

# West China Missionary News

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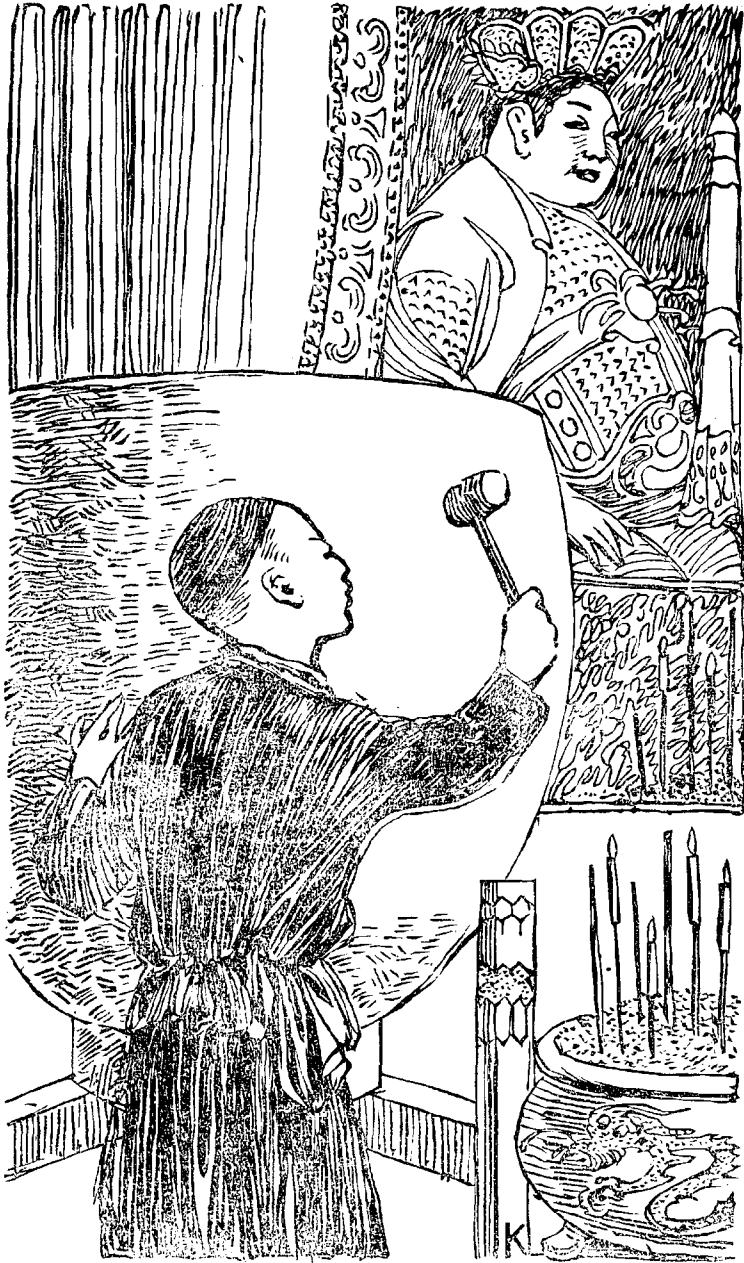
*THE EDITOR,*

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TEMPLE BOY HAMMERING THE GONG.

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

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NOVEMBER, 1923

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**EDITORIAL**

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One of the chief impressions carried away by those who attended the sessions of the National Christian Conference of last year, was the splendid native leadership which is being developed within the Chinese Church. Visitors from WEST CHINA LEADERS. West China were further gratified to note that among these leaders of nation wide Christianity were at least two or three from our own provinces. We have great pleasure in introducing others of our west to our readers this month. A word in regard to each may be in order. Miss M. Y. Dziao, B.A., is a graduate of the University of Southern California and is at present on the staff of the Shen-shi-kai Girls' Middle School, (W.F.M.S.), Chengtu. Mr. S. H. Fang, B.A., is a graduate of our own Union University, has studied Education in England and the United States and is now Principal of the Union Normal School, Chengtu. Mr. C. T. Sung is an undergraduate of the Union University at present pursuing his course, but has for some years done very effective work as Chinese head of the C.M.S. Hostel, and as teacher in government schools. Mr. Shiao Shuen, B.A., is a recent graduate of the Union University where he showed marked student leadership, and is now preaching in connection with the Sutherland Memorial Church, (C.M.M.), Chengtu. T. P. Chang, M.A., is a graduate of the Union University, and has recently won his M. A. with high honors in America. Since then he has been studying in England. Mr. S. C. Yang is well known for his connection with the Chinese Post Office in its early days in the province, his position as Foreign Commissioner for Szechwan during the early days of the Republic and more recently as Principal of the Union Middle School, Chengtu. He is also at present in

England. Messrs. Yang, Fang and Chang are all members of the F.F.M.A., Chengtu.

If it is a pleasure thus to introduce the individuals, it is an even greater pleasure and privilege to introduce their ideas. Some time since a letter was sent out asking that each would state briefly his and

**THEIR** her conviction as to what five things seemed  
**VANTAGE** to them most important for the progress of  
**GROUND.** Christianity in West China. Their replies are herewith presented. We feel sure their

frank and earnest expression of views will be much appreciated by our missionaries and others. We may not always agree with the writers. They themselves do not all urge the same lines of effort. But we assuredly do need to know what they are thinking and further should be able to give good cause for our own convictions when our views differ. These young leaders may not have had the years of experience that some of us have had, but they have studied our arts, sciences and religion, many of them have visited our own lands and seen Christianity at its present best, and have what we cannot have,—Chinese birth, instincts, insight, and close up social contact for a background from which to view our Christian campaign.

It is be gratifying that all emphasise strongly the spirit as the first essential. Who of us could phrase it more earnestly and fittingly than has Mr. Sung: "We

**COMMON** need men who have the true vision of  
**CONVICTIONS.** God and the spirit of Jesus; men who are willing to carry the cross and to

walk daily with Christ; men who have the self sacrificing spirit; men whose hearts are filled with love of God and man; men who have strong faith and the power of prayer." We will all likewise appreciate the stress placed upon education, especially the enthusiasm for educating the girls of the nation, mass education for laborers and others, the appeal that the country people should not be neglected and thereforming by this means of the home life. That our Chinese leaders should also be familiar with the sciences today when materialistic theories of life wish to claim them as sanctions, that the native church should early assume the burden of sending on the benefits of Christianity to the many border tribes, and that we should make known the

social fruits of the gospel as well as its spiritual roots, are desiderata with which few will disagree.

There are on the other hand statements which should make us pause and reflect. Are many of our leaders "foreignized"? It is not a new criticism, but is

it more or less inevitable that we who are  
POINTS now leaders naturally appreciate and  
TO GIVE advance those who adapt themselves to us.  
PAUSE. If so then is there not need that we careful-

ly consider our own prejudices? Next, do we send them forth too early, before proper training has been given? Few of us in answer, but will confess that sad havoc has many times been done to the Christian cause by untactful, unfaithful, ignorant leaders. Many fold better had such never been used. Then, do we fail to cooperate? Doubtless few of us would admit the suggestion. Cooperation we would say is one of our chief ideals. True, but do we at times act hastily, perhaps arbitrarily? We can only answer as individuals.

Again there is the question of our attitude to other religions and their teachings. That again is largely a matter of individual conception and conviction. Some

will feel that a share of "the invisible  
DEEPER things of Him from the creation of the  
DIFFICULTIES. world" which have been revealed may be found therein. Others will disagree.

We can at least always act toward them with charity. And our own Scriptures and Literature, are they still in their literary form unattractive to the scholars of the land? If so, there seems little chance that we as Westerners will ever be able to remedy the matter. Let us trust that some of the native leaders of the future will supply the need. As to our presence here being due to a pact backed up by foreign powers, it may possibly be well to point out that foreign pressure extends only to such matters as protection of life and property, and that the propagation of the gospel is in no wise a political matter. Yet it must be admitted that even at its narrowest limits such a relation doubtless has its deterring effect. We can only hope that as our educational and medical campaigns are winning their way despite such difficulties, so the true and living Way as seen in Christianity may yet overcome all obstacles.

## China's Present Educational Organization

Ministry of Education		
Bureau of General Education	Bureau of Technical Education	Bureau of Social Education
Kindergartens Primary Schools Middle Schools Normal Schools School Attendance Teachers.	Colleges Universities Technical Schools Students Abroad	Popular Education Public Lectures Libraries The Stage Museums Exhibits etc.
Provincial Commissioners of Education		
The New "Six-Six" System.		

		Post	18	
		Graduate	17	
		Senior	16	
		College	15	
		College	14	
		Junior	13	
		College	12	
		Upper	11	
	Normal	Middle	10	Voca-
		School	9	tional
		Lower	8	Courses
		Middle	7	
		School	6	
	Primary		5	Voca-
	Education		4	tional
	Six		3	
	Years		2	
			1	
			0	years

(Adapted from J. I. Parker  
Knowledge vs Ignorance)

IMPORTANT THINGS FOR THE PROGRESS OF  
CHRISTIAN WORK IN WEST CHINA.

MISS MEH YUIN DZIAO, B.A.

M.E.M. GIRLS' MIDDLE SCHOOL, CHENGTU.

No one who makes a study of mission work in West China can fail to be impressed with the importance of Christian work. The missionaries have been the pioneers of modern education. Their work has been a great factor in hastening the progress along the different lines of Christian activity.

Nevertheless, the writer, a product of Christian missions and greatly interested in the future of mission work, takes this opportunity to point out that, in view of the present situation in West China, the triumph of the work is not yet complete. It is just like a pilgrim to Mt. Omei whose destination is the Golden Top. When he comes to the top of Monkey Mountain he cannot say to himself that he has reached the top. The missionaries have still a great task before them, and unusual opportunity for leadership. Success in the past has created a new field of work, has revealed to us some problems which need to be studied and solved, and has given us some notion of defects which must be removed in order that we may make the work a complete success. The question is whether the Christian movement is to continue toward completion or to remain contented with the past. If we decide to press on, it is necessary for us to study further the situation that we may work out some adequate program to meet the needs and conditions in West China.

**1. Leadership.**

It is more than common talk that leadership is the first and the most inevitable need in West China. Most of the important positions are held and must be held by the missionaries. The work which has been accomplished in the past cannot be continued and the plans of the future cannot be carried on if the

foreign workers should leave the field. That is to say there are not enough Chinese leaders to take over the work at present. Doubtless we will all admit the fact that foreign lands can never send missionaries enough to Christianize the Chinese. Moreover I think it is the ambition and the aim of the missionaries to see the Chinese themselves qualified for all the great tasks that the foreigners are undertaking at the present time. Therefore we must not delay the process of training for leadership any longer. Of course, we realize that not every one can be a leader no matter how wonderful an opportunity he may have. But on the other hand there are men and women who might be good leaders if they had a chance to develop their abilities. We cannot create leaders by chance and fate. The policy of sending out young men and women to teach or preach before they have completed their course of study is good, but having once seen any qualities of leadership, we should give such students every opportunity to cultivate those qualities. At the same time, these men and women must be guided and supervised. They must be given the right ideas and conceptions of real leadership and of assuming responsibilities. Good education, Christian ideals and the Christian spirit are necessary for a real leader. There is another thing we must bear in mind, that is, the need of women leaders is as urgent as the need of men leaders. The women in West China desire and deserve every opportunity and privilege open to the men.

## ***2. Co-operative Spirit Between Missionaries and Native Workers.***

Self-expression is human nature. Given no chance to express one's self the result will be discouragement. Recognizing the personality of others is a universal obligation, otherwise conflict will be the outcome. Young men and women have lots of spirit and enthusiasm at the beginning of their missionary work; but as soon as they get into the field they find that they cannot express themselves and their personalities are disregarded, therefore they become discouraged and many times they come into conflict with those who are working with them. This is partly due to the young people who have been too ambitious and partly due to the missionaries who have been narrow and thoughtless. I have been told so quite often by Chinese church workers. They tell me that they have lots of good ideas which they would like to put into operation; but the missionaries with



whom they work do not like to give them opportunity and power to do those things. Missionaries regard power as a miser does his money. They are fearful that the Chinese might get above them once the power is in Chinese hands. Moreover, instead of supporting the native workers they very often suspect them. A missionary should have absolute confidence in a worthy Chinese worker. We are living in an age of competition and at the same time we are living in an age of co-operation. Both are good for the progress of the world. A tree in the woods is trying its best to compete with other trees by displaying its trunk, leaves, branches and greenness. If each does the same, then we have good woods; and when the storm comes each does its best to support the other, so that they can stand together to show the glory of nature. There is no exception for church work. Each church puts up its best program for its own prosperity; but when a big program is to be put up, both Chinese and foreigners should come together to work for the good of that community without racial and denominational differences. Under the different angle of present conditions we sense the need of pursuing a closer confederation and co-operation of all the churches on general questions which cannot be solved one-sidedly by this or that church. There exists to-day a great many such problems whose solution is dependent upon our regular unity in which all the churches should be represented. Let us strengthen our energies to establish a new basis of unity for hastening the appearance of the Kingdom of God.

### ***3. Financial Problem.***

Every one knows that no Christian program can be achieved without money. Without regular funds no progress can be expected. "No step can be made without money." It is the fundamental problem which should be solved as soon as possible in order that the solid root may grow and develop into trunk, branches and fruit. Some one may say that there is no need of worrying since there is money coming every year from the Home Board. But suppose those who work at home have not enough eloquence or not enough emotional and rational appeal to raise the budget, then certainly the work will be crippled. For this reason missionaries turn attention toward Chinese financial self-support. No doubt every Chinese member has an obligation to finance the church. Some of the older churches in the East are supported already by the Chinese; but in West China the

condition is quite different. Because of the newness of mission work it is difficult to press the Chinese for self support. The first reason is that they do not really know the benefit of it and the second they have not as yet much interest in the work. I wonder how many pastors can say that they really have some members who support the church willingly and not because of "Ren-Chin" or appreciation of what the missionaries have done for them? In the third place most of the members are poor. They hardly get enough to support their families, how could we expect them to give much toward the finances of the church? I am afraid many times this leads churches to get money by undesirable means.

Let us come to a safe way to deal with this problem. It would be better, in the first place, to concentrate the work instead of spreading out too widely. Quality not quantity is the thing we need to emphasize. In the second place, the pastor and leaders of the church must educate their members to realize their responsibility to support the church. Let them know that the church is their church and the work is their work and that they have a vital relation to it. Finally I suggest the church be put on an industrial basis. It is better to start some kind of hand work or other industry in order that the poor church members can be helped in making a living.

#### ***4. Adaptation of the Message to Changing Conditions and the Unity of Truth.***

One will be convinced that there is plenty of place for Christianity to solve China's moral and religious problems, after studying the relations of the Chinese religions to the national life and the changing conditions of China. The three religions,—Confucianism, Taoism, and Buddhism,—fail to recognize that we are living in a world both divine and human and related to each other. Also there is a lack of emphasis of personality. Thirdly, there is no provision among these religions for religious education. They lack concrete instruction and are incapable of adapting themselves to the needs of the people.

In order to get help from the Chinese religions, Christianity should have the attitude of appreciation rather than that of destruction or criticism. These religions may have no practical or vital power, but they have truth. There is a unity of truth which Christian missionaries should appreciate. Missionaries should be broad-minded. They should study these religions

carefully their teachings, their faculties for holding a people thru so many generations. Thus can Christianity unite its truth with the truth of other religions for our purpose. It is a pity that many of the missionaries are ignorant of the value of these other religions. They reject them. Our Christian teaching will be more readily accepted if we use the native teaching as a help.

On the other hand our program should be constructive because the influence of Christ on a person is not merely to impart an idea, but also to instill a conviction. We get our conception of man thru Him and in Him find the only hopeful resolution of the relationship of man and man. It is for us to reinterpret and reclaim the social message. We ought to have a great social message to give to these people. The phrase "The Fatherhood of God and Brotherhood of man" is the first and the most important message. Jesus came to this world with this great message. In His teaching, deeds and life, He was trying to bring all people to realize that God is the universal Father, that we may have filial relationship with Him. The message of the gospels are woven into this central thought. As soon as we recognize the Fatherhood of God the Brotherhood of man follows. It is certainly a gospel China needs, because it is the foundation of democracy. It gives us sufficient reasons to believe the worth of the individual and powerful initiative for the welfare of our fellowmen. At the present time China's need is social reform and readjustment,

### ***5. Christianizing Chinese Homes.***

Last but not least is the need of betterment in Christian homes. No one will deny the fact that better Christian homes are sorely needed in China especially in the West. One who has had experience in places where missionary work was started early, cannot fail to notice the vast influence which Christianity has exercised on society and on the nation as a whole. One only stops to admire this or that unselfish, sacrificial, faithful leader but never to question what kind of homes they were living in. The children of to-day are the citizens of the future. To make good citizens it is necessary to teach, train and educate them from their childhood.

In order to accomplish this aim we must pay special attention to the factors which are necessary in the making of Christian homes. There must be something fundamentally

wrong where we find so many boys who possess such evil habits as smoking, drinking, gambling etc., and so many girls who have had the advantage and training of a mission school and yet cannot and will not influence their homes and society as they should. If we fail to produce Christian men and women from our mission schools where else do we expect to find them? If the girls and boys with whom we are dealing and working do not become real Christians how could we expect to see Christian homes? If more girls and women are not given an equal opportunity in education and other lines, how dare we expect to have more ideal homes? Our work cannot be carried on successfully without this solid foundation.

We need to work out some means by which boys and girls, men and women, especially those who are in school, can have a normal healthy, social life. One might say that West China is not ready for this, nevertheless we must work toward it. As a whole I think the Chinese do not have enough pleasures, in other words, "good times". There are no other entertainments in the homes aside from feasting and gambling. For outdoor sports and recreation a man might go to the public tea houses and parks, theaters and other less desirable places. Women are deprived even from these privileges! If we expect Christian work to be successfully carried on and to see China strong and safe we must first of all see the people bodily, mentally and spiritually fit for the great task.

The conception of the home should be something more than a stopping place. It should be place where the small social group have their common benefit,—common share of regular duty and work. Children should respect their elders and parents should respect the children of the family as social beings and regard them as the ones who are going to bring their old good traditions to the next generation and thru their energy and ability build and develop a better society for the future. Self-reliance must be encouraged. The democracy of the home must be strengthened by common pleasures such as reading, playing together between parents, children, brothers and sisters. Best of all will be family worship.

The Christian work of West China is not dead nor dying. With all its faults, it is a living power. Let our Christian men and women in West China count it the highest privilege of life to advance the work of Christ. Let us enter with joy and enthusiasm into His service now, that we may meet Him with joy when our work is done.

WHAT IS NEEDED FOR THE PROGRESS OF THE  
CHURCH IN WEST CHINA.

S. H. FANG, B.A.

*Principal Union University Normal School.*

Our present age is a most critical one in the history of the Christian ministry in this country. This can be seen from two facts. Firstly there is the present chaotic condition of the country, politically and socially. On the one hand this gives us a most favourable opportunity for the preaching of the Gospel of Peace. It reminds us perhaps particularly of the gracious words of Jesus which He quoted from the great prophet, Esais, "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted" Would this peaceful message of Christ not reach the hearts of the distressed people of this time? On the other hand, we see the keenness of the people's response to Truth. The rise of the Buddhist Revival and other religious societies shows that many are earnestly seeking for some kind of spiritual guidance.

Secondly, we see the opposition to Christianity from non-Christians. Ten years ago not many scholars cared to devote their time to the study of the Bible. Their opposition to Christianity was not so much to the Bible or church itself as to the conduct of the Christians of those days. But this attitude has been gradually changed. The most serious opposition that comes to us today is generally from those who are familiar with our organization and have made a critical study of our faith. During my stay in England I came across a book, called, "A Chinese appeal to Christendom concerning Christian Missions," by Lin Thao-Yang, London Watts & Co. The author's position is antagonistic to mission work. While his criticisms about our church and schools might not represent the general attitude of the "intellectuals" of those days, yet they are certainly true among the "intellectuals" of today. (See the Editorial, by T. T. Lew in the Life November, 1922.)

Now, with these two facts in mind what position should the christian church take? Is our general policy too old to meet the changing condition of society? Have we Christians been all spiritually transformed? In short, is there *life* in our church? Perhaps some questions like these will help us to realise that there is a tremendously important task before us and that we Christians cannot but strive to make our church a real, living, and powerful contributory factor in the development of this nation and of the peace of the world. But this task cannot be accomplished without an adequate understanding of the present state of our church. Knowing where our strength and our weakness lie we can adjust our work and make new plans for the future. (For a detailed treatment of this topic see Prof. T. C. Chao's article "The Strength and the Weakness of the Christian Church in China" in the *Life*, Jan., 1923, and the Report of the National Christian Conference, held in Shanghai, 1922, Chap. 5.)

In a progressive church the following five points should be emphasized:—

**1. *The church should not be dominated by any authority.***

Notice a Chinese remark quoted by John Dewey in his article, "New Culture in China" in "*Asia*," July, 1921.

Christianity has been regarded as a religion that has been used as a weapon of war. While the Boxer War should not be interpreted as a right indication of the case, the truth remains that the continued payment of the indemnity inflicted often increases the anti-foreign sentiment of the people (Except for the noble example of the U. S. A. and some other countries). But the thing that hinders mission work most is its intimate connection with politics. That the right to preach the gospel of love should have been included in a political treaty is perhaps the most unfortunate thing to Christianity in general and to missions in particular. Often it creates much mis-understanding to non-Christians who are apt to regard Christianity as a political agency of a foreign country. But, I am sure, no missionaries with the true Christian spirit would let the government limitations bind them. The fact of their coming to China as ambassadors of Truth shows that their hearts have gone far beyond any racial and national boundary. So this suspicion should have no place in the minds of those who have made a careful study of our church.

The life of the church has been often checked by one or another factors. I do not think that the Chinese church should be dominated by western influence nor do I support the popular view that she should be exclusively Chinese. It would be just as bad, if not worse, to have the church coloured by any national philosophy or system. If "His kingdom was not a denomination, but a free, united family," (The Galilean by N. Micklem. p. 100) every possible chance would be given to members, Chinese and foreign, for a free development of the life of His universal church. Let this creative spirit be not hindered by creed, denomination, or money.

### ***2. The church should keep pace with the progress of society.***

With regard to the literature on China there are few good books at present that have come from the pens of those who have an accurate understanding and genuine appreciation of things Chinese. For example, no Chinese, who has read Smith's "Chinese Characteristics" could but feel indignant at his description of the moral life of our people. It is corrupt, but is it true to say that all people in China are on such a low level of morality? The effect that Mr. Smith produced on his readers would be the same as that produced by a cinema in the West giving the people an impression that all Chinese are horrible! The church cannot progress without a sympathetic understanding of the life of the people and an appreciation of their civilization.

This country has undergone a great change. Notwithstanding the political disturbance she has made great progress in her intellectual career. Her old classical learning has given place to modern science. The New Thought Movement and the establishment of more universities have contributed much to raise the intellectual standard of the general public. Now, is our church well prepared to face such a change? Is there anything to be done to adjust ourselves to meet the new requirements!

### ***3. The church should encourage "lay" ministry.***

I have been much impressed recently by an article, by K. L. Pao, in "The Life" See K. L. Pao's article "Is the Students Volunteer Movement as at Present Constituted Suited to the Future Needs of the Christian Church" in the "Life", Jan., 1923.

Speaking about the future needs of the Christian church, Mr. Pao remarked emphatically that "The future leaders of the Chinese church will be only those who can give their service to the church without special privileges or pay. Should we, Chinese Christians, not undertake the duty of preaching the gospel to our own people without remuneration?" The fact that ministers of the "Western" churches are paid should not make us think that no church could be established in China which does not follow their example. (As a matter of fact, the Society of Friends has few paid ministers) In fact, even in the West this system has been questioned by some prominent writers, such as Bertrand Russell. (See B. Russell, *Why Men Fight*.) I was told recently that a Chinese minister, when transferring from one mission station to another, had to hire more than twenty men to carry his household goods! Could the Chinese church pay for the service of such a minister, if she is going to be self-supporting at all?

**4. *More attention should be given to the deepening of the spiritual life of the church rather than to its organization.***

It has been said that our Christian leaders are noted more for their capability and position than for their spiritual progress. Indeed, if there is a lack of spiritual growth among the Christians, the church is a dead one. She exists only externally. As soon as the financial support is withdrawn, she dies. She needs knowledge, but more than knowledge, she needs *life*. It is the *life* of our church that alone makes social service a real success.

**5. *The training of Chinese leaders.***

Along this line such admirable work has been done by missions in the past that we cannot but express our deep thankfulness to them. Admitting that this policy is of tremendous importance to the growth of the Chinese church, there is one point to be considered. We should remember that we are to train the Chinese for the Chinese church. Often the leaders we pick out are not quite acceptable to the Chinese because of their "foreignized" attitude. In general, they cannot get on well with their Chinese brothers or sisters. In connection with this there is one more difficulty. I was told that some churches



down river have two "superiors" at the head of things, the missionaries and the so called Chinese leader. Both have a philosophy of life that is remote from that of the ordinary Chinese and tend to hinder the free development of the life of the church. Indeed we need a great many more leaders for our church, but, in my opinion, those who are most needed today are men, such as Wesleys or George Fox, whose hearts are burning with the love of Christ and who are willing to suffer every thing,—opposition, hardship or poverty,—for the sake of the Cross. It is their inspiring personalities that alone can transform the society of today and can help to establish a strong Chinese church in the future.



IMPORTANT THINGS FOR THE PROGRESS OF  
CHRISTIANITY IN WEST CHINA.

C. T. SUNG, *C.M.S. Hostel, Chengtu.*

China is passing through a stage of transition. She is in deep water just now. She is crying for help, through all her provinces, especially Szechuen. Her government is unstable. Her industry and commerce are at deadlock. Her communication is in a bad condition. Her religious life is turning from bad to worse. Fighting is everywhere. Soldiers by day are robbers by night. There is no peace anywhere. Moreover, her intellectual and spiritual life has reached a turning point. She is asking "Where should we go? What should we study? What should we believe? In the midst of many helping voices Christianity comes along and says "China's need is Christianity. Her problems can be satisfactorily solved by the Spirit of Christ." Is this really true? The Christian church has already been in Szechuen many years. While it has contributed its part, and we are thankful for what it has done, yet is it so powerful in destructive and constructive work that can we say that it has indeed answered its purpose? Moreover, are there not many doubts in regard to its existence? Has it done so

much good that society counts its existence as an absolute necessity? How can Christianity make more rapid progress in Western China? Five most important things may be considered.

### **1. *Spiritual Leaders with Intellectual Attainments.***

We know that only life can transmit life. Christianity is life. It needs life to be its propagator. But the kind of life it needs is not only natural but spiritual. Man can not have spiritual life unless he is born again. So in order to extend the Kingdom of God here in Szechuen, we need more leaders who are really born again, and have the power of God. We need men who have the true vision of God and the Spirit of Jesus; men who are ready to carry the Cross and walk daily with Christ, men who have the self-sacrificing spirit; men whose hearts are filled with love of God and men; men who have strong faith and the power of prayer. Of course to extend the Kingdom of God we can not do away with organizations, but what we need most is men,—Chinese who are filled with Christ. On the other hand these men must also have good intellectual attainments. Their faith must not fear the light of reason. They must have a fair judgment of what science has done in the last hundred years. They must be men of ability and not dreamers only. They must be able to appreciate the best of everything. In other words they must be well educated. May God prepare such native leaders for West China?

### **2. *Well Translated Bible and other Christian literature.***

Every religion must have its "classics" before it can be widely spread. The Bible is the "classics" of Christianity. It is beautiful in English and other languages. Men cannot read it without enjoying its beauty. It needs to be so in Chinese, because language is very important. It has the power to attract and the power to reject. While we are very grateful to have the present translation yet it is wise for the church to realize that the present Chinese Bible has no place whatever in the library of Chinese scholars except for a few Christians! It seems to me that two kinds of translations are needed. One in "Wen li" and one in "Pe Wha". These must be done in the best Chinese. Christianity can never be spread in the way it ought as long as its Bible is a failure. Take the "classics" of Buddhism; for example these Books are loved by the Chinese men of letters. They are indeed well clothed in Chinese. It is almost a shame for a Chinese scholar not to read some pages of it, because its language is so attractive. The language is the expression of the thought. It is very important for the Christian Church to possess a well translated Bible. May the time soon come for its accomplishment!

In regard to the Christian literature it is just the same. If Christianity is to have the preeminence in the thought of Chinese, its literature must be equally great and attractive in comparison with the literature of other religions.

### **3. *Prayer.***

"When we think about prayer, we think, as a rule, instinctively of its limitations; the mind of Christ seemed always to be occupied with its possibilities." Again, "If there should arise one utterly believing man, the history of the world would be changed." The Church of to-day in West China is indeed fully of work. Workers of all kinds are needed everywhere. But the Church really needs to learn to depend on prayer backed up by work and not work backed up by prayer. Christian work that thinks and plans and bustles and toils but forgets to pray must be a failure. The Chinese Church must pray for China and for the world. But before doing this mighty work her members must learn to pray. Some people say, "What can we get by wasting so much time in prayer? This world is a busy world. We cannot afford the time to dream". But if Christianity be true, it is prayer which can set in motion that Power which makes for righteousness. Moreover, the Church has to realise that prayer is something far more than a subjective spiritual exercise. It is a force which achieves objective results. Christ was dependent on this force to accomplish His work. He was at pains to make His disciples understand that in prayer they are given a power "which moves the Hand which moves the world, to bring salvation down." Again prevailing prayer is an indisputable fact of Christian experience. Men have prayed and their prayers have been answered. We can find witness in any kind of record of Christian work. The Church of Szechuen needs Christians who can pray. There is plenty of activity; what is wanted is more prayer. If the tremendous belief in the power of prayer were daily exercised by every Christian, Christianity, would move on more rapidly to the winning of West China. Prayer is the breath of every Christian and it is the life of the Church. Only a living church can give the living water to those who are thirst.

### **4. *Christian Schools.***

It is needless to say that the greater part of the Christian work done in West China has been through the influence of the schools. We are indeed filled with gratefulness for their existence. But let me say that we must not feel satisfied with

the work. We must press on until the Christian schools have taken the place of highest influence in every district of Szechuen. Moreover, what we need more is Education for woman. See how dark most of the Chinese homes are! They are filled with superstition and ignorance! And yet how important a position a woman fills in a home! She is the mistress of the house and the mother of the children. If we want more Christian men and women produced, we must first of all have Christian homes. But the homes can not be really Christian, unless the women folks are really Christian. The women folks can not be Christian unless they are properly taught and are born again. They must have the spiritual and intellectual vision before the darkness of the homes can be driven away. No matter how small or poor the home may be, but let it be made Christian. Let it be filled with the Spirit of Christ, peace and joy and love. Let Christ really have the pre-eminence in the home. It will be a great thing to see co-education started in the Union University. I hope to see greater things continuing to happen. The Church ought to try its best to open more girl schools,—from the Lower Primary up to the University, all through the Province. In the schools besides the subjects which must be taught the spiritual life of the girls should be specially nourished and uplifted. May God bless this work!

### **5. Money.**

Besides the above points, there is the financial question to be solved in the church. At present, we know that nine tenths of the support, if not all comes from foreign lands. While the Chinese Church feels deep gratitude towards the givers yet let it be realised that the Church can not really be Chinese so long as money comes from foreign countries. Then the question remains "how can the church secure native support?" To answer this question, we must go deeper than money. We must first of all see how the Church can gain the appreciation of Chinese society. And the best way to begin is to find out the causes why the Church or Christianity itself is not much appreciated by society as a whole. The reasons generally speaking are as follows:

- (a) The Church is still more or less a foreign organization.
- (b) Christianity somehow is bound up with politics. i. e. the privilege of preaching the Gospel is allowed by the Chinese Government through the power of foreign countries.

- (c) The Church lacks native Christians who are really converted and also intellectually qualified.
- (d) The Church lacks men of prayer, men of faith.
- (e) The Church is more or less blind to the real standard of Chinese civilization.
- (f) The Church is not high enough morally.
- (g) The Church is more or less dead and not living.
- (h) Christianity has not yet had the best, most attractive expression, namely its Bible and literature.
- (i) Christianity has not got hold of many of the best type of Chinese.
- (j) The people as a whole are indifferent to truth and are selfish.

These are some of the reasons why Christianity is not appreciated by society as it ought to be. And these are also the reasons why people are not ready to contribute money to the Church. Besides, there are the questions of time and of social intelligence. In any case money is a great problem for the Church to solve and it is its duty to remove the above mentioned causes so that Christianity can really become the great power of expelling evil and doing good in the society of West China. May God hasten the coming of His Kingdom!

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## IMPORTANT THINGS FOR THE PROGRESS OF CHRISTIANITY IN WEST CHINA.

SHIAO SHUAN, B.A.

*Sutherland Memorial Church (C.M.M.), Chengtu.*

### **1. Preaching to Country Men.**

They are standing in need of many kinds of knowledge. The most needful is the Christian Religion. The number of people in the country is very numerous. Most of them are illiterate and ignorant. We can hear their claims for good religion and common education if we pay good attention.

In each mission we find sometimes that many preachers are somewhat old or their school education is not sufficient to undertake work, therefore many of them are discharged or regarded as permanent evangelists. I suggest sending them to the country. I am sure the results would be more valuable than if University men preached to them.

The country preacher should go deep into the country and the farmers' homes, not only into the market places. Teaching them to read should be emphasized, too.

### ***2. Higher Education for Women.***

We have had women middle schools in West China for years, but we have not yet supplied them with higher education. Some graduates who are ambitious to get higher education must go down river. This gives them many difficulties to meet; viz., long and dangerous roads and extremely heavy funds. I hear that the West China Union University will receive women as students next fall, but that only mission girl students can have this privilege. If so, I regret deeply that so many young ladies from the government schools have no opportunity to get higher education.

### ***3. Continuation Schools for Laborers, also Illiterate and Defective Persons.***

According to the Report of the West China Educational Union we are aware that 92% of the Chinese are illiterate. The Chinese government has never paid attention to these kind of persons. Surely this is a very great work given the church to undertake, and this is also our duty. Jesus says, "Go ye, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preach".

I agree to reduce the number of the present primary schools, because the government emphasizes them much more than we as a church can do.

### ***4. Sending Men to Other Countries for the Best Education.***

From my observation last year down river I found one reason why the Churches there are more progressive than ours. It is that most of the Church leaders have graduated from Western Universities abroad. In West China we need such men greatly.

This kind of man should be put in the larger cities as Chung-ing or Chengtu. His work should be half in the Church and half in the University. We should never send them to the country or small places. If so, I fear that their efficiency would be reduced.

**5. Sending Missionaries to Non-Christian Places.**

Most of the people of Yunnan, Kweichow, and some lands between Szechuan and Tibet never have heard the name of Jesus. They need Christian help very much. We should remember Jesus' last words to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

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\*SOME PRESENT-DAY EDUCATIONAL  
PROBLEMS IN CHINA

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T P CHANG, M. A.

A Paper delivered at the Annual Conference of the Chinese Students in Great Britain and Ireland, held at Hoddesdon, England, July 16-23, 1923.

Before I begin my remarks, I want to apologize to you for the following two reasons ;—(1) Dr. C. Y. Cheng was originally asked to speak today at this Conference. On account of his illness and absence from us, I have been asked to fill this vacancy. I had only two days notice, so it is impossible for me to present to you any well-thought-out speech. (2) As I come from the province of Szechwan and am not familiar with conditions in other parts, especially the coast provinces where most of you come from, you will have to excuse me if my remarks do not fit your local conditions. I have no intention to make any sweeping statement or generalization.

Educational problems in China are many, complex, and difficult. One can hardly mention them all here, so I shall select a few that seem to me very acute today and are in the minds of many who are engaged in this profession.

### *I. Illiteracy*

The greatest problem that we are facing today is how can we overcome the enormous illiteracy in China. It has been impossible to get any up-to-date educational statistical report of the country, but the one that was published by the Ministry of Education in Peking in the year of 1915 says that there were about 4,000,000 students in the whole of China that year. This shows that practically only 1% of the Chinese population are in school, where the U.S.A. has 20%, and European countries have from 12% to 18%. Present conditions are probably the same, if not worse, because the year 1915 was generally considered the climax and the greatest achievement of the new educational system.

It is difficult to define illiteracy, but it is generally regarded as those who can not read and write their own names. The only means through which we can enlighten and awaken our people is education,—Compulsory Educational Law. Unless we can educate the mass of the people and especially the women who constitute half of the population, the people will remain ignorant, to be at the mercy of a few selfish leaders of the country and under the everlasting process of foreign exploitation.

Few attempts have been made to solve this problem during recent years. According to the order of their existence, we had first of all the "Six hundred" or the "One thousand" characters scheme invented by the Y.M.C.A. for the use of evening classes for the working class. Then there came the Phonetic Script where the Christian church played a strong part. Again it largely reached the working people and women, although it has been a great success all over the country. The latest and probably the only thing that has reached the student class is this "Literary Movement" which tries to revolutionize the old classical language and to simplify it as nearly as possible to the common spoken language. These all help to some extent, but a firm education of any people can only come through a slow, yet efficient system of public schools,—from the elementary grade to the University. How soon can we have this?

### *II. Relation of Christian Education to Government Education*

Perhaps it is safe to say that there are two educational systems in China, namely the Government system and the Christian system. Each has its own history of development and each has its own function. Christian schools have a special and



definite contribution to make toward the general up-building of the country. We must not forget that Western Sciences and other practical subjects like hygiene, physical education, etc., were first introduced to Chinese schools by the missionary institutions. There should be no prejudice or jealousy among them, but rather a spirit of cooperation in every way desirable. The curriculum of the two types of schools should be as near to each other as possible.

### ***III. The West China Union University, Chengtu, West China***

I will take this opportunity to point out to you the tremendous need for higher education in West China and to appeal to you especially for more Chinese cooperation in the above-mentioned institution. It is the only institution in West China that is doing higher educational work. It serves a territory of about one-third of China with a population of more than one hundred million. We are doing full six-year University work with Faculties of Arts, Science, Religion, Education, Dentistry and Medicine. Most of you men and women come from the coast provinces of China where Colleges and Universities are comparatively numerous. The opportunity in West China is unique and the need urgent. It is our great desire that this institution should become more and more Chinese. So we need your help and cooperation. Will you accept this invitation?

### ***IV. Need For Change in Some Educational Conceptions***

There are two things that struck me most through my studies and observations of schools in America and in England. The first is the relation between the teacher and the pupils. We need some change in most of our Chinese schools in regard to this relationship, especially in the elementary grade. This relation should be based on friendship and love rather than fear. Much can be improved inside the class room, but still more can be done outside of it. This does not mean to lose the significance of respect to the teacher. The teacher should be more intimate with his pupils trying to understand their individual needs, interests, difficulties, and their whole situation. No teacher can do this unless he has a friendly attitude toward his pupils.

My other impression about western education is the dignity they give to manual labour. This is especially true in America. Our old Chinese conception about education was merely a

matter of intellect which is very wrong. Our hands are equally important as our brain. There is no work under the sun which is too low for students to do. There are hundreds of college students in America who work their own way through college largely by manual labour. Some of them do not have to do it. They want to become independent which is a very good spirit. We must change this wrong conception and the best place to begin is probably in the schools.

I hope you will consider these problems honestly, sincerely, and seriously. The burden is largely on the shoulders of those like ourselves who have this unusual opportunity of being educated abroad and it is up to us to solve them. Will you then not take this whole matter to the Lord in your prayer and ask Him for guidance?

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## REPORT TO LONDON F.F.M.A. YEARLY MEETING

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S. C. YANG

I think you would like to hear something of our Yearly Meeting and Monthly Meetings. Our Szechwan Yearly Meeting is very hopeful; our work is progressing year by year. The weak point which I should like to mention is that we are not quite ready yet to take the full responsibility of the work. We feel sure that we will take the responsibility as soon as we have enough money and personnel. As a matter of fact we have been taking a share of the finance and other burdens for several years, but you know 'Rome was not built in a day'.

It is not necessary for me to mention how big a country China is or to say anything of her history or the size of her population or what problems she has, etc. Let us consider for a minute how we shall describe her—an old country or a young country. I would rather call our country a young descendant of an old family. As you know, it is a very awkward time for young Chinese now. There are many books translated every month describing Socialism, Marxism, Bolshevism, and so on. Young people are overwhelmed with these new ideas.

I would like to mention one instance that shows what Christianity can do for China now, and how young Chinese think of Christianity. A young man named Wu, a student of the Chengtu University, in his application to Chengtu Monthly Meeting said:—"I have read books giving all the new ideas, but nothing can be accomplished without Christianity. I wish to join with you to serve our country through this religion"—so that shows there is a harvest in China for us, and I believe it is an urgent one.

Young Friends in Szechwan, both in the Chungking High School and the Chengtu University and High School have opened schools for poor children and workmen. The students of the University themselves repaired a part of the main street to the University. That shows that young Friends are willing to serve. There is no better service for our older people to do than to lead the new generation. This is my great aim in my work in the school now. As is mentioned in the Epistle from Szechwan Yearly Meeting we have collected some money for Japanese Friends for their Girls' School in Tokio. I tell you we are the descendants of the people who love peace and are willing to sacrifice. 'Might is right' is a new teaching to us. I think after this great war every country feels that war is cruel to mankind. I believe it is up to us, partly, whether we (I mean Christians as a whole) are strong enough or brave enough to carry out the word of our Lord "Love your enemy". We shall be helpless in any circumstance if we have not His Spirit, His Communion and His Power with us all.

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## THE DEPARTMENT OF PHARMACY OF THE CANADIAN METHODIST MISSION.

E. N. MEUSER

It has been repeatedly suggested that we give to the readers of "The News" a brief outline of the Department of Pharmacy of the Canadian Methodist Mission as to its past history, its present organization, and its aims for the future. We believe

that Pharmacy has really as great or even a greater opportunity of demonstrating practical Christianity in West China than many of the other departments of missionary work. To avail itself of its opportunity however, a fuller co-operation of the missionary body as a whole is necessary, and we are convinced that a clearer understanding of the present Department of Pharmacy with its future possibilities will help very materially toward this end. At any rate, this is our hope in writing this article.

#### *The Past:*

The C.M.M. Pharmacy had its inception with the arrival in 1908 of Mr. M. A. Brillinger, Phm. B., the first Missionary Pharmacist to West China. Mr. Brillinger soon saw the great opportunity of utilizing native drugs in the manufacture of medicines for use in our medical institutions. He collected quite an assortment of these crude drugs hoping to tabulate them later, when unfortunately the 1911 revolution took him and his family to Shanghai and thence to Canada, and we regret to say he has not returned.

In the Fall of 1909 the writer arrived on the field, and after the usual period of language study was appointed to the staff of the Canadian Methodist Hospital for Men, Chengtu. Like my predecessor, I soon learned of the tremendous production and variety of crude drugs in West China, and after a deliberate survey of the field in its relation to the pharmacist two definite conclusions were arrived at, namely; 1. Pharmacy's greatest contribution to the needy millions of this country should be that of converting the native crude drugs into modern pharmaceutical preparations for the benefit of the Chinese; 2. The work of drug research and manufacture could best be done by qualified Chinese with the necessary guidance and supervision of the foreign pharmacist, and the training of Christian Chinese pharmacists for this work should therefore be the first and most important task of the foreign missionary pharmacist in West China. In accordance with these conclusions the training of Chinese pharmacists was immediately commenced, as was also the work of research in Chinese crude drugs. With pressure of other immediate hospital duties, etc., this work has naturally been slow.

On return from furlough in the Autumn of 1917, and with the benefit of one term's experience, I was more convinced than ever that the line of action initiated during my first term was the right and only one and took up this work with renewed energy

and determination. During the five years since furiough there have been varied disappointments, but withal considerable progress. Up to the present two students have been graduated as pharmacists and both of these have become baptized christians during their course.

*The Present :*

Working toward the above mentioned objective the Department of Pharmacy has now so developed as to make definite re-organization of the department necessary in order to facilitate the work of the present and the progress of the future. Four sub-departments have been made, and these, in order of importance, as we view it, are as follows,—1. School of Pharmacy, 2. Research in Chinese drugs, 3. Department Manufacture of Pharmaceuticals, 4. Sales Department.

These are all more or less inseparably interlinked and interdependent.

*The School of Pharmacy :*

A catalogue in both English and Chinese has just been issued and we shall be glad to mail a copy to anyone on request. For the sake of those who may not receive one however, we may say that the course of studies covers a period of six years after graduation from Middle School. Four years of the six are taken at the Union University largely in classes with the Medical and Dental students, and two years in the laboratories of the Chengtu C.M.M. Pharmacy and Hospital where practical and laboratory work and the more strictly pharmacy subjects comprise the course of instruction.

While the School is at present under the management of the Canadian Methodist Mission, it is hoped that, in the not too distant future, a Department of Pharmacy will be established in the West China Union University which will incorporate the functions of the present Schools. This has already been recommended by the Senate to the Board of Governors of the University.

*Research in Chinese Drugs :*

The abundant supply and variety of easily accessible native drugs at comparatively low cost in contrast with expensive foreign medicines plus heavy transportation charges make this

department rather an important one from several standpoints. The direct contribution this department may make to medical science in general is also of considerable importance. Definite instruction in practical methods of research is, too, a part of the curriculum of the School of Pharmacy.

I have already made a collection of over four hundred of these drugs and the work of testing, manufacturing and tabulating is gradually proceeding.

#### *Department of Manufacture of Pharmaceuticals :*

This department has been established for several reasons, the following being perhaps the most outstanding,—1. To demonstrate to our students the manufacture of types of pharmaceutical preparations of the British Pharmacopœia and the United States Dispensatory. This constitutes a very essential part of the course of instruction in the School of Pharmacy. In this department the student gains valuable practical experience in the details of manufacture of most of the medicines in common use. 2. We firmly believe it is possible to save for our medical institutions large sums of money by utilizing native crude drugs and converting them into so-called "foreign medicines." Our Chengtu C.M.M. Pharmacy and Hospital are already using a considerable number of these, and more will be added from time to time. A Hospital Supply Catalogue of our Pharmaceuticals has recently been issued, and orders, large and small, are being received from hospitals and dispensaries in different parts of West China. These medicines are prepared, packed, invoiced, checked and shipped by this department, and *all under qualified supervision.*

The Manufacturing Department will appreciate the continued support of medical missionary institutions in West China, both because of the practical assistance it gives our School, and the opportunity it gives us of rendering practical service.

#### *Sales Department :*

Every hospital and dispensary in West China is called upon to sell more or less of medicines to Chinese and foreigners in the community. Increasing demands on the C.M.M. Pharmacy Department, Chengtu, have made it necessary to systematize this phase of work to some extent.

The Sales Room or "Drug Store" on Sze Shen Tsi St. Chengtu is the result. This Sales Room has been opened therefore, mainly for three reasons, viz.

1. To facilitate the convenience of both our foreign and Chinese friends in the buying of medicines and drug sundries, and of ourselves in selling them.
2. To give financial aid, if possible, to our hospital work.
3. To provide an outlet for part of the production of our Manufacturing Department, which Department is necessary, as has been stated before, for the practical training of students in the School of Pharmacy.

While this department is a branch of commercial pharmacy, and it is the least of our ambitions to enter this field of activity in West China, yet force of circumstances compels us to undertake it at least to a limited extent. Insofar as we have undertaken however, and inasmuch, as there is every evidence of a natural, steady growth of this department, we are desirous that it should be of the utmost service and satisfaction to all foreigners and Chinese who may patronize it for medical supplies.

The Sales Department has cost us no little amount of thought and work in planning its innumerable details of management, and it is as yet by no means perfect. It is our aim to have this department manned and worked as far as possible by a qualified Chinese staff with only a general supervision by the foreign pharmacist. We believe a Chinese staff is eminently better qualified to care for this department than a foreigner in China could possibly be. We are occasionally reminded however, that the ways of the Chinese are not always our ways, and that we need to exercise patience and not unduly expect perfection.

Considering our isolation and distance from the coast and supply-houses abroad, and the high cost of transportation, delays, risk of loss etc., we believe the prices charged for goods in the Sales Department to be very reasonable indeed. It would not be surprising however, in such a large community as is ours in Chengtu, if there should be an occasional person who imagines prices are "dear". Most business concerns in the home lands have a few recognized people of this class on their lists. Differences in prices, when compared with distant places, are naturally to be expected by those who have had any practical business training, and we wish to assure our friends who have not had this training, if there are any, that, while prices may be higher in isolated cases than those catalogued elsewhere, there is always ample justification for any difference in price.

*The Future :*

The future progress of the Department of Pharmacy depends on three main factors, namely,—

1. The *active*, moral support of all West China missionaries both while on the field and when on furlough. This support may be given in several ways such as,—by recommending only the very best students for the School of Pharmacy ; in sending us suggestions, etc., which would be of help to us in our department of Chinese drug research ; in patronizing the Sales Department when convenient to do so ; in urging upon the Home Boards the appointment of additional pharmacists to the work here ; and in enlisting the interest and financial support for this department of friends in the home lands.

2. The support of the Home Boards, interested in medical missionary work in West China, in sending out additional pharmacists to follow up the development of the Department of Pharmacy.

3. The constant thoroughness and patience with which the staff of the department carries on its work.

In brief, this department of God's work in West China requires and will appreciate the help and co-operation of all, and with this spirit of mutual co-operation ultimate success is assured.

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THANKSGIVING FESTIVAL AT TUNGCHWAN

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LEONARD WIGHAM B. A.

It has been the custom here for several years to have a special day set apart in the autumn to express our thanks for the goodness of God during the year, and specially for the fruits of the earth ; and this is specially suitable to such a station as this, where many of the members of the congregation are engaged in farming. As this celebration has struck a newcomer as likely to be very helpful in several ways to the persons who took part in it, as well as to others, it seems desirable to publish a short record of this year's proceedings.



The date and methods of procedure were decided some weeks beforehand by the local council of the Church, and persons had been appointed to have charge of the various activities. It had been then decided that the proceed in money should be given to the local treasurer for the use of the local congregation, whose treasury is nearly empty. But during last week we received harrowing accounts of the suffering of the Japanese in Tokyo and Yokohama and the neighbouring country through the earthquake; and on the proposal of one of the Chinese members (the foreigners had said nothing) it was unanimously decided that the money, instead of being used locally, should all go to Japan to relieve distress. Two sources of income were to be thus diverted, the Sunday morning collection, and the receipts from sale of the goods contributed.

Preparations were duly made, and the worshippers when they came to meeting on Sunday, the 30th of September, found the hall nicely decorated with the usual flags of all nations strung across over their heads; with floral mottos tastefully encased in frameworks made for the occasion; with an archway of bamboo poles and green bamboo leaves; and with flowers. But besides this, and far surpassing it in interest were the fruits and vegetables contributed by the members, school children and others, both town and country people having joined in thus expressing their gratitude to Him who gives the increase. The harvest this year has been exceptionally good, and the show of gifts was correspondingly greater than last year. I cannot tabulate all the names of the contributions. Melons, cucumbers, squashes, pumpkins, and all that class of esculent, were very much in evidence; some of them so heavy that one could not be carried by one person alone. Then there were sweet potatoes, and ordinary potatoes, and *ti kwa* and *yü tsz* (things somewhat related to the potato). Great quantities of peanuts appeared, and plates full of walnuts; persimmons in great numbers, and a few pumelos (they are hardly in season yet, and for a similar reason there were very few oranges). Pears too were much in evidence; including a tin of californian pears. A few other foreign fruits were added to the muster, but far the great majority were local produce. Arrowroot and onions, sugar-cane, dried peas, and unhusked rice, pods of native soap beans, all appeared among the offerings. Also there were many plates of sweetmeats of various kinds, and some odd skeins of thread. The sight turned all our thoughts to the bountiful giver of every good and perfect gift.

At half past ten the service began, a lady Missionary presiding. Suitable songs were sung by the boys and the girls, and some by the great congregation which quite filled the meeting house. Three short addresses on God's goodness and on the duties of thanksgiving, and of helping those who are in need, or who have not received such bounteous boons as we have; were given by a Missionary, and Chinese members. Prayer and thanksgiving were offered, both vocally and silently. The collection taken during the meeting amounted to more than fifteen dollars.

On the Monday afternoon, about half past three, the meeting-house again filled up with boys and girls and men and women. A Secretary sat at a table with writing materials, and our medical man, Dr. Lo, appeared on the platform as auctioneer, armed with a walking-stick by way of substitute for the proverbial hammer. This has been the custom for several years, so the methods of auctions are understood, and the sale went on briskly. Men and women, girls and boys, foreigners and Chinese and their cooks, cheerfully and laughingly bid against one another. The Salt Inspector's cook was in evidence, buying things for his master's table. Foreigners and Chinese alike were keen competitors for potatoes and onions. The boys went in largely for peanuts, and started eating them as soon as they were knocked down to them. Everything fetched a price, and generally quite good prices reigned. The sweetmeats attracted both girls and boys, and the more sober eatables were snapped up quickly by the matrons or by their husbands under their orders even the decorative lanterns and mottoes fetched their prices. Most people felt that this was for the Japanese, and it was not good to be stingy. It was most pleasing to see how people who have had many words to say about the wickedness of Japanese policy towards China, were keen now to help the Japanese in their time of distress. And all this was done, be it noted, before the arrival of Mr. Openshaw's letter on behalf of the Christian Council, asking us to contribute for relief of distress in Japan. The amount received at the sale was \$30.80. The money is being sent direct to Shanghai to the National Christian Council, who, we understand, are collecting and forwarding relief fund contributions.

## PUBLICATIONS ON PHYSICAL TRAINING.

W. W. COSSUM M.A.

*Chairman standing. Committee on Physical Training West China Christian Educational Union*

Until quite recently I was under the impression that there were few, if any, books on physical culture which were really suited to use in the primary and middle schools of West China. In English there is an abundance of such good material, but I found it something of a task to get hold of suitable books in Chinese on such phases of physical culture work as calisthenics (free-hand, wand, or dumb-bell), group games, school-yard athletics, and inexpensive rule books for base ball, basket ball, volley ball, etc. Others in educational work who have written me have also been under this impression. Would it be presumptuous, therefore, for me to suggest a list of books, some or all of which might be stocked for convenience of West China educationalists?

Herewith the List, in which I have indicated the grade of school in which the book would be most generally useful.

NAME	PUBLISHER	PRICE	GRADE
Calisthenics Drill-Association Press (McCloy)		\$0.25	M.S.
Official Rules for Foot Ball-Assn. Press (Eng. & Ch.)		.20	"
Indoor Baseball Rules	" "	.20	"
Volley Ball Rules	" " " "	.15	H.P. & M.S.
Rules for Cage Ball Games	" " " "	.10	" "
Indoor & Outdoor Games	" " " "	.10	" "
*Graded Gymnastic Exercises-Natl. Comm. Y.W.C.A.		.70	L.P. "
Games for Group Recreation	" " " "	.10	" "
†Social Games No 275-China Baptist Publication		2.50 per 100	
			L. & H.P.
Primary School Sports	Shanghai Commercial Pr.	.50	L.P. & H.P.
School Yard Athletics	" "	.30	H.P. & M.S.
Work-Play Exercises	" "	.20	L.P.
Circle Ball	" "	.10	" "
Foot Ball More complete	" "	.40	" "
Track Athletics	" "	.60	" "
Basket Ball Rules Association Press (Eng. & Chinese)		.30	" "
(Supplementary Texts)			
Graded Apparatus Exercises (by McCloy) Assn. Press		.80	" & M.S.
Tennis	Commercial Press	.50	
Modern Swimming	" "	.40	
Croquet	" "	.10	
Basket Ball Handbook more complete)	Commercial Press	.30	
Official 1917-1919 Athletic Rules (Olympic)	" "	.40	

NOTE: \*Seemingly a most excellent and up-to-date book, for teachers.

†An excellent book to place in hands of students because of its simplicity and low price.

## CORRESPONDENCE.

Herewith I am sending you a copy of an address which I gave at the Annual conference of the Chinese students in Great Britain and Ireland which was held last month. I wonder if it would be suitable for publishing in the News.

Both Mr. S. C. Yang and myself are having a very delightful time in England. Friends here are most kind to us and we are very happy indeed. During the month of June, we have visited a number of schools and factories in the various places of England. July has been a month of Conferences to us. We have attended four different conferences one after another. The conference of the Student Christian Movement was the last one attended. About 800 people were present, they were all college students. Now both Mr. Yang and I are studying in Oxford University at its Summer Vacation Course in Education. After having been in the U.S.A. first, it is very interesting to me indeed to enter into an English College life which is totally different.

I shall sail from London for China on Sept. 14th and shall be in Shanghai on Oct. 24. We attended the meeting of the British members of the Board of Governors of the University. There we met Dr. Endicott again. We were very sorry to hear from that meeting that Dr. Elliott has definitely decided not to return to China. It is a serious loss to the medical faculty of our University. We have also met Mr. Wilkinson at one of the conferences we attended. He will stay in England for another year as he is taking some special study.

Mr. Rowntree is now working on the plans for the new Normal School Building, the gift of the late Geo. Cadbury. He has asked us for some suggestions about the building.

We are very sorry to hear about all the political troubles that are now going on in West China. We hope you have not had anything very bad in Chengtu so far.

With best wishes to all my friends in the University,

Yours sincerely,

(Signed) T. P. CHANG.

Oxford University, •  
England, Aug. 2, 1923

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## NEWS NOTES.

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### C. M. S. NOTES.

#### **Mienyang.**

It is reported that the funeral of the Rev. R. A. Whiteside and F. J. Watt on Aug. 23 was very impressive. The Rev. T. Caldwell, F. Boreham, V. H. Donnithorne and H. J. Howden and the two Chinese clergy, Wu K'eh Chang and Keo Puh Teh, officiated. The silent respect of the crowd lining the street was noteworthy. Memorial services have been held separately for each during the meetings of the District Council, Oct. 15 and 16 and the C.M.S. Conference beginning Oct. 17.

Bishops Casseis and Mowie arrived at Mienchow (Mienyang) in good time for meetings and preliminary business.

The Rev. E. A. Cook is now in charge of the Middle School, Miss Mar Tin is temporarily on the staff.

Mr. E. R. Williams who conducted the returning party of ladies down to Chuugking has been detained there by the state of the road and by the siege. It is hoped that he has been able to start since the city was taken.

#### **Sintu, Hanchow and Tehyang.**

In all these districts the state of brigandage has been about as bad as possible. Robbery and violence are every day occurrences. The robbers have their headquarters in Hanchow. Sintu has been besieged again.

#### **Mienchuh.**

The new church has been finished and opened and is to be consecrated this month. It is an object of admiration to all who see it.

Dr. Lechler is making progress with his new hospital in spite of delays owing to the difficulty of getting silver. Their son went to England with the returning lady missionaries in September.

#### **Longan.**

As the Christian and Missionary Alliance were unable to promise to continue the work of this district on Anglican lines it reverts to the C.M.S. The Rev. W. B. Williston who has been

doing a good work there and is much encouraged by the response, has applied for membership of C.M.S.

The Rev. E. A. Cook came back from Mienchow to Chengtu and took Mrs. Cook and Phyllis back to their new home in Mienchow. They had to pay heavy toll to the robbers on all their goods. There is now a regular tariff of five dollars on a 'kang' and two and a half dollars on a 't'iao'. We hope they have arrived safely.

### **Further Facts Re The Mienchuh Tragedy.**

It becomes more and more apparent that the blame for negligence in handling the Mowchow murder case is ascribable both to the Chengtu authorities and the local officials. The whole credit for what has been done must be given to the local militia. The capture of the brigand chief, Ma T'ing Yin his associate Chang Ying Kao and the two tools of the gang, the blacksmiths Shih Ch'eng Yun and Chen Shao Yun was entirely due to the prompt action of the militia inspired by friends of the murdered missionaries. The Mienchuh magistrate refused to send police with a church member to search for the bodies. The church member left Mienchuh with a few coolies on Aug. 16 and brought back the bodies on Aug. 19 to Mienchuh. Here they were identified, placed in coffins and sent Mienchow.

Neither the Mienchuh or Mowchow magistrates did anything to further the arrest of the criminals. They were captured on the 2nd of September after a fight lasting half a day and half a night. It was with great difficulty that the Mienchuh magistrate could be persuaded to hold the prisoners in temporary custody. On Sept 27 a fresh attack was made by the militia on the robbers at Ma Ts'ao Ping and Ta Ai. After a fight of 2 or 3 days the brigands escaped without any being captured. But in a cave in Ta Ai, the following articles belonging to the murdered missionaries were found:—2 camp beds, 1 pair of field glasses in leather case, 1 prismatic compass and a Chinese compass, a loose pair of spectacles and a pair of spectacles in case and single copies of Punch, "The Christian", and "The Life of Faith". These are now at the Consulate in Chengtu.

### **Paoning.**

Miss C. M. Pemberton is here doing Local Secretary and other accounts.

Mr. and Mrs. Easton are on their way down from Hanchong. They will be staying here for a considerable time for medical reasons.

Miss Sanderson and Miss Wilson started this morning, having been delayed by the rain; they will spend Sunday at Nanpu. Dr. Lawrence got off on Tuesday. Mr. Thompson is expected back to-day.

Mr. and Mrs. Porter, with Mr. E. R. Williams (C.M.S.) have been delayed at Chungking owing to the military situation. The steamer on which Mrs. Porter came up was heavily fired on from the shore.

Yü-chin-chiang, of Nanpu, held the attention of the congregation in the Cathedral for an hour both morning and evening last Sunday, preaching about the predicted calamities, but also giving a faithful Gospel message. His tracts have been widely circulated.

Mr. Denham has recently returned from a special evangelistic effort in the Nanchiang district. He had a dozen Christians with him. The agitation about the predicted calamities seems to have been directed against the Fuh-in-t'ang.

Amongst those now on the sea are Miss A. R. Allen, Miss M. J. Williams, Miss L. Smith, Mrs. Lawrence, with the latter being her youngest son and also the nurse, Miss Deeks.

I would ask for your continued prayer that guidance may be given both to me and to the other elected delegates as to attending the General Synod at Canton in March next.

Bishop Mowl and I hope to start for Mienchow on Monday next, the 8th instant. The Western District Council is on the 15th and 16th, and then follows a special meeting of the C.M.S. Conference to arrange locations, etc. After that, we expect to visit most of the Stations and Chengtu. I hope to be back within a month, but Bishop Mowl will be remaining in the West.

W. W. CASSELS, BISHOP.

*Bishop's House,*  
*PAONING, SZE.*  
*Oct. 6th, 1923.*

C. I. M. EAST.

### **Paoning.**

Archdeacon Ku has been on a tour among the Paoning outstations conducting a series of Bible schools.

Miss Wilson who has been ill for four months is being sent to Shanghai by the doctors for further medical advice. She left Oct. 6th.

Dr. Lawrence left on Oct. 2nd for Shanghai to meet his mother who is coming to live with him.

A normal school was held in August with an attendance of 30 teachers.

A Middle School has been commenced this term with an opening attendance of 7 boys.

In the outstation of Sintientsi 18 people were confirmed and 17 baptized during August. Two gatherings, of 3 days each, for men and women were held. Sixty men attended and a slightly smaller number of women.

### **Lan Pu.**

The Rev. Yu Chin Chiang has issued a tract and a pamphlet about the predicted calamities. He has been zealously preaching on the streets often three times a day. Miss E. Culverwell's health causes much anxiety.

### **Yingshan.**

Miss Kingston leaves for furlough this month. It is hoped that Miss M. Williams will be designated to take her place. Miss E. Culverwell has been to Paoning for medical advice.

### **Kwangan.**

The Rev. A. E. Evans is visiting his married daughter at Harbin. Wang Shen Mo is in charge during his absence.

The Bible Churchmen's Missionary Society, with the approval of the Director of the C.I.M. have assumed responsibility for the District of Kwangan and Lin Shui. One of their missionaries, a lady doctor, Miss Childson expects to sail with Mr. and Mrs. Large on Oct. 20. Correspondence is in progress with the B.C.M.S. respecting their taking over the district.

### **Suiting.**

The city was badly looted by the Northern troops on Sept. 10 and many Christians suffered heavy losses. A whole street was set on fire. Some articles were taken from the Mission House which has suffered from the heavy firing. The compound was filled with refugees.



### **Chuhsien.**

The brigands have been extremely busy all round the city. At the outstations the Christians find it very difficult to meet for worship. Several have been robbed of everything, some have had their houses destroyed, others have been carried off. The people dare not go to market.

### **Wanhsien.**

Miss Rice has left on furlough.

Mr. Darlington has been confined to his bed by illness for some time. A party from the Pittsburgh Bible School has been looking out for premises in the city.

Fengshui has again been in the hands of brigands and the people have fled. At Long-Ku-Pa the brigand leader, sad to say, is an ex-member of the church.

### **Chungking News Notes.**

Chungking was captured by the FIRST ARMY (South) yesterday, Oct. 16th, about 2 p.m. The Second Army (Yang Sen, Liu Hsiang and Yuen Dsu Ming) have retreated towards Fowchow, not even trying to hold Kiangpeh.

The Second Army had decided to retreat last night, but something went wrong, and the retreat became almost a flight. The First Army reached the Tsao Tien Men practically on the heels of the Second Army. Certain generals (those mentioned may be included) were thought to have boarded a steamer which was anchored in the Little River. Two boat loads of the First Army's soldiers put out toward the steamer, but were met with machine gun fire, and suffered heavy loss, after which the steamer left.

The retreat was so rapid that there was not even time to cut the bridge of boats over the Little River, and the First Army streamed across it, and easily occupied Kiang Peh. Report has it that a number of Yunnanese troops arrived to assist the First Army a few days ago, which may account for the turn of the tide, and this complete victory.

A number of Missionaries were crossing the steamer, towards the city on the SHUTUNG about 2 p.m. All was as usual when we boarded her, but just as the steamer started, bedlam broke loose in the city. The troops on the South Shore were making a demonstration, preparatory to crossing, and the

rearguard on the city wall were answering, and the SHUTUNG was in the direct line of fire!!! All on board soon got under cover, and no casualties resulted. By the time Mr. Sparling reached the Hospital, the incoming First Army were advancing through the streets, firing at the retreating Second Army, which could still be seen ahead.

Drs. Story and Cunningham of the C.M.M., were married at the British Consulate on the afternoon of September 26th.

The Missionaries now awaiting transportation here, will leave by Strs. CHWANTUNG or SHUTUNG, both of which expect to leave shortly for Luchow and Suifu.

While Chungking was besieged, with the First Army at Fu Teo Gwan and Commander Djeo Si Chen occupying the south side of the Big River, the only exit and entrance open was across the Little River to Kiang Peh. Naturally, prices of all commodities advanced materially. Rice has sold for \$4.00 per "teo"; water carriers charge from 500 to 800 cash; vegetables and meat are not only high in price, but very scarce.

On Sept. 27, Djeo Si Chen occupied the south side of the Big River, which makes the fourth siege by Djeo since July 13th. Rifle fire back and forth has been particularly heavy this last time. Dr. McCartpey's residence above the Drug Store has had several bullets enter the rooms. On Oct. 2nd Mr. W. A. Hick, C.I.M., while being shown the bullet holes, was himself struck by a bullet which passed through his neck. Apparently no vital spots were touched, and he is doing quite well.

### **University Campus, Chengtu.**

The first meeting of the Saturday Night Club was held on the night of Oct. 6th in the Administration Building. This initial meeting took the form of a Community Supper and a concert given by the men, with plenty of local color in song and story.

Many farewell concerts and teas were tendered Dr. and Mrs. Morse and Marjorie and also Miss Peebles who left Chengtu on Oct. 9th en route to Shanghai. Dr. Morse and family return to Canada via Europe where Dr. Morse expects to remain for some time in post graduate work. Mrs. Hockey was to have made the trip with them, but owing to the illness of her daughter Mrs. Homer Brown she is remaining some months longer.

Trafalgar Day was celebrated at the Canadian School on Saturday afternoon, Oct. 20th. A splendid program was given

in the gymnasium outside the school followed by an address from Mr. Combe the British Consul-General. Later, tea was served in the recreation room.

Hearty Congratulations to the House of Rackham and the House of Phelps. The former have a new daughter and the latter a new son.

We are very pleased to state that Mrs. Homer Brown who has had a very serious operation in the C.M.M. Hospital, is recovering splendidly.

Drs. Leslie and Janet Kilborn and Mr. and Mrs. Walmsley are being heartily welcomed back to Chengtu. Mr. Walmsley has assumed his duties as principal of the Canadian School.

Rev. W. E. Sibley of Junghsien and Mrs. Sibley were guests on the campus for a few days.

We regret to report that Mr. Johns has been suffering for some time with his eyes and has recently been removed to the hospital.

The Border Research Society took advantage of the presence here of Prof. and Mrs. Emery, formerly of Yale but more recently of Peking, to hold another open meeting. Prof. Emery gave a most interesting account of their trip via the desert to Lanchow and then to SzeChwan via Sungpan, some of the latter over a route never before taken by a white traveller.

### **Luchow.**

Since last March Luchow has changed hands five times and frequently accompanied with heavy fighting. We were in the hands of robbers for twenty days. During the past few weeks we have been in a state of semi-siege. A part of the Second Army has been pretty well surrounded with the result that it is difficult to get anything into the city or anything out. Prices are soaring and there must be a great deal of suffering among the poor. It is almost impossible to hire a coolie because most of them have been taken by the soldiers. We had severe fighting over the city about ten days ago but more civilians were killed than soldiers. There is scarcely a native boat moving because the rapacity of the robbers knows no bounds, and there are long intervals without any steamers.

Mr. and Mrs. Hockman expect their three children from Chefoo to spend the winter with them in their home in Luchow.

Mr. Hockman is building a Bible Institute but is held up for material.

Miss Brooks' Girls Higher Primary Boarding School is progressing nicely in spite of untoward political conditions.

Miss Morgan, who has been ill since the end of July, is improving slightly.

J. M. W.

**A. B. F. M. S.**

Very little news outside of Chengtu has come in this month. Dr. and Mrs. Morse and Marjorie left Chengtu on October the 9th for furlough. They will spend about two weeks in Peking and sail from Shanghai in December, going by way of Europe.

Dr. and Mrs. J. Taylor and Miss Lydia Crawford have arrived in Chungking and we trust they may soon complete the trip to their respective stations.

Miss Denison is expected soon in Chengtu to work as a nurse under the General Board. When she arrives Miss Shurtleff will leave for medical work Yachow.

Mr. Openshaw is conducting evangelistic meetings in Kiating.

The newest member in our Mission is Master William Lyon Phelps who was born on the 17th of October in Chengtu.

B. E. B.

**M. E. M.**

Dr. C. W. Freeman left the first of the month for Shanghai to attend the All-China Finance committee and the Foochow, Conference. He expects to go to Peking before his return to Chengtu.

There has been considerable illness from flu in the W. F. M. S. Girls' school during the past weeks, but no fatalities.

A letter from Dr. Liljestrang states that he and his family are enjoying Sweden and England, that he is studying in London hospitals, and that they expect to reach America before the summer.

R. F. Pilcher and family and L. F. Havermaile and family are expected back from furlough next month. They have been in America for a year. The Pilchers will be located at Suining and the Havermailes at Tzechow. O. G. Starrett will go to Chengtu for the church work there when Mr. Havermaile arrives in Tzechow and relieves him.

W. M. C.

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**FOR SALE**

A Hong-tu-muh washstand belonging to Dr. E. W. Wallae. Price \$12.00.

Apply to D. S. KERN.

### **Chengtu Intra Mural.**

The Chinese papers have been printing quite a bit about the non-attendance of the British Consul, and British and American nationals, at the foreign office reception, given on October 10th. After some days, they printed the reasons given by the Consul which were understood at the time by all those who stayed away. Mr. G. A. Combe has been trying for some time to obtain adequate retribution in the wanton murder of Messrs. Watt and Whiteside, but without success. Therefore, owing to the official inaction of the local government all British and American citizens refrained from attending the above-mentioned reception. We hope that this action may cause the officials of the province to be more energetic in the future.

During the month, Chengtu has seen no fighting, although the province is still being upset by the civil war between south and north. Vague rumours have been passing to and fro, but with the final fall of Chungking, Fowchow, and other ports along the river, one may now expect peace to reign—until the southern generals start to divide the province!

The Japanese Relief Subscription list, started by the Overseas League, received subscriptions from both Chengtu city, and Chengtu college communities, totalling over one Thousand Dollars, which was forwarded immediately, through the British Consul in Tokyo, for relief work under the Overseas League and the Canadian Methodist Mission, Japan. In this connection, the various Chinese churches are also taking up, and forwarding subscriptions, thereby proving that they, too, feel the call to help their less-fortunate, and bereaved brothers.

A very helpful and comforting service was held on Sunday Afternoon, September 30th, in the C.M.M. Alexander Sutherland Memorial Church, when Rev. H. H. Taylor conducted the memorial service for Messrs. Watt and Whiteside. The Consular and Post Office Officials were present, as well as several university students who had been in close touch with these men. During October, the usual bi-weekly services were held, at which appropriate music was rendered, under the direction of Dr. Yates.

S. H. F

### **Fowchow:—**

We have had our monthly change of officials in the last few days. We have had thirteen in thirteen months. The new military only want a paltry one hundred and fifty thousand

dollars and will be satisfied if they get it in two weeks, so they say. Where the people find the thousands and thousands of dollars which have been squeezed out of them these last years is a mystery.

Yet things are going fairly well in educational work here. The military operations kept some of the boys and girls, also teachers from getting in on time and we have had difficulty in getting texts through from down river, yet we are falling into our stride again. We have about 100 boys in higher primary and fifty in middle school. These with all our lower primaries keeps us busy, indeed on the jump part of the time.

All well here. The three oldest Longley and three oldest Leonard children have gone to Chungking school.

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## IMPORTANT NOTICE

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Secretary K. T. Chung of the National Christian Council reached Wanhsien according to schedule. Conditions were so bad on the Yantze and at Chungking that it was not considered advisable for him to proceed. He therefore reluctantly returned to Shanghai. This means that the itinerary planned for him is called off. However, we expect that Miss Brown of the Y.W.C.A., who, we understand is 'getting through', will be able to do some work among the schools and churches.

The annual meeting of the SZECHWAN CHRISTIAN COUNCIL will be held at the Sutherland Memorial Church, Chengtu, Nov. 23-24, as previously announced.

*(Signed)* H. J. OPENSHAW,  
Secretary.

*Chengtu, Oct. 30, 1923.*

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## BIRTHS.

SELLERY—to Dr. C. M. and Mrs. Sellery C.M.M. at Jenshow, October 14th, a son, Austin Roy.

PHELPS:—To Rev. Dryden L., and Mrs. Phelps. A.B.F.M.S., Union University, Chengtu, on October 17th, a son, William Lyon.

SILCOCK—To Harry T. and Mrs. Silcock, Onslow Gardens, Muswell Hill, London, N. W. England, a daughter, Anne Lucy Norah, on August 13th, 1923.

MARRIAGE.

CUNNINGHAM-STORY:—On Wednesday, September 26th, at the British Consulate, Chungking, by Rev. Geo. W. Sparling, B.A., B.D. Gladys Victoria Story B.A., M.D. C.M. of Wawanesa, Man., Canada, to Edison Raney Cunningham, B.A., M.D.C.M.

The News extends Hearty Congratulations.

DEATH.

ANDREWS:—At the China Inland Mission Hospital, Chefoo, on September 9th, 1923, after a long and painful illness Gertude, wife of H. Edwin V. Andrews of the C.I.M. Chungking.”  
“We sorrow not as those without hope”.

The News extends sincerest sympathy.

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

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