EDITORIAL.

THE WEST CHINA CHRISTIAN EDUCATIONAL UNION.

It is nineteen years since this organization was founded. Next year should not slip by without some special celebration to mark the progress that has accompanied the Union from the beginning. At the tenth annual meeting in 1916, the suggestion was made that a history of the Union be written, and, unless our memory betrays us, the late Dr. Kilborn was asked to write it. He was our first secretary and gave freely of his spare time (if he could ever be said to have had such a thing) to the details of examination papers, correspondence and so forth. Dr. Kilborn was a typical promoter and would slave to his fingertips to get a good thing started. But we come back to the present and endeavor to appraise the contribution of the union to the forwarding of the program of the Christian Church in West China. It certainly was needed when it was formed and has continued to fill a growing need with its years of service. It has drawn together the various forces in the region of primary and secondary education. It has set certain standards which, altho they may not have been reached by all the schools, have been a stimulus to all who have entered the union. Its work in the matter
of text books, while not its most prominent, has been of
great help to the teachers throughout this province. Its
Educational Association, which we hail with joy this
year, has served as a clearing house for perplexed and
worried teachers. Its General Secretary and his col­
leagues have rendered very valuable service both in the
office and throughout the districts. We believe that it
has a future as full of promise as its past is of accom­
plishment.

It would seem, however, that the future calls for a
readjustment of forces. The new day we are entering
on in Mission work demands that we take stock of what
we have done and also try to discover whether the time
has not come when perhaps new methods or even new
organizations are not demanded of us. It would seem
that the recent annual meeting of the Board of Education
has given clear indications that a new development in
the Union is called for. Hitherto, the General Secretary
has been a missionary. This year there is at least a
pertinent suggestion that he should be a Chinese. This
is in keeping with the spirit of the times; and the Board
of Education will do well to face this situation with
sympathetic understanding. It should have very care­
ful consideration. Perhaps, the spirit of the times is
not sufficient grounds for a change. It may be that some
of the Chinese members of the Board are not convinced
that this is the time when they should assume the power
and responsibility of this office. What we would urge
is a very frank discussion of the whole matter and its
several implications. Nothing is to be gained by hes­
itating counsel. The one wish that inspires us all,
Chinese and missionaries, is that this Educational Union
shall go on to larger avenues of service to the cause of
Christian education in this province. It may
at once be said that those who have borne the burden
and heat of the day for nearly two decades will be the
first to rejoice at the coming forth of Chinese young
men and women who are ready to take up the burden
and carry it forward. Anyone who assumes the office
of General Secretary of the West China Christian Edu­
cational Union must be prepared to undertake heavy
responsibilities and be ready to make decisions that
have far-reaching import. He must also be of the cal­
ibre out of which leaders are made.
MENDING THEIR NETS.

That scene on the shore of the Sea of Galilee where the sons of Zebedee were seated in their father’s boat mending their nets, is one of the most attractive in the Gospels. It matches those post-resurrection scenes where our Lord revealed himself to His disciples in an especial manner. But in the one before us, Jesus is at the beginning of his ministry and already has felt the need of helpers. With his wonderful insight into human character as it is revealed in every day work, Christ sees here two men that he can use. He calls them from their wonted task and they follow him. But they were mending their nets preparatory to another night of fishing. It was lost time to launch out into the deep and cast out the net, if it was full of rent meshes. The fish would go right thru and thus a good share of the catch would be lost. Those fishermen were not too busy to repair their nets. They needed not to be told to do that quiet task. The Church needs just such men of insight and practical ability to-day. And more especially are they needed in China. We are in danger of busy-ness. We are cumbered about many things. Our energies are dissipated; we are not working to one hundred per cent of our efficiency. We have the men, we have the organization—let us quietly mend our nets. Let us repair the waste places of Zion and make ready for a great harvest. This present time is one that calls for faithful thinking and frank speaking. We cannot expect to go on in the future as we have in the past. The shot from a rifle on Nanking Road in Shanghai was the period point to an era. We need to mend our nets. The future holds even more than the past for the Christian Church in China; we are not so much at the end of one phase of our work as we are at the beginning of another. But we must be ready to adjust ourselves to this new and better day which is breaking across this distracted country. We stand to gain if we will mend our nets; we shall surely lose unless we do mend them.

THE CHINA MISSION YEAR BOOK-1925.

This volume is the best two dollars’ worth of information and interpretation that it has been our fortune to read this year. It can be had from the Christian Literature Society; Shanghai.
THE MESSAGE OF THE BELLS.

Ring out, wild bells, to the wild sky.
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells, across the snow:
The year is going, let him go:
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife:
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

TENNYSON.
REPORT OF THE ANNUAL MEETINGS OF THE
WEST CHINA CHRISTIAN EDUCATIONAL
UNION.

The Annual Meetings were held the last three days of November and the first two of December this year. It was a real disappointment that conditions around Suifu made it seem unwise to accept the very cordial invitation of that city to hold the meetings with them.

There were problems and matters of serious concern that influenced the Executive to call a meeting of the Board to meet in Chengtu and notice was sent out early to Mission Secretaries asking that proxies or new representatives be appointed who would find it possible to attend. It was also thought wise to hold Associational meetings preceding the Board, and notice of these meetings with suggestive program was sent to all missionary superintendents of schools, who live within four days of the Capital.

The Association meetings were held in the pleasant Chapel of the new Friends' College. It was really an initiation of the building for Educational purposes, as the Normal school and University classes in Education are to use this fine building for the present. There was a good attendance of about sixty teachers:—Chinese and foreign, men and women. The out-of-town teachers attending were Mr. Reed of Penghsien, Mr. Willmott of Jenshow, Mr. Clark of Kiating, Misses Allibone and Tucker of Chuhsien, Miss Carleton of Mienchuh, Mr. Cheo and Mr. Wu of Mienchow.

Saturday and Monday mornings were filled with addresses, followed by discussions. Excellent Chinese dinners were served at 1 o'clock each day at Joyce Memorial Building and were happy times of fellowship between Chinese and foreign teachers. An hour and a half in the afternoons as given to sectional conferences. Those specially interested in Primary schools met in the Chapel, whole those wishing to discuss Middle School problems re Textbooks, Standards, Course of Study, etc., met in a nearby classroom. Mr. Soper was responsible for one room of interesting exhibits. Resolutions from the reports of the sectional conferences were passed on to the Board of Education.
On Sunday afternoon, Nov. 29, a mass meeting for students was held in the Canadian church in the center of the city. As it was not possible to seat all the Christian students of Chengtu, programs were issued as tickets to 800 students of the meeting, and some foreign teachers. The boys of the Blind School sang beautifully. Dr. Taylor and Yang Kuei Ping gave stirring addresses, especially adapted to Chinese students of today. It was a time of seed-sowing in a richly prepared field.

The Board meetings opened Tuesday and lasted thru Wednesday. A digest of Resolutions in English and Chinese had been prepared for consideration. These were compiled from resolutions sent in from teachers' meetings in Chengtu and other centers throughout the province, and from the Association meetings. The results of the consideration of these Resolutions are given in the Minutes of the Board meeting.

One of the big questions that has come to the Board several times in the past six years was that of a succeeding General Secretary. Mr. Brown leaves on furlough early in 1926, and while some of us felt that the question was one of an Acting Secretary until his return, it was very evident in the meeting that our Chinese friends felt this was an opportunity to appoint a Chinese General Secretary and consider him a permanent factor. There was much discussion and the choice seemed to be Mr. S. H. Fang of the Men's Normal. No definite decision could be reached and the matter has been referred to Executive, and Executive will have to consult with the Faculty of Education.

All of our educational thought was consciously or sub-consciously colored by the spirit of the anti-Christian and other student movements of the year. We cannot, like the ostrich, hide our heads in the sands (of faith) and say "all's well with the world". There are dire criticisms abroad and it behooves us to stop for introspection, and if there are vulnerable points in our armour, to remedy them to the best of our ability. A very frank paper, written by Mr. James Yen, a Christian and graduate of a college in U.S.A. was read at the Association. By request he gave us his honest ideas on the subject, "What are some of the Causes of the Anti-Christian Movement?" More thought than discussion was given this paper at the Association meeting.

Our schools are under a fire of criticism, and in some cases the criticism is just. The buildings and equipment of some of our Lower Primary Schools are a disgrace to any organization, and yet, as Mr. Brown said, "over some of these black holes the
people of the town see the name "The Glad Message School". We have standardized our Course of study and it is being followed now by most of the 400 odd schools registered with the Union. But, if in order to register with the Government it becomes necessary to state our standards for building, equipment, etc., would we rate as high as we ourselves would like? The Government may be lenient with its own schools, but the Christian schools will be held very closely to the letter of the law, and if we wish to keep our schools open, we must conform in every way possible with the Government requirements.

Let us co-operate during this new year, in keeping our ideals for Christian Schools high and in helping each other in all practical steps toward attainment of our Christian ideals for Education in West China.

MINUTES OF THE BOARD OF EDUCATION.

CHENGTI, Dec. 1-2, 1925.

1 Election of officers:—
   Chairman,   S. H. Fang
   Vice-Chairman, W. C. Wu
   Secretaries, M. C. Hsü (Chinese)
               L. E. Willmott (English)

2 Resolved, That in future in the Lower Primary Schools Union examinations be given in four subjects only: Scripture, Chinese, Arithmetic and Common Knowledge; and that at least one-third of the questions in Common Knowledge be on Geography.

3 Resolved, That we recommend to the Missions that they adopt the following policy for the preparation of school teachers:
   (a) That teachers for Primary Schools complete Junior Middle School and take a year in which the major work is Normal training.
   (b) That teachers for Junior Middle School and supervisors of Primary Schools take at least Junior College course in Education.
(c) That teachers for Senior Middle School and supervisors of larger districts take the Senior Division course, as outlined for students in Education.

Note: Teachers with equal qualifications to those mentioned in (a), (b) and (c) may be regarded as complying with this recommendation.

4 Resolved, That we recommend that Junior Middle emphasize a Vocational Course; and that emphasis be placed on Agriculture and Local Industries in Boys' Schools and Knitting, Sewing and Cooking in Girls' Schools.

5 Resolved, To recommend that local schools give every pupil after completing the required course a certificate stating that they have attended the required length of time.

6 Resolved, To recommend that every District institute a circulating library for Primary Schools.

7 Whereas, a great deal of criticism is being directed toward our Christian Schools, and

Whereas, some of our schools for various reasons are not at all what they should be, and are bringing suspicion upon all our Christian schools,

Resolved, That the Board of Education suggest minimum standards for schools.

8 Resolved, That we state our conviction that there is a permanent place in West China for a system of private schools under the control of our Christian forces, and that our pressing duty at present is to make each of these schools as Christian, as Chinese, and as efficient as possible.

9 Resolved, That we change the Constitution as follows:—

Under V. "Board of Education, Composition", in place of "Advisory Council", substitute "Szechuan Christian Council"; and add the words "and the President of the Union University".

10 Resolved, To recommend that Chungking Middle Schools emphasize Teacher Training and that they (a) introduce work in Education in Junior Middle School, (b) open Summer Normal Schools, (c) co-operate in giving Teacher Training as a Vocational subject in Senior Middle Schools.

11 Resolved, To recommend that for the next three years all teachers of Lower Primary Christian Schools shall either.
have taken a Normal course, or have taken two sessions at the Summer Normal School.

12 Resolved, That the Union give final Junior Middle School examinations in General Science, and Chinese History at the end of the Second Year.

13 Reports were read and adopted from the following:—

1. President of the University
2. Faculty of Education
3. Men's Normal School
4. Women's Normal School
5. Summer Bible School
6. Summer Normal School
7. General Secretary
8. Treasurer
9. Registrar

14 Resolved, That we urge the Missions to send their teachers to the Summer Normal School.

15 Resolved, To refer the appointment of the Chairmen of Standing Committees to the Executive.

16 Resolved, That the matter of securing someone to take the duties of the General Secretary on Mr. Brown's departure be referred to the Executive, and that if it be possible Mr. S. H. Fang be engaged for this position.

17 Resolved, That the matter of securing some one to take Miss Bassett's duties on her departure be left with the Executive.

18 Resolved, That we approve of the employment of Mr. H. D. Hua as full-time Associate Secretary, and of the relation to the Faculty of Education where by Mr. Hua helps in the Summer School and in the Spring term in return for which the University makes an annual contribution of $200. to the Union.

19 Resolved, To recommend that the Executive co-opt Dr. W. Crawford and Dr. Ch'ien to serve on the Executive, and that Dr. Service be an alternate.

20 Resolved, To recommend to the Standing Committee on Chinese Language that they prepare a more detailed syllabus in Chinese.

21 Resolved, That the final examination for the Middle School be held in June.

22 Resolved, That after consultation with the President of the University, with regard to possible omissions or additions, his report be printed in the Church papers.
Resolved, That the following be members of this Board: Miss D. S. Rwan, Messrs. C. H. Chen and S. H. Soper.

Resolved, That Mr. Wang, the representative of the Commercial Press be a Corresponding Member.

The Reports of letters from various districts were read.

Resolved, That a letter be written to the China Christian Education expressing our grateful appreciation of their publications.

Resolved, To recommend that the Educational Union employ an editorial secretary.

The following committee was appointed to examine the Budget for 1926: Mrs. Manley, Mr. M. C. Hsu, S. N. Cheo, S. S. Clarke.

Resolved, That Mr. Simkin be appointed to audit the Treasurer's report.

Resolved, To continue to use the K'o Hsioh Shang Shi as a text-book, but to change the Science syllabus somewhat.

Resolved, To plan to begin the New System Senior Middle School in the Autumn of 1926. In case local conditions do not warrant it, schools may begin in 1927.

Resolved, That English for the time being be a compulsory subject, in Senior Middle Schools which are registered with the Government to comply with their regulations.

Resolved, That Scripture in the Senior Middle School be a six-credit course.

Resolved, That those who do not wish to study Mathematics in the Senior Middle School, may choose two Sciences.

Resolved, That the Union confer with the Educational Authorities in regard to the question as to whether they will recognize our diplomas if English is made an elective; and in case they do concur, that the Union give a special diploma to those who have not studied English.

Resolved, That there be no change in the prescribed memory work in Lower Primary Scripture; but that the examination questions call for short passages only.

Resolved, That the following books be reference books in Lower Primary Common Knowledge:

   Western Hero Stories, Chinese History Stories, Hygiene L. P. Geography.

Resolved, That Lower Primary Music include not only Hymns, but secular songs.

Resolved, To recommend that a prize be offered for the best essay in Lower Primary Chinese so as to encourage
initiative in writing P'u T'ong Wen Li, or Kuan Hua, merit being given for style and matter.

40 Resolved. That the Union set no question on the memory work in Higher Primary Scripture, but that this be examined locally.

41 Resolved. That we express our appreciation to the University for the use of their rooms.

42 The following were elected as the members of Executive: Mrs. Dye, Mrs. Mauley, Miss Mannett, Miss Steele, S. H. Soper, E. W. Sawdon, S. C. Yang, S. H. Fang, D. S. Rwan, M. L. Li, Donald Fay, S. C. Liu.

Adjournment.

BISHOP CASSELS

By one of his earliest and one of his more recent friend and fellow workers.

Bishop Cassels early labours.

"If there is anything more stimulating than the life of a good man, it is the biography of a devoted woman"! "May many who read this—be stirred to prayer and action for the propagation of the Gospel in that distant land". So wrote Bishop Cassels in 1905, of Mrs. Cecil Polhill, and may the records of the lives of Bishop and Mrs. Cassels indeed stimulate many to prayer and action for the spread of the glorious Gospel in China.

"In Labours oft".

This indeed describes the life our beloved Bishop for all through his life fervent devotion to his Lord and zeal for His glory and Kingdom were manifest.

In the early "eighties", Mr. Cassels came to All Saints, South Lambeth to work under the saintly Allen Edwards. The two were soon bound together in a close friendship, and could frequently be seen walking arm in arm in earnest conversation.

It was a helpful and encouraging sphere for a young worker to come into.
The new Church always filled to over flowing—the seven Sunday schools with nearly 200 teachers and over 2000 scholars and a good band of voluntary men and women workers—and many fruitful parish organizations, into this work Mr. Cassels threw himself with all the fervour of his ardent soul. And when St. Augustine’s Clapham Road was added as a chapel of ease, Mr. Cassels was appointed special Sunday Evening Preacher.

In 1884 Messrs. Moody and Sankey came to London and Mr. Cassels was constantly at their meetings. Especially the early prayer and consecration meetings, the great blessing he received was shown in a deep spiritual power which henceforth made his ministry very fruitful.

He gathered around him a band of several score of mission workers—and to his other labours were added meetings for consecration and prayer which were hallowed times for many.

He also added missions—street preaching in the lowest parts of the parish and evangelistic services in the church garden on Clapham Road after Sunday Evening Services.

There was an intense earnestness in all his labours, so unsparing of his life and gifts that when the Call came to him to give his life to China, his Vicar, though feeling keenly the loss of a valued friend and fellow worker, said “It will be the saving of his life, for he must go slowly in China. He would kill himself if he continued living and working as he is now”!

When the call to China came at the end of 1884 he was used to stir up zeal in the cause of Missions and he was used directly or indirectly, to the calling forth of six of his fellow workers to China while others went to Africa and India.

The going forth of “The Cambridge Seven” is well known. At the crowded Exeter Hall meetings their testimonies deeply stirred many! One old clergyman said” They are a fine set of young fellows but I believe that the one who will do the best work is that young Cassels”.

In China.

The first year he spent in Shansi but in 1886 he travelled to Szechuen and with the help of Rev. A. Phelps secured a house, the old Fuh Ying Tang in Paoning. His friends A. T. Polhill and M. Beauchamp joined him. In 1887, after his marriage in Shanghai to Miss Legg, he returned to Paoning with his wife and E. C. as their first Recruit.

A delay was caused at Chungking by Mrs. Cassels having an attack of bronchitis—so the party did not reach Paoning till 17th January 1888.
At that time there were but two other mission stations in Szechuen, Chungking with four missionaries, and Chengtu with five; for owing to a riot in Chungking three American missionaries had temporarily to retire. So extreme caution was needed—and as no foreign women had ever been in East and North Szechuen it was deemed best to arrive at dark with closed chairs; however we were greatly cheered by the kind welcome we received at dawn the next day by Mrs. Ku—grandmother of (now) Archdeacon Ku—sent us 3 cups of tea as a token of neighbourliness and friendly greeting.

Those early days were not easy—crowds upon crowds came to see the foreigners—and it was a severe trial for Mr. Cassels—for his young bride was not strong. But she was brave and with the help of a Hanchong Christian woman started work among the women straight away. Mrs. Cassels had had one year's study in Han Chong and had sufficient language to make a beginning.

Great crowds of men were also hearing the Gospel from the Brethren and daily preaching was carried on in and around the city. After a few months several men professing to be believers asked to be admitted to the church. Very much earnest prayer was made and guidance was sought as to whether these men should be baptised. The Scriptures were searched for instruction as to the receiving of professing believers into the early church.

The promises of Isa. 43:10-21 were the great themes which inspired the prayers, and hopes of Bishop Cassels during those pioneer days, and it was an unforgettable day when the first five men were baptised. They were poor simple folk, but that was the beginning of the East Szechuan church. Extensions—at the end of 1887 Rev. A. Phelps was able to rent a house in Puchow—and in 1888 Mr. A. T. Polhill and his wife commenced work there. In July 1888 more workers arrived the Misses Hanbury, F. M. Williams and L. Bastone, a ladies House in Sanshen Kai was opened and women's work begun there.

Then a station was opened by Mr. Phelps in Wanhsien and as more workers were coming Mr. Cassels opened Kuangyuan and placed E. Culverwell and L. Bastone there in 1889. But he was ever yearning and praying for "a chain of stations" a "trail of Light" to reach from Kuang Yuan in the North to Wanhsien in the South and God has answered his prayer giving him fifteen central stations with over seventy fellow workers beside Chinese helpers.

Bishop Cassels was a man of deep devotion, a man of prayer, and wide sympathies. His fellow workers had great confidence.
in him. He was a true Leader and a great organizer, a true friend and Elder Brother. His Home call leaves us with an unexpressible sense of loss and need.

In the many problems and trials in the work, the natural thing was to look to him for sympathy and guidance; but we thank God for having been granted the privilege of being fellow-workers with this saint of God.

"Glory to God for service bravely done!
"Glory to God for victory fully won!
"The laurel and the bay are in our hands,
"But God has crowned him where he stands!
"New Light from Heaven now floods the hallowed ground
"He left on earth more sunshine than he found".

E. Culverwell,
Ying Shan 4th 12, 1925.

Later Years.

Nearly forty years have passed since Bishop Cassels came to Szechwan. Many workers have come and gone. The Bishop himself has often been urged to accept other posts of responsibility and influence but he has remained. The old man, with the skull cap and spectacles on nose, busy in his study with his correspondence or interviews, giving addresses in his chapel or Cathedral with amazing vigour and spiritual freshness had become a fixed institution. "My vicar always remained in one parish" he once told me" and I am built the same way".

Paoning, because he lived there became known as the place "whither the tribes go up". Having built up the work from the beginning, he had a remarkable grip on details and was a mine of wisdom minted from experience. Always a reserved man—he was known as a boy as William the silent—he had within a rather awe-inspiring exterior one of the kindest of hearts. None of his guests can ever forget the infinite pains he took to make them comfortable. When anyone suffered, the Bishop suffered with them. I have been privileged to see the letters written to those in trouble and treasure as a valued possession the touching letters he wrote during and after our captivity this summer. No fact was commented on more by the Chinese at his funeral than the way when they went out to their first appointments, the Bishop took so much trouble to point out the details of the road to them, and the best inns to stay at, and accompanied them, young men as they then were,
not merely to his study door but to the very gateway of his home.

His activity was remarkable. Nobody could have called him old who saw him on the Badminton court—more than a match for many of half his years or entering wholeheartedly into the games of his daughter's family as their idolized grandfather. Year by year spring and autumn saw him setting out on his arduous tours of visitation. He never spared himself. I have before me the details of his last trip taken in the spring of this year. Stations visited 11, outstations visited 13, Missionaries met 37, Confirmations 12, Days spent: in stations 16, in chair travelling 29, in boat travelling 2, in steamer travelling 1, Nights spent: in stations 24, in outstations 9, in inns 12, in Post office 1, in steamers 2. It would be interesting if he had also recorded the number of miles travelled, and the number of addresses given. Look at the map and you will see what a journey it was—Paoning, Pachow, Taiping, Suiting, Kaihsiün, Kweifu, Wansien, Liangshan, Tachuh, Chulsien, Ying-shan, Nanpu and home. It was often complained that the Bishop rushed through stations. His answer was that there was so much ground to be covered. "Give me work to do and I will wait" he would say. Five addresses a day were not unusual. Workers young and old wrote last spring to say how prodigal of his strength he had been to make his visit of the utmost help to them.

A tremendous sense of duty and stern self discipline were marked characteristics of his life. I have never met a man in whom these were so prominent. I believe it to be a literal fact that he never thought of himself. His work, to which he constantly remembered God Himself had called him, was the passion of his life. He had no hobbies and found mental relaxation increasingly difficult. Young men meeting him for the first time were amazed at his intenseness for a man of his years. His great objective was the evangelisation of the district over which he had been set. His great gifts of organization were subordinated to that end. Much else might be useful. Nothing must ever crowd evangelization out. He came to understand the Chinese as few foreigners do. He could disentangle complicated situations and put them right as few others were able to do.

He was a masterful man. No one could be more tenacious than he was when his mind was made up. He was extraordinarily shy. It created a barrier which he felt much more acutely even than the rest of us. He was very humble. I had heard his humility spoken of long before I met him but to work
with him for three years was to see what real humility was. Miss Culverwell tells a delightful story of the time when he was appointed Bishop. She was invited to Blackheath where the Cassels were then staying and they took her for a walk. Neither could bring themselves to speak of the matter. The Bishop saw her to the train and when she was seated in the railway carriage he said "Had you heard a Bishop was to be appointed to Szechwan?" but never mentioned his own connection with it.

His devotion to Mrs. Cassels and hers to him was very beautiful to witness. He considered her in every way and she "reverenced her husband." Mrs. Cassels lived for the Bishop and her personality tended to be lost sight of in his. Her courage in the frequent long separations, her bravery in facing the hardships of the early days to which he so often referred, her faithfulness in carrying on her four weekly women's classes year in and year out for nearly forty years must never be forgotten.

The Chinese speak of the Bishop's entire absence of fear. His journeys brought his life into jeopardy many times. More than once he was wrecked on the Yangtze. His life was endangered by the brigands on one northerly trip. His experience last spring on a flooded river near Suiting he considered one of the most trying of all. But even more noteworthy was his confidence in his fellow workers. Others faced with some of his difficulties would have cut the knot quickly and lost a worker. The Bishop had infinite long suffering and patience with hope. No testimony at his funeral was more touching than that of a prominent Chinese helper who said when others had lost faith in him and he had lost faith in himself, it was the Bishop's implicit trust in him which brought him back.

These traits are rays of light on the inner sanctuary. Day by day He walked with God. A life of prayer was second nature to him. How many have been prayed out to the field by him. His knowledge of his Bible was remarkable. His love for the Lord, so constantly evidenced, warmed many a cold heart.

The Lord called him home just as he would have wished. He was spared a long illness. He was taken with Mrs. Cassels. He was feeling the signs of age mental and physical creeping on him but he had not had to relinquish any of the work which was his life. His last weeks were cheered by the great outburst of affection caused by the thirtieth anniversary of his consecration as Bishop on Oct 18th. His last address to the
Chinese was an evangelistic address given at the Preaching Hall which stands near the site of the inn where he first lodged in Paoning. The last day he was well he dictated a letter reviewing the past years and the last address he gave was in his chapel with the same theme. Very moving were the last scenes on November 18th as the long procession passed through the streets of Paoning where for 38 years he and Mrs. Cassels had made their home. Vast crowds gathered in the Cathedral grounds as, after a quiet service in the Cathedral for the mourners and the Christians, the two precious bodies were laid to rest side by side just outside the great West Door.

"His passing is a great blow to the church in China and to the whole Missionary cause," writes Bishop Molony of Chekiang. "He has been our leader and our hero Bishop for so many years now and has always been so full of wisdom and courage."

H. M.
Dec. 10, 1925.

DR. YUI'S REMARKS AT N.C.C. EXECUTIVE COMMITTEE MEETING.

Christianity to the masses of China is a foreign religion and there is no particular relationship between this religion and the life of the Chinese people. The more critical portion of the nation suspect and openly accuse Christianity of being merely a tool of imperialists, capitalists and foreign governments.

That which impresses non-Christians most is the activity manifested everywhere in Christian circles. There is a continuous series of activities of one form or another and the impression that is being created is that Christianity is primarily a religion of activity. To many this is all that there is in it. A very small number recognize that Christianity means more than this, that there is in it a spirit which finds expression in these visible activities. They go further and ask, What is it that inspires Christianity to these activities? They seek to penetrate behind that which they see to find out what is the mainspring of the Christian religion.

Has not the time come for us not only in word but in deed to help clarify the masses of people as to what Christianity
really is. I, for one, feel that even we who have been brought up in Christian homes have not got very far in our study of Christianity or in our own Christian experience. We have been rather shallow. Those of us who have made a more earnest study can talk about theological and Biblical matters. Nevertheless, we have not made the kind of progress we should have made. There are those who are deeply interested in talking about the Chinese Christian Church but where is this Chinese Christian Church? Just what is it that we mean by it? And even were we to make clear just what the Church itself is that would not mean that we have got at the heart of the Christian religion. We would be thinking only of organized Christianity.

If we turn to the question of Christian Literature we realize how little real Chinese Christian literature we have. We think that we must get a lot of Chinese students in colleges who have literary ability so as to have them choose this as a life work. But is it enough to choose men for the production of Christian literature merely because they have a certain literary ability? Missionary translators have in the past employed fairly good literary workers to help them, but this is not enough. So few of us have made a profound study of Christianity, have been having profound experiences ourselves. Without such study and without such experience how are we to expect of Christian literature to develop?

Look for a moment at Buddhism. How did it get its literature? It was not merely by employing literary men to translate Buddhist books. The literature which we now have was the result of a profound knowledge of Buddhism and of Buddhist experience on the part of Chinese. Buddhism started to take root in China only after Chinese had accepted Buddhism from India and had made it their own as we see by comparing the greater vehicle with the smaller. Only through some such process of profound study and of personal religious experience can Christianity take deep root in China.

The burden on my heart, therefore, is this: Cannot we clarify our own thinking, clarify that of the people, and then set ourselves to produce men and women whose knowledge of Christianity will be profound and who will themselves have a vital experience of its power. This, I am convinced, is our most important problem.

I have come across missionaries since May 30th who wonder whether this is not a time for them to leave China, whether their work here may not be finished. Far from it. This is the time for us all to do the most aggressive type of Christian work in China, the time to prove the value of the Christian religion.
Let us avoid superficiality; let us go deep; let us render a profound service. This is the time of all times in which we must help to make the God in whom we believe absolutely real to the Chinese people. In the past, much attention was given to certain of China's ailments and Christianity was pointed at as possessing the much-needed curse. The call today is for us to help men realize what real religion is and what is its place in the life of the world. And then we need to go beyond that and show what is the contribution which Christianity has to make to the world's life. This calls us to much more profound searching of heart than the former method of approach.

We must now go forward in full strength. We must break loose from the unessential things and discontinue unimportant things, so that we may give our future thought and energy to the study of the Christian religion and to making vital our experience of Christianity.

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CORRESPONDENCE WITH ROMAN CATHOLIC CHURCH.

His Excellency,
Monsignor C. Costantini,
Apostolic Delegate,
3 Tingfutakai,
Peking.

Your Excellency:

I have the honor to inform you that at the Annual Meeting of the National Christian Council which met in May in Shanghai, certain resolutions were passed regarding the opium situation in China which I was instructed to transmit to you for your information.

The National Christian Council is deeply distressed at the increasing demoralization in China due to the large quantities of opium that are grown in China itself and of opium and other narcotics which are smuggled into the country from abroad.

We understand that the Roman Catholic Church has adopted a very clear position in regard to Christians having anything to do with poppy cultivation or use of the drugs and trust
that the influence of all Christians in China may be combined in persistent attempts to bring this demoralizing traffic to an end. The results of the recent Opium Conference in Geneva were extremely disappointing. Another conference is to be held not later than 1929 and it is very earnestly hoped that before that date definite progress will have been made in the decided decrease both in the cultivation and use of opium and its derivatives by the people in China. I append herewith the resolutions mentioned above.

I remain, Sir,

Yours very sincerely,

E. C. LOBENSTINE

Resident Secretary,
Delegatio Apostolica
Peking.
October 10, 1925

Most esteemed Sir:

I thank you for your communication anent the deliberations of The National Christian Council of China concerning the fight against the scourge of Opium. I have read the same with a great deal of interest.

The Plenary Council of the Catholic Bishops held at Shanghai in 1924 also saw fit to recall to mind the ancient precepts of the Church against the abuse of Opium, and urgently recommended to our Missionaries the necessity of prosecuting a vigilant and vigorous warfare against the vice in question.

In fact this work for the uplift of souls and the preservation of society is being pursued in everyone of our 72 Missions throughout the length and breadth of China, even to the extent of recurring to the spiritual punishments prescribed by the ancient canons against Christians guilty of the abuse of Opium, or of the intent to raise, or traffic in Opium.

The purpose, in both instances, is a common one, namely, to rid China of this pestiferous vice. Though each campaign remains distinct, yet they proceed in a spirit of mutual understanding and goodwill.

There likewise exists in Europe a society of Catholics, namely, the "Union Catholique d'Etudes Internationales" (Fribourg, Switzerland,) which sent a resolution on this subject to the President of the Second Opium Conference at Geneva, and which purposes, in due time, to take up the fight against the social scourge of Opium.
I am convinced that it is necessary to conduct a widespread campaign utilizing every means of persuasion and publicity to focus attention upon the evils wrought by Opium, in order to create a spiritual atmosphere favorable to the suppression of the cultivation of the poppy. But the true and decisive remedy can only come through energetic and efficacious action on the part of the Governing Authorities, as well as through international agreements aiming at the abolition of the nefarious traffic in Opium.

With sentiments of marked esteem,

Sincerely yours,

CELSA COSTANTINI
Apostolic Delegate to China

Rev. E. C. Lobenstine, Sec'y,
23 Yuen Ming Yuen Road,
Shanghai

A PARABLE.

Once upon a time there was a forest. Many noble trees were there. They had long since “taken root downward and borne fruit upward”, yea, even in old age they still brought forth fruit being like “the trees” of the Lord, full of sap; the cedars of Lebanon which He had planted” and not man. These trees had weathered many storms and “though the outward part seemed in decay yet the inward was renewed day by day”.

After a while many new saplings grew up in the midst of the forest of these many kinds. Some made rapid progress in height while others took time under ground but all gaining in confidence soon found a place with the other trees of the field. They spread their boughs and made a goodly show though it was observed that the branches of a few shook with every puff and blow as trees sometimes do when their roots have not travelled far below. As time went on a discordant sound was heard, the low murmuring of some out of harmony: the trees fell thus to criticising and many became prematurely aggressive. The “new”

1. Is. 37. 31
2. Ps. 104, 16
3. 1 Cor. 4, 16
disdained the "old" and after many flattering remarks "kindly asked the "old" to retire and leave the ground to them. "We do not need, said they, such veterans on the field. "There is really nothing for you to do, except to sit in the sun and warm yourselves" or "shoulder your crutch and show how fields were won". The cedars replied in vain that trees of God's own planting never grow old; God has a place for all who are His. Even they had a work for Him to do were it only to break the might of the blast in the shelter of the saplings. Yet stronger waxed the discussion and louder the din: the trees in conference brought forward many "new ideas" 'up-to-date' methods, with "broader views" and "the tiresome old cedars" looked on. If our plans are to carry said some of the trees we must certainly see that these old warriors are transplanted, though on the hush of a lull breathed a voice saying "It can't be done". But they heeded it not.

Before long, He in Whose garden they grew called a great wind to blow over those trees. So fierce was the gale, that many were swept to the ground. Not a few that fell then were utterly1 "broken and how sad it was for they rose not again. Others were torn and" withered2 "as with" an East wind before the enemy". The trees that survived found that God in His Mercy, had provided a way, a covert, a refuge neath the cover of the old brown giants gnarled and knotted as they were. These rose again in the soft "south wind", subdued like the friends of Job4 and revived when the old patriarch prayed for them.

"Do you ask what became of these ancient cedars"? They stood firm by His Grace, and were sustained by the Sap which God alone supplied, though shaken and cleansed by the whirlwind. The air, when the storm had passed was laden with a beautiful fragrance "like5 the smell of Lebanon". The trees sang again for joy that God had His way in the storm. All had learned that God's way was the best, that He wounds but to heal and restore. Their6 branches shall spread and their beauty shall be as the olive tree for they that seek still find that He also has said, "From Me is thy fruit found".

An Observer.

1. Ezekiel 17, 10
2. " " "
3. Jeremiah 18, 17
4. Job 42, 8, 10
5. Solomon, 4, 11
6. Hos. 14, 6
7. Hos. 14, 8
MINUTES OF THE THIRD ANNUAL MEETING
OF THE SZECHWAN CHRISTIAN COUNCIL.

THURSDAY, Nov. 26, 1925

The opening session was held in the Senate Room of the Union University at 7 p.m.
Mr. S. H. Fang, B.A., President, occupied the chair and led the devotional exercises.
Rev. T. K. Li, of Shen Hsi Gai, gave an address on the topic, "Is there a future for the S.C.C.?"
The rest of the evening was given over to a discussion of the topic, after which it was unanimously
Resolved, That we place on record our conviction that the S.C.C. is necessary, in addition to the assistance the N.C.C. can give our churches, in order to accomplish the peculiar tasks which confront us in West China.

ADJOURNMENT.

FRIDAY, Nov. 27, 1925, 9 A.M.

The devotional exercises of the morning session were conducted by Mr. C. T. Song, B.A.
Reports were presented from
The President
" Secretary
" Treasurer
" Evangelistic Committee
" Industrial Relations Committee
" West China General Conference Organizing Committee

In the election of officers a long discussion arose as to interpretation of certain articles in the Constitution and it was
Resolved, That a Committee be appointed to consider the revision of the Constitution and report at the afternoon session as to a method of conducting this year's elections.
The Committee appointed was, Mr. S. H. Fang, Rev. Donald Fay and Mr. C. W. Hsiung.
The Treasurer, Mr. W. S. Chen, then addressed the Board, on "The financing of the S.C.C.", in which he outlined many practical plans for increasing the financial support of the organization.

ADJOURNMENT

AFTERNOON SESSION

Devotional Exercises were led by Rev. B. C. Tong, B.A.

The Constitution Committee reported and it was,

Resolved, To adopt the Constitution of the S.C.C. as revised by the West China General Conference and proceed to conduct the elections according to its regulations.

Resolved, That the following constitute Nominating Committee, and be given permission to retire immediately. Rev. T. K. Li, Mr. W. S. Fu, Dr. Joseph Beech.

Mr. S. H. Fang then addressed the meeting on the topic, "The needs of the S.C.C. in staff and how they can be met."

After a long discussion the following resolutions were passed:

Resolved, That we ask the Executive to appoint two persons, to present the needs of the S.C.C. in money and in staff before the annual meeting of each co-operating denomination.

Resolved, That the Secretary approach the Y.W.C.A. to see if we can secure the half-time services of Miss Harriet Smith to act as Executive Secretary.

Resolved, To approach the churches and annual meetings concerned to secure the services one day each week of the pastors of Lan Da Gin Gai, Shen Hsi Gai, and Shu Hwa Gai churches.

The nominating committee reported, after which the following officers were elected by ballot,

 President: Rev. B. C. Tang, B.A.
 Vice President: Rev. T. K. Li
 English Secretary: Mr. J. P. Rodwell
 Chinese Secretary: Mr. C. W. Hsiung
 Treasurer: Miss A. I. Hutchinson
 Members of Executive Committee:
   Rev. B. C. Tang, B.A.
   Miss Rachel Pen
   Rev. Donald Fay, B.A.
   Dr. Joseph Taylor
   Bishop Mowll, D.D.
   Mr. C. W. Hsiung
   Miss Adelaide Harrison
Miss Y. H. Liu
Mr. J. P. Rodwell
Mr. S. H. Fang, B.A.

Resolved, To ask the Executive Committee to carefully revise the Constitution at once so that any desired changes may be recommended to the annual meetings of the various denominations this year.

Evening Session, 7 p.m.

The president-elect presided and conducted the devotions. Mr. C. W. Hsiung gave an address on "Literature needed and how we can produce it."

The following resolutions grew out of the discussion.

Resolved, That if in our schools there are students discovered who show a special aptitude for Chinese Language, we recommend that the church or Mission concerned see that they get special opportunities to develop along those lines by further study.

Resolved, That we recommend to the Annual Meetings of the various denominations that a few such particularly brilliant students take post-graduate study either in China or abroad.

Resolved, That we request the West China Union University to establish a special department of post-graduate study in Chinese language.

Resolved, That we ask the Literature Committee to increase their efforts during the coming year.

Resolved, That the Secretary convey to the Mei Dao Hwei Executive Committee a request that Mr. W. R. Shao, B.A. be released full time from Jan. 1st 1926 to act as Editor of the Christian Weekly, and if this is impossible that he be allowed to give at least half time.

Resolved, that the Executive prepare a financial statement re the Christian Weekly, for the annual meetings of the churches, urging them to give it adequate financial support.

Resolved, To express our thanks to the President and Senate of the Union University for the use of the Senate Room, and for our entertainment.

Adjournment.

Kenneth J. Beaton,
Acting Secretary.
MINUTES OF THE MONTHLY MEETING
OF THE
SZECHWAN CHRISTIAN COUNCIL EXECUTIVE COMMITTEE

Place: Y.M.C.A.

Present: Bishop Mowll, Donald Fay. S. H. Fang, Misses Liu, Pen, Messrs. B. C. Tang, C. W. Hsiong.

1 Prayer: Opening of the meeting.
2 Election: Mr. B. C. Tang was elected as the chairman of the Executive. Mr. Hsiong, Chinese Secretary (and English secretary for the time being.)
4 Report of the resolutions of the annual meeting of the S.C.C.
5 Report of the work of the S.C.C. to the various missions. The following were requested to act as delegates:
   F.F.M.A Mr. S. H. Fang.
   A.B.F.M.S. Rev. Donald Fay.
   C.M.S. Bishop Mowll, C. T. Song.
   C.M.M. Rev. K. Beaton, Miss Harrison.
6 Resolved, That the secretary write to Miss Smith, Y.W.C.A. asking her to act as half-time secretary for the S.C.C. and that Miss Liu is appointed as a negotiator for this affair.
7 Resolved, That the secretary write to the missions asking each mission to:
   (a) appoint a 1/2-time secretary.
   (b) appoint two men for the Chinese department.
   (c) ask the C.M.M. to appoint Mr. Shiao Wen Ro editor for the S.C.C. Weekly.
   (d) and invite the Rev. Openshaw to retake the office as a half-time secretary.
8 Resolved, To write to the Senate of the Union University asking the University to open a special Chinese class for Chinese literature and language study.
9 Resolved, That the editor of the S.C.C. Weekly be appointed to prepare a budget for this paper.
10 Resolved, That Messrs. S. H. Fang, and B. C. Tang be appointed a committee the for revision of the constitution and for the planning of the future of the S.C.C.
11 Resolved, To write to Mr. G. R. Larkin asking him for the report of the investigation of the weaving industry in Szechwan, on which Mr. Liu has spent ten dollars and that Mr. B. C. Tang be appointed to consult is this matter with Mr. Larkin.


13 Suggestion made on Rev. K. T. Chong are as follows:
   (a) The timetable of the Eightieth world-wide Week of prayer be put in the S.C.C. Weekly.
   (b) The suggestion for a week of prayer at the New Year and a united Evangelistic effort in the spring handed over to the C.C.C. for action. The time is not necessarily limited to the 3rd month.
   (c) Purchasing of the N.C.C. Year Book to be advertised in the S.C.C. Weekly.

14 The minutes of the Annual Meeting and of the Monthly Meeting of the executive to be put in the weekly as well as in the West China Missionary News.

15 Inviting Miss Hutchinson, the treasurer, and Mr. Beaton to be members of the Executive.

16 The next meeting will be held at Bishop Mowll's home.

17 Benediction.

ANCESTRAL WORSHIP.

It is surprising at this late time of day to find an Article in the West China Missionary News advocating Ancestral Worship. Was it inserted to remind us of the constant danger of Chinese Christians mixing their new faith with heathenism and adopting a hybrid form of Christianity, carrying much of its name but little of its power? If so, T. C. Woo's naked and unabashed support of this superstition was extremely well chosen. He has the usual half-baked notions, the common self-assurance and makes the customary mis-statements of those who generally break away from the Scriptures and set up for themselves in religion.

Regarding missionaries,—they are almost solid against its countenance. The subject was well thrashed out in the Shanghai Conference of 1890. Since then, to our knowledge, no one
has been bold enough to openly favour compromise. The bulk of Chinese Christians unequivocally reject it for they see in its practice the greatest and most subtle of all hindrances to the spread of Christianity. It is neither more nor less than a travesty of the homage due from the creature to the Creator and a side-tracking of religious duty.

Filial piety in China is a plain instance of the best in life becoming the worst. The institution of the family and the intimate relationships of family life meant by God to interpret to man His heart of love and the nature of true worship has by ancestral worship, this very end defeated. China's history proves that this distorted custom dulls the religious sense, turns away men from trust in a loving Providence and opens the door to idolatry. Its raison d'être is "for the special purpose of conciliating the spirits and of obtaining in return a liberal share of the blessings and good things of this life". If it is right to worship ancestors, that includes heroes, teachers and general benefactors. The next step is the creation of their images with a consequent sensuous or material service, taking the place of a moral and spiritual. From first to last it is the establishment of a counterfeit and a substitute of the worship of God.

Why should sacrifices be offered to dead men, incense burned and prostrations made to them as to deities? Imagine the childishness of offering burnt "Sycee" to pay their expenses in Hades! The ancients used to trick their departed by placing mao-ts'ien instead of current coin in their graves; the people today, under the influence of Buddhism, go one better and give them paper cash. Is not this the system of "squeeze" come to perfection? But even paper cash costs something and, to limit the outlay, no Chinese pretends to worship more than a few generations of ancestors. The rest, back to the times of the Yellow Emperor and beyond, are allowed to "go to beggary in the world of darkness and are forced, in order of secure even a wretched existence, to herd with the multitudes who have died in war, at sea, of starvation or in foreign countries 2."

How different is the Christian ideal from this! It commends trust in a gracious Heavenly Father and inculcates love to parents because they are His agents in supplying their needs and teaching them His precepts, then, "thy days shall be long in the land which the Lord thy God giveth thee". Yet in spite of this the people, guilty on their own showing, of such supposed neglect to so many generations of their forefathers are

1. Giles.
2. Du Bose.
those who jeer at the Christians for being atheists and forgetting their "Tsu Tsong."

Mr. T. C. Woo glosses over the enormities of the system. He may delude himself and others by a semblance of obedience to parents, and say the rites offered at the graves are innocent but only a superficial observer will grant this. The cult is one of ignorance, fostered in superstition. Attendant on it are the vagaries of the Feng-shui, the sinful waste at funerals for the sake of outward show; not to mention the propitiating of malign spirits and the hiring of exorcists to cast them out.

The reason why some Christians want to keep the rites appears to be their unwillingness to bear the cross of persecution. They fear ridicule and ill-will. Those that have the right sort of Christian love will seek to save their countrymen even as they themselves have been saved. The Jews in apostolic days tried hard to mix Judaism with Christianity; the Nicolaitanes to compound heathenism with their new found faith and now some in this land would combine ancestral worship with the service of the one true God. But according to the Scriptures it cannot be done. With this article of C. T. Woo's as an S.O.S. it is ours to watch those among our churches speaking "perverse things to draw away disciples after them and cease not to warn every man night and day with tears".

Truth.

American Presbyterian Mission in South-west Yunnan.

Coming across the Pacific in 1923, we met a group of young people who were coming to China to work in Yunnan for the Presbyterian Mission Board in the United States. They were all enthusiastic and very ready to learn about China. We had some conversation together and asked them to let us know where they finally settled and the nature of their work. Letters were exchanged and in reply to the request of the editor, one of their number has sent this short sketch. These good folks are down near the Burma border among a tribe of people who much need the light of the gospel.
of the Son of God. These young Christians from America are
doing their best to give this light to these neglected people.
This is the safest basis for fellowship and service. (Editor)

Kiulungkiang, Yunnan.
October 25, 1925.

Dear Dr. Taylor:—

I am as long in answering your good letter as your letter
was in reaching us, the latter was not your fault. I have no
valid excuse. We have been in China over two years (not at
this field that long). The time thus far has been very happy,
but we feel so inadequate for the tasks that are ours, and this
getting of the language is no speedy process. I believe I can
safely say we are learning many things, probably chief among
these is a new conception of patience. How necessary that is
for most of us who would hurry the Orient!

We wish we knew how conditions (political and anti-
foreign) were in your province. We can only trust and pray
that you are permitted to go on with your work for the Master.
To what extent has the anti-foreign feeling affected your work
and your Christian constituency? How near normal are your
schools? I realize that is a queer question to put in
such abnormal times. In your letter to me written December
10, 1924, you stated that you had more students in the West
China Union University than ever and not sufficient dormitory
space for them.

Conditions in our field are very quiet. There are very
very few Chinese in this district and most of these are officials
or are working for the officials. All of our work here is among
the Tai Lu.

You ask about the location of our station, the people we
are working among and present progress and plans for the
future. Kiulungkiang is located in the extreme southwestern
part of Yunnan Province in the valley of the Me Kwang River.
As you would doubtless guess, the climate is sub-tropical and in
the spring months especially (surrounded as we are by mount­
ains) the temperature runs high. But aside from two or three
months of the year climate conditions are quite pleasant. Our
station is on one of the main caravan roads between Yunnanfu
and Burma, thousands of pack ponies pass by here monthly
during the dry season. We are very much isolated as far as
seeing any white people. Aside from the members of our
station, a French officer and his wife are the only ones to honor
us by a visit.
As I mentioned previously, our work is among the Tai Lu. They are very closely related to the Tai Yuan (Lao or Laos) of Northern Siam, and of course with the whole Tai race of Siam and Burma. As you doubtless know, the Tai in China are more or less vassals of the Chinese, a relationship which fosters a wide breach between the two peoples. In fairness to Chinese officials in this section, evidence is that they have been very much the friend of the Tai Lu. The officials established and keep order, have built some good roads and have led in the few progressive moves that have been undertaken. The local Tai Prince is far more exacting than the Chinese and does far less for his people. This said Prince has made Christian work difficult and slow. Up until nine or ten months ago he openly forbade any of his people to accept Christianity. The few Christians here had to leave their villages, often all the possessions they had, and come and live in the Christian village that borders our compound. It was not safe for them otherwise. About ten months ago, by the assistance of one of our Chinese friends, we were able to put into partial effect the "Yunnan Province Religious Proclamation" and better still managed to get the local official to have the document translated into Tai and approved and stamped by the Yamen. This we were soon called to put to the test, for one of our evangelists had started work in a mountain village near by. Though petty persecution and threats prevailed for a while, most of that trouble has blown over. However, our work has hardly begun in this valley; undoubtedly there will be strenuous opposition. Religiously the Tai Lu are normally Buddhists, practically spirit worshippers. Buddhism here is of a pretty low standard; the priesthood is degenerate and the temples are poor. In a way, Buddhism gives us an approach through a small percent literacy that its temple training affords. The men who have been in the temples can often read the scriptures and tracts that we give them. Conservatism runs high; these people are very very prone to depart from the belief of centuries; they are uncertain as to the motives and purposes of the missionaries. Outlandish and preposterous stories have been widely circulated. Slowly these fears are giving way to confidence, God's truth is reaching new hearts and lives are being made anew by His saving power.

Now that Mr. and Mrs. Beebe are with us at Kiukungkiang we hope that the dry season before us will give opportunity for expansion of the work which has lacked supervision and forces heretofore. Mr. Beebe plans to spend most of his time in itinerating. Dr. Galt has all the medical work of the station to supervise, together with language study. Besides the lang-
usage work the supervision of all the building construction falls to me. As our station is new, the present building program is large. Trained workmen are not found among these people so our construction problems are increased. Then the evangelistic work within our Christian village helps to round out a rather full program.

We would like to have the "West China Missionary News" sent to us............If you will send us the paper we will return (Yunnan post haste) the amount at once. I will enclose two or three snapshots of these people. (We are sorry that we cannot put these in the News (Editor)

Sincerely yours,

E. C. Goedenberger.

THE WEST CHINA COUNCIL ON HEALTH EDUCATION

KIATING, Nov. 25th, 1925

Items for Agenda of Annual Meetings,

At a recent meeting of the China Council, the following resolutions were passed by the Council.

"Resolved, That there is a place in the medical missionary enterprise for a larger emphasis on the preventive aspect of our work, in such directions as, Health Education, Child Hygiene, Hygiene of Maternity and advice and assistance in the control of specific communicable diseases".

"Council urges the China Medical Association to cultivate leaders and to promote their preparation for this work and approves the sending out of teachers, and doctors prepared to do Public Health work".

"China Council Health Programme, Council endorses the work of the Council on Health Education in its preparation of tracts, charts, exhibits, and illustrated lectures, and urges not only our school authorities but also all our Missionaries to cooperate in health campaigns and other forms of Sanitary and Hygiene work with the Council on Health Education".
"China Council 25332, Educational Medical Conference Attention is called to the recommendation of the Conference on School Health under the auspices of the China Medical Association Christian Educational Association, and the Council on Health Education held in Shanghai, December 1st to 3rd, 1924. (China Christian Educational Association Bulletin No. 6).

"It is recommended that a careful consideration be given these recommendations by a similar joint conference of the Medical and Educational Members of each Mission or by joint Conference of the Medical and Educational Committees of the Mission".

Secretaries of Missions are requested to bring these suggestions and resolutions before their respective Missions and Societies.

Wallace Crawford
Field Associated Director
China Council on Health Education

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THE WEST CHINA COUNCIL ON HEALTH EDUCATION.

The Ubiquitous Cold.

"Hello Bill, where did you get it"? "Sit in a draft"? "No", I just can't tell you where I did get this rotten cold, Charles has a cold and I was at his place last evening, so I guess I got it from him".

Gentle reader, did you ever hear this kind of a conversation? Perhaps no question is asked oftener, and it is certain that there is no more common "disease", for a common cold is a disease and caused by organisms which have not yet been isolated, but we are on the track of the wee chappie and will soon have him corralled.

The common cold is responsible for more inconvenience, illness, possibly not fatal, and loss of time than any other ailment to which man is heir. The sum total of loss of time last year in America from colds is greater by twice than that lost from tuberculosis. Year by year, common colds in Canada, cost the full time of a city of a population of sixty thousand, and if flu were included these figures would be greatly increased. And
yet we call it a trivial disease. Rosenau says of common colds, “could the sum total of suffering, inconvenience, sequela and economic loss resulting from common colds be obtained, it would at once promote these infections from the trivial into the rank of serious diseases”. But just as we ignore the fly as a small harmless thing, so do we belittle that common cold as it does not “lay us on our back”.

But while common colds are never fatal, they herald a list of formidable sequela such as Rheumatic Fever, Pneumonia, sinusitis, nephritis, and a depressed vitality which favors other infections and hastens the progress of organic diseases.

Now just where does this common cold come from? Some say they sat in a draft, but that is only a contributing cause, others say they caught cold taking a bath but this again is but a contributing cause. Colds are caused by an organism, in company with such germs as the Streptococcus, Staphylococcus, and the like, but the specific organism is not yet isolated. It is possibly one of the filterable virus. True the above are “helps” in “catching cold” but are not necessary to the taking of cold. “Bill” was right in his suspicion that he got his cold from Charles. We get our colds from the other fellow, every time.

Or it may be that we catch colds from ourselves, this is called auto-infection, and it is possible to infect ones’ self many times over, thus keeping up a succession of colds. Alas for the modern handkerchief.

There are no colds in the North land. The Esquimaux do not know what colds are, Perry and Staffennson and their staffs did not suffer from colds until they returned to civilization, when they were afflicted as before going North. Changes in climate a such as going from a warm to a cold room or vice versa are causes which make us very much more liable to take cold.

Now the common “cold sore” in not necessarily connected with the common cold, but is an involvement of the nervous mechanism.

The treatment of colds is the duty of the medical man, how to prevent colds is what we are after. To prevent the cold, and all other disease is to beat the doctor out of a job and it is significant that were we to control colds among humans, there would at once be a great dimunition of other diseases. A campaign against colds would mean the lessening of such disease as tuberculosis, pneumonia, influenza, and throat infections as well as many others.

The prevention of colds consists in two things mainly, first, avoid the infection, and second guard against infection, and predisposing causes.
Avoid "Charles" who has the cold, that is to say avoid contacts. This must be done in office, home, school, street cars, churches, And here we must say that the church or moving picture theatre are among the most highly contagious places into which one can go to get a cold. Poorly ventilated buildings and where people do such things as sing or cheer or applaud, are the places where colds are most easily "taken". And the coming out into the natural air after the heated atmosphere of a church or public gathering place, predisposes to cold. Anywhere where you are liable to come in contact with people coughing or sneezing, should be avoided. The careful attention to sanitary laws and habits of cleanliness will add greatly to the lessening of cold infection.

Colds are conveyed in the secretions of the nose and throat. They may be conveyed by direct or indirect contact, through carelessness or thoughtlessness, or uncleanliness. Kissing, common eating vessels, common towel, pipes, toys, pencils, fingers, food, and other things on which secretions may fall, are avenues for the scattering of the disease.

Avoid all conditions which tend to lower the vitality, and diminish the resistance. Such as, vitiated air, drafts, dust, sudden changes of temperature, exposure to cold and wet, loss of sleep, improper food, or any condition that tends to lower the vitality, will predispose to "catching cold". Did you ever notice that the engine driver, or the motor driver do not catch cold, but the passengers in the stuffy cars, become infected.

Of course physical defects play a great part in the infection, Such as adenoids, polypus, enlarged tonsils, deviation of the sputum, chronic catarrhal conditions, etc. which should immediately receive medical treatment.

If you have a cold, keep it, no one wants it. And really you do not wish to give it to anyone else. Then, keep in the house for two days, when the most infectious period of your cold will have passed. If you must kiss your wife, do it by absent treatment. If you must go about your business, wear a mask through which organisms cannot pass into the outer air which is being inhaled by others.

If you do not want a cold, avoid "Bill". Leave him alone for two days, and if you must associate with him wear a mask. Keep out in the fresh air, have plenty of it in the house, office, schoolroom, church, theatre, or wherever you must attend to business. Take regular air baths to stimulate your skin reaction to cold. This will make you more immune to drafts, which in themselves do not give one a cold but are predisposing factors.
Put not your trust in the druggist. He has many remedies, but put your trust in a constant alertness against contact with the man who has a cold as you would be alert against any infectious disease.

"EDUCATION OF CHRISTIAN MINISTERS IN CHINA"

Samuel H. Leger, Ph.D., for sale at The Mission Book Company, Shanghai.

This book of one hundred and eighteen pages is a very suggestive treatment of an important matter. It is historical, critical and constructive.

The author first of all gives an historical sketch of the various efforts made by Protestant Missions in China to prepare men for the Christian Ministry. This shows careful and patient research, and is a very valuable part of the book as it enables one to envisage the problem as a whole. The various types of Schools are then classified. There is the Practical-Vocational type and the Academic. The training of the former type consists largely the practical work of itinerating and preaching over a number of years, with what intellectual preparation can be had by inter-course with leader who accompanies them, or from a short course of a month or two each year. The training of the latter type consists in a course of several consecutive years in a school, to a large extent removed from the atmosphere and problems of the real life of the preacher.

The Academic type he again subdivides into the Classical-Dogmatic and the Scientific-Historical type, according to the assumptions with which the teaching of the subject matter is approached.

With much in its favour the weakness of the Practical Vocational type is seen to be a shallow and narrow intellectual preparation, resulting in a low status for the Christian Minister in society; while the weakness of the Academic type, of both kinds, is likely to be lack of relation between what the student gets at school and the real problems which he will meet in the practical work of the Ministry.
Schools of this type, too, as new needs arise, are constantly adding courses to the curriculum, such as Sociology, Religious Education, Economics etc. until the mass of content becomes too great for any one student to master. He is left to find his way about among the courses without anything to guide him, but his momentary tastes or perhaps his desire for easy credits. In other words there is no unity to the curriculum. The student does not see the relation of the courses offered to each other or to any unifying end.

Through all this discussion of types the author leads up to a statement of his own view of the best method of preparation under the present circumstances. This he gives in considerable detail. It is a School which combines the Practical-Vocational and the Scientific-Historical types. He would have a four years course with Middle School graduation as entrance requirement. He feels that there is at present a greater need to bring the existing schools up to this standard than there is to emphasize the provision of high grade graduate schools, one or two of which, he thinks, would be sufficient for the whole of China at the present stage of development.

GET THIS.

Christian Education and all private Educational enterprises in China are supplementary to Government education. Christian education should and does consider itself in a small way an ally with the great non-Christian forces in China which are attacking the forces of darkness and ignorance. Of these great forces, of course, the Government system is far and away the greatest, and for all educators, Christian or not Christian, it is a matter of first concern that the Government succeed in their educational work. For Christians, the success of the Government system is more to be desired than that of our own schools.

In view of our interest in the success of Government education, and of the fact that our purpose is to supplement their efforts in the stupendous task that lies before them and us alike, it is of the greatest importance that Christian educators acquaint themselves with the aim and trends of Chinese Government education. These aims and trends are embodied in the “Outline Standards of the New System Curriculum” 新學制
The preparation of these standards by Chinese educators representing the various parts of the country, has been one of the important events of this generation in the educational world. For foreigners, who are interested in Chinese Education, it is a matter of profound gratification that the Commercial Press have published these standards in English.

All foreigners should acquaint themselves with this book. Those who are engaged in school work should have it for they will have occasion frequently to refer to it.

H. G. B.

Note:—"Outlines Standards of the New System Curriculum" can be had at the Shanghai Commercial Press for the price of fifty cents.

IN MEMORIAM

Mrs. Jas. Endicott

During the pioneer days of Mission work on the Chengtu Plains Mrs. James Endicott accompanied her husband from her Canadian home to West China. In the Spring of 1894 Rev. James Endicott was stationed in Chengtu for language study. The Chinese buildings that made their first home on Sze Shen Tsz street witnessed the birth of their first child Miss Mary. In the Spring of 1895 Kiating became their home. They had left Chengtu but a short time when the rioters destroyed the home they had occupied. They did not escape the results of the riots which spread down the river reaching Kiating. A hasty departure was made, and with others they had to encounter both thrilling and nerve-racking experiences, as first the populace had been aroused in the cities and towns on the river banks, and second the Summer floods had made the Yang-tse gorges a series of awe-inspiring and dangerous whirlpools. Excitement of so intense a nature would demand a very heavy toll on the nervous system. While some owing to over-strain were sent to the home-land, Mrs. Endicott returned to Kiating early in 1896 and carried on through her first period of service 1893-1900. The duties of the home graced with children, was sufficient to tax her strength to the utmost, so that little time was given to regular Chinese work. In the home Mrs.
Endicott excelled as an hostess. In earlier days, when social opportunities were few, an efficient hostess had a special niche, in small Missionary communities. Mrs. Endicott was able to fill such a niche with rare grace.

Unfortunately the last few years of her life was overshadowed by the knowledge, that cancer was slowly working its poison through the system. Notwithstanding much suffering, her heroic and cheerful endurance has been specially mentioned in letters from the homeland.

A long and earnest ambition that one, at least, of her children should return to China as a Missionary, has been fulfilled. Rev. Jas. Endicott, junior, arrived in China almost simultaneously with Mrs. Endicott's home-going, November seventeen, nineteen hundred and twenty-five.

Deep sympathy for those who mourn the loss of wife and mother, is felt by all who remember Mrs. Endicott's years of service in China.

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NEWS NOTES

Chungking Notes—

December 6th.

Early in November Dr. and Mrs. Max Gentry and little Billie arrived from Chengtu where they had been attending Language School for a year. Dr. Gentry has taken over the work in the Syracuse-in-China General Hospital relieving Dr. Leon Sutton who left with his family for a much needed furlough on Thanksgiving Day.

Mrs. Raymond Pilcher and sons, Charles and Steven, came down from Suining in company with the Gentrys. Little Steven has been ill for some weeks and it was thought a change might be of benefit. He has gained rapidly since arriving here and is now practically back to normal.

Thanksgiving Day was observed in proper style by the Americans in Chungking in a morning service at which Rev. J. F. Peat presided and Rev. W. A. McCurdy spoke. After the service dinner was served to the adults at the Peat home and to the children at the W.F.M.S. home. There were thirty-three guests at the "grown-up" table and everyone enjoyed a tasty and
attractively served dinner. It was also the occasion of Mrs. Peat’s birthday.

Bishop George Grose arrived on Thanksgiving evening to preside at the Annual meetings of the Chungking Conference and the Chengtu Conference. He was greeted by the Mission at an informal “at home” at Mrs. Peat’s on Friday afternoon. Conference opened on Sunday. A detailed report will be furnished later.

On Monday, November 30, Dr. and Mrs. McCartney were at home for the first time in their spacious new home overlooking the Yangtse and the city of Chungking. It was the occasion of the 35th anniversary of Doctor’s arrival in Chungking and scores of friends gathered to wish them many more years in our midst and to congratulate them on their splendid home.

Mr. and Mrs. Gowman, of the C.I.M. recently left Yunnan for Shanghai enroute to Yunnan Province. Their oldest girl, little Doris was stricken suddenly and died at Wuhu, on their way to the coast. Those who knew them here were greatly shocked and grieved to hear of this sad bereavement.

Mr. and Mrs. Herbert have gone down river. Mr. Herbert has been in very poor health for several months.

Mr. and Mrs. Richardson and their three children have returned from furlough and are appointed to Kiungchow. Mr. and Mrs. Mathews have left that station for furlough.

Rev. H. H. Irish and family have returned to Chungking from furlough and taken up residence at the Canadian Whang Gin Miao property. Mr. Irish is resuming his former work at the Young Men’s Guild.

Dr. and Mrs. Birks who have been looking after the Canadian Mission Home recently expect to move to one of the new houses at Whang Gin Miao shortly.

Mr. R. R. Service formerly in charge of the Y.M.C.A. Chungking and prior to that for 16 years in charge of the Chengtu Y.M.C.A. is now a member of the National Committee of the Y.M.C.A. and has been visiting Chungking in that capacity this fall. He has been staying at the Canadian Mission Home and has been welcomed by a host of Chungking friends during his stay. He returns to Shanghai in a few days, but expects to again visit Szechwan in the spring when he will take a trip to Chengtu.

The former Canadian Methodist Mission is trying to get used to its new official name “The West China Mission of the United Church of Canada” Usually this is abbreviated into “The Canadian Mission”.

40 THE WEST CHINA MISSIONARY NEWS
Several parties of Canadians newcomers, and returning from furlough, have passed through Chungking. The Plewmans returning with Mr. R. G. Bowyer and Mr. and Mrs. Self and children newcomers left via the Great East Road Dec. 2nd. The Mulletts with Miss P. B. Nicholls, a new nurse, left via the great East Road to Dec. 7. The Mulletts have Master Tom Helde with them and also took Robert Irish to the Canadian School. Dr. and Mrs. Morse of the Baptist Mission went along with the Mulletts.

Rev. J. G. Endicott and wife, and Miss Gould newcomers and Misses McRae and Ward of the W.M.S. are due to-day on the Iris. Mr. Endicott is a son of Dr. James Endicott who was a member of the Canadian Mission for 17 years returning on furlough last in 1910, shortly afterwards he became General Secretary for Foreign Missions of the Canadian Methodist Church which position he still holds.

Dr. J. E. Thompson and family are expected in Chungking returning from furlough, in a few days. With Dr. Thompson are Misses Graham and Caldwell for the Chengtu Canadian School and Misses Taylor and Perkins for the Chungking Canadian School. Miss Perkins will take charge of the Chungking Canadian School at once. Miss Taylor who is later to become Matron of the Chungking Canadian School will have a year's language study and will reside with Misses McNaughton and Harris on Pao Tai.

Mr. and Mrs. S. H. Frier are expected in Chungking from Chengtu shortly. Mr. Frier will take over the Canadian Business Agency as Mr. Gordon Jones is going on furlough.

Tzeliutsing—

The last four weeks has brought at least one change in our midst the actual number of soldiers has decreased and what a change, a real relief!

However the numbers are not yet very small and in addition some are constantly moving in and others moving out, with an occasional clash when they do not hesitate to use knives with one another. In several cases deserters have been punished by butchery and left lying to public view.

At least several cases were evident were soldiers had their hands cut off, for some offence or another.

In several cases throughout the country small lands have rebelled against their officers and left the ranks. In one such case it is reported that they murdered their officer in charge.
The proposed paper currency was ultimately withdrawn after very strenuous opposition from business guilds and the people.

We are grateful that a very fine Christian spirit seems to prevail amongst our people and in the schools, and the people everywhere show much friendliness. There is no doubt however that times are hard and people are suffering intensely.

Recently we have conducted several very successful Bible Study classes of several days duration, in different outstations and others are due to follow.

The past few weeks have not been peaceful as far as sections of the country are concerned. Back in the hills towards Jenshow, different towns have been robbed. In one case soldiers killed their superior officer and then took to robbing. In another place a bunch of “chao gan” “did up” the town while in Wei Yuan, after some days when the city was occupied by soldiers who were looked upon as being decidedly suspicious, they rushed the prison and quite a number of the prisoners were allowed to escape, while some certain ones of the city were made to put up extra cash.

In the case of another large town some forty li from here, the head man of the local “tuan” together with several of his escort were brutally murdered just outside of Wei Yuan city. These being but a few of the many murders that have recently taken place in the same section.

Anyone carrying even a very small sum of money knows that he is in special danger no matter whence he goes.

A more than usual number of sick and dying may be seen almost everywhere and one does not wonder that our Christians feel that they are touching a sympathetic spot when they carry simple medicines with them here and there in helping to relieve suffering.

At Kong Ching our people have united with the former C.I.M. church people in running a dispensary thrice a week, for those who cannot afford to buy medicines for themselves. Whether it always accomplishes just what our people think it does, it is at least a method of which they are very fond and they believe that it does influence their people for good.

The usual amount of anti-Christian literature is said to have been forwarded to this place for Xmas circulation. The Boys Boarding School feel that perhaps they should not parade the streets at Xmas this year but all other Xmas exercises are to proceed as usual with some extras.

A.C.H.
Hueilichow.—

Szechuan,
China.
30 November 1925

Dear Mr. Editor,

We have never written direct to you before, and though most of our contact is with Yunnanfu, still we know a good deal of what is going on up your way through the "Missionary News".

Maybe a word about Ningyuenfu would not be unwelcome to our Baptist friends. We have had some trouble in the district lately. The Uen Uen Hsien, a small district controlled, or dictated to, I really do not know which, refused to receive an official sent from here. The Military official here sent out troops, and also called out his troops from Ningyuen. This left Ningyuen without adequate protection, and the Mantze ever looking for any opportunity came down upon the city at night. They made a hole in the wall, and open the city gates. They were in before anything was known about it, and in any case the forces were not strong enough to do much against them. A goodly part of the city was looted, several houses were burned, and some of the folk carried off for ransom. The local official of Hueilichow was in the city at the time and gave us this information first hand, though we could not get many definite details. He was too vague, giving to each of our queries an answer such as 'chi ko'. There is a good deal of truth in the report, but as to damage we cannot say. At the present time all is quiet in the city there, the troops have returned so peace and quiet reigns. The roads are still in a bad way though, and folk are scared to travel on the road.

The Christians have written us twice since Mr. Jensen left Ningyuen, wanting us to take a trip to see them, but we have not managed to get away yet. It is reported, that when the fighting took place in Ningyuen, several bullets struck the Chapel premises, but no damage was done.

We had no actual trouble during the anti-foreign demonstrations, but there was plenty of idle talk, and the ordinary posters were placed on the city gates.

Our school boys came in for a good deal of ridicule, and some of them left the school, but at no time were we threatened with closing the school. Meetings at the Chapel were somewhat affected, and as a matter of fact have not gained normal yet.
It was a peculiar thing, that the notices stated the folk were not to go to the hospital and get medicines from the foreigner, nor were they to help us in any way to get silver. The hospital never had more patients at any time, and we had to refuse offers for money.

One unfortunate thing happened for us during this period. We had opened up negotiations for a suitable piece of land for building purposes. We had the price fixed, and then this trouble came. The opposition in a subtle way got busy, and enlisted the aid of the Military official. We were asked to give the proposition up as the land in question was “long meh ti”. We felt it was but part of the general feeling, and not for the above reason, and we refused to give the property, and we could have held on too, for we had a mortgage over the land. In the end we went to see the official, and told him we were going to carry on, and if any trouble came of it we would hold him responsible. He said the desire of the place was that we give this up, but we could buy elsewhere. To this we stated we were agreeable if he, from his name gave us a written agreement to this effect. We refused to give up, and after some delay he sent around the written agreement. We are now on the lookout for fresh fields, and pastures new.

A successful Summer Conference was held in July, and 23 folk were baptized into the Church, seven of the number being women. I mention the women since they are the first that have linked up in this city.

An outstation has been opened at Sah Lien. This place is about a day from Hueili, and was visited by Mr. and Mrs. Wellwood some years ago. The people out there still speak of this visit as though it were an epoch in their lives. We have placed a man out there, but I would not like to say he is too suitable for the job. Here is a chance for some kindly disposed folk to help us out. If they have a suitable man, who would like a trip down south, and they would let him go, then send him down here. We would pay his expenses down, but we would desire the foreigner’s word as to his suitability. We can get sufficient hangers-on here without importing them.

I think this will do as an introduction. All our party are from Australia, but at present we are only four workers. Last year we were seven. Sickness removed Mr. Waterman from the field, and later he and wife returned to Australia where a serious operation was performed. He is getting on nicely now, but no word yet of his return. Our nurse left to get married, thus
leaving Dr. Killmier and wife, and Mr. Anderson and wife on the Field. We have two new workers just arrived in Yunnan, but they will remain for a time at least for language study.

Cordially yours,

A. Anderson.

Chengtu.—

Campus Notes.

We are all glad that Dr. Leslie Kilborn is home again and well after a long stay in the hospital.

Bishop and Mrs. Mowll have returned from their trip to Paoming where they attended the funeral of Bishop Cassel.

Misses Allibone and Tucker were staying on the Campus part of December but returned to their home at Chubsien last week (Dec. 10).

Miss Carleton of Mienchuhsien is visiting on the Campus, 'Our Dentists help make Chengtu quite an ‘attractive’ place.

Miss Gladys Skevington and Miss Basset spent a week-end at Ts'o Ch'iao, a Baptist out station, early in December. Miss Barton was on the District nearly two weeks with Miss Grace Manly.

Mrs. H. G. Brown, with the assistance of children from the Canadian School, gave a splendid ‘Poetry Evening’ for the December Saturday Night Club. It was given in the Assembly room of the fine new Friends’ Building.

Dr. and Mrs. Lechler of Mienchow are visiting at the Dickinsons.

Mrs. W. Crawford of Kiating is also on the Campus for a while.

We were all glad to welcome the return of Mr. and Mrs. Small and family back to Chengtu after a good furlough.

A new Canadian family, Mr. and Mrs. Self and children, and Mr. Bowyer arrived Dec. 11 with Mr. and Mrs. Plewman. The former are living on the Campus and will soon be attending Language School.

School work goes on peacefully and satisfactorily. The University students are preparing for an Athletic Meet to take place some time before Christmas.
On Saturday, November 7th, at 4.50 a.m., God called His
great servant, our Bishop, to Himself. He and Mrs. Cassels
had been able to continue their work up till October 31st. The
Bishop and others were quite unconscious that the end was so
near till the very last. Mrs. Cassels lingered until Sunday after­
noon, November 15th. Their coffins were placed side by side in
the upper room of their home, where the courtyards had been
beautifully decorated by the Chinese. A Communion Service
in English was held in the Bishop's Chapel on the evening of
Monday, November 16th, and the text of the address given was
"He must reign", summing up the object and characteristic of
both their lives, their Christ-likeness, their sense of duty and
their connection with the Diocese. On Tuesday evening a me­
morial service was held in the courtyard, the school children
sang, and the Archdeacon, with Mr. Cadwell and Mr. Parsons,
spoke. The funeral service was held on Wednesday morning
at 10 o'clock, with the rain slightly falling. Those taking part
included Bishop Mowll, Archdeacon Ku, the Revs. C. H. Par­
sons, T. Caldwell, H. J. Howden, H. G. Thompson, R. B. Porter,
and F. G. Snow, Mr. A. W. Large, the Revs. K. K. U. Liao, Iang
(Tsienfun-chang), Iang (Sin-tien-tsi), Keo (Chongpa). After a
service in the Cathedral, at which the Archdeacon spoke on
"The Christian Hope," the bodies were laid to rest, side by side,
in a grave between the West door of the Cathedral and the path
leading to the Fun-in-T'ang. Large crowds of Chinese as­
sembled, and as the procession passed through the streets a
sympathetic silence was most noticeable.

The blow has fallen so suddenly that it is impossible to
realise how great the loss is. So many of us are out here owing
to the Bishop's prayers or words. No one has ever known the
work without him at the head of it. It is an interesting fact
that on the last day he was well he dictated a letter reviewing
his forty years of service and thirty years episcopate, and his
last address, given in his chapel at the Prayer Meeting on
Wednesday, October 28th, was along the same lines. The notes
of that address, as found in his Bible, are given in this issue.

The Diocese

The Bishop wrote a letter formally requesting, in case
of his death on the field, that Bishop Mowll should carry
on his episcopal duties until permanent arrangements were
made by the proper ecclesiastical authorities. The Chinese
clergy assembled for the funeral on being shown the letter at once wrote to Bishop Mowll to ask him to act upon it. A letter is therefore being sent round to each worker, Chinese or foreign, stating:—

1. The Diocesan Council is postponed, sine die.
2. All licenses issued by the Bishop will remain in force until further notice.
3. The following prayer is suggested for frequent use at this time:—

"Almighty God, the Giver of all good gifts, we most heartily thank Thee for the long life and abundant labours of thy servant, Bishop Cassels, who being dead yet speaketh. And we humbly beseech Thee mercifully to look upon Thy Church in this Diocese and give clear guidance in the choice of a successor to serve in this sacred office. And to him who shall be called to this holy vocation give Thy grace and heavenly benediction, that both by his life and doctrine he may show forth Thy glory and set forward the salvation of all men, through Jesus Christ our Lord. Amen."

4. Bishop Mowll will be glad to attend to any urgent episcopal matters and to be of any personal help to any individual.

Paoning

The Rev. H. G. Thompson and Archdeacon Ku have returned. Mr. T'ang, the student in the Training College, whom the Bishop visited on Saturday, October 24th, and it is presumed on that occasion caught the infection, is now almost recovered.

Miss Symmons is now almost recovered from her attack of diphtheria.

Kuangyuan

Miss Churcher has been seriously ill with a poisoned foot. Dr. Lawrence has visited her for treatment. She is now recovering.

Puchow

The Ladies House has been sold, and building operations have been started at the Bible School, where the premises are to be altered for a residence for the ladies and where a Girls' School is to be built. Please pray that all necessary funds may be provided.
Rev. Liao has gone to En Yang Ho to work there, and Catechist An has come to work in the city.

There has lately been much preaching on the street and at the Preaching Hall, but souls are not easily won. The most encouraging enquirer has just committed suicide in a fit of temper. It is most sad. He seemed to be a true believer.

The women's work is encouraging. Numbers have improved and there are more enquirers.

The Girls' School is prospering, and Miss Wright has had to refuse many applications for admission.

Mr. Bizire is at Twan-chiao-ho.

Shunking

The numbers in the Boys' School are now reduced from 60 to 16, of whom 7 are boarders. Mr. Lo is now the headmaster, though Mr. Large looks after the boarders as house-master besides teaching English and Scripture and taking a kind of superintendence. Dzo lih liang is also teaching in the school. There is also one other master, not a Christian, but sympathetic. Please pray for him, that he may be saved. Out of the 16 boys, 7 are members of Mr. Large's special voluntary out-of-school-hours class for Bible Study. Please pray for them, and for the rest of the boys, that all may be won for the Lord.

Kwangan

Mr. Cordner has taken up his residence here, and is shortly to be joined by Mr. Woodhams and Mr. Fryer from Suiting.

Mienchow

The sermon prior to the opening of the C.M.S. Conference will be preached by the Rev. W. Munn, on Wednesday evening, January 27, 1926. All items for the Conference Agenda should be sent to Mr. Howden by December 28th.

Congratulations go out to Mr. and Mrs. Howden on the success of Dora and Arthur in the Oxford Examinations. Dora took Second Class Honours in the Senior, with Distinction in Religious Knowledge. Arthur took 1st Class Honours in the Junior, with Distinction in Latin. He is in the Upper Fifth at St. Lawrence.

Longan

Mr. Williston arrived on November 2nd, and is feeling in much better health.
The colporteurs Loh and Hsu are back after being away 3 months and 22 days. They sold all their books, and had an excellent time among people and in places never before visited. Half of the time was spent among Tibetan tribes.

Mienchow

Dr. Lechler was summoned to Paoning, but when he reached Mienchow further word was received, which caused him to return.

He has visited Silverdale and inspected the two houses. Marks of bullets were found in the inner and outer walls of the Mowlls' house, and apart from certain small damage the property was found to be in good condition.

Maochow

The Missionary Council of the National Assembly are suggesting that the Church ought to make a forward movement at this time based on Maochow and Songpan.

Chengtu

The boys from the Blind School which used to be in Mienchow, visited the Church on November 2nd and sang several hymns. The School is now carried on by Mr. Openshaw, and in his absence by the Rev. D. L. Phelps, assisted by a large committee.

Suiting

The District Council was held at Tachuh on November 16th, preceded by three days Bible School, and followed by three days Evangelistic effort. There were 18 delegates present representing 6 parishes.

On Sunday, 15th, a memorial service was held when we unitedly praised God for Bishop Cassels' 40 years of devoted labour. At all the meetings there was an encouraging spirit of mutual love and sympathy.

During the evangelistic effort some 1000 Gospels were sold and many people heard the Gospel and some enquirers the way of Truth.

Rev. A. and Mrs. Polhill expect to be back in Suiting at the end of November.

Chuhsien

Mr. Chin, who has been such a help in the Church work, has recently gone to Chengtu to act as Manager of the food supply for the C.M.M. Hospital.
Liangshan

The Harvest collection on October 11 amounted to $136.12.

Rice, which last year only cost $1.00, now costs $2.50.

The Rev. H. G. Thompson conducted a Bible School from October 24 to 27. The attendance averaged 50, and included representatives from three outstations. On the Sunday forty gathered around the Lord's Table. Many received much blessing from these meetings.

Kaihsien

District Council Meetings were held here on October 2 and 3. $428.00 was promised to the Diocesan Fund.

The Bishop was asked to write a history of the Diocese in Mandarin.

A request was made that the number of foreign workers in Wanhsien should be increased, and the existing Higher Primary School receive additional teachers and funds.

It was suggested that the Rev. Li Ioh han of Anhui should be invited to hold Revival Meetings in the District.

Mrs. Bromby was asked to conduct a short Bible Training School for women at Uen yen.

The Bishop was asked to appoint a Rural Dean, as there were now three ordained men in the district.

The Diocesan Council was requested to consider the question of substituting for the surplices other robes more in keeping with the Chinese ideas.

Hostel

Bishop Mowll has for sale on behalf of Hostel Funds a number of nice copies of Weymouth's New Testament at $1.00; and Moffatt's New Testament at $2.00, and English A. V. Bibles at 75 cents.

Children

Mrs. Thompson and family are spending the winter at Chefoo.

Other Dioceses

Bishop Norris is hoping to visit Shensi in November.

Bishop Norris asks that if friends wish to "tui" money through him this should be by cheque payable to his order. C.I.M. workers should not send C.I.M. Cheques direct to him, but ask Shanghai to transmit.

Bishop Holden write that all his schools are open except those in Kueilin. This latter is partly accounted
for by the partial failure of the rice crops, which has sent up prices to such an extent that many cannot afford to pay the school fees.


1 As regards Chinese Christians
   Since the granting of religious liberty under the Chinese Constitution, is the guarantee under the foreign treaties of protection to Chinese Christians any longer of value?

2 Is reliance actually being placed upon these treaties for the protection of Chinese Christians and their property or their freedom from some forms of taxation?
   If so, is such reliance helpful or otherwise to the progress of Christianity? If not, what steps can be taken to waive or do away with the "benefits" the treaties were meant to give?

11 As regards missionaries.
   1 Do you regard continuance of extrality beneficial or otherwise to the missionary movement?
   2 How far does your mission actually rely upon your government for protection and for the privilege of carrying on your work, and how much on the good-will of the people?
   3 What would probably be the effect, if any, of the omission from future treaties of extrality and of the "toleration clauses"?
      a. Upon the privilege of continued residence in the interior?
      b. Upon the personal safety of missionaries?
      c. Upon the security of the present property leased (in perpetuity) by the missions and the leasing of more property?
d. Upon safeguarding to the Chinese church or to Chinese boards of trustees, of mission and church property already turned over to them?

e. Upon the freedom to teach religion in schools?

The Chengtu Branch of the Fellowship of Reconciliation suggests that these suggestions be very carefully considered at the coming Annual Meetings of the Missions in West China.

From the official organ of
the University of New Hampshire

With 12 courses amounting to eighteen terms of study, now listed in the catalog, the work in philosophy and psychology has been divorced from the Department of Education and given a separate rating of its own under the title of Department of Philosophy and Psychology with Dr. Herbert F Rudd, professor of those subjects here for the last three years as head of the department.

WEST CHINA MISSIONS ADVISORY BOARD.

Financial Statement for 1925.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
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<td>Balance from 1924.</td>
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<td>Contributions from</td>
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<td>Total</td>
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George M. Franck
Hon. Treasurer.

Audited and found correct
Adelaide Harrison.
Nov. 18, 1925
**WEST CHINA MISSIONARY NEWS.**

**Business Manager's Cash Statement. 1925.**

<table>
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George M. Franck  
*Business Manager.*

Audited and found correct.  
Adelaide Harrison  

Nov. 18, 1925.

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**FOUND**

In Kiating Rest House, a dark blue serge dress.  
Apply to A. P. Quentin

---

**FOR RENT**

Omei. Bungalow named Crawfield Crest also Ta Ho Ti, prices $100 and $120 respectively. Ta Ho Ti is a double bungalow and rent at $60 per side.  
Apply to A. P. Quentin

---

**FOR SALE**

A spirited horse, aged nine years.  
Empire typewriter, lightly used for 15 years.  
Apply to A. P. Quentin

---

**FOR SALE.**

Kodak Film — in the yellow box

You may have an excellent camera with a splendid lens. You may possess expert knowledge of photography. Yet your results will not be satisfactory unless your film is of uniform high quality.

Kodak Film, the dependable film in the yellow box, enjoys worldwide popularity. For its uniform speed assures the best possible picture under all conditions.

If it isn't Eastman, it isn't Kodak Film

EASTMAN KODAK COMPANY
64 KIANGSE ROAD, SHANGHAI