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Matang is a Chinese trading centre which corners on sections of country occupied by three different tribes—the Tsao Di ren (Grass Country Tibetans), being north-west, the Luhua Heh Shui robber tribe (term themselves Kreh-chuh) to the North-east, and the Kiarong east, west and south of the town. The languages of all three are quite different. The Matang traders pay a tax to the Heh Shui tusi, for the privilege of living there. The three natives above depicted are Grass Country Tibetans, clad in furs (note fur projecting from the coat of man to right), which they wear all the year round. I had given them a Tibetan catechism a few minutes before, and noticed them reading it, so snapped them just as they stood. The hats worn by men on left and right are made of very thick felt. The Grass country natives are almost black, much darker than either the Krehchuh or the Kiarong, and many of them have curly hair, the man to left of picture being such an one.
EDITORIAL

In his Essay on Confucianism, Dr. Faber has the following long list of defects to lay at the door of China’s Sage and his successors:—1. The classics sanction the taking of concubines which CONFUCIANISM "has ever been a curse in Chinese CRITICISED. history, many intrigues, crimes and wars having been caused by it". 2. They favor rebellions. "Confucius himself appears to have regarded with favor rebellious movements in the hope of bringing a sage to the throne. Mencius is certainly very outspoken in this respect". Moreover, "Despotism leads to rebellions". 3 Polytheism is implied in the classics, the result being idolatry and all the superstitions connected therewith. 4 Ancestor Worship, a bondage of the living to the dead and costing the people in one generation at least ten thousand millions of dollars. 5 Divination by stalks and the tortoise shell leading to false guidance as to the future. 6 Blood Revenge keeping families and whole districts in constant feud. 7 Absolute Subordination of sons to fathers, younger to elder brothers and wives to husbands during the whole of life. 8 Sanctioning of Presents to superior officials leading to corruption and miscarriage of justice. 9 Want of Truthfulness in Confucius. He himself broke an oath. Legge says that in may cases he “ignored, concealed and misrepresented the truth”. 10 The Low Position which Confucianism assigns to Women.

Perhaps few of the above and similar defects are more dire than the last. In the great sage’s well known
five relationships; namely those between emperor and
official, husband and wife, father and
son, elder and younger brother, friend
and friend, woman is mentioned only
once and that as wife, in which
position she is, moreover, fitted in unalterably as the
inferior of her husband. Another stringent precept,
namely that of filial piety does indeed give great
honor and power to the mother, but it is only as mother
and that in practice as mother of sons. The daughter,
the sister, the wife without sons are apparently con-
temptuously ignored or little better than chattels. No
wonder that China's long history gives us comparatively
few women who stand forth as stars in the national
firmament. Many disasters are attributed to their
misdoings. The few who have been great seem to have
become so despite the Confucian system, not by its
support.

Modern schools, therefore, and similar movements
which give to girls an equal status and opportunity with
boys are little short of release from slavery to the long
submerged half of this great people.

Y.W.C.A. Among these other movements few are
METHODS. better adapted to aid China's womanhood
than the Young Women's Christian Associ-
ation. Long experience in many lands and careful
comparison of results attained, have led them to adopt
ways and means that win. Their fourfold emphasis
upon the whole person, physical, mental, spiritual and
social, is doubtless familiar to all, though the addition
of the social side is a somewhat modern step. With
their stress upon self support and native Christian
leadership many may not be so conversant. Possibly
their efforts in this regard are somewhat more readily
realized than should they be attempted by any one
station or mission. Starting as they do in the larger
centres, they have somewhat mature Christians from
many missions for counsel and the securing of contri-
butions, which would be denied in smaller centres.
Still it is highly significant that such methods are the
well tested fruits of experience, and that they work even
in such a new centre as Chengtu. Is it not additional
proof that such should be the aim of our work in many
other departments as speedily as we can made the
adjustment? In this regard it is possible the present
financial stringency in all our missions may not be an unmixed evil.

But methods after all are of somewhat secondary importance. That there be brought forth good fruit in the form of fair womanhood is all important. Few who had the privilege of attending the recent FAIR Student Conference for Girls at the Union FRUITAGE. University Campus would doubt that such are forthcoming in our midst. The ordinary Chinese woman with her ridiculously rouged face, severely straight hair, stooped form, simpering smile and hobbling about on her cramped feet, was conspicuously absent. In her stead were to be seen three score and more neatly dressed, coily coiffured, well poised, intelligent young women, many of whom could pay encouraging attention to an address, pray with undoubted earnestness and play a piano or game of tennis in a manner that might well be the envy of their western sisters. It will be a great day for China and for Christianity when such supplant the traditional tyrannical old mother-in-law in the homes of these millions. May our girls' schools and our Y.W.C.A. efforts be greatly multiplied. We have few agencies more fundamental or fruitful of far reaching results.

In this issue Mr. Sparling again raises the question of the distribution of Christian Literature throughout the west. As a member for some years of the West China Religious Tract Society, it is instructive to note that he too is convinced that the time is ripe for two at least comparatively independent societies. Sentimentally, regrets arise that it should be thought necessary to separate, but we see the tendency in our missions and churches dividing into eastern and western sections. Needless to say such division is not from envy but for efficiency. The two sections similarly in literature production and distribution may well be mutually free yet united in spirit and through the Advisory Board still greatly aid each the other by emulation, consultation and even large measures of collaboration.

We regret that owing to the non-arrival of reports of Annual Councils and Conferences, their publication must be delayed until our April Number.
THE Y. W. "TIME INVESTMENT CLUB" AND EVANGELISM.

If the principals of middle schools had a thorough knowledge derived from experience of the needs of evangelistic fields, both city and country, and of the homes from which the girls come and the conditions to which many would return, they could adapt their courses so that every girl would have the training needed to fit her to become a vital factor in the Christian community as well as of the home. Every girl should be encouraged to put into practice during the holidays the principles she has learned in these courses.

Use might be made of the program of such an organization as the "Time Investment Club" of the Young Women's Christian Association.

At present too many girls on finishing school, if not employed by the missions as teachers or nurses, have neither the desire nor the ability to take part in the life of the Church. An evangelistic zeal in the school would be felt to the widest circumference of the field from which the pupils come. But with zeal must go knowledge of how to share with others the blessings which have come from a modern education.

The new wave of patriotism now sweeping over China shows itself among the young women in a desire to serve, and it is the obvious duty of the Church to provide a suitable channel through which that service can be rendered.

If the undoubted potential ability of Chinese women is not enlisted in the service of the Church, it will be to the lasting shame and loss of the Church. As in the past woman's influence in the home has been the greatest drag on the wheel of progress, can we doubt that when she has been won to the vision of the Kingdom of Heaven, she will mightily help towards the coming of the Kingdom in China?

THE Y. W. C. A. IN CHENGTU

HARRIET M. SMITH

The work of the Young Women’s Christian Association in Chengtu is now in its third year, and the outline of its history during that time is rather like a fever-chart, with a few rises of prosperity during times of peace and comparative stability, and frequent drops to the sub-normal of paralyzed activities during wars and rumors of wars.

The Association is a strictly self-determining organization, which means of course, that it is self-supporting, the loan of foreign secretaries being the only help it receives from abroad.

It is an interesting and educative, if sometimes discouraging, experience to throw one’s lot with such an organization, —one that receives no grants from abroad, so must stand on its own feet, or go under. This is undoubtedly a difficult process for a Christian organization in China, under any circumstances, but when the “feet” in question are those of Chinese women, in as interior and conservative a city as Chengtu,—the “stand” is as unsteady as one would expect from “golden lilies.”

To Westerners, steeped in the gospel of accomplishment and results, it is also a chastening process to be able to go forward only so fast as those trained in a so-different school both of thought and action can catch our vision and believe in it enough to give themselves, their time and their money to carrying it out.

However, we believe thoroughly enough in the principle to stand by all it involves, and as a young organization, eager to experiment and willing to learn, we are not only making mistakes but are learning some things, which we hope will be worthwhile to our common cause. Our membership is rather overwhelmingly non-Christian, both among women and girls, many of the latter from Government Schools, but control is all in Christian hands. It is in this connection that we are learn-
ing all too much about the great shortage of woman-power in the Chinese church,—while at the same time realizing the worth of what there is.

One of the questions most demanding of answer is how we,—not the Association alone but our whole Christian force,—can remedy this weakness. Chinese women have as much inherent capacity for leadership as those of the West (the experience of more than ten years of work with and under this leadership has convinced me of that); they have capacity and desire for education, and they respond to the truth and spirit of Christianity. So the fault, and therefore the remedy, must lie with us. We have learned that Chinese women do take and carry responsibility, when it is given to them, and that they can be trusted to do so and to make decisions that involve it. We are also trying to learn how we foreigners can make our contribution of a wider experience and a Christian background and standards, without imposing our western methods and psychology, or blocking any avenue of growth in this leadership. We have learned that Education and Social Service are the strongest appeals to such Chinese women as have any vision at all of public service, and we are learning something of the way to enlist their volunteer service. A feature of this year’s program which is creating much interest is the initiation of a movement for “popular education” of illiterate girls and women, according to the “1000—Character Plan” originated by Mr. James Yen of the National Y. M. C. A., and so successfully demonstrated in other cities. One of the most persistent and puzzling questions which our Board has to deal with is that of secondary wives. The question has arisen again and again, not only theoretically but practically, and it is very interesting and significant that in spite of social, and even greater financial, embarrassment, caused—the final decision is always the same. This decision is to stand consistently against, not the individual woman,—but the degrading custom, in the only way possible, viz., refusing to receive secondary wives as members of the Association. As we enter our third year, the political and financial condition of the city is still chaotic and we know not what to prophesy as to progress along the various lines of activity laid down in the year’s program. We can and do, however, feel deeply grateful for the foundations which the experience, even the vicissitudes of these two years have laid, and pray that circumstances may make possible, within the coming year,—the building thereon.
CHENG TU STUDENT CONFERENCE FOR GIRLS

RUTH LINN FRASER, Y.W.C.A.

What is a student conference, anyway—before we begin to tell about one? If it is a good one, it is a symphony of inspiration, play and worship, of youth, experience and experiment, with a shining theme of God all through it and usually with one person who stands out as the embodiment of all that the conference has meant.

Judged by these standards, the Student Conference for girls just held (February 12-15) in Vandeman Hall at the West China Union University through the cooperation of the various missions and the Young Women's Christian Association might be considered a fair success. Experience two years ago proved that three days is too short a time for the most satisfactory sort of conference, as conference spirit, running machinery, and permanent religious impression are only well started by the third day; but having been prevented from holding any girls' conference at all last year because of war and being again seriously threatened, it was felt that even three days was a decided boon.

The leadership of the conference included missionaries and church members of the Friends', Canadian Methodist, Methodist Episcopal, Baptist, Anglican, Y.M.C.A., Y.W.C.A., and union groups, by far the larger portion being Chinese. The business management, so difficult in its detail and so important to the spirit of the entire conference, moved without any impetus from the executive and in the most satisfactory manner under the direction of Miss Liu Yueh Hen of the Union Normal School, and Mrs. Carscallen, assisted by Miss Fu Chung Shang of the Y.W.C.A. and Mrs. Huang T'se Han. The bookroom, which did some sixteen dollars worth of business for the Canadian Press was managed by Mrs. Fang Ma Kwan Ch'ien and Miss Huang of the Chi Hua Primary School. Mrs. Starrett and Miss Dzung Deh Chen of Shansi Kai were in charge of recreation. Miss Rwan Ni Chen led morning prayers each day and
Mrs. Blanchard presided at the organ. Bible classes were taught by Mr. Sung Ts'en Chih, Mr. Hsiao Wen Ju, Mrs. Spencer Lewis, and Miss Wu Chih Yuin and the conference was divided for purposes of self-government and friendliness into "companies" captained by Miss P'eng Sun Ju (Chief Captain), Miss Hsii Pao Fen, Miss Chang Pao Chen, Miss Li Chih Yuan and Miss Wang Chih Chieh, representing the three big mission girls' schools, and the women's hospital.

The conference was made up of delegations from the middle schools of the Canadian Methodist and Methodist Episcopal Missions, the Union Normal School, the Canadian Methodist Women's Hospital Training School, the Government Industrial School, the First Provincial Normal School, and several young teachers from other schools. The total number of delegates was 48, of Chinese leaders 16, foreign leaders 4. The numbers swelled noticeably from the eleven o'clock lecture hour through the early afternoon with groups of girls from the Government Normal and Industrial Schools who came to see what a conference is like, and with Chengtu city Y.W.C.A. members and directors. On one afternoon as many as seventy girls were taken over the University buildings by Dr. Becch.

The subject of the conference, "True Liberty", was one of vital interest to the girls and reference was made to it in every part of the conference activity, in announcements, songs and games, as well as in lectures and classes. The Bible classes discussed at eight thirty each morning the topic which was handled by the speaker in the meeting at eleven o'clock.

The first day Mr. Hsiao spoke on "The Value of Liberty" and Dr. Stewart in the evening on the "History of Christianity as a Search for Liberty", Mr. Fang Shu Hsuan the next day had the topic "Hindrances to Liberty"; Mr. Sung spoke the third morning on "Foundations of Liberty" and Mrs. Fong made the evening talk on "Personal Liberty" which Mr. Sung followed with a brief but beautiful service of consecration.

The work and ideals of the Young Women's Christian Association were presented most effectively in an allegorical play the second evening of the conference, which ended in a procession of lanterns around the campus. Mrs. Fred Smith had taught the girls two new hymns used in student conferences in America—"Follow the Gleam" and "The Hymn of the Lights"—and these together with other familiar hymns were sung as the procession wound about the campus. The delegates had made their own lanterns in their recreation hours, each of the five
companies using a different style of lantern, and the effect was truly lovely. Another hour on the third morning of the conference was given to a discussion of what a student Young Women's Christian Association is and what it may do in a School. So far, the only attempt at such an organization in girls' schools in West China is a very new one in the N.E.M. middle schools, but there were short talks by Miss Rwan on the service work of the Student Association at Ginling College, and by Miss Peng Ssu Ju on the committee work of their school Association at Soochow, as well as a report by Miss Lo Chin Wen on the new work at Shansi Kai. It is hoped that other schools in West China will feel the need of such an organization.

Recreation was plentiful and much enjoyed by the girls. One afternoon five university ladies entertained the five companies to tea in their homes. Another afternoon was given over to a program of music and stunts by the girls themselves and a pleasant spirit prevailed. Team games will perhaps form a larger part of the recreation at conference another year because each year proves that it is at this point that our girls' Christian principles wear thinnest. It was remarked by some of the girls that true liberty from self seeking was rare and difficult in games.

Perhaps the greatest value from a conference of this sort is gained by the leaders themselves. It was wonderful to see the main responsibility carried and carried well by young Chinese teachers the age of our college girls at home. Miss Rwan Ni Chen, who with Miss Fraser acted as executive for the whole conference said at the close, "I think I have learned lots of things", and indeed all the leaders had. The way in which Miss Rwan just out of college, having never even attended such a conference before, progressed in one day from a helpful onlooker to the real head and heart of the conference is "of the stuff that dreams are made of"—dreams of a China made great by her youth. Altogether it is probable that no one who was present at the conference escaped altogether without learning something of true liberty which she had not known before.

The most popular reading on the last day of the conference was the catalogue of the University, especially those pages dealing with the admission of women students next fall.
CHRISTIAN LITERATURE IN SZECHWAN.

G. W. SPARLING B.A., B.D.

The article written by Mr. Lacy of the American Bible Society, as it appears in the December number of the Missionary News, has raised the question of the Distribution of Christian Literature in our province and in this Mr. Lacy has done the missionaries of West China a great service. We have heard rumors of dissatisfaction from different quarters before, but we have not before had the matter reviewed in such a comprehensive manner or placed before us so frankly and clearly. It may be that Mr. Lacy, coming as an expert from another part of China, has been able to see the situation in a detached manner and not being at all involved in the past history of literature distribution and not at all responsible for the situation as it now exists, has been able to express himself without fear or favor. At any rate we are grateful to him for bringing the matter before us and for throwing it into the arena of public debate and we hope that we will keep it before us and upon our hearts, giving it our best thought and effort until we have found the right solution. It has been shown clearly to us that we have not yet mastered this situation, the challenge has been flung to us and as missionaries of the Kingdom, we must set ourselves this task and find the best working method, cost what it may.

As we enter upon the discussion of this problem we need to remember that there is only one question before us, we have only one aim and purpose and that is, to get our printed message into the hands and hearts of the Chinese people. Our question is not one of discarding or preserving such institutions as we have, but rather of making these or others function in the most efficient manner possible to meet our need. It may be that what we now have, is what we need, but be that as it may, there is only one star to guide us, one goal before us, how to place our literature before our people in the most attractive manner. And we need to remember that methods that suited the situation
twenty or thirty years ago may not suffice for the more progres­sive Christian work of to-day. It would seem wise that any plans that are now laid down should be formulated in conjunc­tion with our Christian people. Any program to-day that leaves them on the outside or merely takes them in as advisors will not stand many years. The matter of producing and distributing literature is no longer missionary work, it belongs first and last to the Christian church. It may be that, at first we will feel that the Chinese are not taking a real hold but a little patience with them now and a little help until they have really seen into the problem and have gotten it upon their hearts will reap a rich harvest in years to come. To-day our Christian people do not even know what Christian literature is available. Just the other day, one of our Chinese was in the depot of the Tract Society and when he came back he expressed himself as delighted to find so much good literature there, but, he said “There should be some way of letting the people know what is available”. It is possible that, if we are prepared to help our Chinese in the work of distribution to the same extent that we have been helping missionaries, we would get better results and it would not be long until they would be a long way on the road to making this work self-supporting.

Let us come now to practical suggestions for Distribution. As we look over our field geographically, with communications as little developed as they are, one would think that although it is one province, yet the field naturally divides itself into two divisions East and West. A city centrally located, as Chengtu is in the West would be the distributing point for Western Sze-Chuan and work among the Tribes, Thibetans etc, and a centre like Chungking would serve for Eastern Sze-Chuan and would have the added advantage that literature ordered from Shanghai and other centres in East China would not have to travel to Chengtu and return to other points in that part of the province and run the risk of wreck and robbery. If these two depots were recognized and each with equal standing and privileges and each allowed to deal directly with Agencies in East China any cause for friction would be eliminated. At present we have the two Depots but the relation between the two has never been clearly defined. It would seem as though the time had come when each should be recognized and allowed to act independently and yet as far as possible mutually assisting one another. We would suggest therefore that we immediately plan definitely for two Christian Literature Distribution Agencies and that
both endeavor to obtain from Eastern China all possible rights and privileges and that both set out to do all in their power to meet the need.

First, let us consider Chungking and its assets. We have there at present the West China Religious Tract Society which keeps on its shelves all literature for which there is any demand and is at present acting as Agents for all Christian Literature House in China. For some time the Executive Committee of that Society has been planning to form a managing committee composed of Chinese and missionaries and in fact the Constitution has been altered so that now the only legal managing committee has such a personnel. Owing to the departure of the General Secretary on furlough it was considered wise to wait a while before securing Chinese for the Committee. The question of opening a large Book-store in a prominent part of the city has for some time been before the Committee for discussion. Such changes are not easy to make and it may be a while before they can be accomplished but they are surely in the right direction.

In Chengtu we have the Canadian Mission Press. We believe that the Press as a publishing institution does not enter into our problem. It is prepared to publish much more literature than we are at present giving to it. It is established for that purpose and is in a position to do an enormous amount of work. If we could just feed it so fast that it would begin to call for relief we would perhaps be near to fulfilling our duty in this regard. But the question of distribution is a different one and one in which all our Missions have a responsibility and one in which all must have a share. The Book-room of the Canadian Mission Press has given us a lead and is doing excellent work but this work must not be left to any one Mission or any one denomination. We would suggest that a committee be formed in Chengtu under the Advisory Council similar to the one planned for Chungking and that it be representative of all the churches at work in that part of China. The work of the present book-store would thus be strengthened by the prestige which it would have as representing all our Christian work and we would hope that other similar distributing centres might be formed in Chengtu and other parts of the province. The distribution of Christian literature must be planned for, as thoroughly and comprehensively as any other part of our work and union in it is as necessary for effective work as in any other department. In this as in everything else united effort and
good-will will be the secret of success. We can then announce to Christian Literature Centres in China that we have two depots representative of all our Christian work in West China and we are prepared to stock and distribute their books and tracts.

This article is not at all comprehensive but is written to again put this very important problem before our missionaries in the hope that they will give it very serious consideration and that plans may be advanced and suggestions made until we have found the right solution.

ANNUAL CONVENTION OF THE BAPTIST CHURCH IN SZECHUAN.

ANNUAL CONFERENCE OF THE WEST CHINA BAPTIST MISSION.

Yachow, January 17 to February 5, 1924

By Dryden Linsley Phelps, M.A., B.D.

Every delegate to a certain conference in the early church, sometime in the third century, bore wounds of torture and persecution received because of the Name. The Church of Christ in Szechuan also has suffered in perilous times; and even in 1924 a little road journey of four days by sedan chair over plains and through the mountains is not without "perils from robbers and soldiers". The third day from Chengtu, that is, from Kiungchow on, has a savoury reputation. So the official, for a certain twenty-seven li, gave us an escort of forty armed "soldiers" (who fall naturally into three classes: Ragamuffins, Desperadoes, and, as the smashing climax: Boy Scouts). The robbers rested in the woods as our picturesque cavalcade, augmented by various acolytes and attaches of the road, marched along. The final day of the return trip, 9 February, we passed through Liu's army fleeing from Chengtu.

One descends from a high plateau above rice field-terraced ravines into the plain where Yachow lies in a nest of misty moun-
tain crags. One approaches the city walls over the Ya River by a bridge which is a cross between pontoon construction and a bamboo sidewalk. Thousands of bamboo sticks, tied in small bundles, float on the current. These bundles are held in place by a huge bamboo cordon taut across the water between rock bastions. The traveler, unequipped with Patent Non-skid Chains, walks warily over planks lying on the bamboo bundles. That powerful hawser holding the thousands of bundles in position, each bearing the weight, made me think of the Church and its members flung over the swift current of modern life: strength in elasticity!

Yachow’s gracious welcome to Conference was tangible as well as spiritual, for the quality of their splendid enthusiasm and good cheer was sweetened also by ice-cream from the Big Pass. That sort of icicles was acceptable in Conference. A Yachow New Year, with city-wide distribution of rice to the poor by the Church; a call on Chen Shia Ling; and finally a midnight fire in the Smith’s residence—these were the extra-curriculum activities. A word about “that fire.” It was caused by no post-mortem, incendiary discussion, but by a beam too near the rear of a fireplace. The Finance Committee, “with no minutes lost” (according to Fred Smith), scrambled over dark, slippery streets to the conflagration. Smoke was oozing from a peteo wall. Dishpans and basins, coolies and mattocks, and the Conference members, all present and on time (?), witnessed the scene of destruction as the strong arm of Crook tore away the peteo from a smouldering inner beam amid the plaudits and bellowed instructions from bystanders. This catastrophe was finally extinguished by coffee and doughnuts at the stroke of twelve.

Rev. Donald Fay, pastor of the Chengtu Baptist Church, was moderator of the Chinese Convention, which preceded the Foreign Conference. The Szechuan Baptist Convention is the organization of the Baptist Churches in our Mission territory. The West China Baptist Conference is the organization of the missionaries. As a step in devolution, a union conference of the two bodies was held this year, lasting several days. Besides stimulating and friendly discussion of common problems on the floor under the able direction of the two moderators, accelerated and flavored with the bi-lingual fluency of Mr. Openshaw, there result certain committees which will be union committees during the year, the most important of which is a Union Executive Committee, composed of three Chinese and three missionaries.
The three chief subjects under discussion in the Convention were first, some of old age pensions. This was zealously debated, but flattened out when the necessity of raising a considerable sum of money became evident. Second, Student Aid, a matter still under consideration. Third, endowments raised by forming clubs in the interests of church work. The original idea was to place religious work on a solid financial basis, but the discussion brought out the deadening danger of liberating members from the constant bearing of financial burdens for the local church.

One of the most inspiring sessions was the meeting of the West China Baptist Home Mission Society. Here follows an excerpt from a letter by Rev. F. J. Bradshaw, who last summer explored the prospective field: "Scouting to find a base for the West China Baptist Home Mission Society in Lolo land was a dangerous yet inspiring work. It was July. Most missionaries were off on the mountains resting, or hiding from the heat. We were honored in being asked to stay down, and accompany the president of the Society. At first we were officially delayed. The Loloes were on the war-path. Hostages had broken away. A Chinese official had been captured and was still being held for ransom. Later we were permitted to proceed, on condition that we report ourselves to the local official at Mabien, and be guided by them as to our future. After four days travel we reached this border Lolo town. Here Loloes were still friendly. For some days we mingled freely with Lolo hostages and marketers. We learned that one of their wives was sick, and off we tramped a day's journey up mountain sides, along narrow ridges, up and down steep declivities, skirting dizzy cliffs. Unable to keep up with our Lolo guides, we made them wait for us at every tree and shady bank and spring. We found the Lolo mother lying on the ground in their hut, where she had been for eleven days without medicine, unable to partake of food, attended only by two small children too small to properly care for themselves. Their father, an opium sot, was one of the hostages detained in the city for the good behaviour of his race. We left some medicine, and prayed hard for many days that God would use it for her recovery. The local officials refused to have us go further into the Lolo country. We therefore followed the border towns to the River of Golden Sands. Few of these towns permit the Loloes to come to market any more. And many of them were in constant terror of attack. We saw few Loloes beyond Mabien. Long before we reached one town
we heard gun-fire. When we entered they told us a band of robbers had only just been driven off, and they were surprised that we had not seen them. On the river we secured passage to Suifu on a big junk laden almost to sinking with Yunnan opium...." The Society had sent another party to the Miao country to investigate, and it was finally decided to support a teacher-preacher at chapel-school among the Chuan-Miao. This is in our Suifu District, to the south of that city. Before the meeting adjourned some five hundred dollars had been raised for the perpetuation of the work.

Another meeting which should have mention, however brief, is the recognition service of Mr. Lan as assistant pastor of the Suifu Baptist Church. After further study at Nanking, he is expected to return as full pastor of that church. Members of Conference were deeply moved by the solemnity of this service and the spirit of profound consecration manifested not only in Mr. Lan's words, but also among the other Chinese leaders.

In Mr. Smith's words opening the Conference he expressed the hope that all might take the feathers from the wings of their imagination and stick them into the tail of their judgment. The officers of Conference for 1924-3 are; Moderator, Mr. W. R. Taylor; Vice-moderator, Dr. M. F. Yates; Clerk, Miss Beulah E. Bassett; Secretary, Dr. Joseph Taylor; Acting Treasurer, Miss Ethel Lacey (Shanghai); Statistician, Mr. S. S. Clark; Health Supervisor, Dr. Charles E. Tompkins. The motto of the Conference was, "Christ the Builder of the Spiritual Empire", and the following subjects of the daily devotional periods carried that idea through the sessions; "Comrades of the Cross," "Christ, the Optimist," "Christ, the Discoverer of Opportunities," "Christ, the Discoverer of Men," "Christ, the Commander of Resources," "Christ, the Reconstructor," "Christ, the Empire Builder," and "Commissioned under Christ." Dr. Taylor gave two addresses before the joint session of the Convention and Conference, on "Present Conditions of Home Board and their bearing on the Work of the Field," and "Report of the Baptist World Congress at Stockholm"; and preached the Conference Sermon on the subject, "Spiritual Adventure." The Conference was indebted to the Yachow Program Committee for not allowing the pressure of routine business to preclude the reading of a number of papers of clarity and inspiration: "The Worker and his Vacations," by Dr. Tompkins; "Annual Conference: Time, Type, Place and Cost," by Mr. W. R. Taylor; "Residences for Helpers," by Rev D. C.
Graham; "Financial Support by the Chinese," by Mr. Lan; "Modern Psychology and its Relation to the Spiritual Life," by Mr. S. S. Clark; "The Northern Baptist Convention (United States); by Mr. J. E. Monerieff; and "The Furlough Situation," a blackboard demonstration of labyrinthine intricacy elucidated by Rev. A. G. Adams.

Among many stirring reports, the letters of Rev. John P. Davies stand out, not only because he has been working alone in the difficult field of Ningyuen, until it be taken over by the Australian Christian Mission, but also because of his rare spiritual earnestness and unquenchable humor. He writes: "It seems hard to find people who are interested in spiritual matters, but I suppose that is not peculiar to Ningyuen. While this may be called a hard field, it is probably no harder than many others. I do not know where the easy fields are situated, and I am not asking to be sent there.... On the fifth of November I baptized seventeen persons, some of whom had long been in touch with the Gospel. I anticipate that with God's blessing after a couple of months more there may be that many more ready for baptism. I have not felt lonely, for God's presence has been very real. His providence has been very manifest in various ways. Gradually the Chinese Christians are coming to a deeper appreciation of the value of spiritual realities. While I have no spiritual yardstick handy for measuring their progress, I can confidently say that those in the inner circle are steadily growing in grace. 'We can report as did the colored church, 'Brethren, we aint what we oughter be, and we aint what we's gwine ter be, but we aint what we used ter be.' By this emphasis on the spiritual nature of the Church of Christ I have succeeded in alienating some of the carnally-minded hangers-on. The only eulogy I have for the dear departed ones is, 'They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us.' I feel sure that in the long run we shall be better off without this aggregation of deadheads and soreheads and blockheads and figureheads. We shall not have a large membership to transfer to the Australians, but if the law of the survival of the fittest continues to operate, the 'remnant' that we hand over to them should be a very choice bunch."

The following are the Conference appointments for 1924-5:

Chengtu: Miss Minnie E. Argetsinger, Woman’s Normal; Miss Beulah E. Bassett, Educational Union; Miss Myrtle C. Denison, Medical; Miss Sara B. Downer, Educational, Union University;
Mr. and Mrs. Daniel S. Dye, Union University, furlough; Mr. and Mrs. Clarence L. Foster, Union University, furlough; Dr. and Mrs. J. Charles Humphreys, Medical, Union University; Miss Mary A. Mathew, Woman's Work; Mr. and Mrs. J. E. Moncrieff, Union University; Dr. and Mrs. W. R. Morse, Medical, Union University, furlough; Rev. and Mrs. H. J. Openshaw, Evangelistic; Rev and Mrs. Dryden L. Phelps, Union University; Rev and Mrs. Joseph Taylor, Union University; Dr. and Mrs. Morton F. Yates, Union University. 

Kiating: Rev. and Mrs. A. G. Adams, Pastoral; Rev. F. J. Bradshaw, Pastoral; Mr. and Mrs. Stewart S. Clark, Educational; Mrs. J. M. Wellwood, Woman's Work. 

Xiu Yueh: Rev. John P. Davies, Pastoral. 

Shifu: Miss Lettie G. Archer, Educational and Woman's Work; Miss Mabel E. Boyett, Educational, furlough; Dr. Emilie Bretthauer, Medical; Mr. and Mrs. Wilford W. Cossum, Educational; Miss L. Jennie Crawford, Medical; Rev. and Mrs. David C. Graham, Pastoral; Rev. and Mrs. Louis H. Randle, Pastoral; Miss Carrie E. Slaght, Medical; Rev. and Mrs. W. Robert Taylor, Building; Dr. and Mrs. Charles E. Tompkins, Medical; Miss Frida G. Wall, Medical. 

Yachew: Miss L. Emma Brodbech, Woman's Work, furlough; Dr. Rudolph L. Crook, Medical; Rev. and Mrs. Joshua C. Jensen, Pastoral; Mr. and Mrs. L. A. Lovegren, Educational, furlough; Miss Winifred Roeder, Educational; Mrs. Anna M. Salquist, Education, furlough; Rev. and Mrs. F. N. Smith, Educational; Miss Frances J. Therolf, Medical, furlough; Rev. and Mrs. Chester F. Wood, Pastoral, Miss Carrie A. Shurtleff, Medical. 

The Conference Farewell Service was led by Rev. A. G. Adams, who delivered a deeply earnest message of consecration to the task before us.

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THE METHOD

BY TIBETAN

The biggest word in Lamaistic nomenclature is circumambulation—the Philosophy and simplicity of simply going round and round some inanimate holy object. Some religions
are comparative, Lampaism is entirely and completely round. The devotee of this mystic system spends his life on earth going round something and turning something round and his life in Hades continues the unending movement round the Wheel of Transmigration. The poor Tibetan, morning, noon, and night, with hands, feet and brain is eternally going round and round and round. He walks round sepulchres, cenotaphs, and holy symbols. He walks round stone heaps, temples & mountains. He will patiently & labouriously and persistently circumambulate any & every holy object & while doing so manipulates his rosary in one hand & turns his prayer wheel in the other. Whoever invented & perpetuated this form of religion, bequeathed to the inhabitants on the Roof of the World a system at once so simple and ingenious, so satisfying & accommodating, so free from hypothesis & argument that the Tibetans have adopted it en masse & now spend the greater part of their lives walking round some sacred edifice, firmly believing the more they go round in this life the less they will go round in the next.

Imagine Dean Inge spending forty years walking round St. Paul's Cathedral, or Bishop Tucker passing his days circumambulating Lake Chad. If it were not so absolutely serious & so pathetically hopeless, this whole system would seem utterly ridiculous. There is a wealthy Tibetan temple in Tatsienlu, situated quite near the river side. An old man nearly seventy & an old woman just about the same age spend their days walking round this building. The old man's lips mumble 'Omanipadmehum', the old man's hand turns 'Omanipadmehum', & the old man's legs walk round 'Omanipadmehum'. We occasionally meet him and he smiles but keeps on forever going round & round. His rosary tells him how many times he has prayed & how often he has circumambulated the holy temple.

The Lama walks round the sacred building, the nomad, goes round the venerable pile of Stones, the merchant circumambulates the solemn mountain. Circumambulation is considered one of the most meritorious & indispensably duties in the Lamaistic religion & is performed sometime, somewhere by everybody dwelling in the Forbidden Land. The Lama has no more ardent wish than to be finally released from this perpetual going round or wandering of the soul, & to successfully escape from metempsychosis is to enter that state of pure bliss known as Nirvana. And the devotee firmly believes that by assiduously going round in this life he assuredly decreases the
painful going round in the next.

The next word in the Lamaistic nomenclature is contemplation. Circumambulation is a general exercise,—contemplation is a particular devotion. Circumambulation is performed by the crowd,—contemplation is the lonely vigil. Circumambulation calls for no concentration,—contemplation demands intense cogitation. The nomad may circumambulate, only the Lama can contemplate. The simple meaning of the word is to 'look' & involves an act of the mind or will. Apparently the Lama can look in different ways & contemplation is no doubt the 'Holy look'. He has, however, a number of other 'looks' enumerated as follows: the elephant's look, the lion's look, the magic look, the attracting look, the repulsive look, the precipitating look, the paralyzing look, the mild look, the powerful look & the striding look. Contemplation implies none of these. It is the steady fixed look or gaze on some holy object, image or symbol. The Lama, within the confines of his own private apartment, sitting a la Buddha, places on a low table before him the image of some saint. In front of this & with his mind firmly fixed upon upon it he will sit in contemplation for hours, days, months, years. There is the story told of a Lama, who for thirty two years retained his vows as anchorite. During that long time he sat with an image of Buddha in front of him. At the end of that long time, it is said his features became like unto the picture he gazed upon.

The third word in this mystic system is meditation. This takes us a step higher than contemplation and involves separation from the world, friends & earthly pleasures. Meditation implies & demands a very high type of scholarship. If the Lama gives himself to meditation it presupposes he has something to meditate upon. This form of devotion is indulged in only by the highly educated priest. The Lama who would meditate has in his stomach (the repertory of learning) a complete knowledge of all the sacred books & writings. With his extensive store of wisdom he devotes himself to intensive ruminating & this, in its simplest form, is meditation. Contemplation demands the concentration of the eye on some holy object; meditation requires the determination of the mind on some sacred subject. To avoid mere wool gathering, effective meditation assumes three things: First, clarity, if the Lama is to get anywhere in his meditation it must be characterised by clearness. Secondly, there must be firmness there must be decision in thinking along certain lines otherwise nothing will
be accomplished. Thirdly, there must be absolute freedom from distraction. This is perhaps the most important thing in successful meditation. It may also account for the lonely situation of many of the Tibetan Temples. In his sequestered cell, perhaps some cave among the mountains, far removed from the haunts of men, the gloomy Lama sits in silent, solitary, vigil. He may be daily and assiduously repeating the Cono, formula or simply following Lord Riddell's advice on concentration. It is difficult to find out as the Lama generally sits alone in his secluded cell. His hands are clasped in prayer.

In the intensity of his meditation he forgets food, comfort, cold, home, friends, every thing but the theme that occupies his mind. Ecstasy or frenzy may now take possession of him,—ecstasy, because the mind has revelled in some satisfying soliloquy,—frenzy, because the power of meditation has surrounded him with the object of his desire. When his soul is filled with sweetness and his cell with demons, his weary vigil ends in the accomplishment so dear to the lama, namely, 'the grasping of the intangible'. This appears to be the summum bonum of lamaism,—the acquisition of the spiritual, the realisation of Nirvana. To attain these he will labour, watch, & pray.

Realisation is the last word in lamaistic nomenclature. After long years of weary circumambulation, steady contemplation, holy meditation, the lama believes that he has attained or accomplished something. In all these three forms of devotion he has applied himself persistently and patiently and what has he gained? By his own efforts he has triumphantly escaped the torments of Hades; by his own virtues he has successfully assured himself of the pleasures of heaven. In popular everyday lama language, hades and heaven, reward and punishment, failure and attainment play a very large and important part. This, however, touches lamaism closely on its temporal side. In its spiritual and philosophical aspect lamaism reaches very high. Successful circumambulation, contemplation and meditation end in the realisation or appropriation of three things. First, there is the idea of rendering a god subject to human power, foreign him to perform the will of man. The coercion of a god is effected in two ways,—the common people perform a vast amount of prayers and conjurations intended for the god that is to be made subject. Secondly, the ability after a long, arduous and painful process to change or transform oneself into something different. This is considered the highest acquisition of any man, that by his own efforts and holiness has assumed
or attained divine nature. He is still, however, in the flesh and capable of eating, drinking and sleeping, and will continue to do so until he has been absorbed into that blessed state of Nothingness. The third and last attainment, whether by circumambulation, contemplation, or meditation, is the complete annihilation of every known and unknown enemy, spiritual, physical and temporal, past, present and future. Passion, pleasure, pain, as enemies obstructing the path to the realisation of his highest aspirations have all been overcome and subdued and the lama now sits in perfect bliss with but one step between him and Nirvana, Nothingness. Thus we find in popular lamaism these three forms of worship—circumambulation, contemplation and meditation followed by three attainments, namely, coercion of the gods, acquisition of divine nature, and the subjugation of every hindering influence in the path that leads to the lama's goal.

And John answered him saying, "Master, we saw one casting out devils". So the devils besought him saying, "If thou cast us out, suffer us to go away into the herd of swine". "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven". And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name".

In this dark, closed, forbidden land, the lonely lama sits in solitude. In the mud-built gloomy temple, they sit in thousands. The solitary traveller wends his weary way across the snow-bound mountain pass. The mendicant, encumbered with his charms and talismans, trudges day by day along the endless, barren plateau. And if you ask the simple question, Why? The artless answer is,—"Devils confront me and surround me wherever I go, I want power to subdue and overcome them; lamaism tells me that hades is a place of torture and torment, from that I wish to escape; heaven, the Buddha's Elysium is a place of perfect rest and peace, I want to get there". If circumambulation or suffering, if contemplation or seclusion, if meditation or hardship, can assist me in the accomplishment of my desires, I will endure anything and everything for them".
After the fall of the Chou Dynasty Prince Hsiao Wen of Ts'in appointed Li Ping as the Prefect of Shuh. Li Ping was versed in astronomy and geography. He styled Wenshan as the gate of T'ien-p'en. On going to Ch'ien-ti-hsien he saw two mountains over against each other standing out like towers of a city gate and called them the guardian outposts of T'ien-p'en. Their appearance seemed so divine like that he set up to them three altars by the river side and thoren presented the three sacrifices with offerings of jade and pure water. Even after the rise of the Han Dynasty officers were several times sent to continue these sacrifices.

1. Wenshan and Minshan were synonymous names for the mountain in which the Min river had its rise and for the mountains through which it flowed. The former was more of a provincial and the latter more of a general name. Ch'ien shan was a local name for the mountains bordering the Chengtu plain in the North West. U-lui-shan applied to the mountain and its ridges behind Kwanhsien. Mongchou and district used to be called Wenshan or Wenshan ch'ien. According to the old General History of Szechuan a particular mountain thirty "li" north of Kwanhsien was called Wenshan.

2. "The Szechuan T'ong-Chi", the "Ming-Shen-Chi", and the "Kuan-Chi-T'su-Kao" agree in saying that the "T'ien-p'en-men" or gateway was the opening in the mountains at Kwanhsien out of which the Min river flowed on to the plain, the plain obviously being the T'ien-p'en. The mountain called Peh-yuin-t'ing and its fellows on the opposite side of the river were the pillars of the gateway. A poet compares the "T'ien-p'en" to the palm or hollow of the hand.

3. Ch'ien-Ti-hsien (perhaps Ch'ien-Ti-T's'uen) used to be part of the present district of Kwanhsien. "The Mingshen-chi" gives this as Ch'ien-pe'n-kiang. The reference however, is plainly to what is not known as Kwanhsien. A Han Dynasty map gives Songpan as Chvien-ti-hsien which is ten stages away from Kwanhsien.
Li Ping built a projecting dam into the river (i.e. to form a side channel) and dredged the courses of the P'i and Kien rivers with other subsidiary branches to flow in double fashion through the Prefecture and to be used for the navigation of boats. In the Min mountains grew stately cedars and much Bamboo. He had these felled and floated out, so that timber could be had in abundance with little more trouble than waiting for it.

Li Ping opened rice fields in three Prefectures by his irrigation works. On account of these labours Shuh's virgin areas became fertile for a thousand “li” and led to it being called the “Luh-hai” or land sea. In drought water could always be led into the fields and in times of excessive rain the sluice gates could turn it off. So it became a common saying that flood or aridity lay with man, no one need suffer want. Years of famine disappeared and Shuh became known all over the Empire by the name of “T'ien-FU” or the Prefecture of heaven. Besides he made five stone rhinoceros to repress the force of the waters and put through five creeks to the south of the river called the “Hsi-niu-li”. Afterwards he set up two stone rhinoceros, one at the market-bridge-gate of the Chengtu market which gave it the name of stone-ox bridge; and one in the current of the river at the dividing of the Yangmo and Kuan rivers which was West of the Ü-Nii house and below the

1. The word used here is (穿) “ch’uan, to wear. It means to put through as the arms through a garment. In this case it means to put through and make communicable i.e. to penetrate.

2. Elsewhere these two rivers were called the P'i and Liu rivers. They were also called the outer and inner rivers. The former flows past the north wall of Chengtu, the latter once flowed through Chengtu but during the T'ang Dynasty when Kao Ping the Governor rebuilt the city wall to strengthen the capital against the repeated attacks of the Nan chao or king of Yunnan and his aboriginal allien, a new channel was dug for it around the south side of the city. Both rivers unite on the east side where it is then known as the “Fu” or Chengtu river. It joins the Min at Kiang-Keo.

3. “Land Sea” is a most appropriate name for the vast Chengtu plain when the rice fields are flooded in the summer time.

4. The stone figures now set up are those of the water buffalo.
river and village of Pehsha. He likewise gave orders for three stone men to be set up in the water that the river god in drought might never supply less water than cover their feet and never more than cover their shoulders.

In Ch'ing-i the Moh (沐) river took its rise in the Mong (蒙) mountains and flowed through the country to Nanan (安南) where it joined the Min river. There it dashed against the mountain side, its wild rush lashing into the precipice and causing great damage to boat traffic. This long standing evil Li Ping remedied by sending men to cut the rocks and rectify the current. It is related though doubtfully, that when he cut the rocks the water gods grew furious but he boldly entered the water brandishing a sword and gave him battle. However this may be his work brought happiness to the people.

1. Presumably to measure the depth of the water so as to know how to apportion their division equally over the plain. The work of setting up these stone figures was supervised by Li Ping’s son.

2. The Ch'ing-i country is the present Yachou region. It was where the Ch'ing-i Ch'iang people dwelt.

3. The Ya river. It was also called the Ching-i river, later the Ping-Ch'iang-river. Some say it was the Tong river. All agree that it joined the Min at Nanan,

4. The Lo-shan-hsien history says that this Mount Mong lay west of Yachou and is not to confused with the mountain at Mungshanhsien which now bears the same name.

5. The old name for Kiating.

6. The particular rocks out here pertain to the hill known as U-yu-shan or U-niu-shan (烏尤山) (烏牛山) which is across the river from the South East corner of Kiating. Its old name was Li-tui (離堆). It lies to the left of Kiu-ting-shan or Ling-yuin-shan (九頂山) (凌雲山). The precipice was called Huen-ngai ( Buen 廬 ). It is a little way below the big Buddha which was cut on the face of the cliff during the reign of Kai Yuen of the Tang dynasty, A.D. 713-742. The height of this figure is recorded as over 360 Chinese feet. It was cut by a priest named Hai Tong.
In the Chih country the ancient Shuh Kings had a fortified barrier at a place on the river where nature had formed a great rapid. A huge cliff here projected itself into the stream. Li Ping finding it too much cut away piled up fuel and tried reducing it by fire. This is why the rocks at this place bear the traces of red, white and the five colors.

Li Ping went through to the Tsoh country and explored the Wen-chiu river (文井江) which passes through the Lin ch‘iong district (臨邛) and the Peh-muh-kiang (白木江) which rises over the divide from the Mong-stream (濛溪) and which unite and flow into the main river at the hill called T’ien-shae-shan (天社山) in the Wuyang district.

Li next corrected the course of the Lo water which rises in the Lo-t’ong hill by clearing out the obstructions in its bed, the Lo river passes Shih-Fang Hsien to join the Pi and other rivers near Hsin-Tu-Hsien at the great ferry.

The Mien river which flows from the Tsze-ngai mountain passes through the Mienchuhsien district and joins the Lo river.

1. The Suifu district.
2. This cliff is identified by the standard work on the waterways of Shuh as the Ch‘ih-ngai jitep 20 “li” north west of Suifu. Another name for it is Ch‘ao-yang-ngai (朝陽崖).
3. Tsoh (箇 or 笥) An ancient general name for the country and people to the west of Shuh, especially the Kienchang region. The Yen-yuen-hsien history says:—自松茂沈黎金川衛藏皆曰箇而言箇者 Tsoh means a plaited bamboo cable or bridge, hence the people who used such were called Tsoh. 元和志凡言箇者夷人於江水上置藤橋謂之箇
4. Presumably the river that passes Yang-chang sixty “li” east of Ch‘iong Cheo.
5. Ch‘iong Cheo. 吐州
6. Now called the Nan-ho. It passes Ch‘iong-Cheo three “li” to the south.
7. Now ch‘ing-ch‘i, in the district of Mong-shan-hsien.
8. Directly opposite Sintsing-hsien. On the face of this hill another large Buddha is cut.
9. The city of Wuyang itself was ten “li” east of the present Penshan-hsien.
which to the east passes Tszechow and empties itself into the Yangtsze at Kiangyang. All the way these waters are used for irrigating rice fields and the improvement of agriculture. So it came to be said by the men of Shuh that the lands of Pi-Hsien and Sin-fan-Hsien were the fattest and those of Mienchuh Hsien and Lokiang Hsien were the best watered in Szechuan.

1. Tszechow (資州)
2. Luchow (瀘州)

INDUSTRIAL WORK IN A MISSION SCHOOL

A. J. Elson, B.A., B.D.

Industrial work in the Harris-MacDonald Memorial School, conducted by the Canadian Methodist Mission in Kiating had its beginning in the fall of 1921 in a very unpretentious way. At that time about two thirds of the boys attending our Higher Primary school were from homes in which the problem of finding support for the family was a real difficulty. The cost of living was steadily increasing. Several of our school boys were forced to drop out of school because their parents could not provide the two dollars or more each month required for board alone. Fifteen of the boys were borrowing fifteen hundred cash a month from our Student Loan Fund. The experiment of having the boys work at farming, raising vegetables, to supplement their funds from home, had been tried both by my predecessor and by myself without very encouraging results. Many of the boys were too small to wield a Chinese hoe. Foreign hoes were procured from home but as the boys insisted on using these as the Chinese hoe is used, in chopping fashion, they did not last long. Moreover our school property, while excellent rice land, is too low and wet for vegetables and long continued rains persuaded us to abandon the experiment. Then the school janitor was dismissed and the work of cleaning
the school was divided among five boys all of whom were desper­ately in need of money to pay their board. They worked quite faithfully for a month but cost more than a coolie and did not do the work as well. That plan was abandoned. About this time Mrs. Elson was busily engaged in outfitting our little daughter for the Canadian school, Chengtu. She had much sewing to do and a tailor was not to be had. I suggested that she take on a school boy or two and teach the making of simple garments. She consented to try the experiment. This was the beginning of what has since grown to be a flourishing department of our school.

The boys knew absolutely nothing about sewing. They couldn't even thread a needle or make the simplest stitches. Mrs. Elson seated one of the boys at her sewing machine with some fear and trembling and taught him how to keep the wheels going in one direction. Then he was taught how to make holes in a piece of paper, running the machine without thread. After a few days he could make the row of holes fairly straight. Then thread was added and simple seams made on waste pieces of cloth. Thus the three of the boys began their industrial work. After a few weeks they were of some real value in making the simpler garments of a child's school wardrobe. Two problems had been solved, our little daughter was being got ready for school and three needy boys were earning fifty cash an hour, more than they were really worth at the time of course, toward their school expenses. Then a pair of pajamas was needed and the boys were started on the job. All of their work was done outside of school hours. The pajamas were made out of waste silk, the “mien-cheo” produced so plentifully in Kiating district. Somebody wanted to buy that pair so another pair had to be made. The Sewing department of our Industrial work had been founded, though nobody knew it by that name then. It was not planned but rather grew out of two needs—a busy mother's need of help in sewing and the need of some school boys for an opportunity to earn money.

At the beginning of the next term two Singer Hand­Machines were purchased and a few more boys were taken on as beginners. The same processes had to be repeated, learning to make holes in paper and to make the simplest of stitches. Chinese made wooden frames converted these handmachines into foot-power ones, thus saving over half the cost of the latter. During the spring of 1922 several missionaries needed pajamas and under Mrs. Elson's constant supervision the boys made
them, not perfectly of course, but strongly at least. By September, 1922 so many orders had been received that still more boys were admitted to the sewing class and handwork was given a regular place on the time-table. Two hours a day were spent on the upper verandah of our house sewing under Mrs. Elson's direction and one of the original three boys was given some responsibility as an instructor. In Jan. 1923, through the generosity of the Harris family, we were able to remodel our gate-house and provide a splendid sewing-room, well lighted and airy and with plenty of tables and cupboards. Fifteen boys can be accommodated here at one time.

The past year has witnessed a marked development in this department. Advertisements were placed in the West China News and of course orders began to flow in. In September Mrs. Elson's assistant instructor was taken on as part time teacher at a salary of three dollars a month. The boys who had already had over six months' experience were put on piece-work pay. This has proved most satisfactory. Several of the boys earned over a dollar a month for two hours work per day. Another machine was added and the number of boys in the sewing department increased to twenty-seven. Ten of these boys are doing the full work of the First year Middle School. Wages paid to the boys during the year amount to one hundred and seventy-five dollars. The total turn-over for the year exceeds eleven hundred dollars.

There has been practically no difficulty thus far in finding a market for our goods. Of course much of the out-put has been purchased by foreigners in West China but through friends in Canada we are beginning to develop a real "Foreign trade." With a good supply of up-to-date patterns from home the department is now producing pajamas and mens' underwear, made from the waste silk manufactured in Kiating and which has excellent wearing qualities, is a fine absorbent, does not shrink after the first washing and which grows softer the longer it is used. We make ladies under-wear from the ER-Cheo or native silk for which Kiating is justly famous. The same material is also used for mens' shirts. We likewise make shirts in many varieties of Korean cloth made by a Mission Industrial school in that country. Aprons, children's rompers and bloomers, cloth dolls and other toys are also made.

Naturally all this calls for not a little supervision on the part of Mrs. Elson who is a busy mother with a husband to care for as well. However she has found it quite possible to
delegate some of the responsibility to the boy who has been acting as assistant-instructor and who has had two and a half year's training. For the coming year she has secured the services of an educated Chinese woman whom she will teach how to make the various articles and who will then be in a position to take charge of the Higher Primary boys' sewing classes while the above mentioned boy will continue in charge of the Middle School classes. Thus, while Mrs. Elson will still supervise the work in a general way, much of the routine and detail management will be given to Chinese leadership.

Side by side with the growth of the Sewing department we are developing a weaving department. This was also commenced in the spring of 1922. Chinese hand-looms are used of which at present we have ten. With the idea of introducing more modern methods of weaving we have, however, ordered from America one of the best up-to-date hand looms, the cost of which is about a hundred and fifty dollars gold. A competent Chinese instructor is in charge of this department though I personally attend to all matters of finance. Our chief products are cotton cloth and crush towels in various widths and sizes. At present thirteen boys are employed. It seems necessary for the best work that each boy should have a loom of his own. Four of the boys who began two years ago can now do excellent work and are paid by the piece. Beginners are paid two cents an hour. They start at winding the thread unto the bobbins. Their first year's work has not as yet been self-supporting but later on the sale of the output covers their wages. The instructor's salary of eight dollars a month has not as yet been paid by the department. It seems impossible to compete with prices on the street and have anything left to pay the instructor. We have to regard his salary the same as that of the other teachers in the school. But this branch of a boy's education is, we believe, fully as valuable to him as is any other subject he studies and more so than some of the subjects. Our entire output of the past two years has been disposed of, our Mission hospitals being our best customers.

For some months we carried on a wicker work department but owing to the difficulty of getting a suitable instructor at a reasonable salary, as well as to the inferior quality of work which beginners naturally do this department did not prove to be a success.

As to the value of Industrial Work in Mission Schools, in the first place it is meeting a real need in providing poor boys
with an opportunity to earn at least part of their expenses. We greatly prefer this method of assistance to that of the Student Loan system which tends to develop one of the outstanding weaknesses of Chinese character, the desire to borrow without considering how the debt is to be repaid. In the second place, hand work teaches the dignity of labor, a lesson sorely needed by educated Chinese. There is not the slightest tendency in our school to regard this work as in any way inferior to any other subject of the course. It appears on the time-table throughout the entire day, classes go from class-room to work-shop and back again to class-room. Work begins at seven thirty in the morning and stops at four, after which all are free to play. Thirdly it teaches self-reliance, many of the boys priding themselves on what they can earn. Fourthly Industrial Work can be carried on with but small capital and be made to pay its way. There is no need of big foreign buildings or expensive machinery. It need not make heavy demands on the missionary’s time as the oversight and instruction can be gradually given over to Chinese leadership. From this view-point it would seem wiser to confine the work to such branches as can be taught thoroughly by Chinese with some supervision by the missionary. Another advantage arising therefrom is that this will enable some of the boys who, after graduation may not enter professional life, to go into business and become Christian laymen who will be of real value to the Chinese church. We would seriously doubt the wisdom of attempting anything as elaborate as a “trade school” as a Mission enterprise, at least for the present in Szechuan.

SCHOOL FOR THE BLIND

CHENGTU, SZECHUEN, WEST CHINA.

H. J. OPENSHAW.

It will be a surprise to some to learn that there is actually in operation a School for the Blind in Szechuen.

For many years such an establishment has been felt to be a real need, but notwithstanding efforts of the Advisory Board
and others, nothing had been definitely accomplished until 1920, when Rev. A. A. Phillips secured a graduate Teacher from the David Hill School for the Blind, Hankow, and opened a School for the blind at Mienchow, Sze.

The Fortnightly Club of Chengtu has also been interested in work for the blind and has been supporting two Szechuen boys in the Institution for the Chinese Blind, Shanghai, of which Mr. George B. Fryer is Superintendent. These boys after graduation should become valuable helpers in the development of work for the blind in Szechuen.

In November 1923 a modest beginning was made at Chengtu and a School for the Blind actually opened on the Baptist Church compound, Lan Da Gin Gai.

A blind boy, Mr. Pen Dzen Fang, partially trained by Misses Hartwell and McNaughton at the Canadian Methodist Hospital, was secured, and the school opened with an enrollment of seven students. These boys were gathered from various sources and ranged in age from 9 to 18.

Chinese and missionary friends showed interest in the work from the start and pledged the support of several boys. The Guild connected with the Church also aided financially.

In May 1923, by arrangement with members of the C.M.S., the Mienchow school was transferred and amalgamated with the Chengtu school. This greatly strengthened our Institution, as we secured the services of a graduate Teacher, Mr. Wang Han Chen, together with five boys whom he had been training for three years.

The report for 1923 shows that a total of 18 have been under instruction. Some of the boys received were rather old and dropped out for various causes. The year closed with 13 students and one grown man in attendance.

From the start we have had an Industrial department. A sightman, Mr. U. is employed to teach the boys to make rattan chairs, and under his kindly instruction they have turned out some very satisfactory work. We expect to open a sales room shortly and look forward to the development of this branch of the work. We ought to plan to care for, not only the little chaps, but others who are older, provided they are willing to work.

Regular class work goes on daily and the two blind Teachers train the little fellows in the THREE R's—Reading, 'riting, 'rithmetic—in fact they take all the usual Primary School subjects. Besides they learn passages of scripture and a large num-
The West China Missionary News

The West China Missionary Jiews

ber of hymns. They often sing specially prepared hymns at the different church services.

The "Committee for Promotion of work among Chinese Blind" promise regular school books, printed in the union Braille system, but as yet we only have the Gospels regularly printed. This means that the boys have to write out all their lessons. This takes a lot of time, but is good practice in writing. They use up 'reams' of paper. Both the writing slates and arithmetic boards are very ingenious.

We have a number of applicants for admission and will try to make room for all boys from our Christian constituency, who have no serious diseases and are between eight and twelve years old—under ten preferred.

The monthly salary expense item for the school is $30.00, Mex. and it costs about $3.00 per month to clothe and feed a boy. It is expected that churches and or friends sending up boys will at least cover the monthly three dollar item. However, we will not refuse bright boys from Christian families. It is not our intention to take in professional beggars; we are not running a reform school.

After four years training it is expected that the student will have completed the Lower Primary studies and become proficient in rattan work. We do not undertake to support boys for life, but it is hoped that the brighter boys may become organists, preachers, teachers etc., while others may be turned into the industrial department, where they will be expected to earn their living.

The School for the Blind is at present run as a Baptist Church enterprise, but it is to be hoped that other Mission and Churches will desire to share in the work and that it may ultimately become a Union Institution. Ere long more ample quarters will be required and it will be necessary to buy or rent larger premises. We should begin to think of raising funds for this object. I should be glad to hear from anyone interested in the development of the work for this most unfortunate class.

Our little blind boys are as human as the sight boys and are up to all kinds of antics. They use the swings on the playground and jump and run around, receiving many an ugly bump. They are, however, a very pathetic group feeling their way through life. It is really blessed to be able to guide their fingers into the way of knowledge and truth, and I am sure that several of the boys have already felt their way to a real understanding of Jesus as Saviour and Friend.
The Social program of the Christian Church ought to include work for the blind, and it is a cause for rejoicing that a beginning has been made in Szechuen.

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A REPORT FROM LUCHOW AND DISTRICT 1923.

Fawcett Olsen,

Political situation. This has been very uncertain and varied throughout the year. In the spring time we were afflicted with a large band of robbers they pillaged and plundered at will. Gen. Yang-Sen, now famous in Szechwan politics, has twice been in possession of this district and twice had to retire. He is now making a third attempt to subdue this unruly province with his Northern men. All these military movements have kept this city and district, in a constant state of unrest. Like most other districts in China robbers abound. Travelling is not at all safe, but to the praise of God we can record that no foreign worker has suffered harm. Mr. Sinton was recently delayed by a band of robbers, but got away safely. During these troubles we were cut off from all postal communication with Chungking for 3 weeks.

Progress. We have the joy of reporting 23 men and 17 women received into the church by baptism. These were gathered in a few from each station on our last journey. On this journey of 35 days, my wife and I visited 9 stations, spending from 3 to 4 days in each place, holding meetings for both Christian and heathen. The evening meetings were advertised through a megaphone, and were well attended. Evangelist Wen was a great help in the preaching. Special subject such as "The poison of sin", "The Paschal Lamb", "Coming Judgment", were taken, using picture-posters and tracts on the same topics. In each place candidates for baptism were examined.

Amongst other interesting cases, was that of Mrs. Cheo, the wife of a laboring man, both of whom have come out for
Mrs. Cheo had had a goddess of Mercy repainted and regilded, and having no money to pay the bill, borrowed one and a half catties of salt, which she gave in exchange for work done. Her husband found out this little secret, and in his anger smashed the beautiful idol to pieces. Mrs. Cheo wept over the loss of this god for many nights, until in the course of time she came to the Gospel Hall, and began to understand, that there was a true and Living God, and that their idols were an abomination in His sight. They are both rejoicing in His salvation.

Mrs. Chiao, the mother of one of the Christians, an old lady of 65 years, said that she had burnt incense for 35 years. When her son became Christian several years ago, she could get no one to burn incense to the family gods. The stool was high and dangerous, so that she had to give it up.

Gradually she came to realise, that the idols were false, and that their worship had never done her any good. At last she consented to their removal, and since then, there had been peace and joy in the home.

A special seven days' mission was held at La Chi, during which much interest was aroused in this difficult old station. Evangelist Liu has now been appointed to this place, and it is hoped that under his care the work may revive.

In Niupetshi, new and more commodious premises have been bought, for which a native fund of $100.00 has been used to pay one half of the purchase money.

At Takuchang the Christians are building a school, as there is no good school in the village. Rather a unique dedication service was held here, when 7 children were presented to the Lord.

Luchow. In the autumn a 9 days' bible class was held, attended regularly by 12 men and 4 women, whilst the guns were booming across the small river. Street chapel preaching has been continued for 4 nights weekly, in a larger and more commodious building, on our own premises. Several of the Christians do good voluntary work in this way.

The Christian endeavour meeting on Saturday evenings, has been fairly well sustained with an attendance of about 25. Two evenings a week I hold a reading class for illiterate men. There are 9 men, two of whom are our servants. Four afternoons a week are devoted to tea shop preaching, with an evangelist to assist. Wednesday afternoon is devoted to a meeting in the home of some Christian or enquirer. This keeps
us in touch with the families of the church, and is a good way of pastoral visitation.

The women's work under the able care of my wife and bible woman, is most encouraging. There are several hopeful women enquirers. Meetings are held at the South Gate, River Street, Siaoshi, and Lantienpa.

Sunday services have been well sustained with an attendance of more than 100. The Middle school boys make a fine addition to the congregation. The Sunday School has been under the care of Mr. Sinton, and about seven classes have kept up well. The average attendance has been 70.

*Self-Support.* A beginning has been made in this direction, by devoting part of the interest on an old church fund, towards the increase of evangelists’ salaries. Increased cost of living demands this, so that in this way the burden of the mission is reduced.

NEW PLANS FOR CURRICULA OF RELIGIOUS EDUCATION

ADOPTED IN NORTH AMERICA.

The International Sunday School Lesson Committee has authorized the construction of a new series of lessons, to be known as the Group Graded Series. Lessons will be issued for five groups of pupils.

a. Primary: Grades 1, 2 and 3; or ages 6, 7, and 8
b. Junior: Grades 4, 5 and 6; or ages 9, 10 and 11
c. Intermediate: Grades 7, 8 and 9; or ages 12, 13 and 14
d. Senior: Grades 10, 11 and 12; or ages 15, 16 and 17
e. Young people and Adults; ages 18 and over.

The following principles determine the character of these lessons:

1. These lessons are to be graded. They are to be pupil-centered rather than material centered. The aim of the series
as a whole is to nurture the growing moral and religious life of the pupil, and to lead to a permanent commitment of that life to God through Jesus Christ and to fitness for service in His Kingdom. The materials for the lessons are to be chosen with a view to their fitness to accomplish that aim throughout the different periods of the pupil's growth, rather than with a view to their logical completeness or chronological order.

2. These lessons are to be graded to the capacities and needs of three-year age-groups of pupils, rather than to the capacities and needs of single age-years. Within each age-group all pupils are to have the same lesson; and the lessons, therefore, must move in three-year cycles. Within the cycle for each group, the lessons for the three years shall be of approximately equal difficulty, and no one year's lessons shall presuppose those of another year.

3. From age-group to age-group, these lessons are to be consecutive and cumulative; that is, the lessons of each succeeding age-group are to presuppose the nurture afforded by those of the preceding groups.

4. These lessons are to be dated, thus making possible their revision every three years, in the light of the experience of those using them.

5. These lessons are to be predominantly Biblical; that is, they are to be selected chiefly from Biblical materials; and, as a part of the moral and religious nurture which is their total purpose, they shall aim to impart a comprehensive knowledge of the Bible and to afford to the pupil the disposition and the ability to use God's Word intelligently.

Primary Group Lessons and Junior Group Lessons are ready for the three-year cycle to begin January 1, 1924. The International Sunday School Lesson Committee will continue to issue Uniform Lessons; but, beginning with January 1, 1924, the Uniform Lessons will have adaptations to the Intermediate, Senior, Young People's and Adult departments only. The Committee recognizes the Primary Group Lessons and Junior Group Lessons as substitutions, within the improved Uniform Series, for the Primary and Junior adaptations hitherto issued.

Group Lessons for the Intermediate, Senior and Adult Groups will be prepared for the three-year cycle to begin January 1, 1927. The Committee will continue to issue Uniform Lessons, however, with adaptations to these departments, and will regard the Uniform Series as an alternative course within the Group Graded Series for all pupils above the Junior age-group.
The new cycle of Uniform Lessons which begins in 1926 is for six years. It will be possible, as heretofore, for those who desire it, to use Uniform Lessons for the whole school. The present series of International Graded Lessons (graded by single years instead of by age-groups) will remain unchanged.

A new departure is the appointment of a sub-committee on what will be known as the International Curriculum of Religious Education, which is to provide material for week-day schools of religion as well as for the Sunday session.

Additional Announcement has been made in New York of the formation of a new committee designed to render a distinct service to missionary and church forces in mission lands. The name of the committee accurately describes its functions—"Joint Advisory Committee on Methods and Materials for Religious Education on the Foreign Field." The agencies appointing it are the Foreign Missions Conference of North America, the World's Sunday School Association, the International Sunday School Council for Religious Education, the International Sunday School Lesson Committee, and the Committee on Cooperation in Latin America.

These organizations have established the Committee in order to provide a single center from which to make available to Sunday School Associations, curriculum committees, lesson writers and other workers in religious education in foreign lands the experience gained in the development of religious education in the United States and Canada. On problems that are brought to it, the Committee will not only bring its own judgment to bear but will seek the counsel of experienced workers both at home and abroad. It will welcome inquiry of any kind as to tested methods of teaching, school organization, and especially on the preparation of curricula and lesson materials. It is quite as much interested in aiding isolated groups of workers as the larger associations. It will cooperate with lesson making councils in Great Britain and other lands where curricula are prepared for foreign use.

The Chairman of the Committee, Dr. Luther A. Weigle, was for 1922-3, Chairman of the International Sunday School Lesson Committee and is Professor of Christian Nurture in Yale University. Other members are Dr. Henry H. Meyer, an editor and a member of the International Sunday School Lesson committee; Dr. W. E. Raffety and Dr. W. C. Barclay, also editors and members of the important Committee on Education of the International Sunday School Council; Dr. S. G. Inman, secre-
tary of the Committee on Cooperation in Latin America; Dr. W. B. Anderson and W. E. Strong, mission board secretaries; Dr. F. P. Turner, secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. The secretary of the Committee is Dr. Eric M. North of the Committee on Education of the World's Sunday School Association. The Committee does not raise or administer funds.

Communications should be sent to the Secretary, at Room 615, 150 Fifth Avenue, New York, N.Y., U.S.A.

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THE DESTRUCTION OF JERUSALEM, BY A GENERAL FROM BRITAIN IN A.D. 134-135.

J. H. EDGAR, F.R.G.S.

Prophecy becomes an interesting study when the Key of History is at hand to unlock its mysteries. But even in some of the fulfilments mentioned by the Inspired writers of the New Testament, we note application that, to mere human reason, would seem far-fetched or inadequate. But there is one event in the History of the Jews, which as a rule ignored or misapplied, represents a remarkably detailed fulfilment of Prophecy. I refer to the statement in Micah, and quoted later by Jeremiah, that "Zion shall be plowed as a field." Many, no doubt, will assume that this prophecy was fulfilled in detail sometime in A.D. 70 and at the ending then of the civil and ecclesiastical polity of the Theocracy, the Jews were finally dispersed among the Nations of the Roman Empire. But this is not actual History. Because it is almost certain that after the siege of Titus with its unprecedented carnage and a new captivity into Egypt (see Deut 28:68, Hos. 8:13) and other lands, hordes of Jews gradually returned to Palestine. And that the Jews everywhere were not the pitiless slaves of the aliens, but still retained their National Spirit, and considered the Roman enslavement as only an incident of passing importance in their troubled existence, may be inferred from the fact that during the six decades following the Seige of Titus there were from 115 to 118 revolts affecting, not only Judea, but also Egypt, Cyprus, Cyrene and Babylonia.
The Messianic hopes, we assume, were as strong as ever. Indeed, when about A.D. 131 a fanatical Jew, by name Siman Barcochba, proclaimed himself to be the “Star out of Jacob” (Num 24:17) and the promised Messiah, vast hordes of Palestinian Jews accepted his claims implicitly and with enthusiasm. Rabbi Akiba, also, perhaps the most erudite scholar Judaism ever produced, became a disciple of the impudent imposter. The revolt spreading like wildfire, had in its initial stages nothing but successes. The days of the Maccabees were being lived over again, and when the Roman armies left Jerusalem and fifty towns and many villages were occupied by the conquering Jews, we cannot blame them if they saw in the current events the beginnings of God’s wrath on the Gentile enemies of the Chosen people.

That the Roman were alarmed we may not doubt, because they deemed it necessary to recall Severus from England to take charge of the operation and restore the Roman prestige. In due time the hardened warrior arrived from the ends of the earth and about 134-135 A.D. Jerusalem, once again defended by Jewish people was invested and, after enduring afflictions similar to those in the previous siege, fell again to the fury of the Roman legions. That this revolt takes an important place in the annals of war is made clear by the fact that in four years 580,000 Jewish souls perished. The fate of the city was significant. It was reduced to ruins and by Imperial orders a plough was drawn over the site! "The city of a Great King" had become a fallow field! Later, to add insult to injury, a village with a heathen name was built on the ruins and instant death awaited any Jew found within its precincts. Thus was Micah’s prophecy literally fulfilled and sometime about A.D. 135 the chosen people of God were dispersed among the Tribes of the Gentiles.

NEWS NOTES

C.M.S., Hanchow,
Feb. 18, 1924.

Hanchow-(C.M.S.),—

Just a few lines about the political situation recently. Hsiong K’eh Wu’s troops arrived here from Tungchwan about 4 P.M. on Jan. 31st, and were arriving and leaving the whole
night. Hsiong himself also passed through. Yang Sen's men arrived a few hours after them, and opened fire on the city at dawn on Feb. 1st, it is said before the last of Hsiong's men had left the West Suburb. A very severe bombardment began from the North, and was kept up for thirty hours, but when there was no move made on the part of Hsiong's men to clear out, the bombardment was a little less severe. As more troops arrived on Feb. 1st every gate was surrounded, the old-time custom of leaving one gate for exit was not observed.

On Feb. 3rd a good proportion of the Northern Army moved on towards Chengtu. During the morning of the 4th an effort was made by the Northerners through the local militia to come to terms, but with no response from those inside, and the result was a shower of shells in the afternoon. The North Gate and wall and the East Gate and wall were badly damaged. The city was surrounded until Feb. 7th and those inside the city spent most of this time on the city wall. On the evening of the 6th Hsiong's men were ordered to cut a way through and get out. They failed to do this during the night and made another attempt at 8 a.m. on the following morning, but had to retire into the city. By this time the suspense was rather trying but let it be put to credit of Hsiong's men, although hard pressed, they neither fired houses nor looted.

At 2 o'clock without any warning the guard at the North Gate shot their officer and allowed the Northerners to scale the wall and open the gate, and rumour says they were rewarded for it with many dollars. The terror of the next hour can be better imagined than described. The attacking army entered with the right arm bared, one lot of soldiers ran up the North street firing, another along the wall towards the East Gate and another towards the West Gate. The noise of hundreds of rifles fired together was terrific, it was an awful time. Another detachment followed and took charge of the main street corners to keep the opposite side from breaking through. The city people must have got clear away quickly, considering the amount of rifle firing. I was rather surprised we had not more wounded brought to the preaching shop where we were doing Red Cross work.

I do not think any of Hsiong's men got out of the city. They gave up their arms and were sent out of the city the night afterwards, receiving one dollar each. The city people have had to pay the usual dole. Our premises were searched several times for the chief officer in command in the city, but he was not here.
and has not been found in the city. We thank God for all His care of us and for bringing us through safely. There is a good deal of robbery going on in this district and the roads are reported not safe for travelling.

Feb. 18, 1924.

(Signed) L. Mellodey.

University-Campus.

The city gates were closed for a week, and with a large number of people away to Council and Conference the last month has been very quiet on the campus. The heaviest firing was on the night of Feb. 7th when those living near the river were very uncomfortably situated for some hours.

Mrs. Smith of Yachow and Miss Bovell of Suifu were guests on the campus for a few days.

On Tuesday night, Feb. 19th., a most enjoyable evening, consisting mostly of musical numbers, was held in the Canadian School. Mrs. Smith of Yachow, Miss Hartwell, Miss Brayton and Miss Welch of the city, assisted by members of the Campus community, supplied the talent of the evening. The Campus residents taking part were Mesdames Brace, Lindsay and Blanchard; Drs. Yates and Agnew; Messrs. Sawdon and Larkin, and Dr. Stubbs who delighted everyone by his humorous reading.

The Y.W.C.A. held a very successful conference in Van Deman during the New Year. About seventy girls were in attendance. A lantern procession with the triangle worked out in many unique shapes was much enjoyed by the community.

The University opened after the Chinese New Year on the 20th. The return of students is somewhat retarded by the retreating and other troops.

Delegates to the A.B.F.M.S., and C.M.M. Councils have now all returned, and the F.F.M.A. members departed.

A.B.F.M.S.

With the delegates returning to Chengtu from Conference last week, came Mrs. F. N. Smith of Yachow for Dental work and Miss Mabel Bovell of Suifu for a visit with Chengtu friends before going on furlough. D. C. Graham took the raft ride from Yachow to Kiating for duck shooting and has come to Chengtu for a short visit with his daughter Margaret in the
Canadian School. He is also to give a lecture to the Border Research Society while in the Capital.

Quite a number of our workers will be leaving for furlough this spring and we have no promise of new recruits for the next few years until the financial strain is lessened at the home end. Our Annual Conference is being reported elsewhere.

Chengtu Intra-Mural.

The Northern Armies entered Chengtu, on Feb. 9th, after a severe "battle" or two; scattered firing to and fro; and the flight of the Southern forces during the previous night, out the South Gate. The following paragraph, taken from the "Daily News Extracts" of Feb. 12th, gives a graphic description of the affair.

The Chengtu City gates were shut on the 3rd. Commanders Hsiung, Lai, Liu, Chang Ch'ung, etc., were all in the city. The fighting approached nearer and nearer; till the nights were accompanied with the roar of cannon, the whine of bullets and the shouts of battle. The besiegers tried to climb the wall but the city soldiers drove them off. On the streets, communications were all closed each day at 6 p.m., and the street guard posted. Many street lamps were taken by the soldiers to the city wall and many men were also taken and made to cry out, to increase the volume of the battle cries. The hottest fighting took place on the morning of the 7th, when the forces outside the city drove the Southern Armies before them, and captured the Arsenal. In the evening and night of the 8th, the Chengtu forces retreated; the leaders of the Northern Armies climbed over the wall, opened the city gates, and their comrades entered, Many looting soldiers were beheaded by the City-Defence Headquarters, and the bodies left lying in the streets, near their Headquarters. Many civilians, trying to loot, were also beheaded whenever caught. Thus, was law and order maintained.

During the time when the city was besieged, the Churches carried out their New Year programme, of distributing tracts for three days. The work was attempted systematically, and was well organized, and well executed. Thousands of tracts were given away, and a good reception was given the workers. It is some time since this was attempted previously. We hope that many will be anxious to learn more of the Gospel, and will enquire into its truths.

Following on the distribution of tracts, each Church held special meetings for a week, and many attended. Invitations
to attend these meetings were given with each tract, and many were thus interested in, and initiated into, our work. May their number increase.

Chungking

Messrs. Sparling, Burwell and Miss McNaughton from Chungking, Mr. Longley and Dr. Simpson from Fowchow, and Dr. Pincock from Chungchow, have been in attendance at the annual Council of the Canadian Methodist Mission in Luchow. We shall welcome Mr. and Mrs. M. P. Smith and family who come to us in the fall, but shall miss greatly the Neave family who are to go to Kiating.

Mr. W. R. Morrison, one of the C.M.M. builders, is expected to arrive in Chungking within the next few days. He will live at Shwan Tan Miao.

At a meeting of the Executive of the Szechuan Chapter of the American Red Cross, held at the W.F.M.S. home on January 28, the following officers for 1924 were elected: President, Mr. W. S. Dudley; Vice-president, Mr. K. W. Irle; Secretary, Miss Betty Heller; Treasurer, Mr. J. I. Parker. The 1924 Roll-Call for membership is being issued at the present time throughout the Province. It is hoped that every American will respond to the appeal.

Basket ball has been increasing, if possible, in popularity. On Chinese New Year Day, a hotly contested game between the Chungking team and the Monocacy team was played at the Y.M.C.A. court, after which tea was served in the Y.M.C.A., Mrs. Jones, Mrs. Irle, Mrs. Dudley and Mrs. Andersen acting as hostesses.

On February 16, the foreign community was invited to see "The Three Musketeers" at the Y.M.C.A. This was followed by another game between the Chungking and the Monocacy teams. While the scores are usually high in favor of Chungking, the games are close, and exciting.

Just at dark on February 18, Mr. Northcott, a sailor on H.B.M.S. "Teal" was accidentally drowned. With two companions he was returning to the gunboat in a sampan. Knowing that the "Teal" had recently been painted, he put his arms out to protect the boat from being scraped by the sampan. A sudden jolt of the sampan when one of his companions jumped onto the "Teal" pushed the sampan back, and Mr. Northcott in-
to the river. His body was found some forty minutes afterwards on the rocks near the gunboats. Burial was made today at the Dsen Gai Ngia Cemetery. Mr. Northcott had only on the afternoon of his death been informed of his coming home leave.

It is reported that the “Shubo” has left Wanhsien and is expected in Chungking today. This boat is being run by the same company as the “Shuhn” and “Hsinshutun”, and is the only steamer on the river at the present time of low water. The “Kingwo” will make its first trip when the water is one foot at Ichang.

News is received of the safe arrival of Messrs. Olsen and Bosshardt of the China Inland Mission in Tsunyi after a three weeks’ trip on the road.

The many friends of Dr. William Kelly of the Salt Revenue Administration will be interested to know of his appointment to Changsha. Dr. Kelly will be much missed by all members of the foreign community. During his stay in Chungking, he has been active in community affairs, and has made lasting friendships.

February 20, 1924.

ANTI-SIX-RELIGION PROPAGANDA

The May number of the “Christian Hope”, published by the Mai Tao Huei 美道會, and printed by the Canadian Methodist Mission Press, will specialize in an attack on the “Six-Religion.” The material used in this number will also be printed in pamphlet form to be used for special distribution purposes if sufficient advance orders warrant such.

The cost of these pamphlets will be one cent each, ninety cents per hundred and seven dollars per thousand.

Please order at once from the Canadian Methodist Mission Press, Chengtu.
ATTENTION! PASTORAL WORKERS.

May I call the attention of all Pastoral Workers to the following minute passed at the last Annual Meeting of the Szechwan Christian Council:

"Resolved, That the churches set apart a Sunday annually for the presentation of the work of Recruiting for the Ministry, the day to be that fixed by the National Student Volunteer Movement."

Mr. Carscallen has just heard from Mr. Hayes, Secretary of the Student Volunteer Movement, Shanghai, fixing April 27th., May 4th., as the week this year, with Sunday, May 4th., as the Day of Prayer for the Movement.

It is greatly to be hoped that we may stress this phase of the work, and that we may get imbedded in the minds of both parents and students the great opportunity for sacrificial service presented in the work of the Ministry.

Will all Foreign Pastors bring this matter to the attention of their Chinese colleagues. We will endeavor to get a notice in Chinese to all the churches.

(Signed) H. J. OPENSHAW.

Chengtu, Feb. 22, 1924.

THE BUSINESS MANAGER would be glad to receive several copies of the issue for September, 1922, if any friends leaving on furlough (or any others) do not wish to keep their copy of that issue.

BIRTHS.
Boreham:—At Mienchow on February 7th, to Rev. F. and Mrs. Boreham, C.M.S., a daughter, Cicely Mary.
Walker:—At Penghsien, on December 19th, to Rev. J. A. and Mrs. Walker, C.M.M., a son, Robert Hugh.

DEATHS.
Walker:—At Penghsien, on February 2nd, Robert Hugh, infant son of Rev. J. A. and Mrs. Walker, C.M.M.
Hill:—At Tzechow, February, Mrs. Hill, wife of Dr. H. J. Hill, M.E.M.
IMPORTANT PRELIMINARY NOTICE

A Special Meeting of the Executive Committees of the Szechwan Christian Council and Advisory Board was held at the Y.M.C.A., March 13th., 1924.

Present: Advisory Board representatives:
Messrs. J. Taylor, Hartwell, Helde, Franck, Misses Loomis, Hutchinson, Harrison.

Szechwan Christian Council representatives:

After hearing favorable reports from four Missions it was unanimously voted to hold a **WEST CHINA GENERAL CONFERENCE** at the University, Chengtu, January 14-18th, 1925.

The Advisory Board and S.C.C., Executive constitute the Committee of Arrangements. An Executive Committee of eight was elected to proceed with organization etc.

Further announcements later. Pray for the Conference and co-operate with the Committees.

(Signed) H. J. Openshaw

Chengtu Sze. English Secretary.

March 19, 1924.

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