

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

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DECEMBER—1925

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## EDITORIAL

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### THE ADVISORY BOARD.

The pioneers in mission work in West China were certainly led of God to establish the West China Missions Advisory Board in January, 1899. For at that time, when this province was being occupied by several missions, there was danger of over-lapping and a dissipation of our forces. Those men took a far look and saw the possibilities of the situation. They found themselves faced with the problem of giving the gospel to sixty million people in Szechuan, besides other forty million in Yunnan and Kweichow. They seemed such a small army with so much land to be possessed for our Lord. And they prayerfully and in a brotherly spirit resolved to unite in securing at least the fullest occupation of the vast territory possible. Their faith and their works have been fully justified. They set a pattern for other parts of China. Still other large sections of this country would gladly avail themselves of just such a body as the Advisory Board; but their stakes have been driven too deep, so that they are unable to do now in their district what our leaders did in the closing year of the nineteenth century. We who have been privileged to follow in their train are reaping the benefits that these men secured for us. Not only has there been no over-lapping; but a fine spirit of union and cooperation has been fostered as a result of the work of the Advisory Board.

A quarter of a century's effort on the part of the Board has been blessed in many ways. At the West

China General Conference in 1908, there were two or three Chinese present as visitors. At the great Conference held this year at Chengtu, there were more Chinese delegates than foreign. The two chairmen of this conference were graduates of the West China Union University. The Chairmen of all the leading committees were Chinese. Many of the platform speeches were delivered by Chinese. Indeed the conference was Chinese in its genius and outcome. The organizations which were brought into being by the conference were organizations of the Chinese Church and looked toward that body in their efforts. The day dawned for a new orientation; and new forces were liberated. No one was more delighted at all this progress than the remnant of men who still carry on from the first meeting of the Advisory Board. "The people shouted with a great shout and the noise was heard afar off"

It is one of the dangers of such an organization as the Advisory Board that it should persist after its work is done. Human nature seems to be such that it is unable to quit when the time to stop has come. The Christian Church is cumbered with organizations which, after serving their time, still insist on functioning. There is really nothing for them to do, except to sit in the sun and warm themselves. This they do by calling an annual meeting and then recalling the mighty deeds of the past. If they stop there, little harm is done—for it is the prerogative of the veteran to "Shoulder his crutch and show how fields were won". But in West China there is little room for the religious crutch. What we need here is the sword—the active soldier marching against the enemy of the present. There is so much land to be possessed that we dare not slacken in our campaign. So we respectfully suggest that the best thing that the Advisory Board can do now is to hand over its work to the younger bodies that have grown out of its success and quietly resign. This may sound like harsh advice; but it is given in all kindness. We need to concentrate on the Szechuan Christian Council and make certain that this new organization shall succeed in its task, just as the Advisory Board has done in its. There is neither time nor strength to give to an organization which faces no problems. It is these problems that bring organizations into being. When

the problems have been solved, then the work of the body has been done and it can retire from the field. Has not the time come for the retirement of the Advisory Board?

#### THE PASSING OF BISHOP CASSELS.

Only last month we congratulated Bishop W. W. Cassels on the completion of forty years of service in West China. This month, we are called to report his death which took place at Paoningfu on Friday, Nov. 6th—the very day of the meeting of the Advisory Board. He had been ailing for some weeks, but had kept to his task just so long as strength was given him. Last spring he made an arduous journey round the diocese, visiting all but one of his many stations. He may be said to have died in harness—as, we are sure, he would have wished to die. He has fought a good fight: he has kept the faith: he has entered into the glory of his Lord. We hope to give a fuller sketch of his life and service next month.

#### THE RETREAT AT WOOSUNG.

This does not refer to any of the comings and goings of any of the various armies that have been “protecting” Shanghai. It records the discussions of the Staff of the China Christian Educational Association at a Retreat on September 29-30. Through the kindness of a friend we are able to give an abstract of the discussions of those meetings. We very earnestly urge all our readers to read this account. We confess that it is the most cheering document that we have seen for many moons. There has been so much blatant propaganda against Christian schools and so much noise has been created that one has had great difficulty in knowing what the real opinion of thinking Chinese is on the subject of Christian Education. Here we get an unhurried report from one who, because of his position and his work, knows whereof he speaks. We could wish that such meetings could be duplicated in other sections of China. What is needed now are the facts in this case. We hope the China Christian Educational Association will send out such news to all parts of this land. It is waste time to attempt to answer much of what is written in opposition to the Christian School; but two pages of news such as we give in this issue are ever welcome.

## PRAYER FOR FREEDOM FROM RACE PREJUDICE

BY MORNAY WILLIAMS



GOD, who hast made man in Thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee ; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa ; teach us, also, while loving and serving our own, to enter into the communion of the whole human family ; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen !

## MINUTES

25th Annual Meeting of the

WEST CHINA MISSIONS ADVISORY BOARD

Nov. 6th, 1925

The 1925 meeting of the Advisory Board was held at the home of the chairman, Dr. Joseph Taylor, at the West China Union University, on November 6th, 1925.

225 *Roll Call* was answered by the following :

Dr. J. Taylor,	A.B.E.M.S.
Mr. R. L. Simkin,	A.F.B.F.M.
Mr. J. Hutson,	C.I.M. West
Dr. G. E. Hartwell,	C.M.M.
Miss Adelaide Harrison	C.M.M. W.M.S.
Bishop H. Mowll,	C.M.S.
Mr. John Rodwell,	F.F.M.A.
Dr. Spencer Lewis	M.E.M.
Mr. T. Torrance,	Am & Bible Soc'y.
Miss R. L. Fraser,	Y.W.C.A.
Miss M. M. Welch,	M.E.M. W.F.M.S. (afternoon session only)

*Devotions* were led by Bishop Mowll on the topic, "We are ambassadors of Christ".

226 *Election* : Election of Officers resulted in the following :

<i>Chairman</i>	Dr. Spencer Lewis
<i>Secretary</i>	Miss Ruth Fraser
<i>Treasurer</i>	Mr. G. M. Franck.
<i>Statistician</i>	Mrs. W. R. North.

227 *Minutes* : Minutes of the 24th annual meeting were accepted as read ; and the time for the noon recess was set from 12 : 30 to 2 : 00, to accommodate several guests who had been invited to come from the city and campus for the afternoon session.

228 *Reports*—*As Editor in Chief of the News*, Dr. Taylor read a short but interesting report, in which he protested that the magazine was very short on news, as it was very difficult to get people to send items in, and the editor wondered if the paper were worth the time and money

spent on it. He was reassured on this point by those present and the report of the Business Manager quite corroborated that opinion.

- 229 The *Business Manager of the News* presented his report at the afternoon session, and it was accepted.
- 230 *Statistician's* report was accepted as printed in the West China News during the summer of 1925.
- 231 *Resolved* : that the secretary write Mrs. North a letter of thanks for her good work on the statistics, in the face of numerous difficulties.
- 232 A letter from Dr. Joseph Beech was read in which he offered an invitation to visit the University, in lieu of a report to the Advisory Board as he felt there was so little that was new to say in a report.
- 233 *West China Religious Tract Society's Report* : An unofficial report letter was read from Mr. McCurdy at Chungking. He mentioned two difficulties of the Tract society—the lack of a managing secretary and the lack of Chinese leadership and cooperation in the society, and asked if the Advisory Board had any suggestions to make about a possible reorganization or change of base for the Society that might help overcome these difficulties.

The question of the tract Society was discussed at some length, Mr. Jolliffe being present for the discussion. It was doubted whether the West China Tract Society, because of its relation to societies in England and America could be free to use its buildings and capital in cooperation with a more indigenous Literature Council. It was not felt that removal to Chengtu would cure its most serious ills, though Chinese help in the production of literature might be easier here. Finally, however, it was

- 234 *Resolved* : That, in response to the communication from a member of the executive of the Tract Society, the Advisory Board would advise the Tract Society to so reorganize as to secure adequate Chinese representation on the governing body of the society. And secondly—
- 235 *Resolved* ; That this body advise the Tract Society to write the China Inland Mission in Shanghai asking that, as their premises adjoin those of the Tract Society, the C.I.M. authorize the missionary in charge at Chungking to have an oversight of the business of the Tract Society.

236 *Committee on Boundaries* : This committee had no new report to make, but asked that the different missions be asked to map the territory where they had work.

*Resolved* : That the Council or Conference of each mission working in Szechuan be asked to furnish particulars of the territory which they consider themselves responsible for evangelizing and furnish the secretary of the Advisory Board with a map of such territory.

The secretary was instructed to write a notice to the effect that such a map was wanted and to publish it in the News.

The meeting adjourned for the noon recess.

237 *Treasurer's Report* was presented by Mr. Franck and accepted.

238 Report of TREASURER FOR THE WEST CHINA GENERAL CONFERENCE was also read by Mr. Franck and accepted.

239 *Resolved* : That Miss Harrison be asked to audit the two above reports and that of Business Manager of the News. It was also suggested that these reports be printed in the News.

It was also suggested that a report from the president of the University has a value as news and that the Board ask Dr. Beech to write one for that purpose to be printed in the News.

240 *Appointments* : The staff of the West China Missionary News was appointed as follows :

Editor in Chief—Dr. J. Taylor.

Business Mgr.—Mr. G. M. Franck.

Department Editors

Educational—Miss Beulah Bassett

Medical—Dr. Service

Evangelism—Dr. Spencer Lewis

Sunday School Work—Mr. Soper

Women's Work—Miss Harriet M. Smith

It was also suggested that in case Mrs. North found it impossible to be statistician another year, the other officers of the Board be responsible for finding someone.

*Corresponding Members* : Mr. McCurdy was elected corresponding member of the Advisory Board from Chungking. At the afternoon session of the Board, there were the following guests: Dr. Beech, Mr. Carscallen, Mr. Jolliffe, and Miss Harriet M. Smith. These guests were asked to feel free to take part in the discussion of the afternoon.

QUESTIONS FOR DISCUSSION

241 *The Future of the Advisory Board*

Dr. Joseph Taylor read Art. II of the Constitution of the Advisory Board which states that the Object of the Board shall be :

1. To promote a spirit of harmony and co-operation among the different missions at work in West China.
2. To suggest such arrangements as shall tend to the speedier and more complete occupation of the field.
3. To consider and advise upon any questions which may arise relating to the division of the field or to missionary policy generally.

Dr. Taylor felt that these objects had been largely accomplished, for the reason that a good spirit of harmony and cooperation has existed now for many years among the missions in West China; because, under present circumstances, it seems very unlikely that any more missions will try to open work in West China, and that forward movements in evangelization are more likely to come through the Chinese Church; and because there is now a Chinese body, the Szechuan Christian Council, to which questions of polity and church interrelationships should be referred. Dr. Taylor felt that it was time for the Advisory Board to step out.

Considerable discussion followed, showing that many felt that there were still things which the Advisory Board could and should do, and a motion was made :

- 242 *Resolved* : That a committee of three be appointed to investigate the field of this body and its future usefulness.  
Committee : Dr. Hartwell, Bishop Mowl, and Dr. Lewis.
- 243 The matter of the alarming spread of the growth and use of opium in Szechuan was brought up and it was suggested that another petition to the authorities be formulated. It was felt by some that such a petition would come better from the Szechuan Christian Council, so it was  
*Resolved* : That we send a request to the executive committee of the Szechuan Christian Council, asking them to send a strong memorial on the opium question to the government authorities of the province.

The meeting adjourned.

SPENCER LEWIS, *Chairman.*

RUTH LINN FRASER, *Secretary.*



## CHINA CHRISTIAN EDUCATIONAL ASSOCIATION.

## ABSTRACT OF DISCUSSIONS

AT THE STAFF RETREAT, WOOSUNG, SEPTEMBER 29-30, 1925.

In order to have unhurried time to consider the present situation in Christian education, the members of the staff spent two days at Woosung. The discussions were very profitable. The following abstract of part of the discussion may prove of general interest.

## 1. The Present Situation.

Mr. Sanford Chen opened this discussion with a very illuminating presentation of the general aspect of the present situation of Christian education in China. The work of Christian education suffers chiefly from the lack of knowledge of what is being done in Christian schools and colleges on the part even of otherwise well informed educators. This is a more important factor than definite opposition and ill will. For example, Mr. Fan Yuan Lien recently assured Mr. Chen that any reasonable Chinese would support the work of Christian schools if he were in possession of the facts Mr. Fan himself had. When Mr. Chen was recently in Peking the members of the Ministry of Education became greatly interested when Mr. Chen told about recent developments.

Some favor Christian schools as they are. Others, while admitting their value, desire to see modifications in their status. The radicals would do away with Christian schools entirely. Mr. Chen was convinced that we have more friends than foes. Our opponents are more active but less numerous. Those who are in responsible positions are more inclined to be favorable.

The question was asked, "What are the underlying causes of suspicion or dislike of Christian schools?"

(1) FEAR OF FOREIGN AGGRESSION THROUGH CHRISTIAN SCHOOLS. It was felt that while this is a cause among those who are not well informed, it is not an important consideration among educational leaders.

(2) THE POSITION OF MISSIONARIES DUE TO EXTRATERRITORIAL RIGHTS AND THE CONSEQUENT FAVORED POSITION OF CHRISTIAN SCHOOLS. Except with regard to the factor, No. 5, below, it was felt that this also was not one of the serious contributing causes to present opposition. Criticism based on existing treaty rights is carried over from the attack on the Church rather than is due directly to the opposition of the schools.

(3) THE THEORY OF A UNIFORM NATIONAL SYSTEM OF EDUCATION. Thinking educational leaders realize that universal education cannot be made a reality in China within twenty-five years. They therefore welcome help in providing educational facilities. This theory therefore is not in itself a serious matter.

(4) OPPOSITION TO RELIGION IN THE SCHOOLS. This is a more important factor but it also is not the most serious one. Prominent educators have recently expressed their opinion that religion is needed to save China. (E.g. Chen Pao Chien and Fan Yuan Lien).

(5) LACK OF GOVERNMENT CONTROL OVER CHRISTIAN SCHOOLS. It was agreed that this is the most important factor at present. The government can exercise no control over Christian schools, unless they voluntarily register. One of the Chinese secretaries of the C.C.E.A. himself frankly stated that this is the underlying difficulty in his own mind and in the minds of many moderate people,—that the government is not able to say what shall be taught in Christian schools and how it should be taught. To this extent he sympathizes with the purpose expressed in the popular slogan, “Sheo hwei chiao yu ch’uan (regain control of education)”. In this respect the status of Christian schools under the treaties is a serious factor, but the difficulty can be removed, without waiting for a change in the treaties, by registering the schools.

The discussion showed a general feeling that there is no general opposition to registration of schools on the part of missions and individuals missionaries, and that the one difficulty at the present time is the government regulation that religious instruction cannot be required in registered schools. It was agreed that the ideal solution for the present situation, and a satisfactory basis for the future of Christian schools would be registration of the schools with the government with all that that involves but with freedom guaranteed to the Christian schools to teach religion if and as they desire.

## 2. Statement of the Present Position of Christian Education.

Mr. Chen reported that during his recent visit at Peking he had met with a number of the members of the Ministry of Education who expressed surprise that so much had already been done to bring Christian education into line with the requirements of the government. He was asked to prepare for presentation to the members of the Ministry a statement embodying what he had stated in conversation. It was felt that such a document should state positively what the Christian schools are actually doing and how Christian education is organized, without reference to the difficulties that arise in connection with the matter of registration, which could be included in a covering letter.

## 3. Registration of Christian Schools.

Mr. Chen stated that in conversation with members of the Ministry of Education he had expressed the desire of all those responsible for Christian schools to register their schools with the government, and the difficulty with regard to the present requirements. He was asked what modifications would meet the situation. He had not felt in a position himself to speak for the Christian schools.

The staff in their discussion considered what it seemed to them might be satisfactory alternatives to the present regulations for the registration of Christian middle schools, issued by the Ministry in 1921. The sole difficulty arises in regulation No. 4: "The content of the curriculum and the methods of teaching shall include nothing in the nature of the propagation of religion." The following alternatives were proposed in order of preference.

(1) The cancellation of these regulations for registration of Christian schools and the application to Christian schools of the regulations for the registration of private schools.

(2) The substitution for the present regulations of a new set which either not refer to the teaching of religion or would be more positive in statement. For example, it was proposed that the statement might read, "No students shall be forced to accept any religious belief"; or "Schools shall not use the teaching of regular school subjects to further religious propaganda."

(3) A definition of the meaning of the clause on the teaching of religion, which is not clear as to what is meant by "the

propagation of religion." Does this simply forbid teaching of religion in a class of arithmetic, for example, or does it forbid the teaching of all religious subjects in the class room or within school hours?

#### 4. Education in the new Constitution.

Mr. Chen reported that a commission is now working on a draft of a final constitution for China. This is to include a chapter on education. At the recent meeting of the National Association for the Advancement of Education proposals for this chapter on education in the constitution were adopted. One of them read: "Education should transcend all differences of religious faith and political parties. Therefore no religious or political doctrines should be taught during school hours nor should there be any performance of religious ceremonies." The question was raised whether there was danger that the religious liberty guaranteed in the provisional constitution be abrogated by such a clause. If so, it may be necessary for the Christian people of China to register a united protest. It was felt, however, that no action of protest should be taken unless such a clause was actually put forward in the draft as finally proposed.

Mr. Chen further asked for suggestions of the type of statement that might well appear in such a chapter.

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### REPORT OF THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION.

#### 1. The Present Situation.

Christian education, in common with other departments of the Christian movement in China, is being made to face anew its ideals and methods. The attacks of the so-called anti-Christian movement are in some aspects crude and misinformed. But they undoubtedly win a measure of acceptance with some moderate-minded people, because they embody, in however extreme a form, real dissatisfaction with the Christian educational institutions. Where this criticism is due to misunderstanding, the facts should be presented; where it arises from failure of the schools and colleges to realize the standards that they may be expected to reach, action is required to remove the

cause of complaint; where the difficulty is one inherent in the present changing situation in China, there is need for patient inquiry and wise adjustment to altered conditions.

Fortunately, such study has been in progress for at least three years, first by the China Educational Commission, then by the China Christian Educational Association and its affiliated Councils and Associations. We understand much better than a few years ago the purpose for which Christian education is conducted, its limitations, and the direction in which changes in policy and in method are necessary.

## 2. Three Problems.

Three problems may be mentioned which are now demanding careful thought and wise action.

a. Christian schools and colleges were established in the first place by Christian missions, which still largely support them and control their policies. Yet it is agreed that the schools exist to serve the Christian community (the Church), to educate its children, to provide its leaders, to express its intellectual and spiritual life. To fulfil this supremely important function, they must reflect in every aspect of their life the ideals and the spirit of the Chinese Christian community. They must cease to be "mission," that is "foreign" schools, and become "Christian," that is "Chinese" schools. How to make this transfer without undue delay, and without loss in effectiveness, is one problem now confronting the Christian leaders.

b. Christian educational institutions are accused of "denationalizing" their students. One cause for this criticism lies in the fact that they have been controlled and largely staffed by foreign missionaries. That condition, as we have seen, is being changed. Another reason given is that few of the Christian schools are registered with the government educational authorities, and they do not take their place in the general programme of national education. That Chinese educators are justified in requiring that Christian schools become related to the public educational authorities is freely admitted. But at present the conditions of registration are such as the majority of Christian schools are unable to fulfil, because of the prohibition of required attendance of students at religious instruction and religious exercises. The Educational Association at present is studying this problem, in the hope that a way may be found by which all Christian schools and colleges may be able to apply for

registration, without affecting their special function of religious education.

c. The third problem has to do with this special function of the Christian school, the religious education of its students. On the one hand, there is no uncertainty on the part of Christian teachers, that this is the supreme function of the Christian school, to bring its students into vital relationship with God through Jesus Christ. Whatever other aims are stated—such as training for citizenship, the preparation of leaders for modern China or for the church, or the extension of exact and useful knowledge and habits among the Chinese people—there is no doubt that these ends can be fully achieved only by personalities that are in the Christian relationship to life, to society, and to God. It is here that Christian education has justified its efforts; it is here that self-criticism is most ruthless. Christian teachers are the first to agree that there is still room for more intense effort and for better results in the development of truly dynamic Christian character among the students in our schools.

It is in this connection that the present situation is most perplexing. On the one hand there is agreement that Christian schools should maintain some relationship with the government education. On the other hand the conditions of registration seem to deny the right of Christian schools, as private schools, to provide for their students that religious training which we believe is at the heart of education, and which is the *raison d'être* of our schools. Should the authorities fail to recognize the difficulty and to remove it, it may be that the Christian people of China will be obliged seriously to dispute such an illiberal attitude.

In the face of this situation, the China Christian Educational Association has just issued a carefully prepared "Statement of Fundamental Principles," which represents in moderate terms what are believed to be the principles upon which Christian schools and colleges may take their place in the educational system of China. A bulletin, recently issued by the Association, "The Place of Private Schools in a National System of Education" gives in fuller form the arguments for the existence of Christian private schools.

### 3. Some Activities of the Past Year.

Last August the Association added to its staff Mr. Sanford C. C. Chen, whose experience and wide connection with every phase of education in China are of the greatest value in the

present difficult situation. He has personally visited many parts of the country and has held many conferences with teachers and educational leaders. He has edited a useful series of Teachers Bulletin, of which over 20,000 copies have been distributed, and also the Christian Educational Quarterly, which will serve as a medium for the interchange of ideas among Christian educators and others.

The National Christian Council, a year ago, allocated Rev. E. C. Lobenstine for part time service with the Association in connection with the Council of Higher Education. Mr. Lobenstine's experience and judgment have been of great assistance, not only to that Council but to all departments of the Association. We believe that the whole Christian movement has benefited by this personal connection between the Educational Association and the National Christian Council. The Association earnestly requests that at this time no change be made in this relationship.

After rendering to the Association for twelve years service of the highest order, the General Secretary, F. D. Gamewell, has felt it necessary to present his resignation, in order that he may take up an important position in connection with his mission board in America. The cause of Christian education is the poorer; but we rejoice to know that in his new position Dr. Gamewell will continue to serve the Christian Church in China as a whole.

At the recent annual meeting of the General Board of the Association, authorization was given to the Executive Committee to secure at least two additional secretaries to make possible increased service in the departments of religious education and primary and secondary education.

#### 4. The Future.

We believe that it has been in the Providence of God that the missions and the mission boards sent the Educational Commission to China three years ago, and that its report has already led the way to modifications and developments which recent events in China prove to be essential to the continuance of Christian education. The next few years will demand from all who share in this task, patience, wisdom, adaptability and unshaken faith in God's purpose for China and for the world. That in the realization of that purpose in China Christian schools and colleges will continue to play an important part seems certain. It is equally certain that we shall be called upon to

make many changes in our plans and in our methods. These we need not fear if we remain sensitive to the guidance of the Spirit of God, which shows itself in events and tendencies of thought no less than in the more immediate experiences of the soul.

On behalf of the Executive Committee,

Sanford C. C. Chen,

E. W. Wallace,

*Associate General Secretaries*

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## BATTLING WITH ONE OF CHINA'S GREATEST PROBLEMS

### RURAL EVANGELISM

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W. E. SMITH

The subject of rural evangelism is of vital importance to the life and the growth of the Christian church in China; it also has a distinct bearing on the life and progress of the whole nation. The farmers being the backbone of the nation, the necessity of making them a happy, contented, progressive class is clearly obvious, for the stability of the nation depends on them.

There are many practical problems that confront the Christian church in attempting to put the Gospel message of peace and good-will towards all men into the country homes of China. I shall speak of one great outstanding difficulty namely illiteracy, which means that the bible, the guide-book of life and standard of the church, is a closed book to them. How then can the country people be made into a bible reading, literate, spiritually minded, socially active group of citizens?

### Work At Strategic Centres

We have made only preliminary surveys of this pioneer rural work but our observations would lead us to suggest, not simply going everywhere sowing the good seed of the Kingdom, but concentrating on certain strategic centres to locate a



school and church. I do not mean in large towns simply but in small villages and hamlets to open schools for all illiterates male and female, old and young who could be induced to study for even an hour at a time, and in this centre to develop a social and religious group of bible readers truly spiritually minded, a living active self-supporting indigenous church.

### 8,000,000<sup>000</sup> Waiting To Be Taught

The greatest educational problem of China to-day in my judgment is not that of university training but rather of how to overcome the illiteracy in more than 90 per cent of her population. The Government, the foreign missions, the Rockefeller Foundation Fund and foreign nations through the return of the Boxer Indemnity, are making provision for the higher education of Chinese students both at home and abroad, and to all these efforts we say "amen"; but what about the lack of educational facilities in the lower grades of education? There must be more than eighty millions of children in China of school age, waiting to be taught the simple rudiments of a practical education to fit them for the ordinary duties of life and good citizenship. There will have to be a great deal of spade work done in elementary education before China can successfully use all her returned students, and highly educated men are certainly needed, but we must also get the raw material into the moulds by a vast army of ordinary teachers before these highly trained men can "fit in," or they will become disgruntled and mere agitators, in place of inspiring, constructive leaders—unless they are paid by mission funds.

We are told that three-fourths of the population of China lives in the rural communities and is practically untouched by the Christian church. The call to help the farmer is surely overdue. For several decades the church has been preaching and teaching in the busy marts and populous centres of China, and in those places the Gospel has proved itself to be the power of God unto salvation to many sin sick weary ones, but what of the drab empty lives of those millions of farmers still waiting to hear the glorious message from the Son of man, of peace. At the present time the message of peace makes a tremendous appeal to the farmers because of the destructive military conditions in the country.

Just recently, in company with a young Chinese teacher preacher, we visited a score of farmers' homes in the Fushunshire and in every case we were well received, provided with tea, and at our suggestion they willingly called the whole family together

in the courtyard for a service, although we were the first Christians to visit their home. The sad side to the story is that nearly every one of them was unable to read and had to depend entirely on hearing to understand the message from the New Testament. Where we found even one in a home able to read, it was encouraging and we got him teaching the others. I consider the rural people are more religiously inclined than the city people, but fearfully troubled over evil spirits and greatly in need of the Gospel message of Jesus. They want an education for in three of those homes the children of ten years of age both girls and boys gathered around us and said: "Please teach us how to read." Other parents said: "We would like to have our children educated, but we have no money to hire a teacher."

### One Teacher Schools

It is fundamental in rural evangelism to carry on some kind of educational work and this must be done in primary schools, with a simplified form of curriculum based upon the needs of a one-teacher school. First, the guiding principle should be spiritual and that which will contribute most directly to the student's efficiency as a farmer. Secondly, to his enjoyment of rural life. Thirdly to his ability to lead in all public enterprise in a rural community. In other words to create in every one an urge to better their position by helping to elevate the standing of the whole rural community and make life worth while by working together in true co-operation, which is applied Christianity.

The foreign missionaries have done a wonderfully good work in stimulating the desire for education and giving the urge to boys and girls to better their positions. I have no doubt that many of the best and most faithful students have been drawn from the rural population, but they are unwilling to go back home and help better the condition of country life by becoming teachers and local leaders. Unfortunately the urge to better their position has been applied in the narrow, selfish personal way, in relation to the amount of salary to be obtained, which smothers the ambition for helping others in their struggle to get rice. I have known boys in the lower primary school to be interested in spiritual things, but as they advanced into higher education the love for home service vanished and the lure of a high salary seemed to fill their entire souls. A school teachers' salary is too low for one with selfish ambitions and so they aim to get a job in the Salt Gabelle, Post Office, or perhaps the Y.M.C.A. and if these posts all are filled, the army "looks good" for the fundamental thing in life is money.

### A Very Weak Spot

It is obvious to those making a study of the country that the students of this generation in China, both Government and foreign mission, especially those above the entrance to the middle school grade, have no thought or desire to consecrate their lives to country work, nor do they see the importance of carrying on rural education. The old-time honourable country professor is fast becoming a thing of the past and the modern educated teacher is unwilling to make the sacrifice by accepting the country living wage: indeed "it is not a big enough job" for him to teach a school in a hamlet. It is a true statement that the educational and social condition of the farmer is becoming worse because of the lack of teachers and the right kind of men to lead in rural life and help them solve their problems. In my short study of rural conditions in Fushun county I am compelled to say the farmers are sorely in need of just what the Christian church can supply—a new religious spiritual life, an urge to better their social and intellectual conditions, and help to solve their economical problems. This is imperative, for the farmers are now discouraged and must be saved from utter despair. If the "back-bone of the nation" has lost heart, what then? There is a great gulf in this part of China between the modern scholar, teacher and student, and the rural population, which must be bridged.

### Special Training Schools

This leads me to the conviction that we will have to establish special training schools for the preparation of rural leaders, both volunteer and paid agents. This training can be given in the already established mission boarding schools at a small extra outlay or perhaps by re-arranging their programme to stress the training of rural leaders. Develop a love in these young people to return to the farm, and apply their education to improving it, also in making the country home clean and cheerful. Some will feel called to go back home to become teacher-preachers to take the place of the old time "laosi," teacher. There must be a teacher-preacher in every hamlet with his family, to teach in the local school and be leader in religious education for the entire neighbourhood. For his wife to be specially trained and heartily to co-operate with her husband is fundamental to success in this rural work of evangelism, their home to become a rallying centre for all to gather and discuss their difficulties and rejoice over their successes. If the people are naturally drawn to the teacher-preacher and his wife by their loving personality it will not long require mission

money to support them. Their special training will fit them to give advice along all lines relating to progress and bettering the living conditions of the farmers.

### Foreigners Must Lead

These smaller rural community groups should be connected with a larger circuit an ordained pastor-teacher at the head of it as superintendent, making regular visits, performing all the duties that strictly belong to an ordained pastor, but at the same time giving useful advice in all matters relating to rural life. He will be the leader, an inspirer at conventions not only for the purpose of deepening the spiritual life of the people but holding farmers' institutes, etc.

I have pointed out the need of rural evangelism and suggested the way to put it into operation, but I have not yet found the type of leader which is absolutely necessary to make the work a success. The church needs courageous, constructive leaders at the bottom, hewers of wood and drawers of water, in order to build up an indigenous church, and I feel certain they can be discovered and trained by stressing rural evangelism as outlined above. The foreign missionaries will have to lead the way and go into the country and farmers' homes with this first generation of Chinese rural Christian leaders, to inspire them and show them how to lead.

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### DIVINATION AND YUAN SHIH KAI

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D. C. GRAHAM.

An excellent example of the influence of religion on the destiny of a nation is found in the history of a famous Buddhist priest known as Liao Ming Ho Sang (了明和尚), who, it is reported, died recently at Shanghai. The following facts can easily be verified by consulting Buddhist priests on Mt. Omei or at Suifu.

Liao Ming Ho Sang was ordained to the priesthood at Shih Wa Dien (錫瓦殿) or the Pewter Tile Monastery on Mt. Omei. He later became abbot of that temple. He was famous for his ability to tell fortunes, which he did by referring to the twelve creatures that determine lucky and unlucky days. Other

priests consulted books, but he was able to tell ones future by reckoning on his fingers. Near the close of the Manchu Dynasty he went to Suifu and later to Peking, where, it is reported, he became official diviner in the Imperial Court. Yuan Shih Kai went to Liao Ming Ho Sang to have his fortune told. Liao said, "You could become emperor of China." Yuan Shih Kai immediately drove the priest from his presence—to have done otherwise would have aroused suspicions that he was harboring notions of overthrowing the Manchu Dynasty and usurping the throne. Secretly Yuan rewarded the priest by giving him a goodly sum of money. After Yuan had become president of the Chinese Republic, he again sent for Liao. On the repetition of the prophesy, Yuan Shih Kai gave Liao two hundred thousand dollars.

After the attempt to establish a monarchy had failed, Liao Ming Ho Sang claimed that the last time he prophesied he spoke in ambiguous terms that might mean that Yuan would be successful, or might also mean that he would fail. However, it is certain that his prophesy had a primary influence in encouraging Yuan Shih Kai to endeavor to become emperor.

Yuan Shih Kai's last gift made Liao comparatively wealthy, so that he discontinued his life as a priest, married, and lived as an ordinary capitalist in east China. He is said to have held, for a time, an official position at Shanghai. To enjoy himself in this world he was willing to give up his holy calling and his hope of everlasting unconscious bliss in Nirvana.

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#### "WHERE THERE'S A WILL—THERE'S A WAY"—

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Indeed several I believe, still open into Szechuan and even "through to Chengtu". The one I took was the "Little North Road", overland from Chungking, and someone has suggested that it might be of interest to tell a bit about it and my whole experience of getting back to Szechuan this fall.

Arriving in Shanghai in late August and having decided by early September that my "call" was back to Chengtu, I began to investigate, as far as one can in Shanghai, possibilities of travel and companionship on the way. At that time there was a good deal of holding off on the part of nearly all the Mission Boards in the matter of sending out new people, but

even so it scarcely accounted for the entire lack, apparently, of anyone going up to Szechuan this fall. There is evidently a lack of connection between the homelands and the Shanghai offices. Also the tradition, always present in the minds of those "down river", of the inaccessibility of Szechuan, seemed to be working overtime, and the general impression to prevail that one would be mad to try to get up at a time like this, especially all the way to Chengtu. This I recognized, however, as the Shanghai point of view, and finally got into touch with a few other West China folk who, like myself, took it for granted that one could do it, by the usual West China method of a step at a time, watching one's opportunities, and finally arriving, late or early, according to one's luck.

Even my bare five years experience had taught me this lesson, so I started up river, Sept 21st, seeing my way pretty clearly as far as Chungking, and mentally prepared for a long wait there, if necessary. There was still some British boycott on the river at that time,—I did not know how serious, so I took a China Merchant boat to Hankow. Some of these are far from comfortable I know, but I can highly recommend the "Kiang An" as clean, comfortable and with excellent service.

Reaching Hankow on Friday night, I was able to book out for the following Monday, on Jardine Matheson's "Tung Wo" and found that, too, a good little boat and conditions quite normal as to Chinese crew, servants and passengers. We reached Ichang on Friday, Oct 2nd, and there too had only a week-end wait. By this time I could say "we", for I had joined a party of the Canadian W.M.S. ladies, whom I found in Hankow and who were returning to Chungking after the enforced absence of the summer. We were delighted to find Mr. and Mrs. Squire back at Ichang, both so much better after three months' leave in the north and as helpful as ever in meeting and transferring us.

The British boycott was more apparent in the Ichang harbor than it had been on the Lower River but even so, we could have got a British steamer up to Chungking by waiting a few days. One is feeling the urge to get on so strongly by that time, though, that it is almost impossible not to take the first boat that goes. This, in our case, was the "Fu Hsin" one of the small "Eurasian" boats, run by Chinese under a foreign flag and with a foreign captain. This one was most international,—the tickets being issued by the "American Chinese S. S. Co", but the boat flying an Italian flag and with a Lett as captain. It was largely because of the latter (not his nationality but his fine Christian character) that four of us ladies decided

to take this boat. There are advantages and disadvantages. The ticket is a good deal less than on the larger boats and we found the cabins clean, the table unusually good and the captain unfailingly courteous,—but the deck space is much restricted and it is impossible to avoid the opium-smoking that goes on on all sides.

The “Fu Hsin” brought us safely to Chungking in four days however, and there had been no disturbance of any kind on the river, from Shanghai up. Chungking, too, was quiet, though the atmosphere was tense and one had the feeling that the quiet was a surface one and the lid might blow off again at any time.

Not even in Chungking was a long delay necessary and the fact that the possibility of Chengtu that I found there,—viz Mr. Torrance of the American Bible Society, was one that I had not thought of “down river” strengthens the soundness of our theory that one simply cannot judge of possibilities for travel from Shanghai. Mr. Torrance was starting back to Chengtu almost immediately so that I not only had no long wait, but was glad to accept his kind offer to delay a day for me,—that I might have time to get ready for overland trip.

We took, as I have said the “Little North Road” via Hochow and An Yo, and made the trip,—overland all the way except for a stretch of river now and then that meant chairs and all going on boats,—in nine and a half days and could have done it in less if the weather had permitted longer stages. As it was the places we “rested” at night were as follows: Tu T’o (土沱), Sha Ch’i Miao (沙溪廟), An Chu (安居), Tang pa (塘壩), Long T’ai Chang (龍台場), An Yo (安岳), Lo Chih (樂至), Loong Ch’uan Ssu (龍泉寺) and, the last night, at Ch’a Tien Tze (茶店子) We blessed the M.E.M. for the fact that of these nine nights only three had to be spent in Chinese inns, Methodist schools and chapels line this road and their hospitality was greatly appreciated.

The condition of the road we could only guess at, of course, from day to day, but the fact that the “fu sung” who insisted on accompanying us from stage to stage, were at no time supplied with any weapons more formidable than umbrellas was a pretty good sign and gave us assurance that there was at least no known trouble ahead. There were many stray soldiers on the road but all without arms and it was not until one day out of Chengtu that we met any organized armed groups. The most heartsickening thing about the soldiers in general,—those stationed at the gates of the cities through which we passed,—the stragglers whom we met on the road and the “regulars”

leaving Chengtu,—was the large number of young boys many hardly more than in their teens, among them. A terrible and demoralizing school this, to be gathering in the youth of this great province.

Except for an attempt or two to “la” our carriers, the soldiers gave us no trouble at all.

One can understand, after traversing it, why this is called the “Little Road” for most of the way it is merely a narrow foot-path that winds sometimes along mountain slopes, and sometimes between flooded rice-fields and on rainy days,—of which there seemed far too many,—when the mud and stones were especially slippery chair-riding is harder on one’s nerves than auto-speeding at home,—especially where there is double-traffic on this less-than-one-way road!

The moral of this story, however, is that I lived to tell the tale and am in Chengtu safe and sound, and made the trip really in record time and without mishap of any kind. So, never listen to what they tell you in Shanghai,—but come on up and you will find that whether by river or road,—big road or little,—there is always some way to get safely “through” to Chengtu.

HARRIET M. SMITH

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## NEWS NOTES

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### Mienchu.

We have just concluded two weeks of special efforts to help:—

1. The Christians.
2. The heathen of this city and district.

A few months ago at one of our vestry meetings when there was a discussion on how the work could be helped forward here it was proposed that a week of Revival meetings followed by a week’s Evangelistic campaign should be held in the autumn, this met with the warm approval of all the members, and Revs A. G. Lee, V. H. Donnithorne, Wang Tsong Teh, Evangelists Huang and Chu were asked to come and conduct the meetings. All came except Mr. Chu who was otherwise engaged. Rev. T. Caldwell is not now resident in Mienchu, and was not able to be present.



The idea of having the Revival meetings first was that the Christians might get a fresh vision of the Master, and a quickening of the love for souls. We can thank God that our expectations were realised to a large extent, although we should have been thankful if there had been a greater breaking down before God and confession of particular sins—the Chinese are always ready to confess general ones.

A nice number of the outstation Christians came to the meetings, and we accommodated them all on the Mission compound. There was an average attendance daily of 60.

Mr. Lee, Mr. Donnithorne and Mr. Huang gave most helpful talks; Pastor Hsi's hymn "Chae it ts'i tih chu hwei"—"Our gathering at this time has a reason, which is that the Holy Spirit may lead the Church to go forward" was sung at every meeting. This is a fine hymn and has a good Chinese tune, and is a real means of reviving in itself. Other hymns which we used daily were "There shall be showers of blessing", "Don't stop praying", "The Holy Spirit has power". We frequently sang choruses such as "Get right with God".

The Evangelistic campaign was well advertised, and hundreds of invitations were sent out to all parts of the city inviting men and women to come to the meetings; a tract was given away with each invitation. Meetings were held morning and afternoon in our fine new church from 10 till 1.30, and 3.30 to 6. Invitations to the meetings were posted on the church door and gate. The large Blackstone Scripture posters were put all round the church so that the people had God's own precious Word in front of them all the time they were at the meetings. We had fine crowds and some men and women came day after day. A man with a board announcing the meetings some days went round the city, and I believe this was the means of bringing in a good many people to the church.

Who can tell the result of these meetings? God's plan of salvation was put before the people very plainly and simply. The two Catechist who work here also helped with the preaching as well as others. There was a lantern service one evening to reach the folk through eye gate as well as ear gate.

In a letter which I have just received from Mr. Donnithorne he says "On the way back to my station I had an encounter with two countrymen, one of about 60 odd to look at and the other quite young, who greeted me like old friends; it turned out that they had been to one of the Evangelistic meetings, and carried away quite a lot of correct doctrine which they seemed really to believe, and proceeded to explain at length to a crowd of gaping rustics who quickly gathered round. It was quite

encouraging, and shows that the influence of the meetings spreads all over the place". I was thankful to read this as we don't get very many visible results from these efforts, yet we are absolutely confident that God's Word is doing its work according to God's promise that it "shall not return unto Him void".

Great numbers of children came into the meetings: Miss Armfield took them off in the afternoons to our girls' school room, and had special meetings for them, which was much better for them and for the other meetings. Sunday afternoon, Mr. Lee held a special service for children in the church to which about 250 came as 220 cards were given away at the end, and all did not get them. At this meeting there were also a number of adults, men and women, so the church was crowded. We look to you to help by prayer that the seed sown may germinate in the hearts of many of the hearers, and that God may be glorified thereby.

C. CARLETON.

### Tatsienlu.

I have just returned from the Yalung. The snow was deeper than I have ever seen it and freezing feet and sunburnt faces were the usual programme. But the people were friendly and opportunities many. While I was away, my "Mystery Man" was working up the Ta Kin (Takin). He had an awful time characterized by highly dramatic incidents; was incapacitated for days with snow blindness; and finally owing to pain, exhaustion, and hardships he seems to have been temporarily deranged. In any case, he was rolling about in the snow stark naked. He was soon well again, however, and worked up to the borders of Chosskia where he finished his supplies. On his return journey he found himself cut off from Tatsienlu and went down the awful gorges of the Tong: a counterpart of the Colorado Canons, over the suicidal tracks of which even goats must be carried in when young if the farms are to be stocked. Moyes and I inadvertently passed through these canons in 1903, and are thanking God to this day for His mercies. A dread of the criticisms of the Public kept me from publishing my experiences. It would have been a most unconvincing "Tale of a Tub". On one occasion the cliffs were so awful that the Bishop of the Lamasery spent a night in prayer on our behalf.

Lao Yang may not know much about the Christian faith but he "takes on" the most dangerous and exhausting Gospel expeditions with the glee of a confirmed mountaineer. And as far as I know, apart from some mysterious consolation, the only reward is a rather general tendency to call him "Hsien Seng".

J. HUTSON EDGAR.

### Yachow.

Mr. Jensen has been conducting a series of evangelistic meetings in the out-stations of the Si Yang district during the past month. Mr. Wood left to-day for a similar series of meetings in the Lu Shan district.

Word last received from the Smith family states that both Catherin and Mr. Smith were ill in Chungking (Mrs. Smith and children have since safely reached Shanghai: Ed.)

Dr. Crook went down to Lo Ba last week to escort a raft load of foreign goods to Yachow. The raft has been on the way from Kiating for many weeks and has been waited for anxiously since it contains the year's drug order for the hospital.

Miss Shurtleff read an interesting paper before the culture club this last month on the subject "My Experience on Gallops Island, Boston Harbor".

Politically, things are very quiet just now. The Border troops still occupy the city, while the fourth division troops are still across the river waiting and hoping for a chance to enter the city. A truce has been declared, and conferences are being held in the hope of a solution to the problem without more fighting.

We are glad to report that the officials have promised to put out posters forbidding the planting of opium this fall. We trust this may help to bring about better conditions in this district.

D. S. W.

### Chungking.

Miss Harriet Smith arrived at Chungking on October 8th in party with the Misses Peters and Darby of the W.M.S. Miss Smith went on her way, to take up her Y.W.C.A. work in Chengtu, with Mr. Torrance. Mr. Torrance had been spending some time in the city assisting with American Bible Society affairs. Mr. Elson and Miss Peters were bound for Kiating.

Miss Lillian MacDonald spent a week in the Syracuse-in-China hospital early in October resting and undergoing treatments. She returned to her work feeling much more fit.

Mrs. F.N. Smith from Yachow left on October 8th for America. She took with her her two children, Katherine and Philip. Mr. Smith accompanied them this far then returned to Yachow to take up his school work. He expects to join his family in America early next summer.

Mr. and Mrs. Arnold Silcock and daughter Diana, with Miss Celia Cowan of the W.F.M.S. stopped only a few days in Chungking on their way to the coast. They came down from Chengtu by way of Suining and had a good trip.

Rev. Walter Small and family, returning from furlough, and Dr. R. M. Anderson and family returning from Shanghai, arrived here October 17th. The Anderson family has been staying at the Canadian Agency for the time being where Mrs. Anderson has charge of household affairs in place of Mrs. Birks who has been quite ill. Mrs. Birks is recovering nicely now. Dr. Anderson has gone to Luchow to do dental work for people there.

Mr. and Mrs. B. M. Smith and children, Marjorie, Boyd and baby Beatrice, arrived with Mr. R. R. Service and Mr. Sweetman on October 21st. Mr. Smith will take charge of the Y.M.C.A. work in place of Mr. C. C. Shedd who has just gone to America. Mr. Service will assist Mr. Smith for a few weeks in getting adjusted to the heavy responsibility of the "Y" work in Chungking. Mr. Sweetman went on to his newly appointed "Y" work in Chengtu the day after his arrival here. Mrs. Smith has been ill since arriving. Malaria set in with complications which necessitated an operation. She is now in the Syracuse-in-China Hospital and it will be some days before she will be about again.

Mr. and Mrs. George Sparling left for Chengtu by way of Suining with the Rev. Walter Small family and Mr. Sweetman. Mr. and Mrs. Sparling will be greatly missed from Chungking, this having been their home for many years. They have filled a very big place in both mission work and community life.

Miss Etta Rossiter has returned from a three year furlough, spent in regaining her health. She will take up the Chungking District work with Miss Annie May Wells.

Mrs. W. A. Hick and baby Phyllis have returned from Shanghai where they spent the summer.

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#### WESTERN CHINA DIOCESAN NOTES.

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##### *Paoning*

The local celebration of the anniversaries of the Bishop's arrival in China and consecration began on Oct. 18th with a communion service at 7.30. Rev. K.K. Yü of Nanpu was the preacher at 11 a.m. taking as his text "Ye...saw My works forty years". Heb. 3.9.

In the evening a special evangelistic service was held in the cathedral at which the Bishop spoke with Mr. Yu and Mr. Wang Ioh-Ian of Shuenking.

On Monday the local church presented vases, scrolls, etc. to the Bishop and Mrs. Cassels after which a special praise meeting was held in the old church.

In these days it was specially refreshing to see the Chinese and British flags displayed outside the cathedral.

The Boy's School opened on Sept. 25th, a fortnight later than usual owing to the anti-British feeling. There are 24 boys in the Middle School in addition to some who were refused. The whole school numbers about 100.

During August there were 21.36 inches of rain—approximately  $\frac{1}{2}$  year's rain in one month.

Miss Symmons has been ill with diptheria.

Mr. Thompson was to leave Shanghai on Oct. 6th with Dr. Watney.

#### *Kwangyuen*

Miss Churcher has been to Paoning to have her eyes examined. Great need is felt that the hearts of the people may really desire the Gospel. Little headway seems to be made against idolatry.

#### *Sintientsi and Ts'ien-fuh-ch'ang.*

Miss Mitchell with Miss Palmer left England on Sept 11. The former will take up Miss Pemberton's out-station work and the latter will give help in the Paoning Girls School to take Miss Wallis' place while she is on furlough.

#### *Pachow*

The ladies House has been sold for 2000. dollars and the ladies with the Girls School will move into the Fuh-Ing-Tang property on the West St. before the end of Tong Ueh.

There are now between 30 and 40 in the Girls School including 18 boarders.

At Tsai Gia Ho 3 men and 3 women have been baptized and 2 women received as catechumen. This is ten miles from the nearest market and consists only of farm houses scattered on the mountain side. The meeting place is the best room in the homes of two of the Christians, as one room is too small for all who attend service.

The work in the street chapel among the men is very encouraging. Rice is down to normal again. But between 50,000 and 80,000 died from famine and pestilence during recent months.

*Anhsien*

At Ho pa-chang the Harvest offering amounted to 36,000 cash and at Anhsien to 33.40 dollars. At Lue-ku-pin the service was attended by many brigands who were in possession of the place. They consented to pile their guns by the west wall during the service.

A Bible school is planned to commence on November 3. Ho-pa-chang has been again looted. The soldiers entered the Fuh-Yin-Tang and a lot of Mr. Huang's goods were stolen.

At a special series of evangelistic meetings the large church has almost always been filled with outsiders. There are 29 boys and 16 girls in the schools. In the Hospital the wards are always full—the number of outpatients are increasing.

*Chongchiang*

Miss Mellodey has visited all adherents near the city. A courtyard meeting in the country 7 li away has been held once a fortnight. A dispensary has also been carried on. Mr. Munn during his last visit held a church meeting when recent differences in the church were composed for the time being.

*Suiting*

Mr. Cecil Polhill left England on Sept 18th for China. It is expected that Mr. and Mrs. Arthur Polhill will be travelling with him.

The 3 Girls School Teachers are all leaving next year for a year's rest. There are 40 in the Boys School.

The harvest is good.

*Tachuh*

Miss Edwards has been visiting Kao-Hsueh-ch'ang. The lease of the very suitable property there expires next year and the owners are saying at present that they will not continue to rent to foreigners.

*Liangshan*

There are 23 boys in the Higher primary and 25 boys in the Lower Primary school and 40 girl scholars. 3 teachers and the matron of the girls School are voluntary helpers.

A 6 days Bible School for women has been held at Ma-chia-chang. Miss Barber's niece Jocelyn, an accepted candidate of the C.I.M., sailed on Sept 11 for China.

Dr. Watney was expected on Oct. 23. Miss Roberts will be arriving shortly to help her.

*Kaihsien*

The District Council Meetings were held here on Oct 2-3. The evangelistic meetings lasted 7 days. Both halls were overcrowded night after night with interested hearers. 20 to 30 families have recently turned from idolatry. Miss Wegerle is on a 6-weeks tour of the 11 outstations and Mr. Wupperfeld hopes to go for a month about the middle of November. Miss Dibley has had to undergo an operation in Sydney. Miss Lucas hopes to leave for England in January.

All is quiet in the city as well as in the country. The people are very friendly. 45 boys are attending school in the city and a good number in the out-station schools.

## A CHINESE CHRISTIAN ON ANCESTOR WORSHIP

T. C. Woo.

TRANSLATED FROM "TRUTH".

The Chinese missions have long laid down a rule against ancestor worship. They consider this act as entirely unchristian and therefore they strictly forbid their Chinese converts from observing this age-old tradition. Since my baptism in 1913, I have been making periodical offerings to my ancestors as usual and the church has not yet shown any sign of interference. Therefore ancestor worship has become no problem to me. I have argued with many missionaries about this topic; and many who are contemplating to become Christians have come to me to ask me about this same question, but my answer is always this; you can become a Christian and you can also continue to make your periodical offerings to your ancestors. I have also sent out questionnaire to the foreign missionaries to gather their view about this topic and found their answers quite reasonable. (Those answers can be found in print in the fourth issue of the Peace Magazine published by the Peking Sheng-Kung-Hui. The general opinion expressed by the missionaries is that: while admitting the soundness of my arguments, they fear that if this practice should be tolerated by the churches openly, the ignorant class will mix superstition with ancestor worship and they will then unconsciously violate the commandment of worshipping only one God. In conclusion, they voice the hope that the Chinese churches will remove their old ceremony to make it agree with

the Christian truth.) Afterwards, my friends and relations copied my practice and renewed their offerings to their ancestors. The churches are not astonished, and in fact, the churches in recent years are encouraging their members to make offerings to their ancestral graves around the Tsing-Ming festival. Such practices then travelled to the other Christian communities and found a ready welcome. All these facts naturally pleased me and I began to think that the churches had moved and that a difficult question had been peacefully solved, until a communication from my friend, Mr. Z.I. Chang, altered my already drawn conclusion. He said that those who are preaching Christianity today are preaching a foreign religion,—All those who are converted, are going rapidly to degeneration. Their discontinuance of ancestor worship is but one example of their degeneration. Such remarks show to some extent that the question of ancestor worship is still the main issue in anti-Christian movements. I hope to correct these misunderstandings by my present article in which I am trying to give ancestor worship a true presentation as to its meaning and significance.

When the churches prohibit ancestor worship, they misunderstand two points.

In the first place, they do not know the true meaning of Chinese rite. The early saints who made these rites have implied natural doctrine in ordinary social activities with the hope that those who observed such rites would conform with the natural doctrine. Thus, in the case of ancestor worship, they hoped that by so doing, the people would always remember their ancestors. This is purely a case of eternal affection and has nothing to do with image of idol worship. Tsing-Tse once said: "Caring for the living and thinking of the dead will make the people more virtuous and trustworthy." In the chapters on worship in the classics, we find the following quotations: "A gentleman does not forget from whom he is born; he respects his ancestors; and out of pure love, he tries hard to requite his parents." "The observance of rites is a manly obligation. Of the five main rites, offerings to the ancestors is the most important one. This practice does not come from without, but is an expression from the bottom of one's heart." These writings from the ancients have explained to us that the true meaning of ancestor worship is to requite one's ancestors. Although there are instances in the classics which may have mingled ancestor worship with idol worship, but this only goes to show that the people at all times pay reverence to the dead as they do to the living. They admitted the non-perishable character



of one's soul. When we turn to the Old Testament, we see such statements as God is the God of Abraham, of Isaac and of Jacob. This means that the ancestors of those saints are living with God. From those, we can infer that the Jews also worship their ancestors and they too, do not consider this as violating the commandment of worshipping only one God. The churches never notice that but when they see that the Chinese do the same thing with name plate or photo of their ancestors and kneel before them, they immediately declare such practice as unchristian. The real trouble is that they do not understand the meaning of Chinese rites.

Secondly, the churches made a wrong interpretation of the Bible. The churches forbid their members to worship ancestors on the ground of the second commandment of Moses. In reality, the second commandment as we know it today originally couples with the first commandment. (In the olden times, the first and second commandments are coupled into one, while the tenth was divided into two, still maintaining the total of ten). When the Israelites came out of Egypt, they met many handicaps. They got angry at God, so they made idols and worshipped them. At one time, they made a golden calf and called it God therefore Moses made the commandment forbidding people to worship more than one God and to make idols. This means that we should not call any idol God. If the idols were made for some after God, then Moses has already said that the people should not worship more than one God. Here he said that they should not worship idols. Are these statements duplicating each other? When the missions first came to China, they saw the people kneeling down before the images of their ancestors, and they thought these are idols and should be forbidden according to the second commandment. This is indeed a misinterpretation of the Bible. As to the form of worship, we can quote the words of Jesus Christ as seen in the New Testament, "And they that worship Him must worship Him in spirit and in truth"—John 4:24. "Howbeit in vain do they worship in one, teaching for doctrines the commandments of men." Mark 7:7. These signify that in worshipping, we must worship in spirit and truth, while the movements of the body do not count. In China, when we say worship, we mean just the movements of head or hands. The word "worship" in ancestor worship is same in Chinese; but we should not think they have the same meaning just because of this. From the above, we can see that ancestor worship and God worship are entirely different things. If we make an idol, call him God and worship him, then the churches can condemn us, for by doing so we have broken one of the com-

mandments. But the images and name plate of ancestors are not idols, bowing and kneeling are not worshipping; on what ground, then, can we condemn such an act? However, since the early missionaries made this mistake, the Chinese converts followed blindly without thinking what injustice they have done to their ancestors as well as to themselves. And many honest-to-goodness young fellows are forbidden to enter the religion by their parents simply on this point of ancestor worship. Those parents are future ancestors, and if they know that their sons will not worship their present ancestors, certainly their descendants will not worship them. Thus, the question of ancestor worship has long remained a stumbling block for many men to declare openly their Christian faith. Whom shall we blame for this? In the fifth commandment filial piety is encouraged. Now if you make our parents unhappy because of some minor misunderstanding, can we call ourselves filial? Jesus himself said "Making the word of God of none effect through you tradition, which ye have delivered, and many like things do ye. The churches, when they misinterpret the word "worship" they even forbid the act of kneeling. Therefore many converts have done away with kneeling when they pay reverence to their living parents. Such ungentlemanly acts have ruined many a good fellow. The churches are really the cause of this.

Generally speaking ancestor worship does not conflict with any of the Christian principles and it is a nice traditional rite of the Chinese people. The churches should not forbid this. Although I admit that this kind of tradition has grown out of its original meaning and many have practiced it in superstitious form, yet I must say that there are also many ceremonies of the church which, until the present day, have become mere remnant formalities and are not appreciated by most of the people. But the churches never cancel these ceremonies because of this. Therefore the churches may advise their members not to worship their ancestors as God, but they should not forbid them from worshipping.

Having made clear my idea, I hope the churches will replace their original prohibition with some more rational procedure. Let the converts keep their traditions and rites so they may join the church freely instead of oppressing the propagation of the Christian religion.

## THE WEST CHINA COUNCIL ON HEALTH EDUCATION

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The West China Council On Health Education is a going concern despite the fact that we have not as yet any full time workers. Up to date we have been trying to get ready to do constructive work and make "contact" in America and Europe as well as in other parts of China.

The Director has met with very pleasing success in the efforts put forth to make contacts, for in every case, there has been at least one answer to his letters and in many a flood of literature the product of the organizations written to, has been sent to the office. For all this we are very grateful and the result has been that there has accumulated a mass of literature on health education, which is being put to use as fast as time will permit. But with other "full time" work to do and with emergencies such as we have had this year, not even as much time as had been hoped, has been applied to the Health Education work. The literature thus accumulated has not been worked as it should have been and this especially true of the translation work and the fitting it for the Chinese in our schools and churches, as well as the larger constituency.

Among the many kind organizations to answer our letters for assistance and literature is the Canadian Medical Association, through their Health Service. The Director of the Council noticed their first article in the Christian Guardian and wrote to the Secretary asking for those articles. Dr. Routley was more than kind in sending regularly to the office a copy of the articles, and now we have forty two on hand. Many of these do not lend themselves as they stand to publication in our West China papers, but the material so presented to the Council is well worth having and we are grateful to the Canadian Medical Association for their regular mailing of the Health Service to us.

Possibly one of the most suitable articles for West China readers, is the latest article on "Fat is fatal to Longevity but beware of reducing weight too quickly or without definite knowledge of Food values". This article we print in full as it comes from the Health Service and feel sure it will be appreciated by our West China News Readers.

FAT IS FATAL TO LONGEVITY

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*(This article is printed by the courtesy of the Canadian  
Medical Association, Health Service)*

Do you know whether you weigh too much or too little? If your weight is just right, congratulate yourself for it is highly important from a Health standpoint that you should not get too fat.

What is the right weight? Well, the first thing to remember is the weight tables usually given by health "experts" are misleading. They are only "average weights" and averages are not necessarily or commonly correct.

Up to the age of thirty it is well to weigh five or ten pounds more than the average weight for your age and height. But from 30 on the best weight is from ten to twenty percent less than the average and at the age of fifty men and women are at their best when they weigh considerable below the average for their height.

The reasons are simple. The extra weight in earlier years is needed to fortify the body against tuberculosis or other infections to which young people are particularly subject. When we are past this period, extra weight is only a burden and a much smaller amount of food will replace the wastages of our every day lives.

Life Insurance statistics prove that as a rule fat people do not live to be old. Think of the oldest people you know. The chances are they are not fat. People past their youth who weigh twenty percent more than the average have a third greater death rate than the average, while those who are forty percent overweight have a fifty percent higher death rate than the average.

Fat is dangerous, because people who drag masses of fat around are putting an undue strain on the vital organs. An eminent specialist says that in at least forty percent of the cases, fat is the predisposing cause of Diabetis. High blood pressure is another common result or trouble with heart or

stomach. The digestive tract has a cruel burden put upon it, trying to dispose of food the body does not need. One person out of every seven between the ages of thirty five and forty five is overweight. Yet in a majority of cases overweight can be controlled through a dietetic regimen adjusted to each individual case by a family adviser who understands what he is doing, the person with whom he is dealing, and by properly taken exercise.

Of course there are cases where obesity is a disease and beyond the control of the individual. Some disorders of the endocrine glands may induce obesity and these causes are not capable of being self regulated.

Reducing your weight is not always an easy or safe task, although the general principles which may be laid down for the removal of excess weight are very simple indeed. But unless you thoroughly understand your own bodily weakness and needs, have an accurate knowledge of food values and a balanced ration, it is not safe to put yourself on too drastic a diet of reduced calorie intake. The science of Dietetics is only in its infancy and no rules apply to all people.

You have always to reckon with individual idiosyncracies with the life giving mysterious vitamins, with your mode of life, and with your particular form of employment. General principles capable of being safely applied in many cases are here stated but these are by no means recommended as applicable to all cases of excessive weight.

Food is taken into the body to repair wastage and to supply energy. An accumulation of fat may occur if the intake of food or the wrong kinds of food, be in excess of bodily needs. By the same token a reduction of weight may occur if the output of energy or the degree of wastage be greater than the intake of energizing tissue forming foods.

Nevertheless we have all seen small eaters who are fat producers, and enormous eaters who were the merest skeletons so that the secrets of metabolism and bio-chemistry are not all laid bare when this statement regarding a large number of common cases is made.

In cases where reduced calorie intake is the object aimed at the fat person can go on a regulated diet and at the same time the outgo of energy can be increased by regular exercise. Fat people desiring to reduce their weight should take accurate note of what they eat. Put down at each meal the kinds and amounts of food consumed. Note carefully also the candy or "snacks" taken between meals.

When a just idea of the ridiculously high intake is before you, then change your diet in two ways. First by eating very

much less than formerly and second by avoiding fat producing foods. But if you live in a cold climate be cautious about eliminating all fat producing foods. Otherwise if a reduction in such foods is drastically applied you will suffer excessively from the cold and may do serious harm to the nervous system.

Exercise is even more important. Do whatever is done regularly but never to the point of fatigue. Take a two or four mile walk every day. Cultivate the art of swimming if possible as it is one of the safest and most wholesome flesh reducing exercises. Gardening or golfing, tennis, dancing, skating all have their place but as in the case of food the right type of exercise ought to be carefully selected for different people of different ages, sexes, habits, and with their different modes of living.

Take care in all cases that reduction in weight is not accomplished too rapidly. A loss of one to one and a half pounds a week is sufficient, and from four to six months should be taken to affect a reduction of twenty-five pounds. Never take "fat reducers" unless under medical advice, and remember that neither diet nor exercise, or both will always cure fat. About seventy five times out of a hundred they will do so because in about that proportion of cases fat is due to too much and too rich food.

Laziness or complacency about fat after middle life spells more fat, and fat is fatal to longevity.

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## WEST CHINA MISSIONARY NEWS.

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OCTOBER 16, 1925.

Dear Mr. Editor,

We have had the pleasure of seeing quite a number of the West China Missionaries returning to their stations recently. Unfortunately Mrs. Squire's illness made it impossible for us to offer hospitality to many.

Urgent telegraphic notice.

We are occasionally receiving telegrams addressed 'Squire' and "Inland": I have today received notice from the Telegraph Office that no more telegrams so addressed will be delivered unless we register. The number of telegrams do not justify the \$12 outlay to register, so will friends kindly note all telegrams must be sent to

"INLAND MISSION"

or we shall probably not receive them.

The Students' demonstration held here last week was a very half-hearted concern in which nobody seemed to take any interest. We have a most admirable Consul who has by tact and courtesey won the respect and esteem of foreigners and Chinese alike.

Yours sincerely,

H. J. SQUIRE.

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### PRIZE ESSAY COMPETITION

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The Overseas League being desirous of aiding in the creation of a spirit of patriotism among the children of foreign parents in Szechwan have agreed to open a competition among them and offer prizes for the best essay on this subject. The rules and regulations are as given below.

The essay competition to be open to all foreign children in Szechwan. The subject to be "Why I love my country". There will be two divisions one for children under 13 and one for those between 14 and 17. In each division two prizes will be given, a first prize of \$3.00 and a second of \$2.00. The essay must not exceed 1500 words and must be written clearly in ink or typewriter on fair paper. The essays must all be sent in to the secretary of the League (Rev. E. Hibbard, Chengtu) so as to reach him by March 1st, 1926. A statement must accompany the essay to the effect that it is the work of the competitor. (Information may be got from any source but the actual work of composition must be the work of the competitor.) Final decision as to winners must rest with the Executive of the Overseas League.

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### BIRTHS.

COSSUM—On October 26th, at Suifu, Sze., to Mr. and Mrs. W. W. Cossum, a daughter, Caroline Anne.

WALMSLEY—On Nov. 12th, 1925, at University Campus Chengtu, Sze., to Mr. and Mrs. L. C. Walmsley, a son, James Omar.

### DEATHS.

CASSELS:—On Saturday, November 7th, at Paoningfu, Right Reverend W. W. Cassels, Bishop of the Western Diocese, C.I.M.

CASSELS—On Sunday, November 15th, at Paoningfu, Szechwan, Louise, wife of Rt. Rev. Bishop W. W. Cassels.



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