West China Missionary News

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Subscription price in China Mex $1.50 per annum, postpaid
Subscription Abroad Mex $2.00 per annum, postpaid

All subscriptions should be paid to:
The Business Manager,
West China Missionary News,
Chengtu, Szechwan, China.

All other communications to:
THE EDITOR,
West China Missionary News,
Chengtu, Szechwan, China.

Vol. XXV
April, 1923
No. 4

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The
West China
Missionary News

APRIL 1923

EDITORIAL.

Our opening article of this issue will be welcome news in West China as doubtless in all centres of the wide world field where the C.M.S. operates. There are those in our missionary body, not of the C.M.S. Anglican Church, who have often admired the broad tolerance of their communion, allowing within their fold people holding widely varying convictions as to the emphasis to be placed upon aspects of Christian faith and practise. It seems, therefore, well within their traditions that again a solution should be found satisfactory, if not to all, at least to the great majority. Indeed, if we read the announcement aright, it would appear as though out of the controversy is to come forth an organization with wider purview and greater power than before. It is significant that among the factors contributing to this happy consummation were leaders and letters from the mission fields. What West China may have contributed we cannot say, but we may well be grateful for that “fundamental unity of spirit” which enables us not only to tolerate, but rejoice in the progress of faithful, God-fearing Christian groups who may differ from us in certain phases of forms and dogmas.

Let no one construe that last sentence, however, as a complacent attempt to extoll the spirit of compromise. We much prefer to construe our harmony here as due to a spirit of broader, deeper comprehension. Compromise is essential at times, ’tis true, but it becomes dangerous if purchased at the price of destruction of conviction. Only conviction of the truth we teach can make our own and the hearts of our hearers burn within them and
send them forth to newness of life. Omit such and our message becomes all too easily but sounding brass and tinkling cymbal. We long for thousands more to join the great Christian crusade for a newer and truer China. We assuredly need them. Our membership grows almost dishearteningly slowly. Last year with 2156 workers in Szechwan we could report but 16,258 communicants, that is less than eight members to each paid leader. How shall we greatly increase these numbers? Certainly not by turning aside to stir up controversy among ourselves. Nor will it be by compromises which leave us cold for lack of conviction. Will not our power the rather remain in a continuance of that spirit of brotherly comprehension, coupled with utter and conscientious loyalty to the truth as we see the truth?

But the outlook for the future of the Church in our midst is by no means one for pessimism. Should any one have such an attitude, a reading of the reports of the Annual Meetings of the Missions and HOPES Conferences, as revealed in this number, AHEAD, should prove a proper antidote. These speak of the new spirit of responsibility on the part of native leaders, of an inspiring share in the annual discussions by the Chinese members, of classes for ordination to the work of the ministry, of Chinese pastors in full charge of churches and even of districts, of an ever larger share in the problem of financial support, and a demand for higher educational and moral standards. Of interest in this latter regard is the call for a crusade against drunkenness and gambling. Twenty years ago we had special Anti-opium and Anti-foot binding Societies. They did effective work and indeed seemed for a time to have won the day. Now, alas, the former evil, opium, is with us again with all its wasteful effects, and with it ever more vigorously extending their slavery are gambling in latest forms and drinking of foreign intoxicants. It is heartening to hear that our Chinese Christians are aroused as to the danger. Can we not revive some of our old literature, or better still have our native leaders write new tracts for the times and armed with these and other means again enter a strong campaign against these present day enemies of progress?

An apparently subsidiary, yet significant problem raised by some of the meetings is as to the proper time
for these annual gatherings. For the foreigner, doubtless the Chinese New Year holiday has seemed most practicable. Then the church attendance is somewhat smaller, the schools are closed, and even apparently those with ailments postpone attacks and leave our hospitals comparatively idle. Travelling conditions, too, as regards weather and inns especially seem at that time most propitious. Missionaries returning from furlough, or new recruits usually arrive but a short time previously, so the time seems well adapted there also to receive their inspiration and plan their work for the coming months. For these and other reasons almost all our societies have held their meetings at the old holiday time. But now our Chinese are coming ever more into the reckoning, and are quick to assure us that for them few times could be more inconvenient and impracticable. Our native teachers and preachers wish to be home to play their part in the social functions, while our lay members find an additional demand that they meet commercial obligations. One gathering has already agreed to face the heat and hardships of summer. How are other bodies attempting to solve the difficulty?

And one splendid society.—May their sagacity bear fruit everywhere in other bodies, even seventy fold,—

"Voted, That we give hearty support to the WEST CHINA MISSIONARY NEWS, that we seek to AMEN! enlarge its circulation and call attention to Standing Rule No. 136 which reads, 'The Secretaries of the various station councils are requested once in a quarter to furnish NEWS for the WEST CHINA MISSIONARY NEWS'. We hereby hasten to thank them most heartily for that resolution, and will look forward expectantly for the contributions. What a wealth of experience we have stored up in the half thousand foreign workers on our West China fields. What a pity that our successes and failures are not constantly recorded for the information and inspiration of others. Many hesitate to write because they cannot find time for a long, formal article. Our experience is that the longest articles are the least read. Send along your impressions be they but a paragraph. And do not forget that one of the most effective ways to keep a friend informed in the homeland will be to send as a present, the NEWS for a year! Try it!
WE THANK THEE FOR CHINA

JAMES MAXON YARD

Lord, we thank Thee for China. We thank Thee for her far beginnings and for her humble patience in this present bitter day. We thank Thee for the enticing beauty of her poetry; for the lilt and lift of her upsweeping roofs; for the unimaginable dignity and reverence of the Temple of Heaven; for the softness and grace of her paintings; for the magic colors and shapes of her porcelains; for the charm of her cultivated and refined manners.

Lord, we pray Thee, take all this marvelous talent and fill it with the power of Christ, and may the spiritual influence and might of this ancient people bless all the world. AMEN.

China Christian Advocate.
A COMMON UNDERSTANDING REACHED

The grave crisis which has for many months confronted the Church Missionary Society has been, it is believed, brought to an end through a decision now reached by its General Committee in adopting a statement which expresses a common and clear understanding on the fundamental evangelical verities.

This statement unites men who differ on some questions, but are at one in these essentials. The statement declares "unwavering acceptance of the supreme authority of the Holy Scriptures and our full belief in their trustworthiness in all matters of faith and doctrine.

"We fervently acknowledge the Lord Jesus Christ to be our Lord and our God, the Way, the Truth, and the Life, Who spake as never Man spake, and who made upon the Cross (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole World, and we believe in the absolute truth of His Teaching, and that His authority is final.

"In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have been and are being guided by the ever-present power of the Holy Spirit and by the teaching of the Holy Scriptures."

The agreement was reached in a meeting of the Committee attended by over 600 members and the ultimate adoption of the statement was all but unanimous.

It is significant that a short speech by Bishop Lander (late of Hongkong) putting with passionate vigour the needs of the world and the insistent claims of the missionaries at the front for a united backing, revealed the fundamental unity of spirit in the committee and prepared the way for the common adoption of the statement.

This feeling has found expression in a widely circulated letter written by sixteen Bishops from Japan, China, India, Africa and Persia in which they say:

"We write in the name of the army of men and women, European and native who depend upon this Society for their supplies. We write on behalf of the vast multitudes who are stretching out their hands to it as never before, many of whom are literally asking to be told of the Saviour of the
world. We write as those who can understand as friends at home cannot understand, the responsibility of a Society again and again in great areas alone representing the whole church of Christ with the exception sometimes of the Church of Rome. The knowledge that the whole Society is once again, without distraction and in deepened fellowship, giving itself to its great missionary work with its old warm hearted enthusiasm and devotion, will change sorrow and fear into new strength and joy. For this we plead, believing that it will mean renewed health and life in the Society at home, and above all that it will mean saving health to multitudes abroad."

A step having world-wide significance has been taken by the Missionary Council of the National Assembly of the Church of England, of which the Bishop of Salisbury is Chairman. In view of the national and international responsibilities that have been put upon the Council's shoulders, the Archbishops of Canterbury and York at its suggestion, have called the Rev. Cyril Bardsley, D.D., Honorary Secretary of the Church Missionary Society to be its Secretary. Dr. Bardsley has this week accepted the position. The importance of the work that lies in front of Dr. Bardsley can be gauged from the fact that the official relationship of the Church of England with its enormous extension all over the world will be carried on through the Missionary Council. To use a rough analogy the new Council constitutes a kind of permanent Cabinet and the range of Dr. Bardsley's work will be analogous to those of the Foreign and Colonial Secretaries of the British Government. The Missionary Council is also the expression of the fact that the Church of England recognises the central place of the missionary enterprise in the life of the Church. It will therefore be a part of Dr. Bardsley's work to foster and create a world-outlook in the vast membership of the Anglican Church, taking full advantage of the machinery recently brought into being; while the Missionary Societies remain the natural and recognized channel through which this attitude will find practical expression in service.

Dr. Bardsley's career gives him unique qualifications for this task. As head of the C.M.S. staff for the past twelve years, as a leader in the international movement for world-wide cooperation ever since the Edinburgh World Conference in 1910, and as a member of the International Missionary Council which is now directly representative of the non Roman Catholic missionary work of the whole world, Dr. Bardsley has intimate knowledge at once of the problems and the personnel of the overseas work of the Church. The "Visitors Book" at his home in Hampstead must be unique in its thousands of
signatures of men from every part of the world and there are few dioceses in Asia or Africa whose Bishops and many of whose clergy have not stayed in that house, where his infectious enthusiasm and his fine camaraderie has won him friends all over the world.

Dr. Bardsley by his deputation visits in 1912 and 1913 to Canada, to China and to Japan and in 1921-22 through the length and breadth of India has acquired an unsurpassed first hand knowledge of conditions in the Asiatic mission fields and in our great dominion, while as one of the Secretaries of the National Mission in 1916 he kept his close touch on home conditions.

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C.M.S. CONFERENCE.

This Conference which met at Mienyang from January 27th to February 3rd, might well be called a Conference of Hope, for a joyous expectancy was dominant throughout. This note was sounded by the Rev. A. E. Seward in the Conference sermon on the text, “This is the day that the Lord hath made; we will rejoice and be glad in it” Many causes contributed to create this strain of hope. Since last year the Rt. Rev. Howard Mow'it has been consecrated as Assistant Bishop in this diocese, and is now on his way to us. Three of our senior Evangelists are recommended for ordination this year, thus laying the foundation of a Chinese ministry in our district, and there is good hope that our outlying districts of Longan and Sungpan, which we are unable to occupy effectively, will be taken over and efficiently staffed, by Anglican members of another Mission working in full sympathy with us, and under the same Ecclesiastical jurisdiction. The Mission concerned is the Christian and Missionary Alliance which already has work in South Kansun. If arrangements are carried through successfully, the Anglican work in Szechuen will be commenced in Longan by the Rev. W. B. Williston, late of the C. I. M. Pachow. Then lastly, during the sitting of Conference, came the good news of hope of a settlement of the doctrinal controversy in our own Society at home. Thus in spite of paucity of workers and financial stress, the dominant note has been that of Hope.
Monday Jan 29th was given to the consideration of the Educational work of the Mission, Dr. E. W. Wallace, Secretary of the West China Christian Educational Union, very kindly taking charge of the meetings. The discussions at these meetings proved very suggestive and helpful. The need for better normal training for our teachers was perhaps what impressed us most.

One thing that was felt by the Conference to be a decision of some importance was the resolution to make an effort during the present year despite financial shortage, to change Hanchow into a foreign Mission station. This city has long been felt to be one of the strategic points for our work.

The usual daily services were held at which addresses were given by various members of Conference. Wednesday Jan 31st was observed as a quiet day, when a series of most helpful addresses was given by the Rev. H. H. Taylor, on the Mind or Attitude of the Master towards (1) The Brethren (2) The Lost (3) The Cross (4) The Father. The final service on the last evening of Conference was conducted by the Bishop, with a sermon on the text, "Let us run the race that is set before us looking unto Jesus." Besides the Bishop who was in the Chair, thirteen men and twenty-five women were present at the conference.

C.M.S. LOCATIONS.

Anhsien:—Miss Cooper, Rev. and Mrs. H. V Donnithorne Miss Edwards.

Chengtu:—Rev. and Mrs. E. A. Cook (Hostel). Rev H. H. Taylor and Mrs. (University).

Chongkiang:—Rev. and Mrs. R. C. Taylor.

Chungking:—Rev. W. L. Knipe (Tract Society).

Chongpa:—Miss Fugl, Miss Wied, Rev. and Mrs. R. A. Whiteside.

Hanchow:—Miss Martin, Miss Meilodey.

Mienyang:—Miss Belcher, Rev. and Mrs. F. Boreham, Miss Goudge, Miss Jones, Rev. and Mrs. F. J. Watt, Miss Wells, E. R. and Mrs. Williams.

Mienchuh:—Rev. and T. Caldwell, Miss Carleton, Miss Jago, Dr. and Mrs. J. H. Lechler.

Paoning:—Rt Rev. Bishop and Mrs. Cassels, Miss Cassels.

Sintu and Hanchow:—Rev. and Mrs. A. G. Lee.

Tehyang:—Rev. and Mrs. E. A. Seward.

A. G. Lee.
THE M.E.M. ANNUAL CONFERENCE

The conference opened Oct. 30th and closed Nov. 5th. Bishop Keeney, accompanied by Mrs. Keeney, made their first trip to West China stopping over a week each in Chungking and Chentu before the conference opened. His sermons in English and Chinese were much appreciated by the students and others. A large reception was held at the W.F.M.S. home in the city.

The men's and women's conferences are held simultaneously, the Bishop making the appointments to work in each case. It is customary for the Bishop to make the address at the morning devotional period, the members of the women's conference and the girls of the middle school also attending. On one such occasion Mrs. Ayann, a visiting secretary from home made a fine address. One morning Miss Dr. Chen, Miss Dziao and Miss Wells, representing medical, educational and evangelistic work gave glowing, inspiring addresses that the members of the men's conference could not easily equal. It could not fail to make a deep impression on the men of the possibilities of educated, consecrated womanhood.

Though both conferences are composed of Chinese and missionaries, there were separate meetings of missionary women alone, of missionary men alone, and of the two bodies united, to consider matters belonging to missionaries only. On one of these evenings the united meeting listened to short statements of the work of each. On another the interrelations of the men's and women's work were considered. Besides these both sexes met on various committees with Chinese.

At one of the conference sessions Mr. Hsiao, the head of the Chinese staff of the Chungking Middle School, introduced the matter of observing the Seventy-fifth year Jubilee of the Methodist Episcopal Missions in China. Representatives of the seven or eight conferences into which the work in China is divided will meet next November in Foochow to celebrate the beginning of the work there seventy-five years ago. Mr. Hsiao had written Jubilee songs which were sung several times by members of both conference.

The business was carried on from day to day in conference sessions, in committees, and in the consideration of appointments by the Bishop and his "cabinet", once enlarged to include educa-
tional workers to consider educational appointments. In all these the Chinese each year take an increasing and the missionaries a decreasing part. The four district superintendents are all Chinese, and the writer is the only missionary pastor, and an assistant pastor at that. Two who have each held the office of superintendent for nine years are returned to the pastorate, Mr. Li succeeding Mr. Den on the Chengtu district and Mr. Feng succeeding Mr. Tang on the Chungking district. This involved changes in several leading pastorates. We rejoice in the return of Mr. Tsang Lin Gao to become the pastor at Tzechow.

Sunday, the closing day, began with a love feast, following which came the Bishop's sermon, splendid in English but not well translated. After the sermon the Bishop, assisted by several elders, ordained six men as elders and four as deacons. Others were ordained later at Chungking, since these were not able to attend conference. The number ordained this year was unprecedented, because there was no bishop present to ordain last year. One of those ordained deacon was a missionary.

The Bishop's closing address before the appointments were read on Sunday evening was especially practical and helpful. Below are given the leading Chinese appointments and the places to which the missionaries are appointed to work. Bishop and Mrs. Keeney made many warm friends and will be heartily welcomed if they return. The next conference is planned for Tzechow, and Bishop Birney to preside.

**Chengtu District.**

District Superintendent Li Tsung Kai; Pastor Chengtu Church Ko Ta Yung; Assistant Pastor Lo Gweh Dsen; Missionaries:


**Chungking District.**

District Superintendent Feng Si Jin; Pastor Chungking Church, Den San Si; Assistant Pastor, Ho Hwei Yuen; Missionaries: W. A. McCurdy, and Mrs. McCurdy, C. B. Rape, and Mrs. Rape, W. S. Dudley and Mrs. Dudley, Gordon R. Hoople and Mrs. Hoople, Leon E. Sutton and Mrs. Sutton, Sarah Mabel MacLean, Flora A. Richardson, Lilian MacDonald, Miss Heller, Miss Daebler.

**Tzechow District.**

District Superintendent, Hwang Jin Tin; Pastor Tzechow Church Dsang Lin Gao.
Missionaries: W. E. Manly and Mrs. Manly, Dr. Hill and Mrs. Hill, Oscar G. Starrett, Helen Griffiths, Raymond R. Brewer.

Suining District,
District Superintendent Yang Fa San; Pastor Suining Church Chen Ke Ran.
Missionaries: B. F. Lawrence and Mrs. Lawrence.

Shanghai,
J. M. Yard and Mrs. Yard.

EARL CRANSTON.

WOMAN'S FOREIGN MISSIONARY SOCIETY CONFERENCE.

The annual conference of the Woman's Foreign Missionary Society of the Methodist Episcopal Church was held in Chengtu Oct. 30th to Nov. 4th, 1922.
The distinguished guests present were Bishop and Mrs. Keenev, and Mrs. J. M. Avann of Chicago. Mrs. Avann is a secretary of the W.F.M.S. and was visiting West China officially.
Appointments for the ensuing year are as follows:

Chengtu: Girls' Boarding School.
Principal: Grace Ellison, Vice Principal: Jean Loomis, Instructors: Constance Falstad, Mei Yuin Dziao.
Union Normal School: Ovidia Hansing.
Woman's School and Evangelistic work: Lela Lybarger.
City Day Schools: Gladys Harger, District Day Schools: Celia Cowan.
Students of the Language: Mildred Welch, Margaret Brayton, Ida Keister, Miss Burdeshaw.

Chungking: Girls' Boarding School.
Principal: Belle Castle, Vice Principal: Doris Wencke.
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Woman's Boarding School: Helen Galloway.
City Day Schools and Evangelistic work: Mabel Allen, District Day Schools: Annie M. Weils.
Medical work, Physicians: Dr. Laura Jones, Dr. Lydia Chen.
Superintendent of hospital Lillian Holmes.
Supt. of Nurses' Training School: Viola Miller.

Suining: Girls' Boarding School: Helen Desjardins, City Day Schools, Charlotte Trotter, District Day Schools Marie Brethorst.

Tzechow: Girls' Boarding School: Ethel Householder.
Woman's Bible School: Lena Neison. City Day Schools: Pearl Fosnot, District Day Schools, Orvia Proctor.

BAPTIST MISSION NINETEENTH ANNUAL CONFERENCE

HELD AT KIATING, SZECHUAN, FEBRUARY 1923

Rev. and Mrs. A. G. Adams were the hosts of the delegated Conference held in Kiating. The foreign conference was preceded by the meeting of the Szechuan Baptist Convention (Chinese and foreign). Every member agreed that this conference stood head and shoulders above the average, for three reasons: first, Rev. Donald Fay, who has just returned from three years' theological study in the United States at Rochester and Chicago, was ordained to the Gospel Ministry. He is the first ordained Chinese Baptist minister in the West China Mission. Four foreign graduates of Rochester took part in the ordination service. Mr. Fay is now pastor of the Chengtu Baptist Church. Second, the first Home Missionary Society of the Baptist Church in Szechuan was organized to preach the Gospel among the Tribes, and funds for the purpose were raised. Third, a deep, spiritual reproachment between
Chinese and foreign members of the Mission characterized the deliberations about the "Round Table". Spiritual standards of a high order must be the qualities of all applicants, not only to the Ministry, but to the pursuit of religious study.

The Foreign Conference was made up of three appointed delegates from each of the four central stations: Chengtu, Kiating, Suifu and Yachow. A delegated conference is efficient for the transaction of business. An alternation of delegate and general conferences is suggested by some for the Mission. Mr. Adams led the daily Devotional Service with the use of that remarkable little book, "Missionary Morale", by George A. Miller. These services rank among the best ever given in annual conference. The appointments were as follows: Miss Lettie G. Archer, Woman's Board Work, Chengtu; Dr. J. Charles Humphreys and wife, Medical Faculty, Union University, Chengtu; Miss Mary A. Matthew, language study, Chengtu; Mr. and Mrs. Jesse E. Moncrieff, Union University and Missionary Training School, Chengtu; Miss Carrie A. Shurtleff, language study, Chengtu; Dr. and Mrs. Morton F. Yates, Rev. and Mrs. Dryden L. Phelps, language study, Chengtu; Mr. and Mrs. Stewart S. Clark, language study, Kiating; Mr. and Mrs. Cossum, Educational work, Suifu; Rev. and Mrs. Randie, Pastoral work, Suifu; Dr. Crook, Medical work, Yachow; Rev. and Mrs. Wood, Pastoral work, Yachow.

Appropriations in gross were adopted, a Finance Committee of a representative from each station to meet with the central Executive Committee for apportionate. A Union Executive Committee was formed, with three Chinese, and three foreign members, to execute the actions of the Szechuan Baptist Convention. With clarity and force, Dr. Wallace presented the Educational problems of West China. The Conference accepted the invitation of Yachow for the 1924 Conference.

"Voted That we give our hearty support to the WEST CHINA MISSION NEWS, that we seek to enlarge it's circulation and call attention to standing rule No. 136 which reads, 'The Secretaries of the various station councils are requested once in a quarter to furnish news for the WEST CHINA MISSIONARY NEWS"  

DRYDEN L. PHPELS.
THE ANNUAL COUNCIL OF THE CANADIAN
METHODIST MISSION.

The twenty-seventh Annual Council of the C.M.M. met at Tzeliutsing Feb. 15th 1923. It was a Representative Council and followed immediately after the Conference. The outstanding feature of both was the serious manner with which both meetings considered the importance of making the Chinese Church more indigenous by turning over more authority to the Chinese pastors and lay workers. The Chinese are to have a vote even in the allocation of funds for evangelistic work and the pastors have asked to receive their portion of the appropriations to be granted separately so that this may be done. It was found that what the Chinese wanted was more authority even more than salary or finer houses in which to live.

Rev. Geo. Sparling took a trip to Northern China and made a study of conditions in other missions and gave us an address on his findings. He said we must work in harmony with national consciousness. We are peculiar to the Chinese and they to us and so our faults are mutually exaggerated. If the Chinese lose face, we lose them. They should carry the burden with our assistance.

The question of opening work in Wanhsien was again up in spite of the fact that the Home Board had turned down the proposition last year because of the lack of funds. Our youthful fourth termer Rev. J. Neave, volunteered to go this year to open work provided money was granted. He was therefore stationed in Chungking with that object in view.

Dr. W. E. Smith, now on furlough, has offered to finance most of the scheme to take over the Fushuen district from the China Inland Mission, so the Home Board has granted permission to begin work there provided no expense is involved this year. Dr. Smith was therefore stationed at Tzeliutsing to carry on this work on his return.

On the last Sunday during Council an impressive Memorial Service was held in memory of Mrs. W. E. Smith, who was one of our pioneer workers and very faithful and efficient.

An attempt is being made to put the Canadian Schools in Chengtu and Chungking on a common basis. The accountant is to collect the fees and pay the salaries. Parents may send their children to either school but traveling will be paid to the nearest school only after a boarding department is opened in
Chungking. Other Missions have sent students abroad and some have returned. This year we recommended to the Home Board that Dr. Whang T'ien Chi be sent to Toronto for postgraduate studies. Dr. Whang is a recent graduate in dentistry and has done faithful work in the Dental Hospital and has been doing some translation of Dental textbooks for which there is great need. He has also been a valuable assistant in church work, acting as superintendent of the Sunday School, preaching when required and lecturing here and there on Oral Hygiene. His wife has spent a year or two in Middle School, is a graduate nurse and an unusually capable church worker.

The Annises, Morgans, and the Earles go on furlough this spring and the Mulletts in the fall in order that his furlough and Dr. Thompson's will not overlap.

A list of the stationing is given below.

**C.M.M. STATIONING LIST**

**PENHSIEN:**
City Church and Outstations with Schools, including Tsong Lin and Gan Teh Puh, J. A. Waiker
City Schools, F. J. Reed
Second Year Language Student (till June) L. G. Kilborn
First Year Language Student (after June) P. S. Tennant

**CHENGTU:**
First Church, East Gate, certain city Lower Primary Schools, and certain out stations with schools, N. E. Bowles
A. S. M. Church, Higher Primary School, certain L. P. Schools and certain out stations with schools, K. J. Beaton
Acting Gen. Sec. of W. C. C. E. U. (half time) and Mission Educational Secretary (half time) D. S. Kern
Medical work, C. B. Kelly, C. W. Service (on arrival), E. N. Meuser, E. C. Wilford (part time), A. E. Best (on arrival, part time), L. G. Hartwell, K. D. Ross.
Literary work and Church Paper: R. O. Jolliffe.
Mission Accountant: E. Hibbard.
Secretary-Treasurer: W. J. Mortimore.
Dental Work: J. E. Thompson, H. J. Mullett, A. W. Lindsay.
Model Settlement and Women’s Training School: R. G. Kilborn.
Building Superintendent: W. Small.
Y. M. C. A. Secretary: A. J. Brace.
Union University: Faculties of Arts, Medicine, etc: E. R. M. Brecken, P. M. Bayne, H. G. Brown, A. E. Johns, J. L. Stewart, C. R. Carscallen, F. Dickinson, L. G. Kilborn (after Sept.)


JENSHOW:
City Church. L. P. Schools, and outstations with schools: C. J. P. Jolliffe.
Medical Work: C. M. Sellery (after Dec. 1st).

KIATING:
Central Church, West Gate Church, Outstation chapels and schools: A. P. Quentin, A. J. Elson.
City L. P. Schools: A. P. Quentin.
Harris MacDonald J. M. and H. P. Schools: A. J. Elson.
Second Year Language Student (till Dec. 1st): I. Harris.

JUNGHSIEN:
City Churches with ten outstations and schools: W. E. Sibley,
West Street Street Chapel, thirteen outstations with schools: H. D. Taylor.
City Schools: H. J. Veals (till arrival of G. S. Bell) G. S. Bell, on arrival.
Medical Work: J. R. Cox, M. E. Batstone.
First Year Language Student (after Dec. 1st) V. Imeson.

TZELIUTSING:
City Church and Ten Outstations with Schools (comprising the Gung Gin and San Do Gai groups): A. C. Hoffman.
Twelve outstations (including Fushun): W. E. Smith.
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City Schools: C. W. Batdorf.

LUCHOW:
Church and Outstations with Schools: J. M. Would.
Second Year Language Student (till Sept.): L. C. Walmsley.

CHUNGKING:
City Church work, City Schools, Outstations with Schools: G. W. Sparling.
Young Men's Guild: H. H. Irish.
Dan Dr Shih Church, and to open Wanhsien on permission from the Home Board: J. Neave.
Medical Work: W. J. Sheridan, C. W. Service (till the arrival of Dr. Allen in Chungking), W. H. Birks (on arrival), I. K. McIntosh, B. G. McNaughton (on arrival).
Dental Work: R. M. Anderson.
Business Agent: G. R. Jones.
Architect: F. E. L. Abrey.
Building Superintendent: W. R. Morrison (on arrival).
Canadian School: E. M. Tufts.

FOWCHOW:
City Church with Li Tu and Mao Wu Chang, and Schools: R. B. McAmmond.
Remaining Outstations with Schools: C. A. Bridgman.
M. and H. P. Schools, and City L. P. Schools: R. S. Longley, W. B. Albertson (on arrival).
Medical Work: E. K. Simpson.
Building Supt: W. M. Leonard.

CHUNGCHOW:
City Church with certain Outstations and Schools: M. P. Smith.
Medical Work: T. H. Williams, G. M. Bedford (after Dec. 1st)
First Year Language Student: T. A. Pincock.
C.M.M. WOMEN'S MISSIONARY SOCIETY COUNCIL

All the members of the Canadian Methodist Women's Missionary Society present in West China, and numbering thirty-eight, gathered in Annual Council at Chengtu, from February 10th-17th.

The events of the year in retrospect were interesting and full of encouragement. All institutions were well filled, some overflowing with pupils. Sixty Chinese teachers, all with a few exceptions Normal graduates, were appointed to schools. There are eight graduate nurses in work and nineteen in training. Fourteen Bible women also received appointments.

Better perhaps than the success in lessons is the helpful Christianity of all. They are eager to teach in Sunday School, or hold meetings for Women and children, or aid in various ways the Mission to the Miao.

This year four girls are taking the Kindergarten course and will be ready for work this fall.

Dr. Henry is in charge of the Evangelistic Department at the Women's Hospital and has met with decided success. One feature was a most earnest prayer circle comprising forty-three names; another, classes for former patients. These last resulted in bringing to definite stand for Christianity some Chinese ladies, who have been well known for years.

The Jungnsien school has been enlarged. The effect of the week of Evangelistic meetings under Mr. Openshaw, held in Tzeliutsing, through the delegates from Jungnsien reached that city. May the influence of these meetings still go on to the winning of many souls.

A splendid new Girls' Boarding School has been opened in Chungking. It is in charge of Miss Jack. Another one is in course of erection in Lucknow.

Mrs. Wallace and Mrs. Carscallen who were our delegates at the National Conference, Shanghai, presented most instructive and interesting reports. The need to nourish and train strong Christian leaders; the spirit of spiritual unity at the Conference and sketches of outstanding figures at the Conference were points noted.

The Educational Union report, telling of present Educational conditions and aims and plans for the future, was read by Miss Bassett.
The outlook is promising though even with the addition this year of three new workers our force seems inadequate. But we go forward knowing that He is faithful who promised.

**STATIONING LIST**

**Chengtu**: Secretary Treasurer: Miss Harrison, Normal School; Miss Foster, Kindergarten Training School; Miss Loree, Middle School; Misses Steele and Miss Russell, Primary School; Miss T'nexton. Music: Miss Massey. Evangelistic: Miss Wellwood. Medical: Drs. Speers and Scider, Misses Wheeler and Barnett. Hospital Evangelistic: Dr. Henry.

**Chengtu**: Language Student (till Sept.): Music (after Sept.) Miss Dalyn.

**Kiating**: Boarding School: Miss Swann. Evangelistic: Miss McRae. Language Students: (till Sept.) Hospital, Chengtu (after Sept.) Miss Tallman. Language Student (till Sept.) Normal School, Chengtu (after Sept.) Miss Thompson.

**Jenshow**: Language student (till Sept.) Primary School, Chengtu (after Sept.) Miss Smith. Language student (till Sept.) Evangelistic, Kiating (after Sept.) Miss Harris.

**Junghsien**: School Miss Holt. Evangelistic, Miss Cheney. Language Student (till Sept.) Evangelistic, Junghsien (after Sept.) Miss Dunham. Language Student (till Sept.) District Evangelistic Tzeliutsing (after Sept.) Miss Sturdy.

**Tzeliutsing**: Boarding schools: Misses Hambley and Ward, City Day Schools: Miss Ward. Evangelistic, City, Miss Virgo. Evangelistic: District, Miss Campbell.

**Penghsien**: Evangelistic: Mrs. Hockin. Language Student, (till Sept.) City Day Schools, Tzeliutsing (after Sept.) Miss Dolmage. Language Student (till Sept.) School work, Penghsien, (after Sept.) Miss Gormley.

**Luchow**: Builder: Miss Brooks. On return from furlough, Miss Graham.

**Chungking**: Boarding school and Day Schools: Miss Jack. Boarding School and Evangelistic: Miss Coon. Language Students: Misses Tindale, Rouse and MacNeil.

C. E. Ward.
The F.F.M.A. held their 20th Yearly Meeting at Tungchwan this year, from Feb. 4th to 18th.

There were 70 representatives sent from the various stations and an average attendance of 85 (60 men and 25 women) at the meetings. Letters of interest and encouragement were received from Friends’ Yearly Meetings held in New York, Philadelphia, London, Japan, Ireland, Australia, Germany, India and Syria. Replies were drafted and read during the sessions. A letter from the Principal of a Girls School in Japan asking for our help towards the addition of a gymnasium, aroused some discussion, finally it was decided that in spite of financial difficulties the Chinese Members would like to show their friendship in this way and a sum was collected and sent to Japan.

During the reports of the Chinese Travelling Secretary on various aspects of our work during the past year, the importance of Normal School Training was emphasized and also the urgent need for summer Schools to help evangelists and teachers.

The increase of gambling and intemperance was discussed and a committee was appointed to bring the matter before the Friends in the various stations. In a later meeting opinion was divided over the question of helps to evangelistic Meetings and whether a folding organ or a gramaphone was more desirable than a magic lantern or even a concertina. On the last evening several members expressed the opinion that they would prefer Yearly Meeting during the summer months and that they themselves were prepared to brave heat, mosquitoes, and the discomforts of the road, if a suitable meeting place were provided.

As soon as Yearly Meeting was over the Central Executive (selected during the sessions and composed of 8 Chinese and 8 Foreigners) met to discuss more detailed questions. Financial difficulties loomed large it seemed at times almost impossible to decide where reductions had to be made, only after hours of careful thought and discussion could decisions be made.

A more cheerful note was struck by the news from Tungchwan that over $2000 had been collected from the city and district towards the site and building of the new Men’s Hospital, also that most of the outstations now are partially or wholly self-supporting.
On Feb. 14th the committee of Missionaries met, on New Year’s Day forming the centre of attraction to large crowds who collected outside the glass windows and gazed at the proceedings with rapt attention. The chief subject of discussion was the location of missionaries. During the year we hope to welcome at least two new workers, possibly three, a nurse, a builder and an educationalist.

Locations for 1923 are as follows:

**Shanghai:** — B. & E. Mason.

**Chungking:** — B. & A. M. Wigham, M. L. Cumber, R. J. & F. P. Davidson, E. A. Pudney (Language student), L. Wigham (for half the year), L. Walker.

**Chengtu:** — C. M. & A. M. Stubbs, A. I. Hutchinson, E. W. & M. Sawdon, C. W. Hope Gill (Language student).

**Tungchwan:** — E. E. Harris, E. R. Riley, E. M. Brittle, M. M. Vardon (till June), L. Wigham (part time).

**Suining:** — W. H. Davidson, A. Davidson, L. Wigham (part time).

R.M. BRITTLE.

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**UNITED METHODIST MISSION ANNUAL MEETINGS**

On January 21st, we commenced the Annual District Meetings at Chao T’ong Fu in connection with our West China Mission, and throughout the various gatherings much interest was manifest. The meetings commenced with the District Meeting Sermon, which was preached by Rev. John Li, one of our foremost native pastors, and other services for worship were conducted by representatives from our Miao and Nosu preachers.

The business sessions began on the 22nd., under the presidency of Rev. F. J. Dymond.

Not the least interesting and important decision arrived at during the meetings was one whereby our Chao T’ong Circuit is to be under the control of a native pastor. Rev. John Li being appointed by the native session to take up this important work.
This decision was not made without very careful consideration, and, of course, is quite in keeping with the spirit of the recent National Christian Conference held at Shanghai, one of the chief motives of which was the ultimate formation of an indigenous Church in China. We feel that by thus placing greater responsibility upon our native brethren we are doing that which will ultimately prove fundamental in the final Christianisation of China.

The various Circuit reports which were presented, while being encouraging indicated how very much our work has been interrupted and progress retarded through incessant brigandage throughout this district, though more especially amongst our tribal work. But, of course, we are by no means alone in this!

From the Chao T'ong and Nosu Circuits interesting reports of growing self-support were presented. During the past quarter in Chao T'ong the 'envelope system' has been introduced for voluntary contributions, and has resulted in the weekly offerings being increased by several times. In the case of the Nosu Circuit, this has been sub-divided into four smaller circuits each under the control of a native pastor, the respective circuits being responsible for one sixth of its pastor's salary.

An English service was held on the afternoon of the 25th. This was conducted by Rev. C. N. Mylne, whose sermon on "Filling up that which is behind of the afflictions of Christ" was both timely and helpful. At the close of this service Rev. F. J. Dymond administered the Sacrament of the Lord's Supper. The Power of the Spirit was truly with us, and was not least felt in the singing of the old hymns in the mother-tongue once more.

We still have the forward look, and are much inspired by this another series of meetings held in the interests of the Kingdom of God. Assuredly do we thank God for His manifold mercies of the past, and take courage as we face the unknown future.

Tribe amongst whom we work: Hwa or Flowery Miao, Ch'uan or River Miao, Black Nosu (or Iben), White Nosu (or Iben), Ko-p'u. We also have a few "Chong-chia" who belong to us.

Total membership: 6764. Total number of members on trial: 13379.

West China United Methodist Church
Appointments:

Chao-long-fu: Miss L. Squire, Nurse N. B. Raine, Miss A. A. L. Barwick, Dr. L. Dingle. Rev. C. E. Hicks and wife, Rev. W. H. Hudspeth.
BOOKS THAT BRING RESULTS.

JOSHUA C. JENSEN, B.A.

In thinking about literature for distribution in West China one of the first things that strikes me is the complaint of many that there is not sufficient good, suitable literature available. This seems very puzzling to me for I have been rather impressed with the wealth of good literature advertised in all the catalogues that have come to hand. It is unfortunate that the descriptions of books etc., in the catalogues is so meager. I am convinced that an additional line or two added to some of the advertisements to indicate the theological leanings and practical outlook of some of the books and pamphlets would earn for the issuing Societies large dividends in increased appreciation and orders on the part of those to whom the catalogues are sent. Many who wish to avoid rapidly reactionary literature on the one hand and fromily radical stuff on the other hand find it impossible to order as much literature as they would like because of the reticence of the catalogues. Therefore many progressive men are afraid to order books from any house except the Y.M.C.A. That house surely does put out some splendid things; but it is too bad for such men to be deprived, because of their fears, of the inspiring books that are being constantly issued by the Christian Literature Society, The Religious Tract Society, The Mission Book Company, The China Baptist Publication Society and several other good concerns.

I shall not discuss the Conservative or Reactionary literature. Others are better qualified to do that than I. But I shall briefly discuss a few publications that are specially adapted to the use of a moderately progressive man in his work.
Here, again, is a mass of literature embarrassing by its very ampiness. Pilgrim's Progress, S. D. Gordon's books, Fosdick's books, Bound's Power Thru Prayer (and what is more needed by any of us now than prayer Prayer PRAYER;—God grant us power to pray powerfully!), Every Man's Life a Plan of God, The Jesus of History, Stalker's Ethical Teaching of Jesus, Dale's Laws of Christ for Common Life, Paterson's Theology of Paul, Mrs. MacGillvary's Christian Ideal of Marriage and Home, Jowett's Passion for Souls, besides tens of excellent biographies, Stories &c.

But of late I have been specially making use of three books and a series of five present day tracts. These and all the books I have named are obtainable from the C M. M. Press so I am not naming the places where they are published; but will send a list to the Press if they so desire. In looking over the catalogs again I see many books advertised whose titles look decidedly interesting but, as I have not had time to look thru them and acquaint myself with their view-point and content I dare not use or recommend them. But I shall be very glad to hear from anyone who has other books they can recommend.

The books I have been specializing on for the last two or three years are The Bible and Scripture portions; China's Need, by R. E. Chambers,—a simple, usable statement of China's need of Christ and Christianity; Are Christians Betrayers of their Country's Welfare, A good, practical, tho incomplete, apologetic for Christianity; and Dare We be Christians, by Walter Rauschenbusch,—a powerful apologetic for and appeal to people to take up aggressive Christianity—particularly the social phases of it. The latter book is in easy Wen Li and is immensely popular with the younger learned ones. Then there is the series of five Present Day Tracts entitled “Men Who Could Not Be Bought” “Honesty,” “Extravagance” “Liberty,” and “On Temperance”

My method of distributing the books I care most about are:—
1. Acquaint myself with the book.
2. Acquaint others with the subject treated in the book by a public address or in private conversation, or both.
3. Distribute a few judiciously, by gift or sale.
4. Wait for others to come and ask for them.
5. Follow them up with other books and conversation with a distinct plan to win them to a decision to accept Christ and enter upon a life of service for the pushing forward of His program.

What usually happens is about as follows,—I go to a place and preach or go visiting. Then I give out one or the other of the Present Day Tracts or “China's Need”. Very frequently
some of the thoughtful people of the place will then come and ask for the rest of that series of Every Day tracts or they will ask me for other books. This gives me a chance to talk to them further about Christianity. If they appear really thoughtful I usually let them have Rauschenbush’s book when we separate. And in a few cases I have let them borrow the Canton translation of William Newton Clarke’s Outline of Christian Theology. (also obtainable from the C.M.M. Press about 30 cts.)

The Present Day Tracts are attractively bound and in uniform design. I think they are five cents per set of five. The other three I specially mentioned come to two or three cents each and can, under some circumstances, be obtained as grants in aid for colporteurs. And they discuss the things people are thinking about here and now.

All of the books I have mentioned are, I am sure, suited to the needs of today, and I am sure there are many more with which I have not yet acquainted myself. But I think there is more to be gained by pushing a few really good books consistently than by scattering great quantities of miscellaneous books promiscuously, tho I use that method also thru colporters. And what if some of the books ARE expensive. Good preachers, good medicine, and good food are also expensive. We can not get all the good books we want but let us try a little harder and see if we can’t get a few more than we have been getting. I am convinced that it is worth while.

TYPHUS FEVER

C. B. KELLY, B.A. M.B.,

In view of the rumors that there is an epidemic among the Chinese, a few notes on Typhus Fever may be timely.

Definition:—Typhus Fever is an acute specific fever, of abrupt onset, followed by pyrexia of a remittent type of fourteen days duration, terminating generally by crisis. On or about the fifth day a rash appears, it spreads from the abdomen over the trunk and extremities.

Etiology:—Typhus is conveyed by lice. Recent investigation points to a minute organism, the Rickettsia prowazekii, which is found in the body of the louse, as being possibly the infecting virus. The important discoveries in Poland of the Typhus Fever Commission of the League of Red Cross Societies have furnished evidence that the Rickettsia must be regarded
as the infecting agent. They have found the same organism in
the blood of patients and in the intestinal cells of infected lice.
They have also proved that injection of the intestines of lice
containing these organisms into guinea-pigs produces an acute
illness with consequent characteristic lesions.

**Infection is Conveyed Through the Feces of the Louse: And is Inoculated by Scratching.** Morai; if you
have a 'bite' don't scratch, investigate.

**Treatment:**—As there is no specific drug in typhus,
special care must be devoted to nursing. It is essential that
the patient have as much fresh air as possible. There are no
special precautions with regard to diet, which should be nutriti­
uous and easily digestible.

**Prophylaxis:**—This consists almost exclusively in the
destruction of body lice. To kill lice and their eggs with
certainty a temperature of 55 C. for 30 minutes or 60 C. for 15
minutes is required. Clothing can be disinfected by dry heat
or by using a Chinese steamer. Soaking in 2 per-cent lysol
destroys both lice and eggs.

The following paragraphs from an article in the Journal
of the American Medical Association, October 1, 1921, are
instructive:—

"At the completion of the day's work the outer garment
should be taken off, shaken and hung up where it will not
come in contact with other articles of clothing. A bath
should be taken every night and all the clothing should be
changed. To finish the bath, the body should be sponged
with a soapy water made of germicidal soap which should
not be washed off. I have been using this soap ever since
I began to work in typhus areas; and as I have caught
several lice on my body and have never been bitten by one,
I am convinced that the louse will not bite the skin recently
washed with such a soap."

"One thing that must be remembered is that typhus is not
as frequently conveyed by the bite of the louse as it is from
the crushing of the louse and smearing the body contents
over the abraded skin. The natural instinct when one feels
a bite is to scratch or rub the area through the clothes.
This is just what must not be done, because this crushes
the louse and smears its body contents. In Milina we car­
rried a bottle of chloroform; and when we suspected the
presence of a louse on the body or when we felt a nibble,
we simply covered the spot with the open mouth of the
bottle and inverted it so as to saturate the clothed over the
area with chloroform. In this way the louse was killed and
we avoided the danger involved in crushing by scratching or rubbing. "Not only does the chloroform kill the louse, but it neutralizes the virus in the bite."

Protection of the personnel in the hospital lies mainly in the efficiency of the delousing and disinfecting squad. As it is commonly known, typhus is not directly infectious; therefore, if the patients are properly disinfected there is absolutely no danger to the hospital personnel. In this respect typhus is similar to malaria.

ANTHROPOLATRY.

BUDDHAS AND BODHISATTWAS.


The Tibetan conception of Buddhahood is a complicated development with little warrant in the teaching of the Indian Saint Gautama (*I) whose personal name was DON GRUB.

I. It may not be generally known that apart from the Historical Buddha quite a number of others are believed to have preceded him, and some are yet to come. One school gives the names of three Buddhas who had lived on the Earth before Gautama, namely—ODSRUNG, GSERTUB, and AE'ORWA AJIG, and one, BYAMSBA, who must yet appear. But another school supplements the above by yet three more, whose names in the order of antiquity are:—TAMSCHAD SKYOB, GTSUGTORCHAN, and RNAM PARGZIGS. But it is in reference to the Coming Buddhas that the minds of the Tibetan Mystics have run riot for fully one thousand years and have invented and named!

II. But Buddhahood has been further complicated by the DHYANI creations of the mystics. These are the Celestial counterparts of the five Buddhas already mentioned. They are known as "Ye shes Sangs Rgyas" or Beings of absolute, perfect wisdom. But above these, again, there is a wonderful conception known as ADI BUDDHA (Tibetan T'O GAMAI SANGS RGYAS) the Super-Buddha or the Highest God. This is the KALA CHAKRA system (in Tibetan Dus Kyi aK'orlo). It dates from the 11th century A.D. and originated in SHAMBALA a city on the Oxus. It was held by the Reformer Atisa and is well known among the Mongols. In and around Tatsienlu also, among the Red tibetan NYINGMA, and common people generally, this Being is associated
The West China Missionary News

with the all-covering, all-seeing, all-nourishing, illimitable space. The Sky and perhaps the "Heavens" of the Chinese. Those Tibetans who are not masters of philosophical niceties simply call him the "Azure Heaven". (Namgonpo). This conception, again, is little different from making a Deity of Nirvana. But it is impossible just now to say whether it is Azure Space or the Soul of the Heavens,—a Soul of Space modelled on the principle of the Human Soul that is worshipped and feared (*2). Compare "T'ien P'u Sa of the Frontier Tribes.

III. The famous Padma Abyung Nas of the ninth century A. D. devised female companions for the Dhyani Buddhas; and no doubt this innovation is represented in the Lamaseries by the indecent Yid-dam groups, or the Yab Yum, Father and Mother Gods (*4).

IV. The Dhyani Buddhas have associated with them their Dhyami Bodhisattvas. In Tibetan this term is rendered by a phrase meaning "the Hero or Saint of Absolute Wisdom". The working out of this conception is full of interest and eventually explains much of the "Anthropolatry" in Tibet. For instance, the Dalai Lama is the Incarnation of the fourth Dhyami Bodhisattva, Spyan ras gzigs the Vicegerent of Amitaba (*3), the Dhyami Buddha of the same series. Again, the P'an Ch'en Lama, the second Tibetan Pope, is another Incarnate emanation of the same Dhyami Buddha. While Ajam dpal, or Ajam Sbyangs of whom the Emperor of China was an Incarnation, is the Bodhisattva (*5) and deputy of the third Dhyami Buddha. But in case this Mysticism is only mystification we shall leave the Dhyami Buddhas with the remark that this wholesale inventing of Human Supermen, and their counterparts as Super Gods; whose emanations in turn become incarnate in human beings, is not only far removed from the teaching of Gautama (*6,7) but shows a truly fantastic development of the native Animism.

NOTES:

*1. Tibetan Sangs Rgyas = "The man that has entirely recovered from error and come to the knowledge of Absolute Truth".

*2. Among the Tibetan Gods, Beings inferior to Buddhas, is a god of the Heavens, probably pre-Buddhist.

*3. The Amitaba Buddha is the "Omi-t'oh-fuh" of the Chinese pillars. The "Namo" = We adore". Hence "we adore the unfathomable Buddha."

*4. Also known as Padma Sambhava, a magician from Cabul who "hocuspocussed" Tibet with his conjuring and left an abundance of Tantrich ritual as a heritage. The second Dhyami Buddha, Mi Sryod pa who is painted...
buft and seen clasping a "Yum" is a sample of this development.

*5. Bodhisattwa is the original of the Chinese "P'usa" or "God"—Joss. It is from "Bodhi" intelligence, and "sattwa" reality, goodness, mental vigor.

*6. The Chinese Character for "Fuh 'Budh" 佛 "the Being who negatived himself" shows how amazingly the Chinese and Tibetans have departed from Gautama's system. An interesting alternative for 佛 is 僧 the man from the Western Kingdom. 西國人 The Arhans or Lohans are beings who by the conquest of enemies and evil passions are deemed worthy of veneration and worship.

*7. This system is known as the Mahayana or Great Vehicle method of attaining to the higher stages of Buddhist perfection and finally Nirvana. This system began about 78 A.D. In it the Bodhisattwas are viewed as voluntarily and indefinitely delaying absorption into Nirvana in order to assist mankind.

WEST CHINA CHRISTIAN EDUCATION UNION
ANNOUNCEMENTS

Educational Sunday.

During the past few years many Chinese churches have found that the observance of an Educational Sunday has been of much help in arousing and deepening the interest of the church people in the Christian schools. This year it is suggested that the first Sunday in May, or a Sunday in that month, be Educational Sunday. As in former years the Educational Union is issuing in Chinese material that will be found useful in the preparation of a programme.
Annual Examinations.

The dates for the examinations of the Educational Union have been set a week later than formerly. This has been done in response to a wide-spread request from those in charge of schools. Even so, it will be found that because of the late date of the Chinese New Year the Christian schools will close considerably earlier than other schools.

The dates are:

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<th>Grade</th>
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<tr>
<td>Middle School</td>
<td>June 21 to 28</td>
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<tr>
<td>Higher Primary</td>
<td>25 to 28</td>
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<tr>
<td>Lower Primary</td>
<td>26 to 28</td>
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Application forms for examination question papers have been sent to all registered schools. Applications must be in the hands of the secretary by April 20th.

Chinese Educational Magazine.

For many years the Educational Union has planned the publication of an educational magazine for the use of Chinese teachers. At the last meeting of the Board of Education arrangements were made to start publication this year, in cooperation with the Faculty of Education of the West China Union University. Mr. S. H. Fang, B.A., has been appointed editor of the new magazine, which is called 華西教育季報. It is issued quarterly, the first number appearing in January. One copy is sent free to each school registered in the Educational Union, being addressed to the school. Additional subscriptions are 30 cents for a single subscription, and $2.00 for ten copies sent to one address. Subscriptions may be sent to Mr. S. H. Fang, West China Union University, Chengtu. The language used is beh hw4; foreigners will find it useful in familiarizing themselves with modern educational phraseology.

Chinese Secretaries.

The Board of Education voted to endeavor to secure the part time services of three Chinese secretaries. Since a majority of the missions agreed to the increase of registration fees, it is possible carry out this proposal for a Chinese secretarial staff. The services of Mr. Liu Dz Min, B.A., have already been engaged, and he is giving efficient help to the Union, in addition to his work as Educational Superintendent of the Chengtu District of the M E M. It is hoped that two other experienced men may be secured, one to act as literary secretary and the other as travelling secretary.

E. W. WALLACE.
NEWS NOTES.

Chengtu Extra-Mural.

The fourth of the series of evenings given by the Saturday Night Club was taken by Rev. W. Small whose subject was "Sidelights on Building in Szechwan." Mr. Small explained the difficulties in securing materials and dealing with workmen. His description of a law scene with a dishonest contractor was very amusing. Much information was also given on the production of bricks, glass and timber in Szechwan.

Dr. Wilford, Dr. Stewart and Mr. Small who have been attending C. M. M. council at Tzeliutsing have returned. Rev. James and Mrs. Neave have been guests for a few days with friends on the campus.

Dr. and Mrs. Lijestrand with their four boys left Chengtu on March 14th for America via Europe. They will especially visit Sweden en route.

On Saturday evening March 10th Rev. A. J. Brace, F.R.G.S. gave a lecture on the Ban-Kwa in Hart College. Mr. Brace has spent some months preparing on this most interesting subject. Many charts and curios illustrated the lecture. One felt that the lecturer might greatly increase his stipend by "psyching" inquiring friends.

A.E.I.B.

F.F.M.A.

At Tung-chwan wounded soldiers have filled both the men's and women's hospitals and then overflowed into near by buildings. Four hundred badly wounded have kept the two doctors and the nurses hard at work. Dr. Watney of the C. I. M. who was passing through, has stayed for a while and her help is much appreciated.

M. S.

M.E.M.

Mrs. W. E. Manly's health has so far improved that she was able to start with Dr. Manly for America. They will sail from Shanghai in May, on furlough.
C.M.M.

Miss Tufts of the Canadian School, Chungking, who is ill with typhoid fever is reported as progressing favorably. Miss Daie of Luchow has gone to Chungking to assist in nursing. Meantime the school is being carried on by Mrs. Sparling and others.

J. L. S.

C.M.S. Notes.

The Rev. R. C. Taylor has had a sharp attack of typhoid fever but we are glad to report that he is now well on his way to recovery.

The Evangelistic work (for which Chinese new year is generally considered a good time) and also the opening of our schools have been considerably interfered with by Chinese military operations in our district. As I write the majority of the soldiers in the province are engaged in a battle somewhere in the vicinity of Tehyang. It is impossible to say the number of killed and wounded but it is very considerable. It is the civilians, however, that we pity most. Soldiers are billeted in their houses, their money and bedding taken, their business entirely stopped, and men of all classes and ages taken off to carry loads. The number of civilians killed and wounded is also considerable. Our Evangelist at Chongkiang is badly hurt, though we have not yet got details. The city of Tehyang was under shell fire for thirty hours. Fortunately most of the shells did not burst. In Chongkiang things seem to have been even worse. In Sintu several people were burnt to death in a fire caused by incendiary bombs. This state of affairs has stopped all normal Mission work for the time being in several of our cities.

A. G. Lee.

Chengtu Intra Mural.

Work has been commenced by the C.M.M. on foundations for a new house at the University, as well as for the new Press Dormitory.

Miss March, of Chengtu Y.W.C.A., who has been quite ill of typhus, in the W.M.S. Hospital, is past the crisis, and reported to be improving.

Several members of the W.M.S. who have left their stations for furlough, have been held up in Chungchow, awaiting steamer transportation down river.

Mr. and Mrs. D. S. Dye left Chengtu by river, for Chungking, and furlough.
CORRESPONDENCE.

Chengtu, Mar. 12, 1923.

The Editor,  
West China Missionary News.

DEAR SIR:—  

On the interpretation of the White Stone of the Ch'iang may I refer your readers to the lecture given in 1919 at the Chengtu Union University entitled “The History, Customs and Religion of the Ch'iang” This, I believe can be had at the Mission Press.

Re. the Ch'iang “Shelter” known as the Peh Kong Si or “White Empty Hall” the Ch'iang declare that idols were only introduced into it in very recent years. The idolatrous names given to its three white stones and the foolish Chinese “tui-tze” we now find scrawled up there are all part and parcel of these incongruous innovations.

Yours sincerely,
(Signed) T. TORRANCE.

To the Editor, W.C.M. News,

SIR:—  

In recent years it has become common for the populace to call after foreign ladies “yang po-az”. I find some ladies distressed about this, deeming the term contains implications of immorality. My own opinion is that, although the term is not in any sense complimentary, it means nothing worse than “foreign woman”; that it is no worse than the things we ourselves in our naughty childhood use to call after Chinese or other foreigners in our home towns. I shall be glad if one of your readers will correct me if I am mistaken.

Yours, etc.,  
RETLAW.

BIRTHS.

ELSON:—At Kiating, on March 2nd, to A. J. and Mrs. Elson, C.M.M., son, John Albert.

FOSTER:—At the Union University, Chengtu, on March 17th to C. L. and Mrs. Foster, A.B.F.M.S., a daughter, Katharine May.

TENNANT:—At the W.M.S. hospital Chengtu, on March 9th, to Dr. and Mrs. Tennant, C.M.M., a daughter, Dorothy Frances.
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