

# West China Missionary News

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CHINESE CHILDREN  
No. 2—CHILD WITH "FIRE BASKET"

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

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FEBRUARY, 1923

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**EDITORIAL.**

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"The Riddle of Existence" for the vast majority of the race is not one but many. Life is a daily succession of puzzles, perplexities, problems. What is, or was, or will be the right thing to do under the circumstances, is the source of constant doubts and debates. It is readily agreed that right relations to things, to our fellow men and to our Maker are our chief problem, but just what should be our attitude, or answer, or act in this particular quandary, that is the question! Lacking the necessary experience ourselves, we today call in the expert. He has striven to accumulate a knowledge of the experiments of the whole race, their successes and failures in those particulars. We commit to him the repairing of our teeth or our tempers, our watches or our world situations. As civilization advances we more and more call upon such to clear the way. They are our guides to the goal. We would be lost without our leaders. Where the blind lead the blind, all fall into the ditch.

Needless to say, this need of leaders is not peculiar to any one nation or generation. We call them specialists at present. In the past they spoke of them as sages, men of wisdom. That China has such as truly as Canaan is readily conceded. It is again splendidly illustrated by Miss Tsziao's translation of the Sayings of Pang Si-yuen. His were stormy days, the times known in Chinese history as "The Three Kingdoms." Pang has special interest for us in West China as the Emperor Liu Pi's great grave lies here at Chengtu, and he and his Chief-of-Staff fought far and wide over our vast area. But Pang was more than soldier. He fought by plans and precepts as well as spears and swords. He was the wise Councillor whose astute observations and sayings were worthy of record. A few of the precepts are worthy

of proverbs, "Reward even small services, punish only what is astonishingly at fault." Some military maxims sound surprisingly modern, "Assume the offensive" as the best defense. But it is the high moral standards set forth as the secret of success that will possibly most surprise us. We are apt to think of those old heroes of two thousand years ago as blood-thirsty, brutal, half-animal old heathens, whose only standard was sensual satisfaction. We must assuredly readjust our judgments. Read again the exalted ideals to which Pang exhorts his generation. "Excel in modesty," "honor," "humility," "sincerity," "justice," "love." "Know men." "Honor virtue and ability." Be "whole-hearted" and "altogether true." Have "reciprocity with God!" Assuredly China's ancients have much that is timeless and worthy of transmission. Where can we best bring together these leaders of the past and present?

To this latter query we usually answer, "The University." That is pre-eminently the place in our modern educational policy where our youth may in measure become the "Heirs of all the Ages." We U. U. cannot make so bold a statement of our own Progress. West China Union University as yet. There are many departments which usually go with such an institution which have not yet even been organised, and those already functioning would be the first to disclaim an approach to perfection. Yet it would be a false modesty to ignore the splendid advance made. Its buildings, its courses of study, its staff, its growing body of graduates and under graduates, after a dozen years and amidst a period of the world's greatest unrest both here and abroad, may well be a matter of pride and gratitude to the missions which directly and indirectly have so splendidly, and at times at no small sacrifice, supported the scheme. An almost astonishing thing as shown in the President's report, is that the graduates should, both in America and England, be given post-graduate standing on a par with home institutions, and that the Regents of New York State should think the institution worthy of Incorporation. A later item of interest which no doubt will send a thrill among the young women of the west, is that the Board of Governors of the University has agreed to a measure of co-education. It is to be hoped therefore that the missions concerned will at once set about the pleasant

task of preparing their Middle School girl graduates for entrance to College classes at an early date. Is it not significant of what China's young womanhood will accomplish, that the translator and therefore the transmitter of Pang's wisdom, is herself a young woman graduate? May the next dozen years see a dozen dozens and more, girl graduates and undergraduates in the growing groups of leaders in West China!

Any one wishing to see the University from another angle may gain entrance through the series of questions printed on another page. Naturally due to the occasion

these queries are mainly concerned with religion and morals. But were the circumstances appropriate, doubtless a very similar list would be forthcoming for science, philosophy, history, economics, politics and other forms of human quest after wisdom. We trust no one will hastily conclude that the University as such has set its students into an attitude of doubt. One needs only to read a small share of the literature being circulated by the Anti-Religious, the Anti-Christian and other societies today to know that radical views are being everywhere disseminated. Naturally a student body seeks for answers from its teachers and visitors. A university is always a strategic centre. It is specially significant at just such times as these. Here too there was never greater need than now for sane, strong leadership.

But this wave of scepticism and criticism has swept out wider than academic circles. It is doubtless to be found in the middle schools, the newspaper offices and

literati and official circles throughout the provinces. They are not alone questioning the adequacy of their own national cults, but asking whether Christianity even at its best is not a detriment denying science, and religion in any form a poison to be utterly rooted out for the progress of mankind. The fine evangelistic campaigns at present in progress could scarce find a more apt psychological time for their presentation of the Christian answers. Adequate literature we understand is also to be obtained. Should we not be sowing the present controversial fields to the full with the choicest seed at our command? Again the time is ripe for leaders to show us the way.

### A PRAYER FOR OUR TEACHERS.

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O GOD, thou art the source of all wisdom. If we knew thee aright we would know all things. All truth is a part of thy revelation of thyself. We thank thee for our schools in which our boys and girls may learn to think some of thy thoughts after thee. We pray for those who teach them. Inspire them with the great thought of their opportunity and sober them with the great conviction of their responsibility. Help them to realize that they are not only teaching subjects, but that they are making citizens, forming lives, building characters, and shaping the destiny of immortal souls. We are trusting to them our children who are our most precious possession. May they help our children to be all that we would have them to be. May they help them to become men and women who will enlarge the borders of thy kingdom, who will increase the understanding of thy wisdom, and who will strengthen the cause of thy righteousness in all the world. Help us in our homes and our places of business to do our part to strengthen the hands of those who labor in our behalf in the schools. And, God, bless our boys and girls. Guide their feet into the paths of right. Strengthen their hands for service. Keep their hearts clean and may their lips always honor thee. In the name of our greatest Teacher, Jesus Christ, we pray. Amen.

—*J. Sherman Wallace.*

REPORT OF THE WEST CHINA  
UNION UNIVERSITY  
TO THE  
ADVISORY BOARD, 1922.

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BY DR. JOSEPH BEECH, PRESIDENT.

In view of the complete statement of University activities presented last year, this report will simply chronicle some of the events of the year and emphasize some lines of policy.

First among the items of the year is the recognition granted to the University scholastic standing. This is evinced by the fact that the Board of Regents of the State of New York have granted us a provisional charter, which means that the university is entitled to their diplomas. Chicago University, Northwestern University and Leland Stamford University have all accepted our students on their Bachelor of Arts standing and admitted them to postgraduate study for Master of Arts degrees, the same as graduates of American universities. It also appears that our entrance examinations are considerably above the average graduation from the government high schools in this province. Of 43 government students who tried our entrance examinations this year only one passed without conditions, and of the forty-three only sixteen were admitted to the university.

**BUILDINGS AND PROPERTY**

During the year the Scattergood Memorial Middle School has been completed and is now occupied; the foundations of the middle school chapel have been put in, this chapel being the gift of Mr. Liu Dsi Ru of Chungking; and work has been begun on the largest building we have ever attempted on the university campus, the Atherton Memorial Biological and Preventive Medicine Building. This is located on the central axis of the university, facing west; it is to be three stories high, including basement, and about 200 ft long. The money for this was given by the Atherton family of Honolulu.

We have also been made glad by the receipt of a gift of Five Thousand Pounds given by Mr. George Cadbury of Birmingham, England, for the erection of our Normal School. This building

will be located back of the Administration Building. There is also a prospect that we may be able to start the School of Religion, which may be named after Bishop Bashford, as the money for the erection of this building is coming from friends of his. We have material collected for the foundations of the library building, the money for which has been given by Mr. Lamont of Aberdeen, N. D., and we hope to put in the foundations for this during the New Year holidays. The Friends are about ready to erect their college building, Mr. Arnold Silcock having come to Chengtu for this purpose. They report that they will begin work on the foundations about New Year's time also. Authorization was received from the Canadian Methodist Mission to proceed with the Medical Building, but unfortunately owing to our inability to secure the services of Mr. Small for this work, the erection of this building is temporarily delayed. We have also received the promise of a four-faced clock and bell, and we expect that Dr. J. Ackerman Coles, the donor of the same, will also erect the clock tower. There is also some prospect, real enough to record, that this same generous friend will give us at least the first unit of the women's college buildings.

The mass of graves that occupied the center of our university site opposite the Administration Building for so many years, has this year been removed and now the entire central section of the university is clear of graves. About 150 graves at the rear of the Administration Building have also been removed.

The usual improvements of the campus, building of roads, etc. have gone on during the year.

Crowded into this brief report, there is as much progress in material building in one year as few universities are able to report in a decade, and it should be an occasion of thanksgiving to our Heavenly Father that we are able to report so much progress.

#### FINANCE.

While our building program, mostly provided for by individual gifts, has shown such marked advances, we regret to report that our current budget, which is supplied by the missions, has moved backward. In 1921 we were cut two thirds of the amount allocated in the middle of the year. In 1922 our budget was hardly one half of what we expected, and the indications are that the regular budget for 1923 will not exceed five thousand dollars from each of the four major mission boards.

#### STAFF.

Our staff has been increased during the year by Mr. and Mrs. Sawdon of the Friends Mission, and Mr. Foster of the



Baptist Mission, who came to us when Dr. Taylor went on furlough. New missionaries, Dr. Yates, Mr. Phelps and Mr. Clark of the Baptist Mission, Mr. Dudley, Mr. Larkin and Mr. Brewer of the Methodist-Episcopal Mission, and Dr. Kilborn of the Canadian Methodist Mission, have been designated for university work. Two of these men, Mr. Brewer and Mr. Larkin are supported by universities in America for work in our university, but are sent out by the Methodist Episcopal Church as regular missionaries. Notwithstanding this increase in our staff, some of our departments are almost at the diminishing point. This is especially true of the Medical Department. The failure of members of our staff to return to the field, illness that has taken others away from us temporarily or permanently, and furloughs, have brought our Medical Department to the lowest point that we have known since it was organized.

#### STUDENTS.

The accommodations in the mission dormitories now determine our enrollment. We enrolled as many students as we can provide suitable accommodation for. We would appreciate it if the Advisory Board might urge upon the missions the erection of more dormitories, since the output of this university in Christian leaders is so vital to the progress of Christianity in this province.

The enrollment this autumn in the university proper was 140. Ten years ago we started with ten students. This year we have 30 in Arts, 35 in Science, 21 in Education, 7 in Religion, 30 in Medicine, 5 in Dentistry and 2 in Pharmacy. In addition to the above, there are 28 students in the Normal School, 253 in the Middle School, and 44 in the Bible School. In the last Summer Normal School we had 88 students, and in the Summer Bible School 44. The Bible School was provided for by a gift from Mr. Blackstone and we are glad to announce that we are enabled to operate another school for bible study during the coming summer. Will the Advisory Board please urge upon the missions the desirability of sending their best preachers to this summer school and conference?

#### STUDENTS IN MISSION WORK.

Most of our students are not permitted to graduate until they have done considerable mission work. This delays their graduation or prevents it altogether. There are 45 of such students at present in the service of the missions. Last year we graduated five men in medicine all of whom are in the service of the missions. Seventeen students were graduated

from the Normal School last year, all of whom are in the mission service. Of our students who have graduated from the university with degrees, 26 in number, all who are living are in mission service or preparing for it except one, and of the Junior Division graduates, 19 are in mission service. Therefore, of former university students, exclusive of students of the Normal School, Bible School and Middle School, there are 89 in mission service. What this continuously enlarging stream of trained Chinese men means to the missions and to Christianity in this province, cannot be overstated. Many of the missions are already so dependent upon the output of this university that progress without it would be almost, if not entirely, nil.

#### MISCELLANEOUS ITEMS.

First among this group we wish to mention the government post office opened on the university campus. This is a recognition from Chinese quarters of the place the university occupies and we believe this is unique in the history of Chinese universities in China.

The athletic meet held last year was by far the most brilliant event of this kind that we have ever held. The prizes for nearly all of the events were given by Chinese friends. In this connection, also, we ought to note that the furniture for the Middle School was also given by Chinese friends in Chengtu.

The former university and middle school temporary buildings have been remodelled and are used now for temporary quarters for the Missionary Training School. This school during the year enrolled 49 students, but owing to the financial stringency at home and the inability of the boards to send out new missionaries, we believe the outlook for the next year is not so promising.

#### WOMEN'S EDUCATION.

During the year the university proposed to the co-operating missions that it was willing to open its doors to women, subject to the approval of the missions and the approval of the Board of Governors. The Board of Governors had this matter under consideration at its meeting the latter part of October and we anticipate that they will approve the plan subject to the women's missionary boards co-operating in the work. Because of the importance of our mission work in this part of the world we trust that the Advisory Board will do all in their power to unite all the missions in this project for the higher education of women. Co-education was proposed because there seemed to be no immediate prospects for the erection of a college for women

and because, with the present attitude of mind among the newer generation of Chinese, the heavy outlay for an entirely separate institution does not seem to be justified.

#### MISSION POLICY IN CHRISTIAN EDUCATION.

The National Christian Conference should compel us to make appraisement of our mission methods and policies. The chief message of that Conference was that the Chinese church was soon to pass to the control of the Chinese and that the future of the work is dependent not so much upon the missionary, but upon the character of the Chinese leaders. This being the case the chief work of the mission boards is not now what kind of missionaries we need, so much as what kind of Chinese leaders we can raise up. In so far as preparation of leaders is connected with Christian education, it is very evident that the weak spot in our West China system is too few intermediate schools and middle schools. We have a large system of primary schools and a well organized university, but there is an entirely inadequate number of intermediate and middle schools for the great task we are undertaking. We trust, therefore, that you, as an Advisory Board, will give this matter serious consideration and send your recommendations to the missions.

Heretofore the Church has been willing to use very poorly prepared evangelists, native workers and preachers here in West China, with the sole responsibility of directing them resting upon the missionary. It was possible to get fairly good results from this class of worker, but the farther removed the missionary is from the worker in the field the more essential it is that that worker should be trained and highly trust-worthy. The university is making the first step in this direction by asking that the candidates for the Bible School receive two years instruction in the mission middle schools. We trust that it may not be necessary to provide for a lower grade of work than this.

Recommendations came to us from the missionaries at Beh Lu Ding this summer, suggesting that the Bible School be discontinued at the University, permitting the missions themselves to prepare this lower grade of workers. Our answer to this request is this proposal to raise the standard of entrance to the Bible School and continue it as heretofore, feeling that we have made the best answer that we can to this question when we have made provision for a better class of workers. We have a course of religion in the Junior Division and in the Senior Division of the University, and these three courses together should be able to prepare most, if not all of the men required in the Chinese church in West China today.

We are making a like provision for the teachers, of one year's intensive instruction equal to the fourth year of middle school work, and a university course for more advanced teachers and directors.

#### UNTRAINED TEACHERS.

It has not seemed inconsistent with mission policy heretofore to encourage non-Christian and untrained teachers to teach our Christian schools, but we believe that that day should be passed in every school of our mission field. In view of the training now offered for teachers in the Summer Normal School, the Normal School and the University, there is no longer any justifiable reason for the continuance of inefficient mission schools manned by untrained and non-Christian teachers. Here again we ask that the Advisory Board give this matter the attention it requires and send their recommendations to the missions, pointing the missions toward the adoption of the right policy.

#### VOCATIONAL WORK.

It is now evident to us all that vocational, trade or industrial education which makes provision for the self help for our students in the intermediate and middle schools as well as in the university, should have been established long ago in order that the students who are poor need not be denied the privilege of a Christian education. The West China system of education is in many respects a commendable one, but in the absence of this vocational education it is antiquated, faulty and incomplete. The university has called upon the missions to prepare the best men available in West China to begin to remedy this situation, not only by introducing industrial and trade education at the university, but by preparing teachers to carry this form of education into the intermediate and middle schools of this province. If the Advisory Board can offer any constructive suggestions as to how we may remedy this defect in our educational system, the university will appreciate it and we are sure that the missions will profit by it.

If it is found possible for the members of the Advisory Board to individually or in a body, to visit the university and acquaint itself with the work being done, we shall appreciate it. We trust, at all events, that you will feel as free to advise us as you do to advise the missions whose direct representatives you are.

THE SAYINGS OF P'ANG SI-YUEN.

(A Free Translation)

BY MISS M. Y. TSZIAO, B.A.,

M. E. M. CHENGTU.

AN INTRODUCTION BY REV. T. TORRANCE.

Some years ago the sayings of P'ang T'ong or P'ang Si-Yuen (龐統—龐士元) were discovered in an old library. Some reprints being made I was able to secure a copy. On reading through the sayings I was so struck with the cogency of many of them that I thought they were well worth translating. This, Miss Tsziao has very kindly and effectively done. The readers of the News will fully appreciate the favour she has conferred on them in doing so.

P'ang T'ong, or P'ang Si-Yuen, was one of the Emperor Liu Pi's great Generals. He came from Hsiangyang in Hupeh and was early in life famed for his extraordinary wisdom and virtue. China at that time was rent with convulsion. The scholars in choosing sides lent their support to Liu Pi as he was a descendent of the Han line. P'ang Si-Yuen among them threw his whole soul into serving his chief. When Liu Pi, acting on the advice of Chu Ko-Liang, came West to take Shun or Szechuan, P'ang T'ong came with him as Chief of Staff. Unfortunately he was killed in an attack on Lokinghsien. That day it is said his horse was restive and Liu Pi lent him his own, a white one. The enemy, seeing the white horse and thinking it was Liu Pi who had come so near, directed their attention to attacking the rider when he was mortally wounded by an arrow. Liu Pi's grief was inconsolable, he could never afterwards refer to him without tears in his eyes. The Lokinghsien history gives a sketch of P'ang Si-Yuen's life.

SAYINGS OF PANG SI-YUEN.

- I. Concerning military strategy:—A General in his dispositions should never reveal his intentions, which rule is exactly the reverse to that which should distinguish social relations. He should learn both how to dilly-dally and how to strike like lightning. When he advances he should have a ready retreat, when he

retreats he should make feints of advancing. An ambush should look perfectly innocent and plain ground be made to look as if it were an ambush. If he understands these things he will never lose his position even when besieged and, if in difficulties, will always know how to surmount them.

- II. If you excel in greatness, excel also in modesty, then you will be able to manage all. If you excel in honor, excel likewise in humility and thereby you will safeguard yourself. If you share your honor and attainments with others you will bring increased advantage to yourself. If you monopolize them you will throw this away. The glory and advantages of life depend entirely on sincerity. If you respect those above you and love those beneath you, you will never, though in danger, lose your position and, if in misfortune, lose your honor.
- III. If there be reciprocity with God, you cannot say he has no pervading spirit. Though He be without form, it cannot be said He is not efficacious.
- IV. In quietude to be able to preserve your power of movement, and in movement to preserve your equilibrium so that whether you move or remain still you can do so at pleasure will enable you to be calm in times of crisis and to be happy in the midst of distracting duties.
- V. He who knows the reason of Heaven and earth, knows the Science of Changes. He who knows the principle of Yin and Yang knows Change lies at their basis. Great is the conception of the Changes. When men are able to observe them, then they are wise in the knowledge of the Circle and the Square.
- VI. What those who have gone before us have settled, we who come after are pleased to accept. Where there is no room left for more discussion, there is hope that men will be pleased to accept. Where there is still room left for discussion, there is no hope of man being pleased to accept.
- VII. In the leading divisions of an army, strict attention must be paid to concentration, and the object of the auxiliaries behind should be a watchful care to support them in order that the whole body might move with precision and harmony.
- VIII. In using men, reward even small services and only punish what is astonishingly at fault. Take your measure of men from their great deeds, yet be not inobservant of their small actions. Choose your men according to the Circle, and use them according to the

Square, (that is, choose them for their character, but use them according to their ability.) If he is stupid, use him for simple work; if he is wise, use him for wise work, (work calling for wisdom.) If you use a stupid man for wise work, it will fall through. If you use a wise man for simple work, neither will it succeed. (For instance, a scholar in China cannot do manual work.) As regards time, place, form and tendency, only the princely man (accomplished gentleman) can determine the reasonableness or not of their signs and know whether or not to take advantage of them, (that is, to adapt himself to them).

- IX. If trouble comes from without, it is easy to settle, but very difficult if it comes from within. The princely man does not despise putting right what is easy, but regards it as really worth while to rectify what is difficult. In maintaining the laws of the land and seeking the common weal he can never allow his private concerns to interfere with his public duty, nor neglect the practise of justice for the sake of charity.
- X. The foundation of political economy lies in seeking the welfare of the people and not in honoring the well-to-do. If ministers are able to act as statesmen in helping the prince to cause the people to prosper, the ministers will retain their office and the prince will continue to be prince. The people will say they have a great prince who has great ministers.
- XI. The first requisite for a prince or a minister is to know a man. When he knows good men and employs such, then evil ones will not be able to enter the public service and upright men in that case will not leave him. Hence no one will slander him and no one will dislike him. It is the unworthy servants that defame a master's good name, and evil ones that dislike him. In spite of possible openings, no unworthy one in this case will be able to creep into the public service.
- XII. To have a good General is very necessary but much more so to have a good Minister. Only a good General can work a good Minister and only a good Minister can work with a good General. For the same reason a good rider always demands a good horse.
- XIII. A prince should honor virtue and also ability. A Minister should honor ability and also virtue. When the ability of the one goes to assist the virtue of the other, then the prince's virtue will be manifested, and when ability goes to help ability, the Prince's ability will be displayed all the more.

- XIV. When our sorrows are many, our passions are weak; when our passions are weak, our perception is clear; when our perception is clear, our wisdom is deep; when our wisdom is deep, our reason is stimulated; when our reason is stimulated, we act at the proper time and there is nothing but what prospers. Hence the ancients in the midst of sorrows were able to have peace and joy.
- XV. If you serve men's interests in ordinary times you will be able to use them when an extraordinary or special occasion arises. In serving men in ordinary times, you use your virtue and in using them in special times you use your ability. If men serve you because of your virtue they naturally will whole-heartedly do so. Since they do so whole-heartedly, you will be able to use them with ability.
- XVI. If men serve me who are not altogether true I must be cautious. If I do not altogether believe in them, I must judge the truth of their words. But in both of these circumstances, a wise man knows how to act best.
- XVII. To form an opinion of events different from others is not so good as to be able to see eye to eye with them. To see eye to eye with them is not so good as to do so, and yet have an opinion that transcends theirs.
- XVIII. To command your army by reason of one's wealth and position is a superficial way. But to command it by means of culture and morality is a safer method. Money and position appeal to the senses, but culture and morality to the heart. The outward way easily fails but the other, the inner, is enduring. It is the princely man who believes in this superior method.
- XIX. A good Minister can be known even though he is silent, and a good General can be recognized even though he is not giving stern orders. A Prince can easily discern both. Those who are quick of speech and gifted with oratory are those whom able Ministers choose, and those who are capable of carrying arms are the men a good General likes to employ. Why is this? The real worth of a Minister and of a General lies in distinguishing the varied abilities of men.
- XX. When an army is lying still it can conceal its objective. But when it is in motion its objective can be seen. It is easier for an army in position to hold back a force that attacks it, than for an attacking force to overcome an entrenched one. Nevertheless, there are times when it is difficult to lie still, then it is better to assume the offensive and drive the enemy from his position.



- XXI. To regard a seeming success as a real success is what pleases an inferior man, but it grieves a princely man. One should know that success which is not really success, and failure which should be success is what grieves the heart of the princely man.
- XXII. An observer of precedent may impose on the common people and a lover of what is new and strange may deceive the crafty. But a clever statesman knows how to use both the conservative and progressive forces to advantage without being regarded as either foolish or decadent.
- XXIII. There are some who attain success in this way, and some in that. There are some who do not attain success in this way, and some who do not attain success in that. On this account, many are perplexed. A good Minister if he does this, he does not do that. If he does not do this, he indeed does not do it. He may seem to do it and yet not do it, and seem not to do it, yet do it. But whether the one way or the other, he knows why he must or must not. As it is with a good Minister, so it is with a good General. Though the changing of the times cannot be foretold since they are of God, he can discover his proper course of action and act upon it.
- XXIV. A good bird will choose a high tree to sing from. The tree and the bird are the natural complements of each other because the tree though high, if it had no good bird to sing from it would not be perfect in its purpose of harmony; and the bird, though good, if it had no high tree, would have no proper place to let its song be heard to advantage. The princely man understanding this principle seeks to act upon it.

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A VISIT TO THE NOSU.

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MISS A. A. L. BARWICK, U.M.M. YUNNAN.

Commencing our journey at 8 a.m., we passed through some of the prettiest country it has yet been my pleasure to see. The

sun shone gloriously, while a refreshing breeze made travelling very pleasant. Mile after mile we traversed, as morning changed to afternoon, and afternoon to evening. Far ahead I saw the little white school house where we were to pass the night. The chairmen moved slowly now for they were very tired, and I felt glad when we had actually reached our stopping place. Here I made the acquaintance of Mr An, with his small class of boys. We talked together until Dr Bolton arrived, and then, until the last glimmer of light had disappeared, he joined the boys in games of leapfrog, tug 'o war, and toss-ball.

It was dark when Miss Squire arrived, and about half an hour after Shuang Mei wearily trudged in. She had had to walk the last fifteen li, as her chairmen were opium smokers, and the effect of the drug having worn off they were too weak to proceed. We waited another hour for our bedding (mine had arrived) and our food-boxes to come, but the passing time showed no sign of either. There was no food to be procured from any of the neighbouring houses, so we laughingly dined off a melon which we had fortunately brought with us, then we set ourselves the task of making three beds with one lot of bedding. That night we tossed on the hard boards while the mosquitos worried us, and we waited for morning. With the morning came our food boxes and the missing bedding. One carrier had spent the night on the hills, having lost his way, others had remained at a place twenty li away.

The rain now came down in torrents, but we had to be off through the mire and slush, and the road to Si Fang Ching can neither be imagined or described when rain comes. Some places it was quite impossible for the men to carry an occupied chair, and here we had to get out and slide down the clayey slopes of the hills, the men doing their best to help us keep our feet. Presently the sun came out, and as we stood upon the summit of a high hill, we gazed upon the dazzling beauty of everything around us. The hills, the grand old hills stretched before us in never-ending line. Far, far below us in a deep valley a mass of fleecy clouds floated, looking so much like a lot of downy pillows that I could imagine the tired ones of the earth, when their tasks are done, resting their heads thereon, reposefully content. As the sun played upon the hills, the atmospheric vapour lifted, and hundreds of feet above us we could see the white buildings of our Mission.

We resumed our journey, and soon reached a little wayside house where we were met by Mr. Wang, B. A. (the flaming apostle of the Nosu as he so often called). A few li further, the school boys were lined up, and greeted us with the usual bow as we passed, then they followed our chairs and sang as we neared our destination. Once we passed through a beautiful fernclad lane, rich with moss and lovely flowers. It was so much like a

lane in Devon, that the passing was doubly sweet. And now we were actually at Si Fang Ching, so with eager anticipations for the week ahead, we said "Good night", and prepared ourselves for a rest.

Sunday dawned, and soon we went down to the little Chapel to hear Mr. Nieh B. A., address the people. His subject was "Christ in the home of Mary and Martha at Bethany". It was not often, he said, "that Christ had an opportunity to visit the sisters, but when He found one, He wanted to talk to them of the things that mattered, to impart to them the truths which He had gathered from His Father. Mary, loving Him, understood this, and was eager to listen to the words of the Master. Martha was concerned only with the customs of the country. An honoured Guest had entered their home, she made haste to prepare for Him choice dishes. They demanded much time and labour, it was fitting that her sister should help her. It was with some bitterness therefore, that she approached Jesus, and questioned "Dost Thou not care that my sister hath left me to serve alone?". The answer of Jesus, said Mr. Nieh, was a rebuke we would do well to remember. The women must think of this during the coming week, when Miss Squire would conduct the Bible School, her sole reason for visiting them was to pass on to them the truths which she had herself received. Would they not make a big effort to attend?"

The school was very successful, both in interest and in numbers. One hundred and fifty four women were enrolled, and day after day these listened with great attention to their teacher, as she spoke on the Parables of St. Luke, and endeavoured to make their meaning clear. Circumstances in the every-day life of the women were often recalled to emphasize and illustrate a point. Linking the parables thus with familiar things, their interest was deepened, and their enthusiasm increased. Shuang Mei added much to the success of this week by her invaluable help to Dr. Bolton in the dispensary, her lectures on Hygiene and her general cheerfulness. Her happy disposition won many hearts, and I'm sure the people enjoyed her first visit.

Two evenings we gave them a magic lantern show. Dr. Bolton manipulated the lantern while Shuang Mei explained the pictures. We had invited the school boys to this performance so the building was crowded. The behaviour would have contrasted very favourably with a like show in England, for, most of the time, one could have heard a pin drop. The gramophone was also a great attraction, but when an English song suggested the happy thought to Mr. Wang that we should sing it to them, and a request was made accordingly, I wished we had stuck to the band pieces, because Shuang Mei immediately announced that I would oblige them with the song. As I don't happen to sing, it was an awful ordeal to face the clapping crowd

and get through a song about the "Homeland" unaccompanied. However when it was over, I contented myself with the thought, that I was probably feeling worse than anyone else about it.

The school boys gave us an entertainment one evening. I think the play that interested me most was "The Prodigal Son". I have heard and seen many versions of this wonderful story, but never anything to equal that given by the Nosu boys. The scene opened upon the father, pacing up and down the living room, in which stood a table and two chairs. While he walked he smoked a long pipe measuring about two feet. In his hand he carried a fly whisk, and occasionally slashed at one of the offending marauders. It was in this mood that his younger son found him when he came to ask for the portion of goods that fell to him. Evidently the flies were still in the old man's mind, for he delivered his younger son a sounding box on the ears. He then called an attendant, requesting him to bring his possessions. The sum of three dollars was then placed upon the table, and the father carefully counted out one and a half dollars and gave to each of his sons, the elder having come in during the operation.

The next scene showed three tiny school boys drinking at a trough, and the appearance of the younger son, who quickly followed their example.

Once again we were taken to the house of the father, and saw him still smoking his long pipe and waving his fly whisk. The prodigal then entered, and for a few minutes, father and son stared at each other, then, while the father greeted his son, a request for a new robe was given, and the attendant, who had been holding the gown long before the son had made his appearance, threw it over the prodigal's shoulders who put it on quite unconcernedly, then left the room as the father continued to smoke, and await the coming of the elder son. He came, and then followed a whispered conversation, in which, I concluded, the elder son put forth his claims. The father patted him on the shoulder, which action finished the play. The most amusing part was the stolid, immovable expression on the faces of the actors.

I like the Nosu people very much, they are a tribe from which we may expect great things. Possessed of an independent calibre, they show themselves capable of self government. Their friendship, perhaps, is not easily won, but when once given, it would not quickly be taken away. We were sorry to leave them, when the week was over, but work was awaiting us in the city, so we had to return.

A little company of women gathered to see us off. They expressed their appreciation of the meetings with the parting words "Come again next year". For a few li the school boys walked, heading the procession with waving flags. As we said

"Goodbye", they commenced a farewell song, and our homeward journey was started with music in the air.

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## INTERPRETING THE WHITE STONE.

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BY J. H. EDGAR, F. R. G. S., F. R. A. I.

Some time ago I wrote an account of a temple above T'ong Hua known as the 白空寺. In it are three White Stones worshipped as gods. Similar white stones are very common in the hyphenated states of BADI and BAWANG<sup>1</sup>. Pieces of white and mottled quartz are in evidence everywhere, and are always held in great honour, and act as talismans or are even worshipped as gods. The Bons, or Black Lamas, seem to give them special honour. The explanations of the function of the White Stone are very varied. For instance, a piece of stone may be called the "Idol of Heaven", exactly what the Lolos call their frontal horn of hair. Then some say it is the eternal, pure, primordial substance; and others that it is the Producer of Fire.<sup>2</sup> In one place it is said the Stones act on the region in the same way as the Mani flags do; and at times it is distinctly Phallic. Curiously enough, in Bawang, where the white stone is everywhere in evidence, the cliffs are spotted and speckled with quartz veins. Here, too, is the holy mountain of MURDO, the much adored god of the region. Consequently, I wonder if this form of Litholatriy, first as a totem, may not have originated in this locality.

Just as to the meaning of the term "Heavenly Idol", we must go carefully. The Bons have a Supreme Being known as KUN BZANG RNAM GSUM: that is, "The All Good Trinity". He is (1) Supreme and Impersonal; free, perfect and eternal. (2) He may become Personal, that is, by being manifested in a sentient being. (3) Then he has a multiform aspect and may in-dwell symbols, paintings, figures, and natural objects. Now may I suggest that this God is believed to manifest himself in the White Stones?<sup>3</sup> As a kind of commentary on the attributes of this Bon deity, let us examine an explanation, in Chinese, of the two characters 白空 (Peh k'ong) found on the temple near LIFAN. Here we find in the form of a "tui tze", (對子) the legend, 白眼能觀天下事 and 空身可保世間人 (Peh yen neng

Kwan T'ien Hsia Sze", and "K'ung Shen K'o Pao Shi Chien Ren). This no doubt is a eulogy on the three white stones in the temple and probably means "The Unsullied Vision is Omniscient", and "The Negative Being is Omnipotent", respectively. Now, such a conception of god should be equivalent to Nirvana. However, this Something—or Nothing—with the "Pure Vision" is viewed as being in constant relation with men and their affairs. So it seems that really behind them both is the great azure dome of Heaven, unathomable Space, the Impersonal, pure, serene, omniscient, life-giving Something. And yet this great elusive, intangible, all-seeing Space is the negation of everything belonging to the solid Earth. And may not the primitive Chinese conception of God (天) be explained by the same mysterious, enveloping Space? In any case, I am inclined to think the 白空 (Unsullied Negation) is not an idea of Indian origin but is related to Kun Bzang Rnam Gsum, the Trinity of the Bons; and Nirvana after all may be a child of the Chinese T'ien (天)

*Notes.* 1. Badi (Bras Ti) and Bawang (locally Bavo and Ba'am) are ethnologically different. The former speak a language similar to the TsaKuLao, Kiarung or Gyal Mo Rong, or "The Queen Ruled Yung".

2. Stone worship or Litholatry is, according to Cumnot, a characteristic of the ancient Semitic peoples and was carried far and wide by the Phoenicians and spread no one knows how far to the East. We also find it in Persia as an item in Manicheism.

3. The Bons have also a peculiar black stone which is undoubtedly worshipped as a God. In this case, even if the material is originally white, it is apparently necessary that it should be made black. Those interested may examine a specimen in Chengtu.

#### ADDITIONAL PHONETIC NOTES.

In looking over my notes I came across some numerals of the Bawang principality. Bawang is the Chinese name for the local BAVO, and the BADI (Bras Ti) BA'AM. The BRASTI are manifestly Gya Rung (Rgyal mo Rung = the Queen ruled Yung) but the Bawang resemble the hill tribes around Weichow. I am in a position now to present their numerals from one to ten for purposes of comparison with lists given by me earlier in the year.

1.	Rao	6	Ch'io
2.	Nei	7	S'Nei
3.	Su	8	R'Chie
4.	(wu) Zhe	9	N'Ge
5.	Weh	10	Zra

The numeral 7 shows here, again, distinct evidence of the earlier Quinary system (Cf the Roman VII). I have some evidence that the Bawang are connected with the MOSU (not NOSU): at least a tribe at Hokow, on the Yalung, and others on the Litang River far south of Li Hwa Hsien (Litang) speak a language similar to the Bawang. The inability also of these folk to pronounce the "W", and the turning of such letter into "vs" is very common in the Mekong and in some of the Upper Yangtze valleys where the Shan or other non-Chinese influence once dominated. A few simple words might be of value to future students.

Dog—Keh	Hand—Zha	Fire—Me
Horse—Rih	Foot—Go	Water—Wuri
Cow—R'gu	House—Yo	Stone—Guve
Man—R'tse	Mouth—Omu	I—Nga
Woman—S'mi	Eyes—Mao	You—Nyi
Sky—Mur ngu	Black—Nya nya	He—Nyi
White—Pr'u pr'u		

Almost half of the above may be connected with an early form of Tibetan, while a language that influenced Chinese and Kiarung may also be traced. I failed to induce my informant to make any difference between "You" and "He".

A few days ago when on a journey down the little-known reaches of the T'ung River I ran across a peculiar tribe known locally as "Hsi fan". They have round prominent eyes, a bridgeless nose with bulging alae, and a large mouth with a suspicion of thin sausage lips. I measured (roughly) one rather tall female and she was 4.6 in. This woman, with a description in my diary nineteen years ago of others in the same region, is remarkably like the Salwin dwarfs seen by me and Major Bailey in 1911 at Men K'ong. A road from these "Hsi fan" regions goes in over the Tzemei Ranges to the Yalung ferry, and we may suspect a migration of the type described from the unknown country between the Yalung and the Litang River. It may interest readers who have been in the Chien Chiang to know that there is a small lamasery at Ts'ao K'eo (Ts'ò K'ò Gomba) a village half a day in from T'ien Wan, a town under the jurisdiction of Yueh Hsi. All the country around T'ien Wan has been sadly ravaged by Lolo raiders. Houses have been burned, stock and other possessions looted and numbers of human beings carried into slavery. This appalling visitation took place last February, and the raiders were within three days of Tatsienlu.

QUESTIONS ASKED BY CHENGTU UNION  
UNIVERSITY STUDENTS OF  
BISHOP KEENEY, M.E.M.

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1. What is the meaning of man living in this world, that is to say do we live on earth?
2. Is the existence of the human soul true?
3. Where does the soul come from and when does it begin to dwell in man?
4. What is good and what is evil?
5. Are the miracles believable? (I do not believe them at all. I emphasize His personality and character and teaching more than the form.)
6. Is His Spirit with us if we pray sincerely and honestly?
7. What is the definition of sin?
8. What is the holy ghost?
9. Why did God make this world?
10. From the Biological standpoint man comes from a simple cell as other animals do. I do not know whether the original cell possesses a soul or not. If the soul originally dwells in man when man was a lower animal even as a simple cell may we say that other cells are capable of possessing souls in them? Thus, are we really kind if we eat the flesh of animals?
11. Jesus says in John 5: 28-9, "The time cometh," etc. May I ask whether this refers to the resurrection of the body or of the soul, and whether the wicked will also rise?
12. In preaching the Truth is made the standard. May I ask what is meant by the Truth? Please define by illustration, or bring facts to substantiate, that a preacher may not be in a fog without proof.
13. In receiving the Holy Spirit, may one know at the time that he has received it? What is the difference between one who has received the Holy Spirit and one who has not.
14. Peter, Paul and others in their preaching healed the lame and palsied. At the present time there are many godly men of faith. Why have they not this power?



15. The Lord Jesus says that we should love our enemies, and that we should love other as ourselves; further that God is love. Samuel says to Saul that the Lord of Hosts commands that the Amalekites be destroyed without mercy, including infants and their cattle. In comparing the latter with the Lord Jesus's words it seems to me that in the one case stress is laid on destruction of enemies, and in the other upon loving one's enemies, the two being as opposite as possible. But Jesus came into the world to reveal God. How then this contradiction? Will the Bishop bring his high intelligence to the task of explaining this?

The principles and the high ideas given in the Bible do not cause me to ask many questions. What often gives us questions are generally of the following two kinds:

(a) Records in the Bible (history of some persons, such as that of Daniel or Jonah).

(b) Miracles.

(c) Perhaps it demands more knowledge of history to explain the question of the first kind, so I am going to ask a few questions of the first kind only. But it is very hard for us to explain the questions of miracles indeed, so I must ask when I have a chance, as we have no such kind of experience to explain them. My questions may be a little foolish, but I ask truly for the sake of belief not because I resist religion. I ask these following questions for I want to get good foundations for my belief.

16. How can we believe that Daniel was not burned when he was put into the fire?
17. How can we believe that he was not eaten up by the lion when he was put into the lion-cave? (We wish to believe, if we can get a foundation.)
18. Does it really mean that Jonah has been in the stomach of the large fish for three days?
19. Does God like to use a way, (in a world in which all things are controlled by certain laws and reasons) as to give birth by a virgin?
20. Is it true that Jesus rose to the sky with his fleshy body? How can we prove that Jesus has relived after his death during this scientific period?
21. Can we have the same power to change several cakes into many like Jesus had?
22. Why did God only send Jesus, one person, to the world with wonderful power and spirit?
23. Should we say that Jesus was only a man of highest ideas and highest morality, or really a god?

24. Why do people not wish to have the bible renewed as the other books are renewed and improved? (I mean we should leave out those things which ancient people misunderstood, and have the bible purged).
25. Please explain to all, How is Jesus, God?
26. Why is it that so many students do not desire to enter the ministry? How can zeal for preaching be nurtured in the students?
27. Is there a real and imperishable soul left after the death of any person? Can the soul consciously sense itself, the ego? Please give us some evidence because most of us are anxiously waiting to know this.
28. The spirit of Jesus Christ is expressed in his love for all men, especially in his love for enemies. Thus he says, "If one strike you on the right cheek, turn to him the other also". "If any one wants your outer garment, give him the inner one also". Suppose we Chinese observe these injunctions, when Japan took Shantung, should we give them Shansi also? If China followed this procedure, she would soon perish. Should we really permit Japan to continue her encroachments until she is ashamed of herself? Would she retire and return the country to us?
29. In my opinion the miracles of Scripture should be discarded. Back several thousand years ago, people all regarded clouds, wind thunder and rain as manifestations of deity; but now we know that they are produced by certain conditions of atmosphere. Is it not probable that likewise the things which we do not understand will all yet become matters of common knowledge?
30. What methods have Christians for reforming society?
31. What is the real aim of the missionaries who travel about propagating their religion in China?
32. Was it Christ's body or spirit which ascended to heaven?
33. What is heaven like, and what are its boundaries?



## WHAT TYPE OF DENTISTRY DOES CHINA NEED?

ASHLY W. LINDSAY D.D.S.

In answering this question I propose to state briefly from what dentistry evolved; sketchily detail something of its formative period as a profession in the West; describe its position

in China today, and finally, to mention its aims and place as one of the healing arts of today.

The growth of dentistry, in all its essential features, runs parallel with the evolution of all the healing arts in general.

We have evidences of the existence of a considerable body of knowledge relating to dental disease and treatment as early as thirty-seven centuries before Christ. There are also evidences of dentistry being practiced as a specialty as early as 450 B. C. In those early days restorative mechanical dentistry was performed by artisans or mechanics, who had no connection with medicine. On the other hand there were physicians who treated the diseases of the teeth and their investing parts, paying no attention to restorative procedures. It is thus seen that dentistry has had a dual origin. Its problems in pathology and such sciences were kept in vital relation to medicine while its requirements in the restorative arts necessitated its relations with the craft of the artisan.

All through the long ages of superstition and ignorance preceding the organization of the medical and dental professions, humanity was dependent for relief from its dental ills upon two types of practitioners; first, upon those medical men who were without knowledge or skill in the handicraft necessary to the successful performance of constructive restorative operations upon the teeth; and secondly, upon artisans or mechanics more or less skilled in the mechanical requirements for the construction of artificial substances.

I have thus briefly stated the position of dental evolution up to the organization period of the dental profession, which period dates only some eighty-odd years ago. It was only from this time that the entirely empirical basis of practice gave way and systematic dental education was begun. Even during the early days of this latter period, practitioners guarded their procedures as manufacturers guard their trade secrets today. Professional intercourse, in the sense that we know it today, was impossible because of the jealousies which existed amongst doctors. Much quackery prevailed because of the spirit of commercialism and the ignorance of the public concerning dental matters. That this spirit of commercialism should have dominated the practice of dentistry was inevitable from the very nature of its service. The dental craftsman sold his handiwork to his patient for a price; the kind of material employed and the amount of labor expended were the determining factors as to the size of the fee demanded and, so long as the price of material determines the service, so long will commercialism dominate. It is precisely in this commercial atmosphere, that dentistry in China, as practiced by the so-called dentists using foreign methods, is carried on today.

To date, no early evidences of dental practice has been discovered in China. In fact outside of a number of coast and open-port cities the Chinese dental sufferer at present must depend on the magician or the sleight-of-hand worker for the relief of pain! And that they occasionally secure relief is surely a vindication of the value of suggestion in the cure of disease. For the impatient stoic an occasional physician (uai-k'o-i-sen) can be found to use the medicine rule (yio-ch'i) to knock out an offending tooth, but the Chinese medical profession prefers to treat all dental disease by internal medicine, referring dental pain to biliousness (ho-ya) and to cold (feng-ya). The "wormy-tooth" (chung-ya) is referred to the old woman sleight-of-hand artist.

The practice of the native Chinese, who calls himself an "inlayer of teeth," (hsiang-ya-chi-tin) in Szechuan, at least, is that of a very inferior grade of dental mechanic. His so-called "western methods" are a travesty on the real thing. It is with but an elementary knowledge of the materials and methods he uses and an entirely empirical acquaintance of dental restoration that all his work is attempted.

Are the Chinese people willing to trust their oral health to these men who are without the faintest glimmering of the sciences of biology, histology, anatomy, bacteriology, pathology, etc., etc? China has in other lines shown a desire to pass over the intermediate stages of growth which we in the west have had to traverse. Will she be satisfied to sacrifice her welfare to the lining of the pockets of quacks, or mechanics, however good they may be, when the West has accepted dentistry as one of the most necessary adjuncts in the maintaining of the health of the people?

The basis of dentistry today is biology.—not mechanics. All mechanical procedures used are but a means to an end,—the mere relating of engineering problems to the biologic field. Though it is still necessary for the dentist to be skilled in the principles and construction of mechanical restorations, more and more must he have a practical acquaintanceship with the broad, underlying generalizations of the sciences and methods of reasoning. Such mental training is essential to progress toward correct conceptions of the relations of cause and effect.

This type of man is especially needed in China where to in any adequate manner meet the public's dental needs, the dentist must be prepared to meet extremes in dental disorders and disease and where means must be evolved to prevent disease rather than cure it. One dentist to a thousand soldiers is the army standard in United States and Canada. Can China hope to arrive at any such proportion of dentists to population for years to come? There can be but one answer to this question: Positively No.

The key of the solution is in prevention, but this prerequisite that China shall have in the near future dentists with the broadest possible training to cope with questions of dental health, which we know today to be so intimately bound up with general health and national efficiency. The final solution of this problem can only be reached by the Chinese themselves, but a way has been provided by which the first steps can be taken, and that through the School of Dentistry in the Union University.

This article is being published in Chinese. It is my hope, that through reading it, you will be better able to guide Chinese students who may question you concerning it.

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SZECHWAN CHRISTIAN COUNCIL EVANGELISTIC  
DEPARTMENT.

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A. J. BRACE *Sec'y.*

The newly organized Szechwan Christian Council recently appointed the old Executive committee of the Former Province Wide Evangelistic Organizing Committee, as the committee in charge of the Evangelistic Department in the new organization. There were recently added at the Executive Committee meeting the following names, Kan Hsiao Feng and Fei Chonh Chi. The old Executive of the Province Wide Committee was composed of J. M. Yard, Chairman, Pastor Ko Da Yung, Vice-Chairman, T. Torrance, Treasurer, A. J. Brace, Secretary, and H. J. Openshaw, General Secty. With the withdrawal of Mr. Yard, four are left; these together with the two added above comprise the present committee. Mr. Fei has not yet returned to the Province. Nevertheless the new committee met yesterday at Mr. Openshaw's home and formally organized for business.

After prayer and earnest discussion about the big task before the Evangelistic forces of this Province, the new officers of the Evangelistic Department were elected. The election resulted as follows, - Chairman - Rev. D. Y. Ko, Vice-Chairman, H. J. Openshaw, Treasurer - Rev. T. Torrance, Chinese Secretary - Rev. S. F. Kan, B. A. English Secretary - A. J. Brace.

Then it was felt necessary to co-opt a few workers from other churches to make the committee more representative.

The following were co-opted, M.E.M., Miss Lybarger and Lo Kwang Jen. Friends, Miss Hutchinson and Jen So Chi. C.M.M., Rev. K. J. Beaton, B.A. and Liu Huan Ran.

The Executive Committee will consist of the members appointed by the Szechwan Christian Council. It was recorded that the new Executive is in hearty favor of forming local Christian Councils in each large church center, and that the chairmen of such groups be corresponding members of the Evangelistic Department.

The Treasurer's Report showed a balance of \$177.87 in the local treasury, with \$700.00 in the bank drawing interest. In the reorganization it was stipulated that all the funds of the old Province Wide Committee should be entrusted to the care of the Evangelistic Department of the new body for the carrying on of the Provincial work in the same manner as formerly. Figures had been obtained on printing here the "Message of the Church to non-Christians" prepared by Dr. Chen Chin Nie. It was decided to print at once 10,000 copies at the rate of \$96.00, and send them all over the Province to our Missionaries in charge.

Mr. Openshaw reported in full Dr. Chen Wei Pin's plans to co-operate with us in Evangelism while in the Province and that he planned immediately to visit with the General Secretary Kiating, Suifu and Tzeliutsing in the interests of Evangelism. The Executive warmly endorsed the program and voted \$50.00 campaign expenses.

Messrs Openshaw and Fei Chong Chi were appointed a commission on survey to ascertain the strength of the Evangelistic forces of the Province and the nature of the work at present in vogue.

It was resolved to reaffirm the request of the Szechwan Christian Council that the following Christian leaders should be released by their missions during the year when convenient for campaign work, -Kan Hsiao Feng, Chang Lin Kao, Fei Chung Chi, Tian Hai Yuan and Archdeacon Ku.

The secretary was instructed to have new correspondence paper printed. Also, he was requested to make reports of this reorganization meeting in English for the the "News" and in Chinese for the "New Dawn." It was resolved to initiate proceedings to invite representatives of the city churches to meet and organize, so as to plan immediately for Student work, Chinese New Year Evangelism and the Spring Fair Meetings. The Secretary was requested to make reports to the churches for the coming annual meetings and seek their active co-operation as in the past.

## TZELIUTSING EVANGELISTIC CAMPAIGN

A. C. HOFFMAN, S. T. L.

On the evening of Dec 6. Mr. Openshaw, Dr. Cheng and Mr. Fay started in with our people. In fact they were not all our people, for there were representative men and women from Jungshien, district and city as well as from our surrounding districts, well up to one hundred.

From the first there was full attendance and the best of attention. To say that the people were much impressed with Dr. Cheng and his message, is putting it but very mildly. He could stay with us for but five short days. Several people were so interested in his message that they followed him to his next station.

Mr. Fay, too, was a type of man, of which they have seen but few in our West China Ministry, and he gave always a strong message. His presentation of social conditions and their attendant results, in the Western World, appealed, particularly, to the boys and girls of our Middle Schools.

We began the morning with a short half hour talk on prayer by Mr. Openshaw, at seven a. m. then a service wherein the boys and girls of the H. P. and Middle Schools were present. Another service at 10.30 a. m. for the public, then out in groups on the street, to the various street chapels, as well as to sell literature, visit homes and hunt up people. A number of Government Schools were visited in the afternoons and several had to be cut out as meetings multiplied too rapidly.

Several very acceptable talks were given by Dr. Cheng at the Government Salt Club which has a membership of between one and two hundred. The evenings were all given over to public meetings where special appeals were made on behalf of those who wished to indicate their desire to become Christians. In all some about one hundred and eighty men signed up and some seventy or eighty women. Above all other things, Mr. Openshaw taught us the necessity for as well as the way to do personal work.

Through force of circumstances, we were not able to make anything like adequate preparation beforehand. One thing we did not do, that we all later felt that we should have done, i. e. first of all get our workers together for several days, before the public was at all admitted, and thoroughly organize ourselves as well as get our working force into the spirit of the occasion. A few days thus spent, would have been well spent.

The singing as led by the boys and girls of our Mission schools' was an inspiration all the way through and had its affect upon outside people in leading them a bit nearer to God. A very important factor was the harmonious way in which our people worked together all the way through and did not seem to fall into the usual factions that are so common at such gatherings. Perhaps that was accounted for mostly if not altogether, by their intense interest in the speakers and the work. Even our old Aladdin lamp smiled almost at its best every evening, despite the fact that it has a thousand nails, more or less in the globe.

Our Chinese undertook to entertain the outside delegation and as they felt they could not stand the full cost, they decided to require a fee of 60 cents from all those entering the boarding department, for the nine days campaign. I think they will manage to pay the balance amounting to almost \$100.00 even without the aid of foreigners and feel the better for doing it.

We are now finding in the follow up work, that a goodly number of people did not give sufficient information on the signed up slips, to allow of finding them and it is yet too early to say what will be the final outcome, but we hope to start immediately a number of Bible Study Classes and we are hoping that at the four or five Special Xmas celebration days, we may be enabled to locate some who have signed up, who would perhaps, otherwise not be found.

Our Szechuan work doubtless needs a great deal of such campaign work, sometimes it almost seemed as if we were getting away, altogether, from such and it surely brings fresh courage and inspiration to us all to think that we have an Evangelistic Secretary and one who is able thus to appeal to all classes.

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### SPECIAL EVANGELISTIC CAMPAIGN AT SUIFU.

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A. M. SALQUIST.

We have just had the privilege of an eight day evangelistic campaign under the leadership of Mr. Openshaw, Dr. Cher, and Mr. Fay. For several weeks preceding the opening of these special meetings we had been praying and planning for the campaign and had organized committees for special service. The work began on Sunday, Nov. 26th, with addresses given by



Dr. Chen and Mr. Openshaw at our church services and a special meeting at Munroe Academy on Sunday evening led by Mr. Fay. During the week that followed the chapel exercises at Munroe Academy, the Girls' School, and the Boys' Primary School were led by our three visitors with marked influence on many of the pupils. More than a hundred pupils signed the cards indicating their desire to learn more of Christian truth or to even now be recognized as followers of Jesus Christ. The compound of the Boys' Primary School was used each afternoon for special services for men. The attendance was large and the attention good. Two services were held each evening, one in the church for both men and women, the other at the Young Men's Guild for men only. A number of outstation members came in for the week and a special morning prayer meeting was held for them. Addresses were given at the Government Middle School for Boys several times during the week and Munroe Academy had each of the three visitors for special evening meetings. A meeting for women only was held on one of the afternoons but there was also a good attendance of women at all the evening meetings at the church.

In addition to the school boys and girls, there were about one hundred and eighty cards signed. In some cases this merely indicated that prejudice against Christianity had been removed but in many cases it indicated that they were really anxious to know more of the religion of Jesus Christ. Several people are now being kept busy looking up these men and women and getting them either into our already established Bible classes or into the new ones opened both at the church and the Young Men's Guild to meet this need.

As missionaries, we are also grateful for the inspiration and uplift that we received from the helpful fellowship of the week. Dr. Chen spoke at a Sunday afternoon English service on his first Sunday here. We had an English song service and a time of happy fellowship on the last evening of their stay with us.

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## THE Y.W.C.A. IN CHENGTU

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HARRIET M. SMITH, *General Secretary.*

The Young Women's Christian Association of Chengtu has just completed its first year of existence. A "Birthday Celebration" was held, December 3rd, at the Association building on

Hsin Kai, at which time the President, Mrs. Hu Chih Hung gave an interesting report of the year's work, and the year's finances were reported by the treasurer, Mrs. Lai Shu Chin. It was interesting to note that the amount estimated for this first year of work, when a good deal of guess-work was inevitable, and the amount actually expended, were so nearly the same, the balance of twenty odd dollars being on the right side of the ledger.

This first year though beset with the usual pioneering difficulties,—lack of resources and lack of understanding, looms largest,—yet shows real progress along the lines of its greatest endeavor, viz. the discovery and development of leadership among the Chinese women and girls of the city. Every opportunity and every problem that the year has brought has been faced and worked out not alone,—not even largely,—by the foreign secretaries, but by the Chinese Board, Committees and secretaries, who from the first have had to recognize the success or failure of the work of their responsibility.

We all know that the Association stands for all-round development, Body, Mind and Spirit,—and its activities even during this first year, have sought to express this ideal.

Co-operation with the churches of all denominations in the evangelistic work at the Ching Yang Kung, and in Union Meetings monthly, held at the Association; Religious lectures for the membership; Social Student Meetings, which we have been able to follow up with Bible classes for Government School girls; and a Sunday School for the children of the street where we are located, are some of the activities of the Religious Work Department. The educational work undertaken is purely supplementary, except for the Free Vacation School held in the summer months,—and includes classes in English, Chinese, Music, Cooking, Sewing and Flower Making,—and a series of Educational Lectures.

A combination of physical and social service work is the "Supervised Playground for Girls" undertaken this fall and which was made possible by the loan, from the M.E.M. Mission, of a large piece of ground on the Wen Miao Hsi Kai.

In all this, the so-called City and Student work constantly overlap, but the Student Department is also working in other ways,—such as Girls' Clubs and an annual Student Conference,—to establish and follow up contacts with the girls of the Government Schools.

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## NEWS NOTES

### Chengtu, Extra-Mural,

The third meeting of the Saturday Night Club was known as Scotch Night and the program of unusual talent was due to

the energy and effort of Mr. and Mrs. Parker M. Bayne. The Laboratory of Hart College was used for the evening, and decorated with plaids and tartans for the occasion. The opening number was a rare treat—Mrs. J. A. Thompson, dressed as a dear old Scotch lady, gave the heartiest of greetings in the richest of Gaelic, and Miss Lillian MacDonald interpreted for the audience. Then followed a number of readings, humorous (for we have known some wonderfully humorous Scots), pathetic, heroic and tender, showing the characteristics of the Scotch temperament with its respect for religion, and its appreciation of moral and physical courage. The readings were relieved by a number of Scotch songs of romance and adventure and the evening closed with the audience joining hands to sing Auld Lang Syne.

The children of the foreign Sunday School had a most successful Christmas Tree and Christmas concert on Friday afternoon, Dec. 22nd, in Hart College. The children and those who trained them are to be congratulated on the entire program.

We are pleased to welcome Miss Beaton to the Canadian School, and also delighted to welcome back such old friends as Mr. and Mrs. F. Dickenson and their family, who travelled on such excellent time as to arrive just exactly five minutes before time to begin Christmas dinner.

Mr. and Mrs. Rackham and Dr. and Mrs. Tennant are located now in Harmony Hall, Miss Ineson is with Mr. and Mrs. Johns, and Dr. Cunningham is with Dr. and Mrs. Wilford.

Mr. Joliffe of Jenshow, and Mrs. Hoffman of Tzeliutsing were visitors outside the city for a few days.

Rev. H. H. and Mrs. Taylor, C.M.S. have taken up their residence here where Mr. Taylor will join the University Staff, we extend a hearty welcome but regret the early departure of Rev. and Mrs. Lee.

Miss Tingling of the W.C.T.U. has been the guest of Dr. and Mrs. Lewis for some time and has been busy daily delivering lectures on the dangers of narcotics to various grades of students.

A.E.I.B.

### Chengtu, Intra Mural.

Recent arrivals in the city,—Misses Welch and Brayton, W.F.M.S., Misses Deabler and Heiler, M.E.M. (Syracuse Unit), Mr. A.G.M. Ogden, of H.B.M. Consular Service, K. J. Beaton and family returned from furlough, Dr. Gifford Kliborn from Chungking, Mr. and Mrs. Frier from Tzeliutsing, Mr. and Mrs. Kitchen from Junghsien, Miss Wheeler from furlough.

Miss B. L. Foster has undergone an operation recently in the W.M.S. Hospital. We are very glad to report that she is recovering nicely.

The Christmas Season was celebrated as usual. The several entertainments in the different churches were highly successful at least from the stand point of being lao reh. Messrs King and Ogden of H.B.M. Consular Service provided a special treat for both young and old at the Y.M.C.A. during Christmas week. There was tea and cake, a Christmas tree with lots of candies, a real live Santa Claus, and moving pictures. Many thanks to His Majesty's representatives.

Mumps with an occasional case of flu have been rather popular lately.

Mrs. Smith and Miss Brodbeck of Yachow and Dr. and Mrs. Tompkins of Suifu have been recent visitors in town, chiefly visiting the Dental Hospital. Our Chengtu Dentists seem to be very popular, but then all dentists seem to have drawing powers.

Rev. W. J. Mortimore, Sec'y-Treas. of the C.M.M. has left on a trip around the mission stations, before going to annual Council which meets in Tzeliutsing, Feb. 16th.

The New Alexander Sutherland Memorial Church (C.M.M.) on Shu Hwa Kai was opened for worship on Sunday, January 7th, with special services for both Chinese and foreigners. In the morning, the service opened at 10.30 o'clock, and was well attended. Rev. Dr. J. L. Stewart was the preacher, while the ceremonies required by ritual were attended to by Rev. W. Small and Rev. K. J. Beaton, the builder and pastor of the Church respectively.

In the afternoon, at 3.15 p.m., the regular Community Service was conducted, when Rev. E.R.M. Brecken delivered the address. In addition to a most helpful message, the congregation were delighted with appropriate selections rendered by the choir, as well as special music by a quartet, and a solo by Mrs. Smith.

Special services held at 6 p.m. each day of the succeeding week were well attended, and were the means of initiating many into the reason for the building, and use to which it is now to be put. May the work in this cause prosper abundantly.

### **C.M.M.**

The Canadian School for Foreign children opened at Chungking on Jan, 3rd with Miss Tufts in charge. The attendance at opening was 12 primary and 1 high school pupils.

The C.M.M. annual Conference and Council will be held this year at Tzeliutsing during February. Rev. W. J. Mortimore Secy-Treasurer of the Mission is making a round of the stations preparatory to the annual gatherings.

All returning missionaries of 1922 are now in their stations and busy at work again with the exception of R. O. Jolliffe and

Dr. A. E. Best, who with their families, will not return until this spring.

All the C.M.M. new workers for 1922 are in attendance at the Union University language school Chengtu except Dr. and Mrs. Pincock who have been stationed at Chungchow.

### **Friend's Mission.**

R. J. Davidson, returned from England, reached Chengtu on Nov. 21st. On the next day he was married to Miss Pearl Page of the American Baptist Mission and of the Women's Normal School. On Dec. 19th they left by boat for Chungking to take charge of the Boys' High School on the hills there. They take with them the earnest good wishes for their married life and new work from their many friends who will miss them in Chengtu.

By the death of George Cadbury, the F.F.M.A. has lost one of its warm supporters, who has given generous help through many years. It was his gifts that enabled three of our Chinese members to visit England and to study there; S. H. Fang now Principal of the Men's Normal School, Dr. Lo of Tungchwan, and F. L. Yang now at our Chungking High School, and he invited Mr. S. C. Yang of the Union Middle School Chengtu to England. He had recently given £5000 for a Normal School building at Union University Chengtu. Dr. H. T. Hodgkin gave the address at the funeral service attended by 20,000 people on the Green of Bournville Village, which he built.

M. SAWDON.

### **C.M.S.**

Mrs. Whiteside and Miss Jones have arrived in Mienchow on their return from furlough. Also the Rev. H. H. Taylor has arrived at the University where he hopes to take up work.

The Autumn Evangelistic Campaign was brought to a close at Hanchow, where a very encouraging series of meetings were held.

A. G. LEE.

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

Since the last printed Baptist Notes one of our workers, Miss F. Pearl Page, has become a member and worker of the Friends' Mission by her marriage in November to Mr. R. J. Davidson of that Mission. Though she leaves our Baptist family, we are glad she is still a member of that larger family, the West China Missionaries.

Dr. and Mrs. C. E. Tompkins of Suifu have been visiting in Chengtu. Mrs. F. N. Smith and Miss Brodbeck of Yachow have also been in the city for a time.

Mr. Davies was delayed seven weeks in Yunnanfu because of troubled roads, but telegraphic word says he with Mr. Anderson and a new worker of the Australian Mission started January 9th for Ningyuenfu, where our Baptist work is to be gradually turned over to the Australian Mission.

B. E. B.

### C.I.M. Notes :

Mr. and Mrs. Mathews, but recently arrived from Anhwei province, have returned to Chengtu after conducting short Bible Schools in Kiating and Penghsien. While here they will stay at the Chen Tong Shuen Kai but expect to spend most of their time in the surrounding stations conducting short Bible Schools.

Mr. and Mrs. J. W. Webster have now returned to their old station at Kiungchow after a stay at Cheefoo. We are glad to say that Mr. Webster's health has considerably improved.

A recent note from Mr. Edgar, Tatsienlu, speaks of great activities in bookselling, both in Chinese and Tibetan scripture portions.

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## CORRESPONDENCE.

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DEAR MR. EDITOR;—

I send these few lines to put into the West China News with the hope it will stir up prayer on behalf of the illiterate in the Kiangnan District for which I am responsible. On the trip I gave myself exclusively to outsiders. I left Luchow on the 17th Nov. for the above city where I was joined by Mr. Ling an evangelist 75 years old with plenty of vim in him, notwithstanding his advanced years. He preached every night for one

hour and a quarter without straining his voice. He is a very capable preacher; he preaches a full and free salvation through Christ's blood, he revels in it; he puts his whole soul into it and preaches as though he believes it. I have never in my 27 years in China come across a man with a more profound knowledge of the Scriptures than he has. This gives unction to his message, and on this trip I have proved that the Old Gospel still draws men. Our congregations varied according to the size of the village; they ranged from 300 to 700 grown-ups and a good sprinkling of noisy children; notwithstanding this Mr. Ling's voice carried. I used "The Light of the World series", a fine set of slides (painted) and nothing else. I feel I have not come to entertain, but to entreat people to believe in Jesus Christ and this method is indeed one of the most effectual, it reaches a class of people that tracts and books cannot reach; namely, the illiterate, and claims their attention as nothing else can. Mr. Ling is a B. A. under the old regime, he has a splendid flow of language and puts the Gospel clearly before the people. Please pray that God, the Holy Spirit, may bless the message, enlightening, awakening and converting them. I hope (D. V.) to visit the northern part of my district including Kiang An City. Shall be away 36 days and will visit eleven places, Shall leave Luchow the 9th of January and return Feb. 14th.

*China Inland Mission,  
Luchow, Dec. 29, 1922.*

E. G. TOYNE.

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DEAR NEWS;

We are entering the harbor of Haiphong. Here I expect to take the French railway across Indo-China and up to Yunnanfu from which point it is fifteen stages to my destination, Ningyuenfu. Last week I found myself in Hongkong with four days to wait for this boat, so I took the opportunity of visiting Canton. The principal place of interest there is the Canton Christian College. There are 1700 people on that campus, and they have almost everything from kindergarten up. The College has many rich Chinese friends who help support it and they receive considerable aid from the Government, especially in the Agricultural Department.

I noticed that their Chinese teachers are well housed, and I was told that the College has voted to budget no other new buildings till they have succeeded in getting more houses erected for the Chinese staff.

There is a splendid Y.M.C.A. building, Swazey Hall, which contains one room that specially interested me. It is called the Morning Watch Room and is furnished with chairs and devotional books and suitable pictures on the walls. Here and on the sheltered verandah adjoining, the students find a quiet place for observing the morning watch. Who can estimate the influences that go out from that room? An ordinary school dormitory is a noisy place and our students should be provided with a suitable place for going aside to cultivate the spiritual life.

Another commendable feature of the school is the annual camping expedition. I visited a class of Mr. Graybill's and they were reading sketches in English of life in the woods. He explained that this is in anticipation of the great event of the year when he takes a bunch of his Middle School boys and goes into camp. The boys enter into the spirit of it heartily and he gets to know his boys in a very intimate way.

*Haiphong, Yunnan.*

J. P. DAVIES.

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#### BIRTHS.

LECHLER:—To Dr. J. and Mrs. Lechler, C.M.S. at Mienchuhsien, Sze., on November 22nd, 1922, a daughter, Lucy Euphemia.

LILJESTRAND:—At the Union University, Chengtu, on January 13th to Dr. S. H. and Mr. Liljestrand, M. E. M., a son Sven Herman.

DONNITHORNE:—At Tungchuan, on November 27, to Rev. V. H. and Mrs. Donnithorne, C.M.S., Anhsien, a daughter, Audrey Gladys.

#### MARRIAGES.

DAVIDSON-PAGE:—At Chengtu, on, Nov. 22nd, by Rev. Dryden L. Phelps, assisted by Rev. Dr. E. W. Wallace, Miss F. Pearl Page, A. B. F. M. S., to Robert J. Davidson, F. F. M. A.

The News extends hearty well wishes.



# West China Missionary News

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