West China Missionary News

Editorial Committee.

Editor-in-chief—J. L. STEWART.

Departmental Editors:—

Education—H. G. BROWN.
Medical—DR. C. W. SERVICE.
Evangelism—H. J. OPENSHAW.
Women's Work—Miss G. E. WELLS.
Sunday School Work—R. L. SIMKIN.

Business Manager—S. H. FRIER.

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

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

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

Vol. XXVI January 1924 No. 1

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial</td>
<td></td>
</tr>
<tr>
<td>The Regulations of the International Religious Union</td>
<td>4</td>
</tr>
<tr>
<td>A Thunder Clap</td>
<td>5</td>
</tr>
<tr>
<td>China's New Religious Sects</td>
<td>17</td>
</tr>
<tr>
<td>A New Religion</td>
<td>22</td>
</tr>
<tr>
<td>First Annual Meeting of the Szechuen Christian Council</td>
<td>26</td>
</tr>
<tr>
<td>Szechuen Christian Council: Report of Secretary</td>
<td>32</td>
</tr>
<tr>
<td>Kiating Christian Council Report</td>
<td>34</td>
</tr>
<tr>
<td>The Szechwan Christian Council</td>
<td>36</td>
</tr>
<tr>
<td>Amber</td>
<td>37</td>
</tr>
<tr>
<td>In Memoriam</td>
<td>41</td>
</tr>
<tr>
<td>News Notes</td>
<td>44</td>
</tr>
<tr>
<td>Correspondence</td>
<td>53</td>
</tr>
<tr>
<td>Births and Deaths</td>
<td>55</td>
</tr>
</tbody>
</table>
Boy Buglers in the Chinese Army
Times of turmoil in ancient Israel called forth her prophets true and false. It would be passing strange if history did not repeat itself in modern China. It is possibly, therefore, not surprising that our own province of Szechwan should be among the first to call forth a would be prophet. Assuredly few parts of the new Republic have been so storm tossed from the days preceding the Revolution even down to the present. But be this attitude of reasoning approved or disapproved, the fact stands forth that few names have been more widely known and the sayings of few more widely discussed than those of Tang Hwan Chang of our own capital, Chengtu. News items in the daily press from Kansu to Canton, from Yunnan to Manchuria, tell in various forms the same story of his messengers, their message and the menace aroused thereby. Surprised probably at the success of his propaganda, Tang or his followers, decided to push their prophecies even farther afield. The first article of this number is therefore, a statement intended for all the world. His exponents or exploiters had it translated into English and were sending it forth to various foreign lands, when suddenly stopped by the authorities. Now that the fatal events fixed for the historic holiday, the fifteenth day of the fifth moon, (this year, September 25th) are long since past, we publish the weird words as a record and revelation of present and past religious conceptions and conditions.

Other articles of this number tell of the author of all this commotion. As usual those who know him differ in their appraisement. Those who have called upon him tell of a small room in a poor compound, furnished by a very much battered square table and a few rather delapidated chairs. Tang himself is of medium size, poorly dressed, has a very sallow completion due possibly to opium smoking, has a noticeably bad breath,
little regard for cleanliness, and rambles on and on in
his talking, coming apparently to himself again with a
sudden start and twitch. All agree that he is strange in
appearance, word and action, his disbeliever's being
inclined to attribute his abnormality to nervous aberra-
tion, and his disciples to ascetic and other discipline
necessary as a medium of a new revelation. That he
received money from many quarters, there can be little
doubt, as evidenced by the extent of his propaganda,
but outside the fact that he sends a couple of his
daughters to one of our Christian schools, there seems
no evidence that he spends much upon himself, or his
household.

The facts of his history are not without contradic-
tion. But it is generally related that he is now about
fifty years of age, was born of a poor family in Kia-
kiang, a township near Kiating, that

**His History.** he studied the usual Confucian classics
and obtained the old Shiu-Tsai, or B. A.
degree. After this he drifted about the province looking
for work as teacher or writer. Later he came in contact
with Christian religious teaching in Tzechow and
Chengtu, joined the church but was ejected for irregulari-
ties of belief and life. That he continued reading
Christian, Confucian, Taoist, Buddhist, Mohammedan,
Mosaic and other religious books is evident. Finally a
few years after the founding of the Republic, while in
Kiating, he received, so he assures his followers and
others, a revelation from God, that he was selected as
the one worthy to open the "seventh seal". His, then,
was to be the seventh great revelation in the world,
indeed the final revelation for which Judaism, Taoism,
Confucianism, Buddhism, Christianity and Mohamme-
danism had all been partial and preparatory. This
revelation he has since been busy proclaiming to the
Chinese world. His chief medium has been books, and
up to date he is said to have produced more than thirty
volumes great and small, mainly commentaries on the
religions above specified. A perusal of these writings
shows the influence Christian literature has had upon
him, as Christian terms everywhere predominate. In-
deed though he calls his revelation officially the Uni-
versal Religion, in publications, it is more generally known
among his followers as the "Li-mien Fuh-yin", or Inner
Gospel.
But his propaganda was not confined to his commentaries and other writings. He sought to secure disciples as messengers. Not a few of our more promising local Christians were invited to his home with the hope that they would become his agents. When asked what steps were necessary to join his movement, they were assured that there were in all some thirteen stages of advance, the first of which was an oath that they would maintain profound secrecy, communicating only such things as were allowed to be revealed and only to such persons as would in turn make oath. The second step is said to have been an attempt at “forty days” fasting. Few if any of his followers endured so much, some continuing, however, for a couple of weeks. This fasting was to be in some secluded spot and to be accompanied with meditation. During this process the holy spirit would descend as a dove literally visible to each, and after this the seeker would be wholly without sin. Still later steps are said to have been trials of faith by eating centipedes and ever more disgusting details, but these may be only the inventions of detractors. After initiation the disciple was sent forth to make known the new revelation to others, and though without salary was allowed to take contributions from believers. We may well believe from experiences even in our Christian church that these “voluntary gifts” were most ingenuously inspired.

The shallowness and even silliness of Tang’s sayings are shown in the article we publish. In other places he attempts to answer Malthus on overpopulation by simply demanding that all stop marrying, GROTESQUE and Marx’s appeals against poverty, by TEACHINGS, naively suggesting that all observe forty days fasting. The characters used for transliterating Biblical names into Chinese are exhaustively explained as though they were part of revelation. Thus Yeh-lu-sa-len (for Jerusalem) is explained as denoting that “Yeh” is Jehovah, “in” is the Way, “sa” or “si” is Scholar or Student, and therefore, “Student of the Way of God.” He finds, however, that “len” which in Chinese means “cold” is wrong and corrects it to “reh”, therefore “hot” “enthusiastic.” But space refuses further comment. Is it necessary? Is it not all another sad, yet clarion call, for the Truth that sets men free?
THE REGULATIONS OF THE INTERNATIONAL RELIGIOUS UNION

(A) Those to be observed:—

1. To strongly believe in God.
2. To diligently cultivate personal virtue.
3. To obey parents, respect elder brothers, love younger brothers, and to be faithful to friends.
4. To speak and act honestly.
5. To sincerely exhort people to be moral.
6. To give to the poor as much as one can afford.
7. To abide by the laws of the country where one lives.
8. To have proper vocation.

(B) Those to be prohibited:—

1. To believe in Heterodoxy, magic or idols.
2. To kill persons.
3. To commit adultery.
4. To steal.
5. To rebel.
6. To drink wine, fight or contest with others, or indulge in bad habits.
7. To gamble.
8. To interfere with politics.

(The sixteen rules set forth above are those of the society of which Tang Hwan Chang, Chengtu, is founder, and variously termed in English. The translations above and in the article on the next page, are those of some Chinese collaborator. These “regulations” or apparent attempt at “commandments” read well. We would possibly qualify B8 regarding interference in politics and possibly even B5 when rebellion seemed justified. Their greatest fault is the fear that they are simply set out for show, to give face to a far flung propaganda of frightfulness with fruitful financial results to a few, but making the great force we term Religion to be again a thing for scoffing. Read for inspiring contrast the doings of the SzeChwan Christian Council as recorded in this issue. Ed.)
A THUNDER CLAP.

(The following is the appeal to all nations, Tang Huan Chang, Chengtu, the self-styled founder of the Universal Religion).

Alas! Alas! The greatest calamity is coming to the world! This calamity is terrible! This calamity is frightful! Alas! large numbers of people will lose their lives! Gentlemen, all of a sudden, I am speaking the above terrible words. To whom am I speaking? I tell you in solemn truth that I am not speaking to any individual, but to all the people in the world. If you wish to know the details of these words, please listen to my following statement with tears in my eyes:

Alas! Alas! All the people in the world are in great trouble. Why? Because the anger of God is now on your heads and God will soon punish you for your sins. How does God punish you? I will tell you now. If I am telling a lie, God will first punish me before punishing you for your sins. My words are really true, and by no means false. The news I am conveying to you is near at hand. It will turn out true next year. The calamity will come into the world next year. This calamity will be the greatest one since the beginning of the world. This calamity will take place for several days. Although it will only last for several days, yet it is too great! War, flood, fire, plague, etc. cannot be compared with this calamity. Indeed it is impossible for the people in the world to bear up! It is really sad! It is really terrible! Indeed, very, very many people will die through this calamity, I will give you a brief account of this coming calamity.

1. The Greatest Earthquake that Ever Occurred.

This earthquake will take place all over the world at the same time, not in one nation, one continent, nor one part of the world. This earthquake is too great, and cannot be com-
pared with ordinary earthquakes. Great numbers of mountains and hills will collapse, and numerous peaks and cliffs will fall down. Even many plains will also break open. Lots of persons will be killed by pressure, and lots of them will be sunk to death. Many cities and magnificent buildings will fall, and many small houses will also be adversely damaged. This is a brief account of the earthquake and there will still be many dangers and troubles created by this earthquake which cannot be stated here one by one!

2. The Greatest Eclipse of the Sun that Ever Occurred.

Within these few days of the calamity there will be a complete eclipse of the sun and the moon, there will be no light at all. Even face to face, one can not see the other. Your electric light cannot be lighted, and various methods of making fire cannot be effective. It will be extremely dark! There will be many more dangers and troubles, caused by this darkness which cannot be stated here one by one!

3. The Greatest Flood that Ever Occurred in the World.

This flood is not like the ordinary flood caused by heavy rain. It is the high rise of immense water from the oceans, specially fixed for killing people. This inundation will take place while the earthquake is very great and the world is completely dark without sun and moon. The water in the sea will, all of a sudden, overflow the regions, and unlimited numbers of people will be drowned. This flood will be so miserable that one can not bear to hear the yelling and weeping of the human beings. There will be many more miseries, created by this flood, which cannot be stated here one by one!

4. The Greatest Shock in the Air Which Ever Occurred!

This greatest shock will terribly frighten the people. The thundering will be more than one hundred times greater than the ordinary thundering. Your ears will be almost made deaf by this thunder. You will hear the voice of the wind which will be more than one thousand times greater than that of the ordinary wind. Your faces will become almost black by the violent blowing of this typhoon. You will hear the raining of hail, which will be as large as bowls. Should it fall on you,
The West China Missionary News

your flesh will be swollen. The crops which are about to be reaped will be all spoiled. All the plants (grasses and trees) will die owing to their suffering from the hail and to the typhoon which will root them up. Many houses will also be damaged, and there will be many more miserable conditions, created by the great thunder and the violent wind which cannot be all stated here!

5. Many Stars Falling on the Earth.

The great shocking of the globe is quite sufficient to frighten people but besides the great shocking all the fixed stars and the planets will also shake at the same time. Most of the stars cannot bear such shocking and break into large lumps. Some of these lumps will fall on other globes, and some will fall on the earth. Owing to their falling on the earth, a number of people will be killed, and lots of buildings will be damaged. There will also be many more dangers, created by the falling of stars, which cannot be all stated here!


The soldiers and horses will be ten thousand or one hundred thousand times as many as those in the recent European war. These angels and holy soldiers will walk in the air, run on the streets, and sometimes enter the homes of people. Although their number is so unlimited, yet the world will not be crowded. They received the orders from God to come into the world to attack the cruel, the ambitious, and those who are arrogant and do not recognize there is God. The corpses killed by the angels and holy soldiers will be piled up like mountains. The eagles from the air will peck their flesh. It is really very miserable! These evil persons are heartless, competitive, brutal, never tired of killing people, proud of themselves, and contemptuous of God, and so God will thus punish them. Gentlemen, the anger of those angels and holy soldiers coming to carry out the punishment will be like a great flame. Therefore when they come in rage, your bodies will be extremely hot as if you were burnt by fire. Prior to the arrival of the angels and holy soldiers in the world, your bodies, owning to lack of sunlight and moonlight and to the wind, thunder, hail and snow, will be stiffened by the coldness. The distress is inexpressible. There will be many more terrible conditions,
created by the descent of these angels and heaven soldiers, which cannot be all stated here!

My above statement only gives you a brief account of the coming fatal calamity which never occurred in the world. I cannot give you fall details. Gentlemen, this calamity is not an ordinary one. It is really miserable, terrible and dreadful! It is unknown how many hundreds of people will be killed through this calamity. Gentlemen, God is very compassionate, why is He going to send down such a terrible calamity to the human beings? Let me give you several reasons in the following.

The first reason is that the people are too evil. Some of them contend for power; some, seize rights; some love money; some are addicted to sensuality, and some are fond of fighting. They only know to obtain benefits for themselves and they never care for other people’s interest. They also do not fear God. When they hear other people talking about God they say it is a superstition or a fabricated statement. They speak many words to blaspheme God. They think that they are omnipotent in all things, and how can God have any control? This type of men has become more and more day by day, so that God cannot endure any longer and He could not help becoming angry with them and punishing them for their sins, which will teach them to know that God really exists.

The second reason is that the people greatly love the world. They think the world is eternal, and they are daily kept busy with the worldly things. If you teach them the doctrine they have no time to learn. They always have their vain thoughts that they will live in the world for thousands and thousands of years. However, this world is like a hotel. When we live in it we are just like travellers. Why should we not keep ourselves busy with the main matters of our homes in the Kingdom of Heaven, and why are we kept busy with the travelling affairs in the world? Those who want to marry wives are kept busy with marriages. Those who want children are busy to beget babies. Those who want to buy fields are busy in purchasing lands. Those who want to have good houses are busy in erecting buildings. The merchants are busy with their business, and the officials are busy with their official matters. The players of dominoes are busy in playing dominoes, and those of poker are busy in playing poker. Those who like to call singing girls to accompany their feasts are busy in calling the singing girls to drink wine with them. Those who want
high positions are busy in securing high posts. The members of the political parties are busy with party matters. All the actions of all these people are leading them to the road of destruction. They never listen to the words that the servants of God advise them. Therefore God cannot forbear any longer and has to be angry with them. He will punish them for their sins in order to acquaint them with the fact that the world will be afterwards destroyed. This coming calamity is the evidence that shows the world will certainly be destroyed in future.

The third reason is to witness for the genuine doctrine of today.

This coming calamity is to show that the actions of those who have received genuine doctrine are taken according to the will of God, and not the will of human beings. The Chinese have long been despised by the other nations in the world, but God has given to the Chinese the great responsibility of saving the people in the world. The foreign nations are too conceited and owing to their contempt on Chinese they also despise the genuine doctrine of God. They never believe and follow this doctrine. God is going to break their impertinent attitude by sending down this calamity, which will make the people of all nations to humbly and earnestly beg for the doctrine from the preachers. These people will be saved if they will actually believe the doctrine and act in accordance with the teachings. These are the reasons why God is sending down the greatest calamity which ever happened in the world. I am reporting this true news to all the people of all the nations in the world. I advise you to quickly awake and immediately prepare. If you prepare late, you will not have sufficient time to do so. The method of preparation is to give up all your previous actions and hurriedly to learn the genuine doctrine of today. There are so many doctrines at present which cannot be all learnt at once. The most important part to learn is to live without food, because there will be nothing to eat during the coming calamity. How is it possible to find any thing to eat when the great earthquakes, complete eclipses (of the sun and moon), alarming thunderclap, violent wind, torrential rain, large hails, and high flood, are going on. Even if you have food, you will have no means to cook it. If you want to be saved, it is necessary for yourselves to save you. The method, as stated above, is to learn the doctrine from God which teaches to live without food. If you have not learned this doctrine well, owing to lack of food for several days, you will be starved to death, even if you will
not be killed by earthquake, inundation, etc. My warning to all the nations will be stated in detail in the following. Please listen.

My Warning to the Kings and the Presidents of All Nations.

You may awake from your dream now! You have enjoyed all the glories in the world! For your sake, many lives have been killed and many properties have been spoiled. You have slain many people for the augment of your power and your prestige! Now God wants to take up accounts with you. But there are still a few minutes given to you for repentance. You must hurry up to repent! Believe the genuine doctrine of today, and do all you can to help and save the people in order to expiate your sins. If you do not listen to this faithful admonition, you cannot escape when the anger of God comes down on your heads. Although you are great in the world, yet you are not considered great in the presence of God.

My Warning to the Ministers and All Officials in All Nations.

You may awake from your dream now! You vainly believe that the Government is omnipotent and trusting to the power of the government, you have committed many sins. The sins perpetrated by the governments of the nations cannot be all written out, even if the water in the Pacific were used as ink. There are still a few minutes given to you for repentance. You must hurry up and repent! Believe the genuine doctrine of today, and do all you can to help and save the people in order to expiate your sins. If you do not listen to this faithful admonition, you cannot escape when the anger of God comes down on your heads. Although you have power in the government, yet you are not considered powerful in the presence of God.

My Warning to the Soldiers of All Nations.

You may awake from your dream now! It is the fixed law of God that when a man is killed his life must be compensated for, and that when some money is borrowed it must be repaid. Although the lives of people killed in wars are not compensated for on the surface, yet if you kill him this life he will kill you
or your descendants next life. No matter whether you kill a person in the war or for your individual hatred, the case cannot be ended unless the life you killed is compensated for. Though you can escape from the compensation now yet you cannot escape in the future. You, soldiers of all nations, have trusted to your rifles and guns, and have enjoyed yourselves in killing people. But you do not know the fact that to kill others is to kill yourselves and your descendants. Your iniquities for killing others are now full, and there are only a few minutes left for repentance. You must hurry up to repent and follow the genuine doctrine of today. Change your heart of killing people into the heart of saving people, and change your action of murdering others into the action of saving others, in order to expiate your previous sins. If you do not listen to the faithful admonition, you cannot escape when God sends His Heaven soldiers to attack you, because although you are strong in the world you cannot be so strong as the Heaven soldiers.

My Warning to the Scientists and Philosophers of All Nations.

You may awake from your dream now! It is your opinion that science and philosophy is the tyrannical ruler of the world, and that you, scientists and philosophers, are the sages of the world. You always say that there is no God and that happiness and calamity are under your control. When the great calamity comes I shall see what strength you have to resist God? At that time the people of course will be miserable, but you, scientists and philosophers, will be more miserable. Your iniquities have reached their extreme and cannot be endured by God any longer. Now you only have a few minutes for repentance. You must hurry and repent, and follow the genuine doctrine of today. Exhaust your wisdom to do things for saving people thereby expiating your previous sins. If you do not accept my faithful advice you will come to the time when you will run for lives and cannot save yourselves. At that time, even if you repent, there will be no time for you to do so!

My Warning to Capitalists of All Nations.

You may awake from your dream now! You, trusting to your financial influence, invaded other nations. For your sake, many wars were created, and many people were killed. These stories are always sad to hear! Now, as God is going to be angry with you, your financial influence must be destroyed and
in addition your lives will be lost. You obtained all the money in the world but you will lose your lives as compensation. Where is the benefit then? Of course, God cannot wait any longer to punish you for your sins, but there are still a few minutes left for repentance. You must be quick enough to repent, and follow the genuine doctrine of today. Use all your money to help and save others in order to expiate your previous sins. If you do not accept this faithful advice you will lose your riches and your lives when the great calamity comes on. Even you will weep, there will be no alternative!

My Warning to the Labourers in All the Nations.

You may awake from your dream now! You have no property and you want to attack those who possess property in order to seize others’ property to be yours. According to Bolshevism, you have full reasons in your action, but in fact you have not full reasons. I only recognize that you have some reasons, but at any rate you should not obtain your goal by taking such action as massacre or revolution. Irrespective of what reasons you have, the action of killing will never be approved and will always be opposed by the genuine doctrine. You should endure for the time being. Your hardship has already been known to God. As God is sending down the genuine doctrine into the world, the genuine doctrine will certainly adjust your circumstances and give you a peaceful living. If you do not accept this faithful advice and keep on killing people or starting revolution, you will be punished by God before He punishes the capitalists. You must make haste to repent and follow the genuine doctrine of today. As soon as you receive the doctrine you will know that though you are poor in the riches of the world you are wealthy in the riches of Heaven. When you have the riches of kingdom of Heaven you will not worry about the riches in the world. If you do not listen to my advice and you insist on revolting, I am afraid that God will punish you before you start revolution. Although you want to revolt yet you are not able to do so.

My Warning to the Christians.

You may awake from your dream now! Do you consider that you are Christians if you lecture in the Churches with a copy of Bible in your hand? Do you consider that you can be saved by praying some empty words with your eyes shut, or
by singing some hymns with the play of organ? On the platforms you have given wrong lectures about patriotism. Is this the doctrine of Christ? You have beautifully talked about hygiene and you have in high spirit lectured on the policy of making a nation rich and strong. Is this the doctrine of Christ? You have instigated hostilities in the world and you have participated in the fightings. Is this the teaching of Christ? The scientists wish to use science to substitute religion, and you used science to substitute religion before the scientists did so. In your mouth you advocated altruism, but in fact you have participated in every war. You have killed people under the pretext of "sacrificing yourselves". Let me question you. Is the "sacrifice" taught by Christ for saving people or for killing people? Is the "sacrifice" which you state the same as what Christ stated? You are very sinful, and God is going to be angry with you. But there are still a few minutes left for repentance. Be quick enough to repent. Believe and follow the genuine doctrine of today! Restore the original teaching of God! If you keep on using the name of God to oppose God, you then cannot escape from the punishment meted out to you by God.

My Warning to the Mohammedans.

You may awake from your dream now! You are very fond of fighting. You often say you would go to Heaven after being killed in the war! You must know that when Mohammed said this word, he meant to fight for doctrine, so that you would go to Heaven after being killed in such fighting. But now you are fighting for your interest, and not for the doctrine. You are fighting at the instigation of others. While you are killed in such wars, do you think you also can go to Heaven? If so, the Heaven is not Heaven, but can only be considered as the refuge of robbers or the encampment flooded with blood. Under the pretext of this saying "to go to Heaven after being killed in war", you have killed countless people from ancient times until now. God is going to square the account with you, but gives you a few minutes for repentance. Hurry up to repent! Believe and follow the genuine doctrine of today and do all you can to help and save people, in order to expiate your previous sins. If you do not accept my faithful advice, the anger of God will descend on your heads. You, fighters, will be sent down to the Hell and will never be pardoned.
My Warning to the Jews.

You may awake from your dream now! You expect the coming of Messiah but you do not know what Messiah is. I now explain to you that Messiah is the rank of religion chief in the Heaven, not the rank of a king in the world. Jesus is the Chief of your Religion, so that He is your Messiah. Jesus went away, and so you have no Messiah. Now God appoints another religion chief for the whole world, and this religion chief is also your Messiah. You made a great mistake in not believing the first Messiah, and if you do not believe this second Messiah, you will not have any opportunity to be saved. God promised that you would return to your native place when you are saved. As now you have returned to your native place now is your time of salvation. You must quickly awake. Believe and follow the genuine doctrine of today, and you will be saved. If not, you the remaining descendants of the race, be parted with by God, and you will never be saved in spite of your hope of obtaining salvation.

My Warning to the Buddists.

You may awake from your dream now! Although you daily study the classics of Buddah, can you point any proof that Buddah will come again, as stated in his classics? Buddah said that he would save countless people. This is not an exaggeration. When he comes again, he will carry out this word. Buddah said many spells and charms. But except Buddah, no one can explain them. On the coming of Buddah, he will explain all the spells and charms to you, and instruct you to abide by them. This will be the evidence of Buddah's coming. You must quickly awake. Believe and follow the genuine doctrine sent down to the world by the Holy God. Carefully learn the doctrine and you will have a chance to become Buddah. If you will not believe this doctrine and you merely mumble “A Mi To Fu” considering that you have by so doing entered the Kingdom of Buddah, you will be very, very foolish. If you continue to do so, you will not only be unable to become Buddah, but you will also have no hope to escape from the coming great calamity.

My Warning to the Confucians.

You may awake from your dream now! You study Confucius' books merely for the sake of emolument and never wish
to be sages or worthies. You take Confucius' books as the source wherein you can find the materials for writing your essays, and you never pay any attention to the true teachings of Confucius. The Book of Changes is the profound of Confucianism, while you regard it as a book of divination. Evidently, it is the quintessence of Confucianism, God's genuine doctrine has come down into the world and the whole volume of the Book of Changes has been completely explained, diagram by diagram. The diagrams which Fu Hsi did not complete have been drawn. This will show that Confucius is a religion chief, not a philosopher. You must hastily awake, believe and follow the genuine doctrine of God. You then will get the hidden meaning therein. If you do not believe, and you keep on misinterpreting the meaning of the six sets of classics in the name of Confucius' followers, you will, on the coming of the great calamity, lose your seniority in the Confucianism together with the loss of your lives.

My Warning to the Taoists.

You may awake from your dream now! You do not understand the original classics left by your religion chief, and you only talk about the Tan Chin (i.e. the books teaching how to become genii). Although some statements in your Tan Chin are agreeable with the genuine doctrine, yet most teachings therein are not in agreement with genuine doctrine. In this book, I will write a book naming it as "Correction of Tan Chin". In this book, I will rectify all the mistakes made in the Tan Chin. Even "Tsan Tung Chi" the chief book of "Tan Chin" will also be revised. The statements in the "Tsan Tung Chi" which should be retained will be reserved, but those which should not be retained will be completely taken out, in order not to mislead others. There are very many false doctrines all over the world, and they all depend upon Tan Chin as their headquarters. The attack on Tan Chin means the assault on the fortifications of the false religions. You must hastily awake, throw away your Tan Chin, and follow the genuine doctrine of today, thereby seconding the wishes of Lao Tze, your religion chief. If you do not believe, the Tan Chin to which you trust, will not be able to save you on the arrival of the great calamity. In short, the genuine doctrine of God comes into the world for the sake of saving people. On account of the people's disbelief in this doctrine, God has fixed the unparalleled calamity to awaken them. God has decided this and will not
alter it. However, as God does not wish to punish people without warning in advance, I am directed by Him to convey this information to all the people in the world. On hearing of this news, you people in the world should make haste to unanimously prepare, in order to avoid to be in helpless condition at the time, of the greatest calamity. After this greatest calamity, there will still be seven calamities though not so great as the greatest one of next year, yet numerous people will be killed through them. Counting from the greatest calamity to the end of the seven great calamities, two-thirds of the people in the world will be killed, only one third will be saved.

I advise all the people in the world to awake now, irrespective of what continent, country, or race you appertain to.

Those who are emperors or kings should not think you are emperors or kings, but should give up your dignity and come to learn the doctrine. Then you may be saved. Those who are prime ministers should not think that you are ministers, but should give up your glory and come to learn the doctrine. Then you may be saved. Those who are officials should not think you are officials, but should give up your official honour and come to learn the doctrine. Then you may be saved. Those who have military power should not think that you have military power, but should give up your prestige and come to learn the doctrine. Then you may be saved. Those who are merchants should not say that your business is important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are manual labourers should not say that your handicrafts are important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are students should not say that your study is important, but should arrange some of your time to come and learn the doctrine, then you may be saved. Those who are farmers should not say that your farms are important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are chair-bearers or the wheel-barrow pushers should not say that your carrying or pushing is important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are peddlers should not say that your peddling is important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are clerks or apprentices in the business shops should not say that your commercial matter is important, but should
devote your spare time and learn the doctrine. Then you may be saved. Those who are mistresses or house-maids should not say that domestic affairs are important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are workmen in the large factories should not say that their work is important, but should arrange some of your time to come and learn the doctrine. Then you may be saved. Those who are thieves or robbers should not say that you are disregarded by all people, but should repent and come to learn doctrine. Then you may be saved. Those who are prostitutes should not think that your prostitution gives you permanent happiness, but should stop your unlawful sexual commerce at once, and come to learn the doctrine. Then you may be saved.

To sum up, the genuine doctrine of God comes into the world for the sake of saving people. Those who believe will be saved, no matter whether they are civilized or ignorant, semi-civilized or semi-ignorant. I will give you a brief statement, i.e.

The Genuine doctrine is on one side and the greatest calamity is on the other side; Those who believe will be saved and those who disbelieve will by no means be saved!

Published by the Society for the Unification of World's Religions, Chengtu, Szechuan, China. August 1922.

CHINA'S NEW RELIGIOUS SECTS.

G. W. Sparling, B.A., B.D.

The revolution through which China is passing is probably not more pronounced in any department of her life than it is in her Religion and thoughts about spiritual things. There has been a complete shaking of the foundations and the Chinese people, generally speaking, have concluded that the Truth does not all lie in what they have known but are looking rather for the appearance of a new body of Truth but in what way it is to be manifested they do not know. A great mass of people believe
that as foreign missionaries we have a message for the people but our phraseology and methods of organization do not appeal to them. There is one thing that they will insist on and that is that the form in which the Truth appears shall be a form which they understand and which emerges naturally from the soil and surroundings in which it is to grow. Consequently we find that many new religious sects are arising in China, springing up in different places, thrusting themselves into the social fabric and weaving their teachings into the web and woof of the new religious thought of modern China. As we look at these and see only their external appearance or as we examine their names we do not recognize them nor do we see anything similar to the Christian or orthodox forms with which we have long since become familiar. As we approach and examine more closely and study the genius of the new sect we find that in each there is some truth and in many it is, to say the least, akin to Christian Truth but it is wrapped in forms which are strange to us but, at the same time, forms which are well known to the Chinese and pleasing to their sensibilities. The terms and phraseology are those which the Chinese have always used but with a new meaning and significance and this partly accounts for their quick assimilation into Chinese thought and life.

Again, if we were capable of doing so, we venture to say, that by understanding the meaning and spirit of some of these sects and winning their confidence we might succeed in impregnating them more completely with Christian Truth and in this way many hearts and minds would be reached which it seems impossible to reach with our present means. On the other hand, let us be thankful for the measure of Christian Truth to be found in these sects and trust that our continued preaching and exhortation will result in filling the hearts and minds of these people more and more with Christian conceptions and ideals. But these sects, though religious, could not be called Christian and would not wish to be, but, we venture to say, that a great deal of the inspiration which brought them into being has come from teaching and enlightenment brought from Christian lands. Even this the Chinese might not want to admit as they are not necessarily conscious that they have come under our influence. They have remained on the outer circle but the waves emanating from the central Christian church have spread out farther and farther until to-day there is scarcely an element of Chinese life and Society which has not been stirred and the assimilative mind of the Chinese is adopting these new
ideas unconscious of their source. But all the influences bearing upon China are not Christian and in many cases they are being attracted by those elements which are rather contrary to the teachings of the Christian church than in harmony with it.

There is another fact which we must not lose sight of and which will partly account for what we find and that is that man is essentially religious and his religious nature must find expression and when it is not efficiently taught and sympathetically guided this form of expression may be irrational and fanatic. Even the so-called materialistic sect (無神派) is probably materialistic chiefly in name and because these people have not yet succeeded in expressing their new spiritual conceptions in any systematic or tangible form they call themselves believers in no spirits. The fact is, that contact with the Western world and the constant preaching of Christian Truth has broken down the old systems in which the Chinese have trusted for centuries and the new has not yet taken its place or in many cases there has rushed in a conglomerate mass of unrelated ideas which have not yet been worked out into any system. It is always easier to tear down than to build, to destroy than to construct. The burden of the message in the past was to break the bonds that bind the people and set them free that they may receive the truth with unfeathered minds. This destructive process, with very many has been almost complete and there is arising a new generation who are trying to lay hold of something which they think will abide amid the changing process going on everywhere but in many cases they are casting anchor in the sands. Or to put it in another way, we have cleared the fields of the former crops while the transplanting process which we are carrying on is not sufficient and there is growing up side by side with the new harvest a mass of wild grass and weeds which in their turn must be uprooted to make place for a more abundant yield from the seed scattered everywhere by faithful hands.

First in importance and the sect most akin to the Christian church is the Universal Religion (六教統一會) which claims to be a union of the best ideas from the six main religions of mankind Buddhism, Taoism, Confucianism, Mohammedanism, Judaism and Christianity. We cannot but admire the courage and audacity of the man who has undertaken the foundation of this sect. Many of its main advocates have been baptized members of the church. The leader claims to be a prophet of God and to occupy a place almost the same as that of Jesus in mediating the truth of God to Man. So important
is his work of mediation and so necessary is it that he should keep his mind clear and open to the message of God that he lives a life of seclusion and contemplation. In this contemplative mood, future events and God's will to man are revealed to him. God has revealed Himself through sages who have lived in the past as Gautama, Mohammed, Moses and Jesus but now He is revealing the truths contained in all the former revelations direct to the modern world through this modern prophet, severe asceticism and fasting are practised that the soul may be prepared for this revelation and members of the sect are taught the real efficacy of fasting. There are men in Chungking who are reported to have succeeded in fasting twenty days and nights and the ideal is to reach or surpass the forty days and nights given as the period of the fasting of Jesus. The Bible is one of the text books of the sect and one man ventured to say that it was the main one. He said the terminology used is not that of the Bible but the truth taught largely is. The prophesy given out a few weeks ago, that the end of the world was to come in the eighth month accompanied by great catastrophics, was probably inspired by reading the twenty-fourth chapter of Matthew's Gospel, for one could see a close resemblance in the details given to those spoken of in the Scripture.

The members of this sect in many cases are in dead earnest and in spite of repeated mandates and warnings from the officials they continue to preach and prophesy. They remind us of those who said "We cannot but speak forth the things we have seen and heard." Ordered not to scatter their tracts or to put up their posters, yet the tracts continue to come and the posters to appear on the walls and they are ready to face punishment or death. The teachings of the sect are a strong protest against materialism. They are a mystic sect and the things of the world do not appeal to them and in many things they are not practical but many things upon which they insist are good. They oppose war and advocate the settling of all problems on a spiritual plane. They oppose scientific knowledge for they say the discoveries of Science have but resulted in religious confusion and do not make any real contribution to the solution of spiritual problems. They believe these are to be solved by revelation and not by experiment. Their interpretation of truth is from the mystic rather than the practical standpoint. They regard truth from its relation to the individual rather than its relation to society and they do not seem to be interested in anything but the salvation of the
individual. They remind us very strongly of the mystics of the Middle Ages and one wonders that a people so intensely practical as the Chinese are, regard them with such favor. Their message at the present time may be to call the minds of the people away from too much emphasis on worldly things to things more spiritual.

Another Association of recent origin and one which, like the last, does not seek to propagate any particular religion but one which lays its emphasis in another direction is the “Universal Morality Society” (萬國道德會). It is different in its genius from the former for it seeks to develop the practical rather than the mystical side of life. It is already serving as a rallying point for many earnest souls who are seeking to develop their own personalities and to help others in the same effort. They give as the purpose of the Society to renovate the individual heart, to reform Society and develop Social Morality. They have on their program all kinds of philanthropic effort such as the opening of schools, the conduct of hospitals and homes for the aged, the building of roads and bridges and all such work as might well come within a Christian program. As one studies their prospectus or converses with one of their members, he is reminded very strongly of the man who says that he believes it is possible to be good without laying so much emphasis on religion. While believing that religion has a place in life it is not regarded as the main essential and only possible source of a good life but at the same time there is no disposition to interfere with any religion or to oppose anyone who wishes to propagate any of the six religions. The moral man is their ideal rather than the religious and they deal with the principles of religion rather than the form. It is said that most of this Society’s members are Confucianists and one can easily see how their teachings would find a ready response in the hearts of the scholar class. Its weakness lies in the fact that it centers in morality rather than religion.

Another Society is the Tung Shan She (同善社) which has of late taken on a new lease of life due, in the minds of some, to alarm at the progress of Christianity and the hold it is getting on the minds of the people. It is a religious Society and lays great emphasis upon contemplation as the source of light.” Its rites and ceremonies are elaborate and to the uninitiated very intricate. It has been in existence for some time but never flourished as it does now. It permits
idol-worship and advocates meditation for the enlightenment and development of the human soul. At the same time it does not entirely neglect the practical side of life but carries on various philanthropic enterprises.

Besides the formation of these new societies, we see a movement which probably is even more significant and that is the positive effort to reform the older religions and a tendency to make them conform in method and work to Christianity. It may be a good sign to see these religions patterning after ours but at the same time this will demand from us greater effort than ever if our message and work are going to succeed in appealing to the people over the new appeal put forth by the religions which by tradition and teaching have already a very strong hold upon their minds. For instance Buddhism is now very active in the selling of books, distribution of tracts and posters as well as in popular preaching. They are watching us very closely and will seek to adopt whatever message or method seems to be meeting with success. As one Chinese said, a great battle between the religions has begun and will continue until the superior worth of one is proved to the mass of the people. Some as the Universal Religion Sect, are seeking to reconcile the warring elements but we believe that our message is superior to all others and will ultimately triumph. I was anxious to see how some of these new sects and their message were affecting our Christian people and I inquired of several, fearing lest their minds might be upset, but in each case I received practically the same answer. Our message is of God, we are not sure of theirs, and we will let it alone to see whether it comes to nought.

A NEW RELIGION.

SPENCER LEWIS, M.A., D.D.

The Author. The author of this new religion is Tang Hwan Chang, a disreputable first degree man of Ba Hsien (Szechuan). In his early life he was a student of Confucian books. At the age of thirty he began to study Buddhist and Taoist books. Seeking an occupation in Chengtu he entered the Christian
church. Examining the doctrines of Christianity he found that they differed greatly from those in the books of Buddhism and Taoism. So he was constantly saying to his pastor that Christianity ought to pattern after Buddhism and Taoism in respect to disciplining the body, with the view of becoming genii, in order that people might seek it with their whole hearts and the doctrines widely prevail over China. Otherwise it would be impossible. The pastor would not listen to him and later he was expelled from the church on account of using opium. Returning home he mingled Confucian, Buddhist, Taoist and Christian doctrines, combining them to form a (new) religion.

He wrote books promulgating his views. These he presented to a government official who succumbed to the delusion and came in person to pay his respects and make inquiries, prostrating himself before him and hailing him as his teacher. Tang, seeing that a man of such honorable position had become his disciple, returned to Chengtu at a time when great changes were taking place and the tide of new thought was making progress and devoted himself anew to the study of the books of other religions. Bringing together and comparing the substance of their ideas he established what he called the World Religion Mutual Covenant Church. (世界宗教同盟会) He produced books containing things taken from each religion and gave them away freely.

Some of little reputation and intelligence, seeing that the books contained things from each religion, and taking a superficial view and not discerning their true import, became his disciples. Thus his religion gradually prevailed and Confucianists of bad character were gathered together and sent everywhere preaching his doctrines and making a great name for him, saying that Tang had the power to drive out demons, imprison the devil, behead fiendish ghosts, judge avenging spirits, as well as to heal diseases and by prayer to God to assemble angels and the leader of the angelic hosts, with the result that this world delusion was daily gaining headway and spreading over all China. Tang declared that God had personally delivered to him his doctrines and made him the seventh great religious leader, the other six being Confucius, Laotse, Buddha, Moses, Mohammed and Christ. He received these doctrines in the year 1919.

These Doctrines from God. Tang claimed that God had personally delivered his doctrines to him. The following are
statements of his views by disciples. "The ancients say that doctrines (or right principles) have their great source in heaven, meaning by heaven what the Confucianists call Shangti, upon whom Confucius relied when he made known his doctrines which God truly revealed. Moses prayed God that he would make known his doctrines to him. God complied and truly the teachings of Moses are from God. Jesus heard the words of God at his baptism, so his doctrines are truly from God. The same is true of Moses. God's revelations to me (Tang) are different from all the others. They are new and special doctrines. God has especially raised me up as the sage of the seventh religion, able to open the seals which the six previous sages were not able to open. If God had not bestowed great power upon me I could not have borne this responsibility.

Explanations of his Doctrines. From ancient times until the present those who have devoted themselves to study are many, but what have been the advantages? If one would examine into the facts, can they be known? Are they not like military tactics which are on paper only? But my disciples, even though they have not studied books, can yet come into the possession of my doctrines. This is by two ways. One way is to search for them in oneself and one to search for them in books. But if you search in books a teacher is necessary. If you search within yourself your understanding must be enlightened, otherwise you will not comprehend. At best you will only get a superficial view and not reach the bottom facts. If your understanding is enlightened you will be able to comprehend the classics of the religion. Without the classics there is no witness borne. They are like the lock to the kingdom of heaven. The doctrines are the key.

The classics which the six religious leaders have handed down have been reserved for me to explain. Mohammed had on his forehead a holy light, the account of which has been handed down. God has a spiritual light which can be changed into spiritual water. This light is in heaven. Man is a small heaven. His spiritual light is a part of God's spiritual light. (pantheism)

Confucius produced a book called Spring and Autumn Annals. The true meaning is that he in a time of great calamities was the Lord of Spring, and I, also in a time of great calamities, am the seventh great religious leader and the Lord of Autumn.
The Seven Great Religious Leaders. In every religion which God has established there are sages of various ranks but inferior to its final great sage and religious leader, such as Confucius, Mohammed, Jesus etc. To these are entrusted the great power and authority. The teachings of these great leaders have all been sealed up, awaiting the coming of the one who should break the seals. If the seals be not broken the doctrines will fail of propagation. While the seals remain unbroken the books are unexplainable. What the seals contained were sealed till heaven's time should arrive.

At this time God has especially raised me up as the leader of the seventh religion and I am designated The Great Seal-Opening Sage. The teachings of Mohammed, Jesus, Moses, Confucius, Buddha and Laotse, than whom there have been no greater sages, have all been sealed up. I, the sage who opens the seals, belong to none of these religions, my function being to unite them into one religion. Together with the six other great religious leaders I make God's business my business, my heart is as his heart and his aims are my aims. Together we are the statesmen of his heavenly kingdom.

Concerning Life and Death. Scientists say that after death there is no knowledge. Religious people cannot agree with them and believe them mistaken. Tang says that there are but two roads travelled by men, one the road of right principles and the other the road of material gain. Confucius says, "Not knowing life, how can one know death?" He meant, Not knowing the meaning of life, how could one know the meaning of existence after death? Knowing the former, one would as a matter of course know the latter. To a man of right principles death means more than life. It is not the body which is immortal but the spirit. Though such a man be dead he will live again. Life follows death and death follows life. The wheel (of transmigration) revolves unceasingly. When one has attained eternal life in heaven there is no further transmigration. Therefore none of these religions calls the death of a man of right principles death but resurrection.

How is it that men can attach chief importance to a present conscious existence and think lightly of a future existence? How can they strive after a short life of pleasure and fail to seek a life of eternal joy? As a result they go down to eternal destruction.
In the above I have tried to give the readers of the News a fairly adequate idea of the new delusion which has recently sprung up in our midst, finding credence in many parts of China and frightening multitudes by prophecies of earthquakes and days of darkness and peril. Heeding the warning to accumulate large quantities of cooked food for the days of peril, so much has been stored up in many cases that the larger part has molded before it could be eaten. In one case heard of the people of a whole town with one accord gave themselves up to fasting and prayer.

While this article was being written we heard that the governor of Szechuan was sending out directions everywhere for the arrest of Tang and one named Lo that they might be put to death. This may be due to the indignation of the large numbers who were duped into paying money to Tang’s emissaries.

Tang is said to be in the firm grip of the opium habit. The reader has been spared the most of his idle vaporings. It will be noted that by representing himself as the opener of seals which none other could open he assigns himself a higher position than that of Jesus or any other of the so-called sages who have preceded him. The scheme to unite in himself all other religions to form the one sole religion might invite consideration by those who would unite all China under one church banner.

FIRST ANNUAL MEETING OF THE SZECHUEN CHRISTIAN COUNCIL

NOVEMBER 22-24, 1923.

The Second Annual Meeting of the Szechuen Christian Council was held at the Sutherland Memorial Church, Chengtu, November 22-24, 1923.

22nd. Afternoon Reception.

1 A special feature this year was the reception given the Council by the Chengtu Christian Council.
2 The annual meeting was called to order by Chairman S. H. Fang.

3 Resolved, That the following be appointed a Nominating Committee: Messrs. Nieh, Hsiao, Openshaw.

4 Resolved, That the following persons be asked to sit with us and participate in the discussions of the Council: Misses Ran, Brown, Wellwood, Lybarger, Messrs. Chen, Hsiao, Pen, Beaton, Joliffe, Bowles.

23rd. Morning Session: 9:30 A.M.

5 Helpful devotional exercises were led by Rev. K. J. Beaton.

6 Chairman Fang addressed the Conference.

7 Roll-call:

Anglican, East. (No representative.)
Anglican, West. E. C. Wu, S. M. Hsiong;
C. T. Song, Mrs. A. G. Lee;
H. H. Taylor, Miss L. Meliodell.
A.B.F.M.S. D. Fay, T. C. Yoh;
Y. K. Hsu, G. C. Fu;
H. J. Openshaw, J. C. Humphreys (Mrs. Yie substitute)
C.I.M., West (No representative.)
C.M.M. S. F. Kan, H. R. Liu;
W. J. Mortimore, J. L. Stewart;
Dr. A. Speers, Miss R. Chow.
M. J. Hsu, E. W. Sawdon;
Miss. I. Hutchinson, Mrs. M. C. Chang.
M.W.M. S. M. Nieh, P. C. Tang;
S. Lewis, J. Beech;
E. Cranston, Miss J. Loomis (Miss M. Y Dziao substitute)
Bible Societies, T. Torrance
Educational Union, D. S. Kern, Miss B. E. Bassett
Union University, H. S. Fang, C. R. Carscallen,
G. W. Neumann
Y.M.C.A. Y. C. Lu, A. J. Brace (absent)
Y.W.C.A. Mrs. R. C. Yang, Mrs. T. J. Lo.
Special delegates:
R. O. Joliffe, K. J. Beaton, W. R. Shiao,
H. S. Yang, W. S. Chen, C. L. Pen,
Miss D. D. Brown, Miss D. S. Ran, Miss C. Wellwood,
Miss L. Lybarger, N. E. Bowles

8 Report of the Nominating Committee was received and the following Officers elected:

President . . . . . . S. H. Fang
Vice President . . . . W. J. Mortimore
Secretary, Chinese . . . . Donald Fay
Secretary, Foreign . . . . H. J. Openshaw
Assistant Secretary . . . . S. M. Nieh.
Treasurer . . . . . . . . . . W. S. Chen

9 The Report of the Foreign Secretary was received.
10 Resolved, That the following persons compose the Business Committee: The Officers of the Council and Mr. H. Y. Tien.

11 The Report of the Treasurer was received, showing a balance of $187.50.

12 A Statistical Report was presented,
13 Resolved, That this report be published with the Minutes; that totals for three years be given; and that a Committee of three be appointed as a Statistical Committee, to be named by the Nominating Committee.

14 Rev. Donald Fay delivered a stirring address on: "The imperative call to Christian service."

15 Adjournment.

Afternoon session: 2 P.M.

16 A report from the Nomination Committee was received and the following Committee on Statistics was elected:

17 Mr. H. Y. Tien delivered a very helpful and informing address on: The important work of the Szechuen Christian Council.

18 Various verbal reports were given by delegates from the different Churches.

19 The work of the Daily Vacation Bible Schools, and The Chengtu School for the Blind, were reported and referred to the Business Committee.

20 A report of the annual meeting of the National Christian Council was given by Rev. R. O. Jolliffe.

21 Adjournment.

Night session: 6:30 P.M.

22 An inspiring address was delivered by Dr. Joseph Taylor, (his old student Donald Fay interpreting) before a large audience representing all the churches. The subject of the address was the Relation of the Christian Church in West China to Education.
24th. Morning session: 9:30 A.M.

23 Devotional exercises were led by Mr. Tien. Special singing and scripture reading by boys from the School for the Blind.

24 The minutes of the previous meetings were read and approved.

25 Reports from the Standing Committees were called for:
   Evangelistic Committee; report read and received.
   Educational Committee; verbal report given.
   Medical Committee; no report.
   Social Service Committee; no report.
   Publishing Committee; verbal report given.

26 Letters from various centres requesting Evangelistic Campaigns were referred to the Evangelistic Committee.
   A letter from Mr. Egbert M. Hayes, Secretary of the Student Volunteer Movement, was read.

27 Resolved: That this letter be referred to the Evangelistic Committee, and that a cordial welcome be extended to Mr. Hayes, Pastor Ting Li Mei and a National Christian Council Secretary, to visit Szechuen next year—1924.

28 Two helpful addresses were delivered by Mr. Chen Wei Hsin, Manager of the Commercial Press, and Mr. Shiao, Pastor of the Canadian Church, on "How to increase the number of Self-supporting Churches."

29 Dr. J. Beech opened the discussion on the desirability of holding a General Conference of the Churches in West China in 1925.

30 Resolved, That we favor calling a General Conference.

31 Resolved, That the Conference be called for 1925, and that the several Missions be asked to hold their Annual Meetings about the same time and at the same place.

32 Resolved, That plans for holding the Conference be referred to the Executive Committee and the Advisory Board.

Afternoon session: 2 P.M.

33 Miss D. D. Brown, Religious Work Secretary of the National Y.W.C.A., addressed the Conference. She brought greetings from the National Christian Council and spoke on Industrial Conditions in China. Mr. Fay interpreted.

34 Resolved, That an Industrial Committee of five be elected, who shall get in touch with the N.C.C. Industrial Committee. Referred to Nominating Committee.
Resolved: That we seek to secure a full-time Chinese Secretary to care for the work of the Council, and that this matter be referred to the Executive Committee with power.

Resolved. That we ask the Missions concerned to release the following persons for 2 months special Evangelistic work in 1924:

C.I.M., East, Pastor Ku,
C.M.M. Pastor Kan,
M.E.M. Pastor Dsang,
A.B.M. Pastor Fay,
F.F.M.A. Mr. Tien.

Resolved, To ask the Board of Directors of the Y.M.C.A. to kindly make available office room for the S.C.C.

Resolved, That the continuation of the publication of the Church Paper be referred to the Executive Committee, with power.

Resolved, That the Executive Committee be asked to furnish estimates of the probable cost of Secretary, etc., for the S.C.C., and to suggest an apportionment among the churches and missions.

Resolved, That the Executive Committee be asked to bring the opium evil menace before the churches, and that the Social Service Committee immediately undertake an active propaganda.

A letter from the Secretaries of the Student Volunteer Movement, Messrs. Carscallen and Fay, was read, and it was

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

Resolved, That besides regular delegates the Executive Committee be given power to co-opt not more than ten (10) delegates to the annual meeting of the Council.

A paragraph of an article entitled "Extraterritoriality and Missionaries", quoted from an editorial in the Chinese Christian Advocate, and published in the September number of the Chinese Recorder, was read.

Resolved, That the Secretaries be asked to write the Editors of the papers concerned, denying the facts as stated, and asking that proper corrections and apologies be made.

A report from the Kiating Christian Council was read.
Resolved, To receive this report and that the Secretaries be asked to write our appreciation of same.

Resolved, That we ask the Chengtu Christian Council to push the work of their Council, and that other cities be urged to organize Christian Councils, and affiliate with the S.C.C.

Resolved, That the extension of the work of the D.V.B.S. be referred to the Executive Committee.

Resolved, That we give our moral support to the School for the Blind, at present carried on by the Baptist Church in this City, and rejoice in the work that is being done for this unfortunate class.

The report of the Nominating Committee was received and the following Committees elected:

1 Executive Committee:
   F.F.M.A.     Messrs. Fang & Tien
   C.M.M.       Messrs. Liu & Mortimore
   C.M.S.       Bishop Mowll & Mr. Wu
   M.E.M.       Messrs. Nieh & Beech
   A.B.M.       Messrs. Fay & Openshaw

2 Educational Committee:
   Messrs. Fang & Kern, Chairmen.

3 Evangelistic Committee:
   Messrs. Openshaw & Shiao, Chairmen.

4 Industrial Committee:
   Messrs. Dickinson, Sawdon, Fay, Chen W.S., & Shiong.

5 Medical Committee:
   Messrs. T. C. Huang & Dr. Service, Chairmen.

6 Publishing Committee:
   (Referred to Executive)

7 Social Service Committee:
   Mrs. Feng & Mr. Cranston, Chairmen.

Resolved, That the editing of the minutes be turned over to the Executive Committee.

Resolved, That a vote of thanks be given the Sutherland Memorial Church and the Canadian Missionaries for the entertainment of the annual meeting.

Resolved, That the date for holding the next annual meeting be referred to the Executive Committee.

Resolved, That we again go on record as advocating the
use in all schools and churches of the New Union Hankow Hymnal.

53 Resolved, That the question of a Province-wide Campaign at Chinese New Year time be referred to the Evangelistic Committee.

54 A season of prayer closed a most helpful annual meeting.

55 Adjournment.

Saturday evening a number of the delegates enjoyed the hospitality of the Y.M.C.A. at their moving pictures.

Sunday A.M.

Delegates occupied all the pulpits in the city (except the C.J.M.) and spoke on the work of the S.C.C.

On Monday a number of the delegates were received at the Commercial Press; the American Methodist Institutional Church and the Provincial Mint.

The annual meeting this year was well attended and a splendid spirit of harmony prevailed.

(Signed) H. J. Openshaw,
English Secretary.

SZECHUEN CHRISTIAN COUNCIL: REPORT OF SECRETARY,

H. J. Openshaw.

The work of the Foreign Secretary of the Council is also closely related to both the Executive Committee and the Department of Evangelism, so that any report of his activities necessarily will touch both these bodies.

After last annual meeting the Executive Committee proceeded to organize and to strengthen the several Standing Committees. Something was accomplished, but an unusual number of transfers and changes in the personnel of the Committees has been a source of hindrance to the work.

By a misunderstanding a recommendation of the Executive Committee "that there should be organized an Association of
Evangelistic Leaders in the city for Christian fellowship and mutual inspiration" was not carried out. But instead the Chengtu Christian Council was organized, which is a body of great possibilities, and brings our Union organizations down to the last unit—the city. Kiating was the first city to organize a Christian Council and it is greatly to be hoped that other cities will fall in line.

The Executive after considerable correspondence with the Secretaries of the National Christian Conference arranged for the visit of Secretary Rev. K. T. Chung to our annual Conference and also planned an extensive itinerary among the churches. But unfortunately Pastor Chung got as far as Wanhsien only, when by reason of the fighting on the Yangtze, he was compelled to return to Shanghai. However, he held some very helpful meetings at Wanhsien with Mr. Darlington.

The Secretary has attended to the printing of the Minutes of the last annual meeting, and of the Constitution, in both Chinese and English, copies of which will be available for delegates at this meeting.

Considerable time has been spent in the preparation of the Agenda for the annual meeting and to urging the Churches to send their requisite number of delegates.

The Executive took prompt action with regard to the Japanese Disaster, and an appeal was sent out to all the churches in the city and Province for aid. It is not known how much money was raised, as most churches sent their contributions direct to Dr. Hodgkin.

A report of the work of the Department of Evangelism will be presented by our Recording Secretary. Helpful Campaigns in four cities have been conducted since Council last met. Special mention should be made of the splendid service rendered by Dr. Chen Wei Pin, Rev. Donald Fay, Rev. S. F. Kan and Rev. Lincoln Dsang. We want to thank their respective Missions for kindly releasing these brothers for such service. We are also indebted to the Friends' Mission for releasing Mr. Tien Hai Yuen for two month's service. His help has been greatly appreciated.

It is increasingly evident that there is need of a Central Office to handle the growing work of the Council, and also to be a clearing house for all kinds of Province-wide and inter-related Church matters.

There is a possibility that good office rooms may be secured from the Y.M.C.A.—that great Inter-denominational service
bureau and thus a beginning made toward the more permanent establishment of the work of the Council.

I recommend that application be made for Quarters in the Y.M.C.A. to the Board of Directors.

I cannot refrain from reiterating that our greatest need is that we secure the services of a whole-time-Chinese Secretary. The matter will doubtless be discussed at this meeting.

With the National Christian Council fully functioning at Shanghai there will be an increasing need for an effective Provincial organization.

A communication was received during the year from a section of the C.I.M., West, asking conditions of admission to the S.C.C. Since sending our reply no further word has been received and it is greatly to be regretted that the C.I.M. West is the only large Mission not represented on this Council.

KIATING CHRISTIAN COUNCIL REPORT

The Kiating Church Union Movement having attained its first birthday would from that vantage point survey the work of the year.

The first matter to be accomplished was the forming of the constitution of the Union. Much time was spent upon this and finally a text that was endorsed by the full committee was agreed upon.

The need for the regular assembling together of all our members was met by monthly Union meetings to be held rotationally on the last Sunday of each month in each of the Mission churches. These meetings have continued throughout the year with a fair measure of enthusiasm and blessing. The feeling that a common designation should be inscribed on the signboards of our churches was general. It was therefore an easy matter to decide that the name of the Mission should be removed from signboard or wall and the three characters for the Christian church, be used in its place.
The fire that visited this city on the night of Feb. 21st was the most destructive of any fire that this city has ever experienced. Well over two thousand dwellings and shops were razed to the ground. The number of people who were rendered homeless was estimated at about ten thousand. The area of the burnt-out district approximated 180,000 square yards. Some of our principal sugar stores, medicine warehouses, wheat and soy bean shops were all within the devastated area. Rich and poor were companions in distress. The great army of very poor who live in those streets that lie adjacent to the river also lost all they had to lose of this world's goods. Two men and one young boy lost their lives either by walls falling upon them or were burned to death.

The Kiating Christian Council committee set to work to devise plans for relief work among the sufferers. A booth was erected on the fire area and for a few days the money locally collected was dispensed from this booth. So vast was the district affected that the great difficulty was to decide where to begin to help. Finally it was decided to issue tickets to those who should be certified by their street officials as being in extreme need.

When the letters written to the "News" and to the various stations began to bear fruit we commenced the distribution of rice. The scene of action was then transferred to one of the three Mission churches of the city. Each Mission was responsible to distribute rice for a period of one week.

The method of distribution generally approved was to throw open the church and conduct a preaching service prior to giving out the rice. This plan gained a double objective. Those in charge were enabled to keep almost perfect order and a great opportunity for preaching the Gospel of Grace was presented.

The thanks of the recipients of relief were most sincere and in many cases a real interest in the Gospel message was awakened. Quite a number commenced to attend the regular services and the hope is that a permanent work was done for the Kingdom of our God and His Christ.

The amount contributed to and used by the Fire relief committee for relief purposes was $1081.73. The committee of the Kiating Christian Council wish to convey their sincere thanks to all those of their Chinese and foreign fellow Christians who helped so promptly and so well toward this good work.

By their observation of Chinese methods of fire fighting the committee have been led to believe that there is a great
work to be done in the way of fire prevention and fighting.

A tract has therefore been drafted setting forth a few simple facts the teaching of which will make for public safety. It is proposed to distribute these broadcast throughout the city.

The committee had great pleasure in arranging for a course of lectures on Temperance by Miss Tingling of the W.C.T.U. Miss Tingling spent five days here during March and her work was greatly appreciated by Chinese and foreigners alike.

The Evangelistic Campaign of October has been separately reported.

The sad news of the terrible disaster in Japan aroused in the Union a desire to help and forthwith the matter was brought before the churches and financial help was immediately provided and forwarded to the Y.M.C.A. and C.M.M. headquarters in Japan.

T. Cook, Sec'y.
A. G. Adams, Chairman.

THE SZECHWAN CHRISTIAN COUNCIL
Evangelistic Department Report 1923.

A. J. Brace, Secretary.

The Evangelistic Department has lost from the Executive during the year through removals, Rev. S. F. Kan and Rev. D. Y. Ko. The committee displayed considerable activity when Chen Wei Pin visited the Province early in the year. A special series of meetings were held for Students in Chengtu when Dr. Chen spoke to about six thousand students in four nights. Our General Secretary Mr. H. J. Openshaw was Chairman.

At Suifu a most successful series of special meetings were held by Dr. Chen, Mr. Fay and H. J. Openshaw. Meetings were held in the churches and schools. The girls and boys were stirred up, and some good meetings were held at the Young Men's Guild, Following these meetings the missioners went to Tzeliutsing where splendid results were secured.
Later a campaign was held in Yachow when Kan Shou Feng was released by the C.M.M. and accompanied the General Secretary for a ten day campaign. Five meetings were held per day. The campaign was well organized.

A most helpful series of meetings were held in Kiating when Rev. Lincoln Tsang and S. F. Kan assisted H. J. Openshaw. Three meetings were daily simultaneously held. Students 8 A.M. Women 1 P.M. Men 3.30 P.M. More than 550 signed cards. 10,000 tracts were distributed. Local workers were all very keen in the campaign and the conservative town of Kiating received a real thrill.

At the foreign New Year in Chengtu, the local evangelistic committee of the Christian Council arranged a special four night series of meetings for students in the Y.M.C.A. gymnasium. Local speakers were invited and each night a missionary and Chinese leader spoke on the same subject, one in English and the other in Chinese. Nearly five thousand different students attended the four meetings representing thirty four schools of Government Middle and higher grades. Over 500 card were signed signifying the desire to engage in weekly Bible study. Over 400 were located and the pastors and leading Christian leaders of the city called together at the Y.M.C.A. when the list was divided geographically and each church assumed responsibility for the follow up work.

---

AMBER

ARNOLD SILCOCK, A.R.I.B.A.

When the Editor of the West China Missionary News asked me to write another article on Chinese Art I determined that something less technical than my previous article on the recent research work on Chinese porcelain would be of more general interest, and so I propose here to give a few hints on the forming of a curio collection.

Many people, when they arrive in Chengtu, are seized with the desire not to let slip the opportunity for buying curios, and feeling that bronzes and porcelain require an expert eye, they
begin by picking up articles for a collection for which they fondly imagine no knowledge or experience is required, and their thoughts almost invariably wander first to necklaces and whatnots in jade and amber.

In itself the choice of a definite group of “objects d’art” as a basis for a collection is a good one, for if the beginner cannot decide what it is that he wishes to concentrate upon, the probability is that the first twelve months will but result in a conglomeration of heterogeneous fakes. On the other hand if a concentration is made on one or two things, say jade or amber, to the exclusion of all else, the foundation for a really good collection may be started, though of course the beginner must expect to buy his experience with the usual number of fakes before he can rely on his judgement.

People often come to me to ask me to buy curios for them. This is what occurs: “Oh Mr. Silkcock, I do wish you would buy me an amber necklace when next you come across a really genuine one. Not too expensive you know, say up to forty dollars: I know nothing about these things and the last necklace I bought I paid forty-five dollars for someone told that most of the necklaces here were made of gum, and that the only way to test them was with a lighted match. I tested mine yesterday, and it all went up in smoke.”

When this happens I usually say that I will be very glad to buy a necklace, and that one need not pay more than twenty to thirty dollars for a really good one but that it will probably be a week or two before one of the dealers brings a round one which is both genuine and of good appearance. But the next time a test is required the best way is to take off one of the beads and ask the curio dealer if he minds the bead being tested with a lighted match. If it is genuine he will probably agree and no harm will result, but in case it is not genuine put the bead on the hearth, do not hold it in the fingers, when the match is applied! If the dealer refuses to allow the application of the “ordeal by fire” do not be taking in by his showing that on rubbing the bead it will attract small pieces of paper. It is true that this is one of the properties of amber, but it is also a property of celluloid, vulcanite, and other manufactured substances that are sometimes made up to resemble amber. Even the average fountain-pen has this power of magnetism in a similar degree to genuine amber.

But, you will ask, since you cannot test with a match, and the magnetism test is no good, how can the genuineness be tested?
There are, of course, several well known tests, although if one wishes to go on collecting amber the best and most reliable test of all is that of hand and eye trained by experience. Take every opportunity of examining and handling genuine amber which is in the possession of your friends or of collectors on whose judgment you can rely, note that in comparison with glass and some manufactured imitations, it is light in weight, and is not cold to the touch that comparing it with glass or fake amber manufactured from resin or gum, it has a brilliant surface, but not a glassy one; that it cannot be cut so easily as resin though it scratches more easily than glass; that the colour seems to glow as if there were a point of light in the centre of each bead, (not reflected from the surface of the bead); and that within many of the beads appears an opalescent disc that is a partial fracture, the technical term for which is a "craze" These are similar to the crazes found in rock crystal.

Again you may fairly object that no doubt this will all be very useful when you have bought your experience together with many faked necklaces; but is there no way, no mechanical test, which an amateur can use and rely on in case of need?

Yes, of course, there is: you can take one of the beads and make a slight scratch on it, (where the string near the hole will hide it) and drop a minute quantity of nitric acid into the scratch. If your bead is manufactured from resin or some other gum compound there will be effervescence, but genuine amber, since it is of the nature of a stone, (being fossilised resin) will give no reaction. This test would take too long to carry out if applied to every bead in a necklace, yet it is necessary to examine every bead since it is a favourite trick of the dealers to split up a good necklace, and to insert a few faked beads, hoping that they will pass unnoticed where the majority are genuine. Amber necklaces should have a hundred and eight beads, which should either be even in size, or else regularly graded from smaller to larger beads. The colour varies from pale greenish gold to a dark reddish brown.

Amber is also divided into two distinct types known as clear and cloudy; the cloudy is rare in China and is generally regarded as of inferior quality, it should therefore be proportionally cheaper.

At home amber pieces with small flies or beetles embedded are prized, but here such a phenomenon is not regarded as desirable, in fact it is sometimes referred to as a "mao pin"!

Many of the necklaces brought around by curio dealers are very old and therefore are much scratched and lack lustre; the
dealers seem to think that these have an added value. But foreigners generally regard them as undesirable, though not knowing they may be bought and burnished until they assume their pristine brilliance.

Necklaces are generally sold strung on a thread or a piece of common string, but as soon as they are bought they should be threaded on strong silk, knotted between each bead to prevent the beads from rubbing and scratching each. It other should be very carefully handled since, dropped or roughly treated, it soon chips, grazes, and loses its brilliant sheen: when not in use it is better to hang a necklace than to lay it in a drawer with other things where the beads may become rubbed.

The necklaces one sees here are generally made up by taking the beads from old ceremonial necklaces such as commonly worn in the old days by Mandarin officials; but one still often finds the untouched Mandarin necklace with its jade bead tassels, and central jade pendant which, contrary to Western fashion, was worn hanging down between the shoulders. These necklaces generally have small discs of jade between each amber bead to prevent two adjacent beads from wearing each other away. The collector of course prizes such a necklace in its untouched state far above the mere set of fine amber beads.

It is difficult to know where amber found in Chengtu has its origin; blocks and lumps are often to be seen put out for sale on the streets, some of them of very fine quality and quite cheap. Carved amber figures are occasionally to be met with, but these are generally costly as they are much sought after both by Chinese and foreign collectors.

The substance amber is the resin, or hardened sap, exhaled by certain trees of prehistoric times, which have generally lain for long ages under the sea, and become petrified. The prehistoric sunken forests which now form part of the floor of the Baltic Sea give up their spoils in the form of dull brown petrified lumps, washed up on the shores and which form the chief source of the raw amber supply. It is often found on the sea-shores of other countries, especially on the East Coast of England.

Amber has been known and valued from the earliest times as an "article of vertu": the Greeks knew it and named it "Lectron" recognising its magnetic qualities; and their name for it has been preserved in our word "Electricity".
IN MEMORIAM.

MYRTLE M. WHEELER.

Few of those present at Miss Myrtle Wheeler’s funeral will soon forget the glory of the autumn day and the beauty of the flowers among which she was laid to rest and the sense of the presence of God that pervaded all. Called as she was so early in her career from the activities of life, her friends could appreciate that day all that made them feel the overruling providence of a Heavenly Father and it seemed easy in that autumnal glory to understand that this life was not all.

As one of those that miss her and as a friend and co-worker I would bring a love tribute of appreciation for the years spent together in the same station.

Miss Wheeler, though a trained nurse, put in her first term in evangelistic work in Tseliutsing. She had charge of the Woman’s school and the Outstation day schools and assisted in all the church work of the city. Many memories come to mind memories of merry chattings with the women or serious study, rejoicing over some bright woman or despairing over a dull one. In retrospect now we can appreciate more fully what oftentimes it must have cost her to labor on for she was never strong and often very ill. Furlough did not bring the hoped for strength but she started into her new work in the Chengtu hospital with high hopes and spent a very happy year clouded only by her physical inability to cope with all that she fain would do.

Miss Wheeler’s friends will ever remember her helpfulness and sympathy in times of need, her merriness in times of fellowship and her readiness at all times to fit into and play her part in the home, the department of work or the station in which she was. She has passed beyond our sight but the memory of these things remain with us and make us glad.

LENA M. JOLLIFFE.
IN MEMORIAM.

Delta Frances Eaton

Delta Francis Eaton died in Chengtu, at the Canadian Methodist Mission Hospital for Women, on the afternoon of December 10, 1923 of meningitis after an illness of only a few days. Seven doctors and as many nurses had worked ceaselessly over her but the end was inevitable.

Most of the thirty-eight years of her life were spent in California, the home of the father and of the greater part of the eight sisters and one brother who survive. She graduated from the state university at Berkeley in 1906, held various commercial positions, and taught in the Los Angeles public schools.

The war brought out and emphasised the spirit of devotion, sacrifice, and friendliness which was the keynote of her life. Volunteering for the Army Y.M.C.A. she was sent by them to Paris, where in more than a mere mechanical way she gave her whole personality to the quiet entertainment and elevation of the American soldiers, hundreds of whom still remember her as "Sunshine". She did not spare her good singing voice but overused it in serving the soldiers until she lost her accomplishment and had even to restrain her speaking. It was not until a few weeks before her death that she began to feel that she might be regaining the power of song.

In an unusual way she personified the idealism and loyalty which moved all nations during the war. But with her there was no let-down in the ensuing days. She reenlisted for overseas service, this time with the Methodist Episcopal Church in China. Bishop Birney has praised her for her faithfulness as his private secretary during her beginning months. But she felt that this Shanghai position was too sheltered and too remote from true Chinese life. Seeking most active service at the front she came to Szechwan in 1922. The following summer her desire to penetrate and know the farthest reaches carried her clear to Tatsienlu and the borders of Tibet. Publicity writings which she composed along the Yangtze and after her arrival in the West filled considerable space in successive issues of the China Christian Advocate and in home journals. Handicapped by lack of Chinese and wishing to come as close to those
who used that tongue as to those who spoke her own, she gladly entered the Chengtu language school in the fall of 1923, looking forward eagerly to the contacts and work which should eventually somewhere have been hers.

Her cheerful helpfulness led her to become an influence in numerous outside interests. In Shanghai in spare hours she gave herself as freely to American sailors through the Navy Y.M.C.A. as she had to the army in old days. Coming up the river she became acquainted with and respected by the men of nearly all the gun-boats on the patrol, and it is characteristic that her will declares that the big silk flag which was presented to her by the marines in 1919 and which covered her casket as it went to the grave should be given to the Navy Y.M.C.A. farthest inland in China.

She did not confine herself to any one group. The little home in the Shensikai compound in Chengtu which she and Miss Harriett Oster arranged with taste and care was always open in warmest hospitality to all who cared to come. Her acquaintance with the community people was marked. Chinese as well were welcome. Those who could not naturally come she sought out, and many an afternoon she could be seen on the playground, successfully conducting games with a circle of Chinese children despite her inability to speak their language. Often after the day's work was done she would spend an hour in the adjoining hospital playing the phonograph to the wounded soldiers and giving them smiles and words whose sympathy transcended all lingual barriers. In an inconspicuous way she picked several children off the street and put them in schools, furthered the support of primary schools, and made possible the establishment of a new one. The foreign children of the Canadian School often spent week-ends with her. In fact on the last evening she spent in her home she read stories with Margaret Graham and Roland Landry, and she went out with them the following morning never to return in life.

The body was brought back to the home she loved. There, on December 12th, in the yard under a big tree always dear to her the funeral service was held. The procession moved out to the cemetery near the university where the final rites were read and taps blown by the Allied Military Service Association. She rests on the firing line as she would have chosen.

In Miss Eaton's going church and people have lost a sincere, adventurous, and unconquerable spirit, but from her stay with them they have gained an inspiration.

EARL CRANSTON.
NEWS NOTES.

Chungking:

At this season of the year, it is a great pleasure to Chung­­king folk to meet again missionaries returning from furlough. This year the following have passed thru the city: Dr. and Mrs. George Hartwell, Dr. F. F. Allan and family, Mr. G. S. Bell and family, Dr. Wallace Crawford and family, all of the C.M.M.; Rev. Lewis F. Havermale and family, Rev. R. F. Pilcher and family of the M.E.M.; the Misses Gertrude Tyler, Ella Manning, Alice B. Brethorst of the W.F.M.S.; Mr. G. M. Franck and family of the British and Foreign Bible Society, Miss M. Armfield of the C. M. S., Dr. W. H. Davidson and family and Mr. and Mrs. John P. Rodwell of the FFMA, Mr. and Mrs. R. L. Simkin of the American Friends Mission, Dr. and Mrs. Joseph Taylor and Miss Lydia Crawford of the ABFMS, and Miss Ruth Fraser of the Y.W.C.A.

All parties, except those going directly to Suining who have gone by small boat, have travelled by steamer or motor boat up river to Luchow or Suifu.

A decided stimulus has been given to our weekly prayer meetings thru the messages brought to us by visitors to our city, largely by returning missionaries.

Newcomers passing thru Chungking on their way to Chengtu have been Dr. and Mrs. R. Gordon Agnew and Dr. and Mrs. H. G. Brown of the C.M.M.; Miss Brennecke of the Y.W.C.A., Mr. and Mrs. William R. North, Mr. and Mrs. Ralph Blanchard, Miss Maud Murray of the M.E.M.; Miss Flessel of the W.F.M.S.

The C.M. Mission is rejoicing in the return to the field of Mr. H. D. Robertson who is expected in Chungking any day.

New arrivals in Chungking include Dr. and Mrs. Birks, formerly of Tzeliutsing, and Miss B. G. McNaughton for the C.M.M. hospital; Mr. and Mrs. H. F. Swann, formerly of Tzeliutsing for the C.M.M. Middle School; Dr. and Mrs. E. R. Cunningham who will live across the river accessible to
the Canadian School, Mr. and Mrs. J. I. Parker of the M.E.M., and the Misses Ketchison and Peters of the W.M.S. Chungking extends a hearty welcome to these newcomers.

Dr. J. M. McCartney has been a recent visitor in Peking.

Mr. J. F. Peat, accompanied by Dr. C. W. Freeman of Chengtu, has gone to Foochow to attend the Eastern Asia Conference of the Methodist Episcopal Mission. From Foochow Mr. Peat will return to America where he will be a delegate to the General Conference. It is expected that Mrs. Peat will return to the field with him.

Mr. P. O. Olsen of the C.I.M. en route from Chefoo to Tsunyi, Miss G. M. Bedford of the C.M.M. en route from Tze-lintsing to Chungchow, Misses Daisy Brown and Harriet Smith of the Y.W.C.A. en route to Chengtu, Dr. W. R. Morse and family, Mrs. Miles, Miss Gladys Peebles, Miss Erma Forbes and Miss Carolyn March have been visitors in Chungking this fall.

Professor and Mrs. Emery returning from Chengtu, where Professor Emery spoke before the Border Research Society of his trip into Tibet, were recent guests at the American Consulate.

Basketball has been resumed this fall at the Y.M.C.A. Several good games have been played by teams of missionaries, and teams from the various schools of the city and from the gunboats. This year's Chungking team promises to be even stronger than last year.

An open air fete at the Y.M.C.A. for three afternoons and evenings, November 29, 30 and December 1, is affording much pleasure not only to the larger Chinese community, but to the foreigners as well.

Due to the furlough of Mr. R. R. Service, Mr. John Geldart, recently of Soochow, has come to do the work of the local Y.M.C.A. secretary. Sorry indeed is the community to lose the Service family. Mrs. Service has already left the city for Peking, and Shanghai where Mr. Service will join her.

At the regular bimonthly meeting of the Missionary Association, officers were re-elected as follows: President, Dr. H. L. Parry; Vice-president, Miss M. E. Allen; Secretary Mr. W. A. Hick. Committees for the coming year were appointed. The gratitude of the Association was expressed to an anonymous donor who has given funds for the purchase of new song books.

A reception and dinner was given at the Chungking Club on November 18 in honor of the British Rear Admiral who visited Chungking for a few days.
The Americans of the community held a Thanksgiving Day service at the American Consulate, November 29, at three o’clock. From four until six of the same afternoon, the American Consul, Mr. C. J. Spiker, was at home to the members of the foreign community.

The annual meeting of the Red Cross Society was held at two o’clock November 29, at the American Consulate.

A very attractive wedding was solemnized at the home of Dr. and Mrs. H. L. Parry in the presence of the American Consul, on November 29, when Miss Edith Holder of the C.I.M., Luchow, was united in marriage to Mr. J. W. Quimby of the C.I.M. The bride was given away by Dr. Parry, and attended by Miss Pearl McNeil. Mr. W. H. Batstone was the groom’s attendant. Mr. and Mrs. Quimby will leave soon for Luchow where they are to be stationed.

ELIZABETH HELLER.

Chungchow,

On Nov. 27, Miss Bedford arrived in our station from Tzeliutsing having completed two years of language study. She is rendering very valuable service in the hospital.

Mr. and Mrs. Edmonds also took full responsibility for the school administration in the city on Dec. 1st. It is a great delight to see our departments of work more adequately staffed.

Ordinarily at this time of the year when the river is low, a huge village of temporary houses and shops follows the water down to its lowest level. This year we have acres and acres of bare sand between the river and the city. It makes rather a long story to relate the reason.

On August 14th the soldiers in our city mutinied and shot their commander. This was the beginning of two long months of uninterrupted lawlessness during which they looted shops and homes, Post Office, Telegraph office, Tax office, Catholic Mission and the Chinese premises belonging to our Mission. They actually hesitated in their mad rush of destruction when they came to our foreign homes. Over one thousand people from the city and neighborhood were taken to the hills and held for ransom. One of our book sellers was a captive for a month. They made rash threats against our Mission property and even estimated how much they might secure by carrying one of us away. Our Chinese were thoroughly frightened and advised us to leave as quickly as possible. However, we thought otherwise and continued to minister to their needs, through the hospital.
and to mingle with them on the streets and the tea-shops. At one time a number of the leaders were invited to one of the Mission houses for a foreign meal. We lost no opportunity in trying to present ourselves and our work as worthy of their support and protection. The intimate acquaintances we were able to form helped to take the sting out of their threats.

When the 2nd army retreating from Chungking entered the city the brigands were forced to leave sooner than they expected. They dropped their loads of loot in the streets, allowed their ponies and mules to make friends with the incoming Northerners and even shot some of their captives rather than see them escape. They merely crossed over the river where they continued to terrorize the whole neighborhood. The Szechuanese forces who soon arrived in the city did nothing to disarm them or curb their cruelty except to prohibit them from bringing their guns with them when they crossed the river. We used to meet scores of them at the hospital and on the streets walking around among the uniformed soldiers.

Yang Sen's advancing army entered the city on Nov. 1st and hesitated here for ten days until we had about two wan of soldiers quartered in the empty houses of our city (the people of the city were scattered all the way along the river from Chungking to Shanghai). Yang Sen took all the brigands into his army, supplied them with military uniforms and sent them up river ahead of him.

The numbers of soldiers in our city and the scarcity of rice and fuel made it necessary for them to go to the country and commandeer provisions. Two or three fine large restaurants in the city made excellent horse stables. They burnt the shop fronts and the furniture from the homes to keep themselves from shivering to death. In order to provision our hospital and schools with rice it was necessary to go over 30 li from the city and personally escort the carriers to and fro.

According to the County magistrate who is a Yang Sen appointee, the long period of brigand occupancy was due to two causes. In the first place the man at the head of the local militia was perhaps too intimate with the robbers and allowed a part of his force to go over to them. This disorganized protection in the city. In the second the local representative to the legislative assembly belongs to a very powerful family. He has six brothers who are all militaristically inclined. They are extremely loyal to the Gueh Min Dang and have a considerable force of soldiers at their command. Thanks to
them we are protected throughout the summer months as they held the ridge on which our bungalows are situated. Their persistent endeavor to hold the "heo hsiang" for the 1st army and to prevent taxes leaking into the city rather through those living along the river at the mercy of the angry and infuriated squeezers of revenues and unlawful seekers after loot.

Changchow, Dec. 12, 1923.

M. P. S.

Tatsienlu.

During the past year-1923-we have tried a new venture here in Tatsienlu. Every Saturday afternoon we have done what Openshaw in his characteristic way would call "Taking the city by storm". We have tried to put a new, fresh, interesting, evangelical tract into every hand, home and shop in the city. To do this, and if possible, not miss anybody, my wife took one side of the street, I took the other, and Mrs. Edgar held the centre. Week by week during the past year we have kept this up and the 20,000 inhabitants in this border town have had fifty different messages presented to them. Our plan in this method has been to have all the people in the city every Saturday afternoon reading, speaking, and thinking about the same tract. We have tried to present one single aspect of Gospel truth every week. Giving the tracts away every Saturday the people naturally came to know that next day was Sunday—in this way we were able to add a few to our Sunday meeting. Quite a number of the shop-keepers have pasted the tracts up in their shops. In this close range firing we can so far report no actual conversion. The different shop-keepers, merchants, and wayfarers have received the tracts and we believe read them. Another advantage in this method is, we have presented a definite message and has a very definite subject to pray about. The tracts largely used were those issued by the Kiangsi, Nanchang Press, and prepared by Mr. Pao, a Chinese Christian. Mr. Pao is a clever artist and each tract has a very pretty Chinese drawing.

In our long distance firing among the Tibetans we have used a large number of the Illustrated Portionettes. These tracts are beautifully arranged and the Tibetans are very fond of them. First comes a picture illustrating the letter press beneath. Then follows the incident taken from the Scriptures. This is followed by a short, clear, concise explanation, where
terms are difficult phrases are explained. The tract ends in a short Gospel message such as “Who is Jesus?” “What must I do to be saved?” “God wants all men to be saved,” and “What is prayer”?

The series comprises twelve tracts and deal with such incidents as, the Sower, the Prodigal, the woman who was a sinner, the Virgins, etc. These tracts provide us with a splendid opportunity for explaining the Gospel message. The Tibetans carry these tracts back home with them and we would ask you to join us in prayer that God’s rich blessing will follow them to the different homes, temples and tents.

R. G.

Tatsienlu.

I arrived in Tatsienlu on the 18th after a good trip from Suifu. I found the local militia with matters well in hand; and from Kiating to Tatsienlu the brigand menace had almost entirely disappeared. On my way down in July I went to Tientsin via Cheng Chow, Kaifeng, Hsu Chow and Tsinan. I was at Lin Cheng on two occasions and visited the homes of Mencius and Confucius. A record trip from Kiating to Chefoo was made—thirteen days between the two towns. The brigand menace in Honan was very serious. On my return journey I travelled by train from Tientsin to Shanghai and picking up the Hockman boys and girls hurried west, but was detained in Chungking for more than two weeks. The journey on the Shuh T’ong from the latter place to Suifu was constantly promising, but never gave us any items of interest. The Shuh T’ong is one of the Stormy Petrels of West China. She has been attacked half a hundred times and hit hundreds of times but I, and scores of others, would wish more than rifle fire to have the pleasure of travelling with her intrepid and charming Captain Lupton. I defy anyone to feel timid or cowardly in his presence.

J. H. EDGAR.

University Campus. Chengtu.

In the opinion of a great many people, the most pleasing evening of the Saturday Night Club was held on the night of Dec. 8th in the Administration Building. To the lovers of Sir James M. Barrie it was a rare treat. The program opened with a piano solo by Miss Margaret Brayton and this was followed by “An Appreciation of Barrie” by Mrs. Carscallen and a rendering of Barrie’s “Rosalind” and “Twelve Pound Look”. A duct by Miss Hartwell and Dr. Mullett. The entire evening was most delightful.
The Campus community has been splendidly increased by the coming of Mr. and Mrs. North and Mr. and Mrs. Blanchard of the M.E.M. and Dr. and Mrs. Brown and Dr. and Mrs. Agnew of the C.M.M.

Dr. Crawford, who has just returned from furlough, was a visitor on the Campus for a few days. He accompanied Miss Imeson and Miss Harris back to Kiating. Miss Harris remains in the Hospital there, while Miss Imeson goes to Junghsien.

Mr. and Mrs. Moncrieff, R. L. Simpkin and Mrs. Simpkin have arrived in Chengtu. Foreigners and Chinese alike are welcoming back these families.

We are happy to report that Mr. Johns has returned from the Hospital. He must, however, remain indoors for some time yet.

Mrs. Hockey has left Chengtu for Kiating where she will remain till starting for Europe and Canada in the spring.

Szechwan C. C. Evangelistic Department.

The Evangelistic Department of Szechwan Christian Council met at Mr. Openshaw's home on Dec. 18 in an Executive session, and elected officers for the year. Mr. Openshaw was elected Chairman, A. J. Brace, English Secretary and Hsiao Wen Ruh, Chinese Secretary, Rev. T. Torrance was elected Treasurer. Rev. Donald Fay, and Rev. Li Tsong Kai are also members of the Executive.

Letters were received from Mr. Egbert Hayes of the National Student Volunteers for the Ministry stating that Pastor Ting Li Mei would be available for work in Szechwan next year. Accordingly the Executive passed a unanimous resolution inviting Pastor Ting and Mr. Hayes to visit Szechwan for a spring campaign in 1924.

Mr. Torrance also reported that Mr. Lacy of the American Bible Society was prepared to find the salary for a Chinese Evangelist to push the sale of whole Bibles among the literati and assist Mr. Openshaw in Evangelistic campaigns. A resolution of appreciation was passed assuring Mr. Lacy that the Executive would do their utmost to secure the most suitable man.

Prayer and thought was given to Province wide Evangelistic effort. The committee and anxious to help in every way possible but realize the danger of meeting engagements on account of the unsettled state of the country. Several campaigns are projected for the Spring in response to invitations to nearby stations. The Executive are very anxious to make the most of
the usual week of special meetings at the Chinese New Year. The Chengtu committee are planning for special work. A resolution was passed urging all mission stations to inaugurate a week of special Evangelistic meetings at the Chinese New Year time.

A. J. Brace, Secretary.

Chengtu C.C. Meeting.

The Chengtu Christian Council met at the Y.M.C.A. Dec. 18th. 2. P.M. with a good representation from all the churches and Christian organizations. The following program of meetings were planned for the foreign and Chinese New Year seasons:—

1. The World Week of Prayer will be recognized, Jan. 6 to 13 by special meetings for prayer in each church daily at 9.30 A.M.

2. Mr. Willison from Long An will lead a special week of Evangelistic meetings beginning Jan. 5th. The first half week the meetings will be held in Shan Shi Kai church, and the latter half of the week in the Baptist church at Lan Da Chin Kai. These will be evening meetings.

3. During Chinese New Year special Evangelistic meetings will be held for a week beginning Chinese First month 6th (Feb. 10), to be preceded by three days (3, 4, 5th) special advertising when in every street and every church, it is planned, that literature will be distributed and the Gospel message sounded by every Christian available, Chinese and foreign, men, women and children.

4. Student meetings will be held in the Y.M.C.A. Gymnasium March 5 to 8 inclusive for Government school students looking forward to getting students enrolled in Bible study.

5. Monthly meetings of the United Christian Church membership of the city to be held to encourage the development of the Chinese Christian Church and show its solidarity to the membership and outsiders.

6. Prayer Retreats will be held preparatory to the meetings within and without the city wherever they are desired. Miss Daisy Brown (Y.W.C.A.) is especially interested in this valuable preparation.

A.J.B. Sec.

Chungking News.

There once was a famous man who was alleged by the newspaper men of his time to have marched an army up a hill and
also to have marched them down again. Without wishing to commit ourselves as to the authenticity of this report there can be little doubt of the soundness of the strategy involved in the maneuver, for we see it imitated by the greatest Generals of our time and province. It seems the Yunnanese after being among those present when Yang Sen gave the First army outfit a bad beating at Changshow, came back to Chungking and marched up over the Hills to Kikiang. When they got that far they decided to come back to Chungking and did so, arriving just in time to witness Yang Sen’s merry men take over the city on Dec. 14th. Whereupon the Yunnanese did even one better than the famous commander of old for they marched up the hills a second time, and much as we love them we will be content if they stay away this time.

So Chungking is once more in the hands of Yang Sen and while their Yunnanese allies are “retiring according to plan” up over the Hills and away, the First Army is said to be making good time up the Big Road towards Neikiang and beyond. From all accounts the morale of the First army is all gone and there is no telling what the end of the campaign will be.

Basketball is going strong in Chungking again. A league of Middle schools is producing some good games which are being refereed by foreigners and close attention to the latest rules being given. The Chungking team has three victories over the U.S.S. Monocacy and two over the strongest of the Chinese League teams—The Normal School, to it’s credit. All are looking forward to the encounter between Chungking and the U.S.S. Palos. These two teams were keen rivals last year and each team it said to be better than ever this year.

A successful Field Day of Sports was held at the C.M.M. Middle School at Dragon Well Crescent on Dec. 4th. Athletic teams from all the principal high schools of the city competed for a banner which was won by the C.M.M. School—a win that proved most popular with visitors as well as the members of the Mission, in view of the strenuous efforts put forward by Messrs. Burwell Swann and Cunningham to make the day a success.

Mr. and Mrs. P. Oleson, Mr. A. Boshart and Miss C. Brock having made the attempt to get back to Tsunyi, Kweichow, were compelled to return to Chungking on account of the road being infested with brigands.

Mr. and Mrs. Ririe have arrived from furlough. They hope to proceed immediately to Kiating, their former station.

Mr. and Mrs. Briscoe and two children have arrived in
Chungking. Mrs. Briscoe and the children will proceed down river while Mr. Briscoe will return to Hokiang planning to join his family later in Shanghai.

A reception was given at the American Consulate on Wednesday afternoon December nineteenth, in honor of Rear Admiral McVay, Commander of the Yangtze of Patrol Forces of the U.S. Navy.

CORRESPONDENCE.

Dr. Chen Wei Ping Replies.

Dear Editor News:—

Your letter dated Oct. 29, 1923, with quotation from the Chinese Christian Advocate in the Chinese Recorder was duly received, with surprise, two days ago in the midst of the busy days of Central Conference of Eastern Asia of our church.

The Conference has just closed and I am answering your letter first of all. It came to me like a bolt from a clear sky. I emphatically deny it and am not responsible for the statement as has been quoted.

I admit that I am responsible for one clause of it, and one only, namely that the church life lacks spiritual uplift.

If the editor of the Chinese Recorder takes the Chinese Christian Advocate as an authority he must do so entirely on his own responsibility. For the last two years I have not looked into the Chinese Christian Advocate in spite of its being our official denominational paper.

Since I travel so much I missed seeing the Sept. number of the Chinese Recorder. Had I seen the quotation in any of the papers which published it I should certainly have immediately raised the protest.

I am very grateful to you for your courtesy in writing me. Otherwise I would have been kept in the dark and would not have known that I was misquoted.

Sincerely yours,

Chen Wei Ping.
DEAR MR. EDITOR;—

In a letter from Chengtu it is stated bluntly that the names and statistics of the S.D.A. are excluded from the Annual Report of the A.B. by a small majority. Kindly permit a personal testimony and comment. My experience with the S.D.A. in Tatsienlu is that they are the most reasonable, kindly, courteous, godly people that one could meet with on any Mission field. For five weeks I have been alone in high altitudes with Dr. Andrews, and can testify to his sincere faith, spiritual power, and burning desire to serve his Master and ours. We differed on some points of course, but a more pleasant man to disagree with could rarely, if ever, be found. So much for the testimony; now for the comment. What if the S.D.A. does not follow us? May we forbid it on that account? The majority seems to think so. But it is well to remember that though we, most of us, if not all believe Jesus to be a final and universal Teacher, our systems are, at best, but "broken lights" and may "have their day" and cease to be in other times and places.

With appreciative greetings and many thanks,

Yours sincerely,

J. Hutson Edgar.

TO THE EDITOR;—

May I be allowed to correct an impression re. the recent change in Sec. Chung's plans? It was not a matter of considering the advisability of his going on to Chungking, but the fact that he could not get a steamer to take him to Chungking though he waited for some days. Information from various sources led him to believe that nothing beyond the Chungking meetings could be expected and as these were hindered by the fighting in that city, and as he had other work which he could undertake without delay he returned from here. We are sorry for the other places, for his ministry was very profitable.

Yours truly,

T. Darlington.

Wanhsien, Nov. 30th, 1923.
Dear Editor:—

I am on my way home for furlough via Canada and the States and have handed over the care of the West China Religious Tract Society activities to Mr. J. R. Hayman, of the National Bible Society of Scotland, who is occupying the Society's House. All orders for Tracts and cheques in payment of accounts should be sent to him, except those who find it more convenient to order from the Depot at the C.M.M. Press.

Those who want to order Hankow Tracts should write there direct, sending cash with order. They will then get the full discount. If ordered through Chungking, the discount allowed between Societies is only 15%.

Books and Tracts published by the Christian Literature Society, or Y.M.C.A. can be ordered through W.C.R.T.S. Chungking, and will be supplied post-free at the published price.

Farewell greetings to all whom I have been able to help through the West China Religious Tract Society during the past seven years.

Yours very truly,

(Signed) W. L. L. Knipe.

Shanghai, Nov. 14, 1923.

BIRTHS.

BAUDEZ:—At the Consulate de France, Chengtu, on the 22nd of November, to Monsieur M. and Madame Baudez, a son, Jean.

SUTTON:—To Dr. and Mrs. L. E. Sutton, at Chungking, Sze., on Dec. 4th, 1923, a daughter, Jean Farrington.

DEATHS.

EATON:—At the C.M.M. Women's Hospital, Chengtu, December 10th, of cerebro meningitis, Delta Francis Eaton, M.E.M., aged thirty-eight.
Our own make crepes and taffetas with or without patterns or stripes. Satins in all plain colors.

Kiating Pongee in all grades and weights.

We also carry a full stock of lining silks. Ladies crepe scarfs with hemstitched or fringed ends.

Narrow, Eton, and four in hand ties for both men and women.

Men’s and Women’s silk hose, all sizes, black and white.

Gold Tapestry hand bags for the ladies.

Catalog of samples with sizes, weights, and prices sent upon application. Foreign customers may send their orders in English. Remittances should include cost of goods together with carriage and customs charges.