support of foreign missionaries and an equal number of equally qualified Chinese workers? Will some one tell us how much it takes to build and equip for one station a Higher Primary and Junior Middle School plant, a thirty-bed Hospital plant, a church and Sunday School for five hundred, and then tell us how long the salary of the staff of say one foreign pastor, one school principle, one doctor and one nurse taking in furlough expenses etc would pay for the plant. Some one suggested it could be done in a short time about four or five years. What is our policy, to keep foreign workers in the one station
for long periods of years and allow the Chinese force to have the places where there are no foreign plant, or is it possible that we shall some day pass over a station church, schools and hospital to our Chinese force? Who will tell us? I am asking these questions because as I have passed down through the stations I have found it a live question in the minds of some of our workers and in more than one mission is the problem becoming a real one. Some one has suggested that we shall never have a church force really under that load till such is the case. Who will tell us? The Missionary body that first takes the plunge will move forward a big step. This is not my original idea but that of a real missionary.

The speeding up of the evangelizing process.

While it is true that the resources of the church are great, yet at the same time we must as good stewards make the best possible use of the forces under our control. What we want is as much as possible as well done as possible. The work will be better done and more speedily done by both the foreign and native ministry carrying a full load of responsibility. What the Chinese church wins from Missionary control under struggle will not be nearly so valuable to it as what is devolved on it by a partnership in the work. Great territories are yet unoccupied the foreign force can never occupy them, it were a pity if it should. These territories must be occupied by the Chinese church sooner or later. What unit have we found most efficient in occupying any territory? Surely church, school and hospital all working under the one control, a joint foreign and native control so far, but soon we must look to a great advance in the number of sections equipped with church school and hospital entirely under native control. To do this it is essential that the foreign force at our disposal be used in the strategic positions, no greater foreign force than is essential ought to be used and the funds more and more used for the support of greater and greater numbers of Chinese workers.

The first eleven that started the Christian church were left without their head and leader, this very fact made them men of initiative. The real sacrifice in the life of the missionary is to see a piece of work representing his very life done in a way less efficient than he himself might have done it, but unless we are willing to see that Chinese church make mistakes it will never make anything else. I can see no hope of the work being ultimately successful without the fullest responsibility being
rapidly given over to the Chinese Church. The great joy of the work is that we have the leaders, the test of our faith is will we trust them as the home churches have trusted us?

AN EXPERIMENT IN PRAYER.

"An Unprofitable Servant"

Six months ago today I started out on a new plane in my spiritual life. I had been going around like a whirligig, but not getting anywhere. It was evident that I must attempt less and accomplish more. Realizing my lack of spiritual dynamic, I resolved to devote three hours a day to devotional Bible study and prayer; one hour the first thing in the morning, one hour in the early afternoon, and one hour in the early evening. Although I have not always gotten in full time, I have followed this schedule quite faithfully for six months.

There were times when it took some courage and faith to stop in the midst of seemingly important work and spend an hour in seemingly unproductive work. Being convinced that prayer is fundamental and not supplemental I have had to turn down some inviting opportunities in order to put first things first. However this plan has not made me a dreamer for often the effect of spending an hour in quiet communion with God has been to impel me to put on my hat and go out and look for some one to whom I could speak about the Lord. The dead, dry, barren feeling that we missionaries have all experienced has been with me less frequently, and I have had more freedom both in private conversations and in public discourse.

I have been helped in this undertaking by reading Andrew Murray's "With Christ in the School of Prayer," Bishop Moule's dear little book on "Secret Prayer", Austin Phelps' "The Still Hour", and A. T. Pierson's "Life of George Muller". Reading this marvelous account of the Lord's dealings with George Muller through a long life-time encouraged
me to venture farther out in the prayer life. I was reminded that I must deal absolutely honestly with the Lord if I would have Him deal so generously with me.

During these six months, Satan has been more aggressive than ever, sometimes causing me to act in an unbecoming way and sometimes tripping up our Chinese Christians. But by the grace of God I have been able to meet these reverses with equanimity. I started a plan in the boys' boarding school that teachers and pupils should gather in the assembly room before school opens in the mornings for twenty minutes of personal Bible study and prayer, with the Chinese principal or myself in charge to maintain perfect quiet. Some of the non-Christian boys did not know what to make of it at first, but the plan is working well. I suppose the average Christian never prays for more than five minutes at a time, but I find that as I grow more proficient in prayer and the items on my prayer list increase I can pray for half an hour.

At the outset of this undertaking I could not help wondering whether it would be worth while or not. I knew that my life was cluttered up with a lot of fruitless activities. I recalled the saying "It is not enough to be always doing something; you must get something done." Clearly the thing to do was to sacrifice quantity for quality. I felt sure that a victory on a small scale would be worth more than a defeat on a big scale.

Yesterday I was thinking that the six months I had set for this experiment had expired, and I was asking myself if I should go on with this way of living. I at once thought of the evening before when at our church prayer meeting nine men and boys, not members of the church bore witness for Jesus Christ. Then today I received a letter stating that a Chinese young man whom I helped to become a Christian five or six years ago had entered the University with the purpose of studying for the ministry. I had often prayed for him, so I felt constrained to thank God and take courage. It is not only the blessing of the stated times of prayer that I value, but also the help to spontaneous prayer. I find it more and more natural to lift up my heart to God in prayer in the midst of ordinary activities.

Needless to say, I have not told this story with any thought of boasting. I only hope it may encourage my fellow-missionaries to put prayer first. Our God is a Living God and He waits to bless those who will wait upon Him for His blessing.
ILL-HEALTH THE GREAT DISOrganizer.

Ashley W. Lindsay D.D.S.

The most valuable asset of any successful business is the organization of its personnel. This applies not only to "big business" in the West, but to an enterprise in which the human factor is an essential element. Organization means the finding of individuals willing to work, able to work, experienced or educated along the lines of the required endeavor, and whose loyalty is developed, and among whom there is a proper delegation of authority.

Without these qualifications all of the machinery of business, politics, or mission enterprise, is useless. The essence of this is that the value of an individual is greatly increased when that individual becomes an integral part of an organized force. The greatest proven factor of failure in the maintenance of an organization is the factor of health. If working conditions or pay are the subject of argument they can be adjusted by agreement, but when loss of health steps in as a disorganizer, all of the agreements you would like to make are hopeless. No mandate can send a patient back to work, and no sick man or woman is worth much on any job at any time. The most frequent cause of loss of time from business, from schools, or any organized mission activity, is preventable diseases of the mouth and teeth, or diseases that gain entrance through the body through the mouth. This may not accord with your past experience in mission work but this may be largely due to the fact that you have been dealing with young workers.

There was a time when the health of the mouth was considered from a merely humanitarian standpoint but that time is fast passing, and we are being forced to realize that oral conditions are just as much an economic factor to the life of a nation or in the work of missions as is the fluctuations of the money market, or the state of mission funds.

In our young Chinese workers the health of the mouth must be maintained or they will never become the experienced
workers who will be required in the developing of the work of the future, and for our missionaries, those whose experience, thought and skill more than compensate for the unescapable handicaps under which they work, the factor of mouth health is the greatest single factor in the preservation of their abilities for a normal period of years.

Wherever a business firm or a mission neglects to make provision for the care of the mouths of those engaged in its service, that firm or mission is overlooking one of the greatest factors in a uniform and continued effort for the advancement of its interests.

For many years the Dental profession was thought of as a luxury, then as a humanitarian institution for the prevention of pain, disfigurement and all of those inconveniences that come from the loss of teeth.

Then we began to realize that pathological mouth conditions are not purely local, but essentially general in their effects, and in the necessity for their treatment. We who have given thought to this phase of health now realize, what will be common knowledge in the next decade, that the energy and regularity of effort upon the part of every member of mission forces, from the most qualified leader to the teacher in the primary school, depend upon, to a very alarming extent, whether or not there is a dentist to consult; and most important as to whether or not the dentist knows what to do when he is consulted.

The broadening of the scope of Dentistry carries with it the necessity for the broadening of the preparation of the dentists, and this, for us in West China, can only be accomplished by providing the highest type of training possible. Those men who now pose as dentists, in many of the towns and cities of West China, can never respond to the demand for modern, scientific, studied and intelligent dental treatment. Their day has passed for all the reading public, whether foreign or Chinese, and it is not likely that China will accept for many years longer the services of such men without question.

We now have in the West China Union University thirteen students of modern Dentistry. Let us be thankful that we have so many—but, what can they do to fill the great demand that our successors of the next decade are sure to make for dental Health?

Because of our increased appreciation of medicine, it is not necessary in West China to press for public support for medical education for the Chinese, and we are far in the lead of any
other province in China in our support of Dental education, but for those who have not been fully impressed with the place that mouth health is now known to occupy in the body economy I write this appeal for an increased interest in the Faculty of Dentistry in the West China Union University. As opportunity offers will you draw the attention of students to the advantages and need of a Dental education.

MAD DOG PREVENTION!

“Hydrophobia, the disease of humans and many animals, carnivorous and otherwise, in which death always follows the inoculation of the saliva of a rabid animal in the unprotected flesh, has been the penalty we have carried because of our love of the dearest companion of mankind—the friendly dog. While tuberculosis, which kills so many of us, has the highest recovery rate in proportion to those infected, rabies, or hydrophobia is 100 percent fatal, once the symptoms of the disease have appeared.

Not until Pasteur saved the life of little Joseph Meister in 1885, after he had been mangled by a rabid dog, was there any record of a recovery from the disease. The 278 treated cases of persons bitten by rabid dogs, by the health department of New York City, in the past six years, with but one death fifteen days or more after treatment, is proof of the almost 100 percent perfection of the protective treatment of the attenuated virus as Pasteur developed it.”

To us in China the fear of hydrophobia is by no means relegated to the past. In many places watch dogs are necessary and would be more freely kept if it were not for this fear. Any means of preventing rabies in these animals would be a godsend.

“From Japan, in 1921, two experimenters, Umeno and Doi, advised the world of the success of preventive vaccination of dogs against rabies. Since we cannot eradicate the disease and keep it out, as England has been able to do because of her insular position, we will come to the use of this scientific resource as an effective means of eliminating the disease, for there is small
chance of spread by other animals once the domestic dog is excluded."

The above quotations are taken from an article by Haven Emerson, M.D., in the Survey of July 15, 1923.

For us in West China, so far from the source of effective treatment for rabies, it would seem that the above method of vaccination should be widely used to protect ourselves and our animals. Application to our Mission doctors for this preventive treatment would no doubt meet with sympathetic consideration.

MEDICAL EDITOR.

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PROPOSED JUNIOR MIDDLE SCHOOL CURRICULUM of the new 6-6 System.

D. S. Kern, General Secretary, W.C.C.E.U.

The diagram below presents the subjects and credits of the Junior Middle School as proposed by the new six-six system.

The credit is presumed to be approximately one hour of work per week. Thus 12 credits means two hours of work per week for six terms; that is, for 3 years.

First Column—is our present course of study and amount of time required for subjects or groups of subjects. At present our course is only 4 terms or 2 years. But as under the new course we will take one year from the H. P. this has been worked out as including three years in order to get a comparison with the other courses outlined.

Second Column—is the Shantung Christian Educational Association's proposed curriculum.

Third Column—is the East China Christian Association's proposed curriculum.

Fourth Column—is the Junior Middle School department of the Peking Normal School curriculum.
Fifth Column—is the Government Junior Middle School proposed curriculum.

Sixth Column—is the curriculum proposed by the Executive of the Educational Union and recommended to the Board of Education for adoption.

This was drawn up by a special committee appointed by the Executive and after consideration by practically a full meeting of the Executive was recommended to the Board.

Total Number of Credits for the 3 Years Junior Middle School.

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<tr>
<td>I Scripture</td>
<td>12</td>
<td>18</td>
<td>12</td>
<td>12</td>
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<td>II Chinese</td>
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<td>32</td>
<td>36</td>
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<tr>
<td>III English</td>
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<td>20</td>
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<td>36</td>
<td>30</td>
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<td>IV Arithmetic</td>
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<td>9</td>
<td>30</td>
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<td>Alg. &amp; Geom.</td>
<td>9</td>
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<tr>
<td>V History</td>
<td>12</td>
<td>12</td>
<td>8</td>
<td>9</td>
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<td>Civics</td>
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<td>6</td>
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<td>Geography</td>
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<td>VI Physiology</td>
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<td>6</td>
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<td>Gen. Science</td>
<td>12</td>
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<td>16</td>
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<tr>
<td>VII Music, Fine Arts, Drawing</td>
<td>6 9 12</td>
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<td>Household Arts</td>
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<td>18</td>
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<td>Physical Ed.</td>
<td>6 12 12</td>
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<td>VIII Electives</td>
<td>0 12 16 6</td>
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</tbody>
</table>

168 168 180 168 180 186

A credit is presumed to be approximately one hour per week of work.
CONDITIONS ON WHICH DIPLOMAS ARE GRANTED.

1. **A student must receive a minimum of 180 credits.**

   A student who obtains between 50 and 79 percent on his examination will receive the number of credits that are assigned to that subject or group of subjects.

   Thus a student who gets between 50 and 79 percent in his Scripture examination will receive 12 credits for that examination.

   Similarly a student who gets an average of between 50 and 79 percent on his Arithmetic, Algebra and Geometry papers will receive 30 credits for these three as a group. In like manner the rest of the subjects or group of subjects.

   Thus a student obtaining between 50 and 79 percent on each of the subjects or group of subjects would receive a total of 180 credits and would be given his diploma.

2. **Concerning the student who gets less than 50 percent (D), or over 80 in any subject or group of subjects, it is recommended by the Executive that students obtaining from 40-49 percent on any subject or group of subjects be given one-half \((\frac{1}{2})\) the credits assigned to that subject or group of subjects.**

   Thus if the student receive between 40 and 49 in English he would receive only 15 credits in English.

   Concerning students who get 80-100 in any subject or group of subjects it is recommended that they be given one and one-half \((1\frac{1}{2})\) credits that are allowed for that subject or group of subjects.

   Thus if in Chinese (which includes both Language and Literature), a student received an average of between 80 and 100, he would be given 54 credits. Of if in Physiology and General Science, he obtained an average of between 80 and 100 he would be given 27 credits on the group.

   In this way a student who receives a ‘D’, and consequently only one half the credits in any subject or group of subjects will be able to make up that by obtaining between 80 and 100 in some other subject or group of subjects.
This follows out the principle which is now in use in our system of marking in middle school examinations.

The recommendation in brief is as follows:

**Table of Credits**

- 40-49—\( \frac{1}{2} \) of Credits assigned to any subject or group of subjects
- 50-79—All the Credits assigned to any subject, etc.
- 80-100—1\( \frac{1}{2} \) the Credits assigned to any subject, etc.

As far as we can see at present the introduction of the New System will not make much difference to the lower half of the middle school. Our Union is in the fortunate position of having anticipated the Government Board of Education in its provision for vocational education and in placing the dividing line between general and vocational training at the end of the nine years of school-work. The only change necessary is to take up the final year of higher primary work into the middle school. The differentiation of vocational and pre-vocational training remains for the schools of the Union where it was.

Further, our course of study has been in many respects for some years pretty much what the New System is now recommending. In Science our course of study for Lower Middle School is almost identical in general intent with the new one outlined by the Pekin Board of Education. Further, the W.C.C.E.U. course of study in Mathematics has implied a threefold parallel treatment of Arithmetic, Algebra and Mathematics in the New System, instead of teaching them "tandem", one at a time; and the course of Unified Mathematics in the New System, while more advanced than our present course, implies a similar treatment, but with more interdependence of subject matter. In these two subjects probably little change will be necessary.

In History too the new course of study does not differ much from our present one, and in the new course in Civics appear rather easier than in the Union syllabus it is true, our friend "Social Problems".

Some additional matter will be needed in the Geography course to make up for the elimination of the study of World Geography now provided in the last year of the Senior Primary course, so as to give the Junior Middle School student a knowledge of the world outside Euro-Asia.
Our schools have been keeping ahead of the municipal, country and provincial schools in the matter of curriculum and the introduction of the New System may be regarded as to a large extent putting the stamp of Chinese official approval on our curriculum and on the general policy of the W.C.C.E.U. This does not mean that we should now accept this as final and be content to go with the crowd. We must still be on the watch for new ideals, new methods and new standards, testing them out in our schools so as to be ready for a farther advance.

For the sake of uniformity in classification we should adopt the new division of primary and secondary education, and the sub-division of the latter so that our graduation certificates may have a definite setting in the whole scheme and a definite performance-value.

Standing committees are at work on details of courses of study and should be able to report to the Annual Meeting in January, so that schools may order text-books and be ready to start on 1st and 2nd year Junior Middle School work next September. The present 1st year students would take the old examination, under the old conditions in June 1925 and receive the old Middle School Preliminary certificate but this would be discontinued thereafter, the examination in 1926 being on the new three-year Junior Middle School course of study.

The 6 hours of electives may be used either to give more time to some one or more weak subjects or may be given to some extra subject of vocational or cultural value, as determined by the school authorities.

Will those who have Middle Schools or are interested in Middle School work and have any suggestions and recommendations to make concerning this proposed Middle School curriculum please send them to the General Secretary if possible before the middle of December.

NEWS NOTES.

Batang-Tibet.

On the 21st, ult., General George Pereira and Dr. H. Gordon Thompson arrived in Batang for a short visit. After being here for two weeks, they left on the 5th, inst., planning
to reach Ganza by an untravelled road east of the regular road which goes via Bai-yü and Hor-bo. From Ganza, they plan to go to Lanchow and on to Peking.

Of course, the Chinese officials here objected to the proposed trip of the General and the Doctor as the roads "are unsafe". All roads, to and from Batang, are "unsafe" and the Chinese have neither the men nor the money, and probably not the inclination, to make any roads safe. So the General and the Doctor hired horses from the most powerful Tibetan tribe in this part of the country, and, as most of the trip to Ganza will be through the territory controlled by this tribe, we do not think there will be any more danger than was, and is continually, experienced in leaving or entering Yunnanfu, or in travelling on the unguarded T-P Express. By relieving the local officials of all responsibility, and assuming the responsibility for their own safety, they were permitted to carry out their trip. But then, when one travels in China now-a-days, he should expect to look after his safety, and it was with this idea in mind that General Pereira and Doctor Thompson left Yunnanfu.

Father Gore, of Yengin, accompanied General Pereira and Dr. Thompson from Yengin to Batang. After a few days’ visit here, he returned to his station.

Forces of the Ra Na Lama burned a village near Drubalong a few days after the party of foreigners passed along the road to Batang. Since then we hear that the inhabitants of that part of the country have "surrendered" to the Ra Na Lama, and will, in the future, look to him for protection which the Chinese are not able now to give them.

The Gong Ka Lama, of Djong Ngai, has "surrendered" to the Governor of Eastern Tibet, after a short argument in which more than three hundred Chinese bullets were sent at the Lama. Gong Ka Lama is an old man who has a long history of loyalty to the Chinese, but the Chinese were not able to protect him against his oldest enemy, the Ra Na Lama, so he sent eight mules and a load of silver to the Governor, with his apologies for his formerly hostile attitude to said Governor, and now both the Ra Na Lama and the Gong Ka Lama are living in peace with each other under the protection of the Governor of Eastern Tibet, though both lamas are in so-called Chinese territory.

On September 30th, soldiers left Batang to escort their bi-monthly pay. They planned to go to a place half way to
Litang, where they would meet the money being brought under the escort of the Litang soldiers. About thirty-two li (eleven miles) out of Batang, a fight took place in which two soldiers were killed and two wounded. Rumor has it that the attacking party was composed of seventeen of Na Lama's men, or of two hundred mounted Ling Ka Shi soldiers. Regardless of the personnel and strength of the attacking party, a reinforced escort was able to resume the trip two days later. The Mao Yah caravan was not delayed in bringing merchandise to Batang, arriving three days after the fight, and departing, with our visitors, on the next day.

Last week, some one asked the question, "How many Europeans and Americans have been in Batang?" We started figuring and the preliminary results of our "research" are as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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<tbody>
<tr>
<td>Travellers, if Marco Polo is included</td>
<td>24.</td>
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<tr>
<td>Merchants</td>
<td>3.</td>
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<tr>
<td>Consuls</td>
<td>5.</td>
</tr>
<tr>
<td>Catholic Missionaries</td>
<td>24.</td>
</tr>
<tr>
<td>Protestant Missionaries and families</td>
<td>38.</td>
</tr>
<tr>
<td>Visiting Protestant Missionaries</td>
<td>12.</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>106.</strong></td>
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</tbody>
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We are not all agreed in including Marco Polo and further investigation will be necessary to complete the list. However, as is the habit of all who undertake any ultra-scientific "research", a questionnaire (of seventeen pages) is being prepared which, when completed, will be sent to every one who ever heard of Batang. When all returns are in, we hope to have a complete list of all who have ever seen the place of which the Chinese Itinerary, as quoted by M. Huc, says:-- "The conton of Bathang is a beautiful plain, a thousand li in length (?), well watered by streams and springs; the sky is clear, the climate pleasant, and everything there gladdens the heart and the eyes of man." The parenthesis are mine. Huc continues, "We quickly descended the mountain, and continued our journey in a real garden, amid flowering trees and verdant rice (?) fields." Another one of my parentheses. "A delicious warmth gradually penetrated our limbs and we soon felt our furled dresses oppressive; it was nearly two years since we had perspired, and it seemed very odd to be warm without being
before a good fire.” When you receive your questionnaires, kindly answer fully and return promptly.

A recent letter from America brought the news that a typewriter for writing Tibetan would soon be completed along the lines worked out by some of the missionaries in this station.

Locally, in the town, all remains quiet, but the range of the Chinese soldier is getting less and less; it appears that we will soon be an island of China, surrounded by a sea of Tibetans. Law and order are established facts in Tibet, and the only hope for a similar condition here is either that China will settle down and then settle its border bandits, or that the country will come under Lhasa rule. Being a guest in the country, I would not express my preference, even if I had one, or my opinion as to which course would be best for the Border.

W. M. Hardy, M.D.

Death of General Pereira.

(In the above notes Dr. Hardy reports the departure of General Pereira and Dr. Thompson for Ganza. The sad news has now reached us that the General died shortly after reaching the place. He had been unwell for some days before and collapsed about four miles from Ganza. He was taken to the town and died there about eight hours later, on October 20th. Cause: perforated gastric ulcer.

Brigadier General Sir George Edward Pereira, D.S.O. was well known in Chengtu and other centres of the province. On his last visit here he remained for some time as a guest at H.B.M. Consulate-General. Few travellers who have come to our community will be longer remembered, a man of world wide fame, he left with us a lasting impression of true simplicity, culture, courtesy and courage. Ed.)

Fowchow.

The past few months have earned for our city a rather unenviable reputation among those who travel up and down the Yangtse. Steamers have so often been greeted with a warm salute from the soldiers that they are never sure when it will be safe to anchor.

The latter part of September I took six children from this station up to the Chungking Canadian school. On boarding the steamer here at Fow Chow found all the passengers huddled
behind the bullet screen on the bridge—expecting the bombardment to begin any moment. Their anxiety turned to amusement when one kiddie followed another on to the bridge, till all six had arrived and not looking a bit afraid of bullets or anything else, one tourist remarked to another that "it was a healthier bombardment than they had looked for".

The capture of the Japanese Steamer "Iyang" made quite a stir. The discovery of the ammunition on board was through one of the leaders' wives, who had gone to Hankow when things did not look very rosy for the Southern side, and later decided to return to Fow Chow. She took passage on the Iyang and when she saw cotton being loaded on down river she came to the conclusion it was very heavy cotton, judging by the grunting perspiring coolies. The steamer anchored 30 li below here on her up trip and the lady put her servant off to tramp the 10 miles in the dark with the message to the leaders here to watch for "heavy cotton" in the morning. (Talk about the stupid Chinese woman! she can even put her finger into the political pie!) The steamer was cleared of every possible article, and sold on the street for what it would bring. Her engines damaged so that it was impossible to move her, and the two Japanese who were not murdered were held here for ransom till Iang Seng took the city. I believe they are in Lan Chuan being held for a million dollars. (I warrant the poor fellows never expected to be worth that much money!) The steamer was only repaired last week in time to steam out of here Thursday and the Southerners took the city on Friday which would have meant she would have been held by them again.

The "prophecy of Woe" had its share of upholders here too. We were warned that our foreign houses would "feel heavy" when they fell, and were advised to build a straw refuge, (which we didn't) Just outside our main gateway two large refuges were built, they were built on a very "safe" plan, too. Rafters touching the ground at the sides, and a straw roof over 2 feet thick to protect the inmates from the terrific red hail expected. They were dreary looking places during a rainy spell, but the inmates had evidently heard the "Safety First" slogan and preferred it to comfort.

Despite the many things not conducive to concentrated effort these days, yet our work in Fow Chow has never been more encouraging than it is now. Our two Doctors are kept busy, and a new out-door clinic was opened down in the city this week. Eighteen babies were bathed and a number of ail-
ing ones outside that number were sent for medical attention last Thursday at the Baby Welfare Station. The mothers receive instruction on the care of their babies and the weighing from week to week proves to them whether the baby is well or not.

Our Woman's Bible School, long hoped for, was organized this fall and is doing good work.

Our schools here in the city are filled and many were turned away. We have about 360 in attendance, 60 of whom are Middle School students. Through the country district, however, the schools are having a hard time. In one place a teacher and a number of pupils were carried off by the bandits, and in all the country schools the attendance is away below normal.

No news items from Fow Chow would be complete without mention of Dr. and Mrs. Chou's five months old daughter: Baby Chou was very fortunate in her choice of a home, having a trained nurse mother and a doctor father. Probably few foreign babies have had better care than she and her clear skin, rosy cheeks and bright eyes are convincing proof to the Chinese that her parents notions on Hygiene must be alright. China's hope may well be realized in the children of just such Christian homes.

We were glad last fall to welcome to FowChow our old friends the McAmmonds, with whom we lived in Jung Hsien sixteen years ago. Mr. and Mrs. McAmmond are hard workers and already they have made a place in the hearts and lives of many people here.

Marion Auld Longley

Church Missionary Society.

Owing to the losses in our ranks caused by the deaths of Revs. Seward, Watt and Whiteside and the extensive rearrangements necessitated by these, it became necessary to anticipate the annual conference of missionaries and the Annual Meeting of the District Council. Accordingly the District Council was held on Oct. 15 and 16 and the Conference from Oct. 16 to 24.

The second day of the Council's meetings was given up to devotional gatherings at which addresses were given by Bishops Cassels and Mowll, the Revs. A. G. Lee and H. Y. Donnithorne. Thursday Oct. the 18th was observed as a quiet day and a series of addresses was given by Bishop Mowll.
Mr. Wong Tsong Teh was ordained as deacon on Sunday Oct. 14, the Rev. F. Boreham preaching the sermon. The same afternoon a memorial service was held for the Rev. R. A. Whiteside in the large hall of the Girls' School and was very largely attended.

On Wednesday Oct. the 17th the cemetery was consecrated and afterward a goodly number of people attended a memorial service at the Middle School for the Rev. F. J. Watt.

During the Conference, fighting commenced between the northern troops attacking the city and the Szechuan troops holding it.

Locations:—The conference appointed the Rev. E. A. Cook to be principal of the Middle School and the Rev. W. Munn principal of the higher primary school. The Rev. H. N. Keo is to be pastor-in-charge of Chongpa with Mrs. Whiteside and Miss Armfield in charge of the women's work. Miss Martin is to assist Mrs. Whiteside until Miss Armfield returns from furlough. The Rev. H. V. Donnithorne is take charge of the Hostel in Chengtu. After the end of the winter term Miss Belcher is to assist Miss Edwards at Anhsien with the women's work.

Confirmation:—On his visit to the west of the diocese, the Bishop confirmed ten males and five females at Mienchow; eight males and eight females at Mienchuhhsien; and four males and four females at Tehyang.

Mienchuhhsien:—The new permanent church was duly consecrated and set apart for divine worship. Mr. Caldwell is much to be congratulated on its appearance and acoustic properties.

Hanchow:—Before the Conference we were in some embarrassment as we had been led to expect some money to spend on purchasing property in Hanchow. Later we heard that sum was not available. But God has answered prayer. A donation of $1,000 has been received and a guarantee of up to $5,000 for the purchase of adequate promises. We praise God for the generosity of our friends who thus came to our help in our need. The district around Hanchow has been somewhat quieter of late. Many of the brigands who have been infesting the district have enlisted and moved to Chongpa. So much the better for Hanchow but what about Chongpa!
Mr. Williams after his long delay at Chungking, owing to the siege, has returned to Mienchow. He accompanied Mr. and Mrs. Porter to Shuenking.

C.I.M. East Notes.

Liangshan:—Prayer is asked for Mr. Liu Tsoh Ching who since his conversion three years ago has led 220 families to put away their idols.

Wanhsien:—The city, on Oct. the 12th, was in the hands of the northerners. They loot the city almost nightly and are in no respect better than the worst class of brigands. The condition of the river is so dangerous that many ships have been unable to make the journey to Chungking and have been obliged to return.

The principle event has been the visit of Rev. Chong Ho To, a secretary of the National Christian Council. He arrived Oct. the 7th and addressed the church that day. The next day he visited the houses of the leading Christian and got in touch with them, preparing them for the Conference or Retreat of the next two days. The Conference opened with Holy Communion and an address by Mr. Chong on Retirement with Christ. Then the leaders, twenty-five in all, were invited to state problems. These Mr. Chong arranged in heads and they were discussed at the following sessions. The following were discussed:—Efficiency in Bible Study, Family Religion, A Soul-Winning Church, The Church and National Problem, the National Christian Council. Unfortunately as most of our readers know Mr. Chong's visits to Chungking and Chengtu had to be abandoned.

On the rest of the District, work goes on as usual but there is considerable difficulty in carrying on evangelistic work, or getting pupils together, owing to local conditions and the dangerous state of the road.

H. H. T.

Suining:

The Suining Friends as they often do in the Autumn gathered the people from the Outstations together, the welcome meeting taking place on the 9th of October. More than forty from the district came up, and a number of the Suining people attended the meetings regularly. A missionary from Tungchwan was there to help.
The programme took in three days, the 10th, 11th and 12th. It was all arranged and all details attended to by the Chinese friends, for the Mission has no foreign missionary at present in Suining.

Each day began with an open meeting, when prayer, praise and testimony were offered by many. At nine o'clock, and again at seven in the evening, addresses were given to the whole assembly by various leaders. These were largely attended by local people. At half past ten daily, the conference split up into sections for Bible study. The chapters taken in all the sections were the same, the 5th, the 6th and 7th of Matthew. In the afternoons of the 10th and 12th, discussion meetings were held, when various difficulties were raised and endeavors made to answer them. An interesting question, put by an inquirer from the country was, "What can we do to draw in the people for we have not evidence of miracles to attract them as Jesus and His immediate disciples had". And another friend asked how it could be that God deliberately hardened Pharaoh's heart, so that he should not be willing to let the people go. These discussions were helpful, it seemed, in provoking thought and careful investigation.

Here as in Tungchwan and no doubt many other places the disaster in Japan has taken strong hold of the imaginations of the Christians. Following the example of Tungchwan, the Suining friends devoted the proceeds of the Harvest Thanksgiving festival to relief of suffering in Japan. Many contributions of fruits, vegetables and other things were made, and these were displayed on Thursday afternoon, the 11th. After a short service, the goods were auctioned and more than twenty dollars thus raised for the earthquake fund.

L. W.

A.F.B.F.M.

R. L. and M. Simkin have had many delays in their journey upriver, due to the Chungking fighting and other troubles and finally a serious wreck at Kiating. They finally reached Chengtu Nov. 23rd.

F.F.M.A.

Leonard Wigham left Chungking in July to take charge of work in Tungch'wan. Owing to brigands on the Chia Lin
River, he and C. W. Hope Gill spent a hot summer holiday on a small cargo boat, taking 5 weeks between Chungking and Suining. The latter now a language student in Chengtu is another of the second generation of Szechwan missionaries, his parents having been in the C.M.S. in Szechwan until 1905.

J. P. and D. H. Rodwell, Dr. W. H. Davidson and T. P. Chang arrived in Shanghai from England on Oct. 22 and were expected in Chungking on Nov. 14. With them comes one new ady worker, R. C. Tebbutt.

M. F. Sawdon.

M.E.M.

Rev. and Mrs. L. F. Havermale have returned from America and arrived at Tzechow about the first of December. They were accompanied by two new families, members of the Syracuse Unit, Mr. and Mrs. North and Mr. and Mrs. Blanchard, and two single ladies. The new folks will spend a year in Chengtu at language school.

Rev. and Mrs. R. F. Pilcher arrived in Chungking from furlough in America and left immediately for their station in Suining, where they will take over the work of the schools.

Miss Jean Loomis has sufficiently recovered her health to be able to resume her duties again in the W.F.M.S. Middle school.

Dr. S. H. Liljestrand and family spent a month in Sweden, and some time in England where Dr. Liljestrand did some work in Cambridge. They are now in America.

W.M.C.

University-Campus. Chengtu.

On Saturday, Nov. 3rd, the Saturday Night Club held its second meeting in Hart College. Mr. Fisher gave an interesting evening on Java, which was illustrated by maps and curios.

A reception was held on Nov. 5th in the Administration Building to give the opportunity to Chengtu residents to greet Bishop Cassells and Bishop Mowll who spent a few days recently in Chengtu. A large audience heard Bishop Mowll preach in Hart College on Sunday afternoon Nov. 4th.

Dr. Taylor and Mrs. Taylor are being heartily welcomed back to the campus, after furlough, by their hosts of friends. Mr. and Mrs. R. L. Simpkin are waiting a few days longer in Kiating before coming on to Chengtu.
Chungking.

Dr. Morse and family, Mrs. Miles, Misses Forbes, March and Peebles arrived by the Shutung on Oct. 25th and left for down river by the Robert Dollar on the 29th.

Dr. Birks and Family, also Mr. and Mrs. Swann and family are expected soon, from Tzeliutsing. The former will join the C.M.M. hospital staff, the latter will assist in the educational work of the same mission.

Drs. Crawford, Brown and Agnew with their families have arrived from Canada. The former will go to Kiating for medical work, the two latter will go to Chengtu for language study.

New recruits for the Syracuse unit have arrived. Mr. Blanchard is a pharmacist and Mr. North an educationalist.

Miss Peters of the W.M.S. has been ill but is recovering.

Many here among the Chinese expect Yang Sen back soon.

West China Religious Tract Society.

The West China Religious Tract Society wish to announce that Rev. J. R. Hayman of the National Bible Society of Scotland has consented to take over the work of the General Secretary of the Society, Rev. W.L.L. Knipe, while the latter is on furlough.

The work of the Society will continue as before with only the change in the Secretaryship. We therefore solicit the support of the missionaries in West China as in former years. Grants from Missions have always been used for the support of the General Secretary while subscriptions from individual missionaries are used to carry on the general work of distribution of Tracts and other Christian literature. Stock will be kept and orders filled exactly as before while expenses are continually on the increase so we hope to receive the same or even more loyal support from our constituency in West China. Subscriptions may be sent either to the Secretary or the Treasurer of the Society.

Geo. W. Sparling, Treasurer.

Chungking, November 14th, 1923.

Stock Improvement.

Some of the Chengtu community who are interested in the improvement of dairy cattle have a two year old, halfbred bull that they would be willing to put into any community who are
interested in the same scheme. This animal is a son of the bull that was brought from Shanghai by Mr. Quentin some time ago. Any interested community wishing to consider this offer can get particulars by writing to F. Dickinson.

BOARD OF EDUCATION MEETING.

The Annual Meeting of the Board of Education for 1923 will be held at the Union University, Chengtu, beginning Monday, January 7 at 9 A. M.

(Signed) D. S. Kern,  
General Secretary.

BOOK NOTICES.

“Happy Childhood” is the name, and a very appropriate one, of a bright little monthly magazine for Chinese children, published by the Sunday School Union, and edited by Mrs. D. MacGillivray, 35 Scott Road, Shanghai. We do not wonder that the subscription list has already reached 7000 per month. Few papers could be more appropriate for distribution through Sunday Schools, or for an individual gift to a child. Single copies 50 cts per year, or 10 copies for $3.00 per year.

“Knowledge vs Ignorance” is a neat little booklet of facts illustrated by diagrams on Education in China gotten out by J. I. Parker of the M.E.M. Our diagram on page four of last month showed its nature. We understand that Mr. Parker is coming to West China. We trust he will some day similarly diagram us and our needs. For information write the Educational Association, Quinsan Gardens, Shanghai.
BIRTHS.

COOK:—At Kiating, on October 21st, to Rev. Thomas and Mrs. Cook, C.I.M., a son, Arthur Thompson.

WOOD:—At Yachow, on November 14th, to Rev. C. F. and Mrs. Wood, A.B.F.M.S. a daughter, Carolyn Margaret.

SHINN:—At Chengtu, on November 18th, to Leroy I. and Mrs. Shinn, S.D.A., a daughter, Katharine Larene.

JOLLIFFE:—Born to Rev. R. O. and Mrs. Jolliffe, C.M.M. at W. M. S. Hospital Chengtu, a daughter, on November 11th, 1923 Mary Irene Patricia.

DEATHS.

PEREIRA:—At Ganza, Szechwanese Tibet, on October 20th, of gastric ulcer, Brigadier General Sir George Edward Pereira, aged 58 years.

HEELER:—At the W.M.S. Hospital for Women and Children, Chengtu, on November 2nd, 1923, Myrtle May Wheeler, was taken from the staff of the hospital to join the ranks of our West China missionaries who have gone on before.

Freed from suffering that has haunted her physical energies for over three years, we rejoice with her in her promotion.

The ladies of the W.M.S. desire to express their deep gratitude to the many friends who sent flowers and wrote letters of sympathy and helpfulness when our co-worker Miss Wheeler was taken from our midst.

Ada B. Speers.

INTERNATIONAL HOSPITAL... Chungking...

Located on the first range of foot hills opposite Chungking, in a quiet neighbourhood commanding an unsurpassed view of the river and nearby hills, also extensive private lawns and tennis court. It furnishes an ideal place for those seeking rest and recuperation after a prolonged illness.

The operating-room facilities are unsurpassed by any in West China.

MRS. E. N. SUHAREVA, D.D.S.

a graduate of the University of Moscow, has opened an office in the hospital, where she is prepared to do all branches of DENTAL WORK. Patients from a distance are invited to live in the hospital while their work is being done.

MRS. SUHAREVA, who is also a nurse from the Military Hospital at Omsk, is in charge of the hospital nursing.

Special Hospital Rates and Dental Fees to Missionaries

All enquiries to be addressed to the undermentioned

J. H. McCartney, M. D.

Supt. of Hospital.
Our own make crepes and taffetas with or without patterns or stripes. Satins in all plain colors.

Kiating Pongee in all grades and weights.

We also carry a full stock of lining silks.

Ladies crepe scarfs with hemstitched or fringed ends.

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

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

Gold Tapestry hand bags for the ladies.

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