READERS of the NEWS will, we are sure, be interested in the fine report of the Annual Meetings of the National Christian Council sent to us by Dr. J. L. Stewart. And we express our gratitude, and that of all our readers, to Dr. Stewart for his careful work done in the midst of necessary arrangements for getting off on the steamer from Shanghai. It is a real help to us when friends on the homeward voyage send us back such articles as we are able to present to our readers this month.

THE NATIONAL CHRISTIAN COUNCIL.

It is not necessary for us to give any abstract of Dr. Stewart's report, for it is close at hand for reference. We prefer, rather, to think of the significance of the National Christian Council at this time. It is evident that the International Student Conference, held in Peking in 1922, and the National Christian Conference which convened in Shanghai in the same year, served to reveal to this country the strength of the Christian Church in China. Not since 1907 had such a significant gathering of Christians been held in Shanghai; and it is safe to say that never before in the history of the Chinese Church had there been such an evidence of the power of Christianity in the lives of the students of this land as was shown in Peking. All this must have struck many people as significant. It gave heart of grace to those who had grown weary in long service; and it heartened the new workers by the knowledge that they were joining hands and hearts with a goodly fellowship. But it also roused opposition in the ranks of those who are opposed to any religion in general and to the Christian religion in particular. This opposition manifested itself at the time of the Student Christian Conference in Peking and has continued to grow ever since. Much of the present anti-Christian movement can be traced back to these two gatherings of Christians in
1922. If we are able to get this perspective and rightly to relate the present unrest to what has gone before, it will help us to see matters steadily even if we cannot see them as a whole. A growing and vigorous church in the midst of a non-Christian community cannot expect to have smooth sailing. Indeed the opposition which has been felt during this year may be used to advance the Kingdom of God.

WEST CHINA AND THE NATIONAL CHRISTIAN COUNCIL.

West China is far removed from the center of the national Christian organization. Travel is frequently interrupted; and only as some of our workers are either coming or going thru Shanghai is it possible for this section of China to be represented at the annual meetings of the Council. But even this representation is better than none. We get a breeze that is refreshing in the letters received from those of our number who are privileged to be present. Sometimes they are coming this way and then the advantage is enhanced. But when all has been said that can be said for this hap-hazard representation, it still remains true that it is not sufficient. Seeing that West China can so seldom go to the Council, it is all the more necessary that the Council, in the person of its officers, come to West China. The Rev. K. T. Chung's visit at the time of the West China General Conference will not soon be forgotten; for he was of great help and inspiration to us all. If some other representative of the Council could come this Fall, it would tend to strengthen the nexus between that body and the Szechuan Christian Council.

For it must not be forgotten that the Szechuan Christian Council is a part of the national force. Altho it has not gotten into its stride yet, it is full of promise for the future. We bespeak for it the hearty support of the churches in this province. Through it we can influence public opinion on some of the burning questions of the day. Especially ought we to use it in fighting the great evil of opium which is throttling this people. There should be in the Szechuan Christian Council a department especially devoted to securing all the information possible on this evil. If those of our number who work in the districts where opium is grown would
send information to this organization, it would find its way to public notice. Give us more facts on which to base our policy of publicity.

Then again, West China can make its contribution to the National Christian Council. Evidently the delegates from the coast were impressed by some of the things they saw and heard while they were with us. Long ago, as the history of missions go in China, West China blazed a trail in the direction of union in service. Wise leaders early saw the helpfulness of comity in the division of the field. They established the West China Religious Tract Society which has done yeoman service in spreading the truth. The West China Christian Educational Union was an outgrowth of this spirit of union which possessed the hearts of the workers. The West China Union University is another fruit of the same spirit. It remains for us to go forward in the perfection of these organizations so that they may become guiding stars for our fellow workers in other parts of China. "There is yet much land to be possessed". "Speak unto the children of Israel that they go forward."

A BIT OF INFORMATION

Sometimes we receive a contribution for the NEWS when it is too late to insert it in the current issue. This distresses both the writer and the editor. So we wish to pass on this word. The copy for the NEWS is made up on the fifteenth of the month; and we leave a little leeway until the twentieth for such matter as must be inserted. After the latter date it is not possible to insert material. The Press needs lots of time in which to get the paper printed and unless they are given such time, it will mean that the News will be late in reaching our readers. Will all who read this, please bear it in mind and endeavor to send in their contributions early in the month.
EVENING LIGHT

Rest, the fern-clad mountain said;
  Soft the sunset breeze;
The purple heath-bell swayed its head,
  And gently moved the trees.

Peace, murmured the mountain streams;
  The quiet grass lay deep;
In a holy calm of golden dreams
  The clouds hung poised, asleep.

Silence more beautiful than sound
  Held all the listening air;
The Presence-light wrapped earth around
  With glory. God was there.

D. R.

THE GATES

Last night all the shimmering gates of pearl,
Set in walls of jasper, topaz and beryl,
  Were aglow in the sunset sky;
But my eyes were so dazzled I could not see through
To the wonders that lay just beyond the blue,
  Nor the veriest glimpse descry;
Till I looked through the bars of a wooden gate,
That led to the grounds of a fair estate,
  And there came to me clearer sight.
For I saw, through a park of restful green,
All studded with trees of a radiant sheen,
  The hills rising height on height;
And behind them the shimmering gates of pearl,
Set in walls of jasper, topaz and beryl,
  Opening on to a world of light—
A world that will all our dreams fulfil,
When we cross the park, and climb the hill
  That leads to our sunset sky.

CATHERINE B. MACLEAN.
NATIONAL CHRISTIAN COUNCIL.

SHANGHAI, MAY 13-20.

J. L. STEWART.

The Third Annual Meeting of the National Christian Council met as above stated and in the School Rooms of the Union Church.

Naturally the first thing one looks for is the Program. In rather full outline it ran as follows:

**Wednesday Morning Session:** Dr. David Yu, Chairman. Bishop Roots conducted the devotional exercises. Roll Call. Visitors were welcomed including Dr. Paul and Mrs. Monroe. Committees struck, and agenda adopted. Rev. Sparham presented the report of the executive for the year. Dr. Yu who has been quite ill during the year and is still compelled to limit his activities, nonetheless gave a most helpful introductory address touching on the topics that were likely to come before the meeting, viz Our Attitude as a Christian Church to war in China and abroad, the smuggling in of arms and opium in various forms, the Anti-Christian Movement.

The afternoon was given over to a Fellowship Meeting led by Dr. C. Y. Cheng. His address was founded on the familiar text, "Come, and I will give you rest," from which he spoke of the Burdens of our Work, Organizations, handling of Men and Money, Saving of Souls and our Adversaries.

The evening was taken up by a presentation of the Anti-Christian Movement by Rev. Wong of Canton. He pointed out various elements economic, political, cultural, patriotic as well as religious that went to make up the movement, and that the books on the movement might be obtained from the N.C.C. if any one will but study them. "If the church can make use of this God-given opportunity, it will mean the revitalizing of not only the Chinese Church but of the whole world".

**Thursday Morning:** The session for this and succeeding mornings was opened by Dr. J. Leighton Stuart in deep devotional strain. The chief topic was Opium. Reports as to conditions were received from various areas, and revealed that our own fair province is perhaps most greatly affected. But under the protection of and compulsion by military authorities
the growth, use and destruction seems everywhere advancing. Strong resolutions as will be seen were later introduced.

The afternoon was occupied by a discussion and further reports of the Anti—Christian Movement. From the reports it is evident that it runs true to program almost everywhere: Students are sent into areas to agitate against the Christian schools, even at times the agitators paying the way of supposed students to enter certain institutions. Then on any excuse strikes are called and an attempt made to wreck the school. Other means are by use of servants and laborers, parades, newspaper propaganda, and attacks on individual Christians. The following suggestions were advanced by Dr. Hodgkin as to the causes:—

(1) Blind prejudice; (2) Misconceptions; (3) Adventitious connections, not necessarily a part of the gospel as nationality, etc. (4) Anti-Christian elements in Christians and in the Church, (5) Fundamental Differences, namely a belief that the Christian way, as voiced by Jesus, is really not the way to save the world.

Though the opinion varied as to how best to handle the situation, perhaps, Dr. David Yu struck the key note when he spoke of it as sunrise on the horizon, the thought being that it gave us a new day for the deepening of Christian Light both in the Church and its enemies as to Christianity.

Dr. T. T. Lew of Peking pointed out that in its deepest phases the movement means: (1) A naturalistic interpretation of the universe; (2) An absolute faith in Science and what it can achieve; (3) Fearlessness in thus reconstructing life in every department, in individual and social.

The evening was given over to Reports of visits to Yunnan by Dr. C. Y. Cheng and Sze Chwan by Pastor K. T. Chung. The latter has certainly not only left but also brought back an abiding impression. Our unity and harmony in all endeavors were greatly emphasised in his message.

Friday Morning found the conference divided into four groups for the discussion of the following themes:

1. Christianity and Chinese Culture.
2. The Presentation of Christianity.
3. Christianity and Foreign Relations.
4. Leadership.

Discussion followed in the afternoon and will be noted as to results in the resolutions.

Saturday was also given over to Discussion of reports from the Standing and Sectional Committees. Thus Retreats and
Evangelism, the Indigenous Church, the Home and Rural Problems were all duly considered and much light thrown on the problems from varying experiences. The need seemed to be in all phases for more Religious Education with an aim to deepening and spreading the Spiritual Life.

**Monday:** The General Topic was How to Relate the N.C.C. more closely to its Constituency. Mr. Lobenstine urged that a frank discussion be had as to whether or not we could justify the existence of the council. Did it result in a larger unity and fellowship. Do its conclusions get down to the membership of the church and are they of value. In the discussion that followed there was no dissenting voice as to the place the council occupied and its need. It was felt however that much more should be done to get its findings and inspiration down to the rank and file of our churches. To this end suggestions were made as to better mailing lists, discussion of N.C.C. findings in Church Conferences, and having definite time and speakers for this work at such gatherings.

The afternoon session dealt with the relation of the N.C.C. to Provincial Councils. In this respect our own province seems to be the model, as we are in a position to deal with communications from the N.C.C. and see that they are sent forth to each church and discussed by its leaders.

**Tuesday and Wednesday** were largely given over to the hearing of reports of the Business and Finance Committee. Like all our church bodies the N.C.C. is limited in its efforts from lack of funds. It is urged through its secretaries to undertake investigations and activities in a score of different fields, all apparently vital to the progress of the church as the Home, Rural Evangelism, Opium, Retreats, International Relations, Labor Conditions, the Anti-Christian Movement, etc., but that means men and money. Where are these to be found? With each church and mission pleading to their home boards for more aid, and institutions combing the big givers in all Christian lands, where is the N.C.C. to secure its support. None attending the sessions would suggest that it curtail its efforts or decrease its staff. It is but a fair plea then that, despite our local needs, each mission should see that an appeal be made to its own board for an adequate support of this our Common Court and Clearing House for ideas and ideals. Pastor Chung, in this regard, had a good word for our Chinese churches in Sze Chwan. Let us see that they continue to cultivate the nation wide view and spirit. The estimated need for N.C.C. Budget this next year is approximately $85,000.
EXTRACTS FROM RESOLUTIONS.

That the Committee on Retreats and Evangelism include a more definite service to the evangelistic work of the churches.
That the Committee on Church and Home stress Family Worship and the right use of leisure in the home.
That the N.C.C. thank Mr. Frank Yung Tao of Tientsin for his contribution of $1000 a year for three years for a campaign against prostitution, gambling and polygamy.
That the Committee on Indigenous Church seek what changes consistent with Christianity, can be made in the Christian Church in China, that will render its witness more convincing to the Chinese people, and seek more to interpret to missionaries the aspirations of Chinese Christians.
That the Committee on Country Life and Rural Problems stress the relation of spiritual truth to economic and social conditions in the church, the need of rural-minded ministers and a larger responsibility for the laity.
That the Industrial Committee in all centres where the problem presses, be urged to plan for local conferences, and that pastors and other church leaders be called to fresh thought and prayer in regard to these matters.

REGARDING OPIUM.

That a strong Anti-Narcotic Committee be formed to cooperate with the National Anti-Opium and the International Anti-Opium Associations, stimulate action on the part of the N.C.C. in Japan and India and lead the Christian forces in China to a fullest contribution in the solution of this world problem.
That if funds permit a special full time secretary be secured for the campaign, and that a special appeal for funds be made.
That the several churches should maintain the recognised discipline with reference to poppy culture, and the use and trading in opium.
That we join with all men of good will in China and abroad in united effort to free China from this curse. That the N.C.C. send a copy of this resolution to the Roman Catholic Church with the request that they in turn keep the council informed as to the position of that church along these lines.
Special Committees:

That the Committee on Christian Literature make it its first task during the coming year to secure the allocation of funds by missionary societies and other Christian agencies for the production of Christian Literature, and take steps to arrange for their administration by one (or more) union literature funds.

That the Committee on Religious Education take early steps to correlate the plans of all national agencies promoting religious education, with respect to holding conferences on Religious Education, the training of workers, the preparation of literature, field visitation, etc.

Many other Committees reported. They can only be mentioned here, but their very names show the scope of the N.C.C. activities:—Work for Buddhists, for the Blind, Daily Vocational Bible Schools, the Educational Association, the Medical Missionary Association, The Sunday School Union, the National Anti-Opium Association.

Doubtless to those who read such a report as this, it will seem but an endless succession of receiving of reports, discussions and reappointments with instructions. That is largely true, and indeed who would have it otherwise? The very fact that all the Christian forces in China can unite to work through such committees and bring their varying experiences to such discussions, should however not escape us. What the home churches in no land of the west can do seems both possible and full of power and promise here on the mission field. If it can but be continued, as we have every reason to believe it can, over into the coming Church of China what a power she must some day be in her own land and throughout all the earth.

May we not be so cumbered with much serving in West China that we neglect the call for our share of service through the N.C.C.!!
To the members of the
Student Volunteer Band,
West China Union University,
and associated Schools,
Chengtu, Sze., China.

DEAR FELLOW STUDENTS,

It is to me a great disappointment that I shall be unable to meet you again, and my greatest comfort is to recall the happy hours that we spent together, either in the classroom or at other places of meeting, where we had the stimulus of enthusiasm and co-operation in our common search for truth. I always tried to emphasize in our studies that Truth is not so much to be found in any definite knowledge that we may acquire,—for this must vary from age to age, and with the growth of experience in the individual,—as it is to be found in the attitude of truthfulness, perfect sincerity, on the part of the seeker. To yield ourselves up to such a search in such a spirit is to possess the guidance of the Spirit of Truth, who will lead us into all the Truth. Such a quest, in such a spirit, is bound to be successful. Not that we will ever arrive at a point beyond which there is nothing more to be discovered; but all life will become an adventure in discovery, with new meanings and enlarged horizons ever opening up to view. And I believe that the greatest of our discoveries will only be possible in the fuller life beyond, where the spirit will see clearly the truths that are so dim while in this material life. It is so that I understand the words of our Lord, "Seek, and ye shall find",—if we keep seeking, we shall continue to find the truth throughout all eternity, and that is a search worthy of all the powers and all the time that we possess.

As I look back on the all too few years that I was privileged to spend with you, my only consolation is the hope that I was able to give to some of you this understanding of the search for truth, this attitude of the soul towards the problems of life. I do not value any information or knowledge that I may have been able to impart, except as a means of reaching this higher and only true knowledge, the knowledge that Jesus meant when He said "Ye shall know the truth, and the truth shall make you free". The more I have considered those words, in the light of the personality of Him who spoke them, the more I am con-
vinced that what He meant was that when we reach the experience of this absolute sincerity or truthfulness of soul, we will be freed from all the trammels of narrowness and bigotry and uncharitableness that imprison the soul and prevent growth and life itself. This was what I sought, and if in any small degree I accomplished it, I shall be content, and cease to regret that my time with you was so short. I was greatly touched by your kind words and the souvenirs which you presented to us on our departure from Chengtu nearly a year ago, which were symbols of the fellowship that had been begun in our common enthusiasms and aims, and which even long and distant separation will, I trust, never end. I often think of you, and follow you in thought and prayer. I have just been reading the programme of the General Conference of the Christian Churches of West China, and am sure that you must all have received a new vision of the possibility and responsibility to create a new social order where human life will reach its highest development and human happiness may be assured, by the enoblement of every human activity; by the indwelling of the Divine Presence,—the intimate association of man with God in fulfilling the will of the Creator, which was the whole purpose of the life of our Lord Jesus Christ, who both lived and died that we might be reconciled with God.

This brings me to the point on which I am most enthusiastic,—the supreme need of the world for definite leadership by men who will give all their lives, all their time and strength, to the task of reconstructing and redeeming human life. The supreme need of the world to-day is for spiritual leadership. There are more than enough men to lead in material development; but material development without spiritual growth is not only dangerous, it is fatal. The world-wide danger that threatens the human race to-day is the danger of misuse of our knowledge and power; because our understanding of and control over natural forces has outgrown our understanding of their spiritual origin and significance. Men are not morally capable of using the knowledge and power that they possess.

Let me explain what I mean. Roughly speaking, there are only two conceptions of life: the materialistic and the idealistic. I need not waste time speaking of materialism, for you all recognize it as our greatest danger to-day. But idealism may also become a danger. Religious people most frequently think that men can be saved only by withdrawing from the world, by despising material things, and by denying the natural appetites of the body. This also is a great mistake, and
while a few choice souls may find peace for themselves in that way, it will never save the world, or meet the needs of men in general. There is only one way out of this dilemma, and that is the way of Christ. He alone of all religious teachers discovered the way of escape, and He alone is worthy to be called Saviour, is worthy to be the leader of the whole human race at this critical time of our history. Christ recognized that we have need of all these material things; but He said "Seek first the Kingdom of God and His righteousness, and all these things will be added unto you." The apostle Paul said that we were to live "as using the world, and not abusing it", and he said elsewhere that we look for "the redemption of the body"—not its repression. In other words, the Christian task is not to condemn the world, or to abandon the world, or to repress the body; but to transform life, to redeem the body, to spiritualize the material world. "The earth is the Lord’s, and the fullness thereof", and we should not leave it in possession of the forces of evil. All life is a spiritual activity, and it should be dominated by the Divine indwelling. "Know ye not that ye are the Temples of God, and that the Spirit of God dwelleth in you"? Chemistry and physics, geology and biology, all reveal to us the will of God, and salvation is obtained only by living in harmony with that will. Life eternal begins here and now in the conscious communion of the life with God, through repentance, forgiveness and reconciliation, by the mediatorship of Jesus, who is thus alone the way, the truth, and the life.

Thus you see that the most important thing, the essential need of the world to-day, is to enthrone Christ not only as Saviour, but as Lord, in the hearts of all men and all nations. Unless that is done, we will all drift into self-destruction. The means by which this can be done is not so important as the accomplishment of the task itself; but the Christian Church is the one organization definitely committed to this task, and therefore I regard the ministry of the Christian Church as the most important work in the world to-day. Men do not understand the need or how we can meet that need, and we must explain it to them. And while we must have the active cooperation of all Christians in every line of work, business, industry, profession, etc. yet this alone will never meet the tremendous need. Those who have the special ability and understand the need must be willing to give their entire lives, all their time and strength to this alone. It is not enough to give left-overs of time and attention while doing some other work as primary claim, such as secular teaching, medical or
other philanthropic work. These must all be united in cooperation, and by men with Christian motives; but this most important work of reshaping men's whole conception of life, of transforming character and redeeming personality, can be done effectively only by men who give all their energy of soul and mind, all their attention, all their enthusiasm to this alone. We have largely failed because we have lacked this whole-souled devotion, and we can never succeed until we get it. The call is for the highest natural talent, perfected by the best training available, and fused into an effective instrument for God's use in the white heat of a clear personal experience of God's redeeming grace, renewed from day to day. This is no easy task; but it is a task that calls out the best in every true man that yields himself to it. I can wish nothing better for anyone than that he should feel this call, and yield his life to this work. I hope and pray that the numbers of those offering their lives to this service from among the student body of the West China Union University will increase from year to year, and I will look for such an increase.

Now, I think that I have said enough of the matters that are on my heart. I am so distressed by the thought that I shall not be able to see you again, that my only relief is to send this message to you. I want you to know that I will be following you in thought and prayer, and expect great things from you in the days to come. It is a cause of regret to my wife and myself that our health required us to live so quietly while among you that we were not able to entertain or meet socially to any extent. But our first interest was always your progress, and will continue so. I have now the task of following my own teaching, and try to be to my own people what I have urged you to be to yours, a Christian Pastor. We have a common task, and whatever service I may be able to render for the rest of my life will be richer and fuller because of the years I spent with you.

Mrs. Brecken unites with me in wishing you all the richest blessings in life, the rewards of faithful service and constant growth in the experience of God’s companionship.

Believe me,

Yours very sincerely,

EGERTON R. M. BRECKEN.
THE HALF DAY RURAL SCHOOL

The half day rural school near Wukiang, Anhwei, being operated by our department of rural education, deserves the thoughtful study of everyone interested in a more serviceable type of education for the vast majority of country children.

The children of farmers are advantaged by it, so are the parents of the children, so is the agriculture of the region and so is the teacher. The advantages are not indirect or theoretical but definite, direct and contagious.

There will be many objections to this half day idea by organization educationalists, by those who believe nothing can justify a break in the systematized, nationalized and formalized curriculum, and by the defenders of educational democracy who theoretically at least would provide an opportunity for the lowliest child to climb up the graded ladder of learning to a point or beyond, where either he is able to live by his wits or more happily to serve society in constructive ways.

The teacher of the half day school at Wukiang has his school in the morning for the children. The children tend the school garden plots which he directs. In the afternoon he goes out among the farmers to interest them in new things. In the evenings he has an adult class in popular education, using the thousand character lessons. He manages a demonstration of improved cotton cultivation by the side of the road near the ancestral temple where he has his school. He directs the sale and distribution of large quantities of improved cotton seed among the farmers of the area in the spring. We cannot expect rural teachers to become leaders if we insist on their teaching all morning and late into the afternoon six days a week. An aroused and interested community will soon find a way to provide more adequately for the educational needs of the children which a half day school cannot.

"Agriculture and Forestry Notes"
A friend loaned me a book. It is a thin one of some ninety pages. The author is Robert Andrews Milikan, Director of the Norman Bridge Laboratory of Physics, California Institute of Technology at Pasadena, Cal. U.S.A. Professor Milikan was awarded the Nobel Prize in Physics 1923 and the Edison Medal 1923. The book was issued from the Press in 1924, with a brief preface by the author in which he says: "The following pages contain the points of view of an individual scientist upon some of the great problems of life which lie outside the field in which he can claim to speak with any sort of authority. Whether their publication can serve any useful purpose even that of an object lesson the reader must determine." This is a very modest statement on the part of the author the modesty of a careful explorer and exact thinker.

There are four divisions in the book which carry these titles: "The Practical Value of Pure Science", "The Significance of Radium", "Science and Religion", "Science and Society". In the first chapter, the author, in a clear and direct fashion, seeks to point out that pure science—the work of seeking after the secrets of nature aside from the practical or commercial value that may result—has its real and permanent value. Professor Milikan says: "In the final analysis, the thing in this world which is of most supreme importance, indeed the thing which is of most practical value to the race, is not, after all, useful discovery or invention, but that which lies far back of them, namely, "the way men think" the kind of conceptions which they have about the world in which they live and their own relations to it." In expanding this thought, the author considers two great epochs in the history of scientific thought; the first beginning with Copernicus, and the second that in which we now live. The way men think "is the most practical concern in life, for all conduct flows from it".

The second chapter of this book contains an address which Professor Milikan delivered at the National Museum Washington, D. C., on the evening of May 25, 1921, in connection with the presentation of a gram of radium to Madam Curie. One worships on the threshold of the temple of science as he reads this address; for he is conscious of his unfitness to enter into the Holy of Holies of Science. Yet even a layman can, in his own far off way, rejoice at the wonderful discovery that has been made. Nevertheless he is kept from any superstitious belief in the saving properties of radium by the very clear statement of Professor Milikan: “The only cure for cancer, the only certain cure is surgical. Nevertheless, the effects of radium rays are to retard the growth of the malignant tumors and therefore to prolong life, so that, even in the case of cancers which are not capable of being operated upon—deep seated cancers—life can often be prolonged several years by radium treatment.”

To the ordinary reader, the third chapter of the book will prove to be the most helpful. It deals with a subject which is causing a lot of bitter controversy both inside and outside of the Christian church. It is a great gain when a savant of Professor Milikan’s standing deals with this matter. And it is an added gain when such a speaker approaches his topic in a friendly spirit and deals with it with clarity of thought and speech. The writer shows that this subject has been the center of controversy for hundreds of years. Augustine said “It very often happens that there is some question as to the earth or the sky, or the other elements of this world respecting which one who is not a Christian has knowledge derived from most certain reasoning or observation: and it is very disgraceful and mischievous, and of all things to be carefully avoided, that a Christian, speaking of such matters as being according to the Christian scriptures, should be heard by an unbeliever talking such nonsense that the unbeliever, perceiving him to be as wide from the mark as east from west, can hardly restrain himself from laughing.” Then the writer shows how the conflict has reached down to our day and is becoming heated. Professor Milikan says: “The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood”. Then follows a list of names of men of science who have found no such conflict between these two realms of truth: Newton, Faraday, Maxwell, Kelvin, and Lord Raleigh who died in 1921. These of Eng-
land. For France: Louis Pasteur, over whose tomb in the Institute Pasteur is this inscription: "Happy is he who carries a God within him, an ideal of beauty to which he is obedient, an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the Gospel." For America, a list of scientists equally as long as that for England is given. In the world of religion, John Wesley, Henry Drummond, Henry W. Beecher, Lyman Abbott, Fosdick, Soares, King, Brown, Burton, Mathews, "men of broad vision and deep experience who have seen science and religion as twin sisters which are effectively cooperating in leading the world on to better things", are named.

The second statement of Professor Milikan is: "The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the conscience, the ideals, and the aspirations of mankind." "Science without religion obviously may become a curse, rather than a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future". The third obvious fact is stated as follows: "Both science and religion have reached their present status through a process of development from the crudest beginnings". The fourth is as follows: "Every one who reflects at all believes in one way or another in God". The two great influences in the history of the world which have made goodness the outstanding characteristic in the conception of God, are Jesus of Nazareth; and the growth of modern science, and particularly the growth of the theory of evolution. Finally the writer says: "If there be a man who does not believe, either through the promptings of his religious faith or through the objective evidence which the evolutionary history of the world offers, in a progressive revelation of God to man, if there be a man who in neither of these two ways has come to feel that there is a meaning to and a purpose for existence, if there be such thorough-going pessimism in this world, then may I and mine be kept as far as possible from contact with it. If the beauty, the meaning and the purpose of this life as revealed by both science and religion are all a dream: then let me dream on for ever."
I prefer to omit any reference to the fourth topic discussed in this invigorating book in order to give place to a statement which was drawn up and signed by a group of Scientists, Religious Leaders and Men of Affairs:

A Joint Statement Upon the Relation of Science and Religion.

We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose one another.

The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represent a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.

Signed by
16 Religious Leaders.
15 Scientists.
14 Men of Affairs.

The book is an irenicon. It has been written by a humble believer in God and His Christ. It comes at a time when men are divided upon the great questions of religion and science. It is not at all dogmatic; but rather seeks to persuade by a quality of sweet reasonableness. It is not to be expected that it will be kindly received in all quarters; yet to those who refuse to stop thinking and who are purposing to push on in their search for truth and life, this little volume has a message that will hearten them on whenever they are tempted to grow weary because of the up-hill trend of the road. If it could be translated into Chinese and put into the hands of the students at this time, it would help to steady them.

J. T.
THE WEST CHINA MISSIONARY NEWS

THE BATTLE OF JENSHOW FARM
OR
HOW ARE THE MIGHTY FALLEN

For months Jenshow had had more than her share of the parasitic armies of Szechuan. The stores of provisions for the spring were gradually being depleted; men were being impressed for all kinds of work; and furniture, bedding, and utensils were being taken or broken by those living in the homes of the people. No one could make any protest, or refuse to comply with every slightest desire on the part of even the most junior of buck privates, for they knew that there was no one to take their part, no one to whom to go for protection. It was submit or be forced to submission.

One day they began to impress great numbers of men, and all knew that there was to be a move. Would others come or would Jenshow be given a respite? The others came. And still others. The people's back was bent under the burden, but not a murmur of protest: And while a continuous stream of soldiers came into the city along the very narrow, uneven, twisting "road" from the north, another long, sinuous line of dirty grey-coats in single file stretched away off between the low hills to the south. At intervals could be seen the red flags of the company majors, who rode in sedan chairs at the rear of their company; and more occasionally the great yellow flags of the Battalion commander. At the rear of each company was a long line of impressed men, young and old, carrying bedding, personal effects, cooking outfits, food, and ammunition. Behind each carrier walked his guardian angel, usually with a bayonet in his hand ready on the slightest provocation to beat the man in front of him, or when particularly enraged to cruelly stab him. One old man with grey hair was trudging despondingly along under his hundred pound load trying frantically to keep up with the man ahead of him. As the road was not wide enough for anyone to pass him, those behind were cursing him terribly, and his taskmaster was encouraging him with his rifle. Then he came to a slightly wider place and set his load down, trying to explain that one end was so much heavier than the other that he could not get along. • Whereupon the soldier
raised the butt end of his rifle and flogged the fellow's back until it would seem that he could not have a bone left whole. But the old man only cringed slightly under the repeated blows, and with hardly perceptible tears in his eyes, smiled.

Through the fields and over the hills went small bands of soldiers sent out by their company commanders to bring back carriers or get no supper. Old men working in the fields were taken off, farm-houses were entered and men hiding in the farthest dark corner were hauled out, carriers carrying their own or other's goods were made to leave their loads in an inn and go with the army as far as the present move would take it. The village elders and district chief men were made to produce rice and other necessities under duress. But the people knew they could do nothing.

Mr. Jeff, the foreigner in charge of the mission Middle School in Jenshow, had repeatedly to politely ask some covetous soldiers to look elsewhere for their carriers; and they, a little resentfully perhaps but always courteously, obeyed. On the afternoon of the third day Mr. Jeff's gate-keeper came puffing up from the gate to say that the school workmen were being taken away. The one gate serves both Mr. Jeff's house and the school. The school building is about a hundred yards from the gate, and the ground between is used for farming by the school-boys. When Mr. Jeff arrived at the gate he saw that five or six soldiers were leading three of the school workmen, who were working on a septic tank, toward the gate; while three others seemed to be having a rather heated argument with Mr. Mutt, one of the Chinese teachers in his school. After a few minutes chatting they allowed the workmen to go. But in the meantime the argument had become a regular Chinese howl, so the soldiers rushed back toward the school to save their comrades from the terrible blows they must be receiving. Mr. Jeff following along slowly wondering what he had best do. Before he reached the group, which by this time had been augmented by the whole staff and student body, two of the soldiers rushed past him toward the gate, quite evidently bent on serious business. When he arrived at the scene of war, Mr. Mutt was just dropping two bricks with which he had evidently been threatening the military people with death. All he could distinguish of the argument was, "You swore at us . . . I did not . . . You did so, and you threatened to hit us . . . I didn't swear at you, I only told you you could not take these men because they were in the employ of the mission . . . You did, you cursed us . . . I did not . . . He would not dare curse you . . .
Well, he did . . . etc, etc. That kind of a debate cannot go on indefinitely unless some new points are brought to light. And thus it was Mr. Jeff decided to clear off in the hope that the soldiers would find that a good time to go. Both sides were certainly losing interest in the fight. Just as he arrived at the gate a crowd of thirty or forty braves came dashing in to the rescue of their comrades. As they tore down the walk they drew their bayonets, and one fellow carried a great executioner's sword. "Where is the one who cursed our band? . . ." Which one? Here we come, where is he? they shouted as they ran past. One of the older students, almost too excited to talk, drew Mr. Jeff aside in the gateway. The latter thought he would perhaps get a little light on what was in their minds and as to what would likely happen. But he got no information or enlightenment, only in awed, hushed, frightened tones. "Mr. Jeff, you had better do something and do it quickly, something is going to happen."

From the scene which presented itself to Mr. Jeff's astonished eyes the next moment, it was quite apparent that something was already happening. Soldiers and students seemed to be running everywhere amid much yelling and shouting. Most of the students were making for the compound wall where some were already climbing over; others were rushing into the school building followed closely by soldiers; and others were being giving cruel blows across their backs and legs with the flat side of bayonets. There a boy was trying to ward off blows with his hands, here a boy was kneeling before two or three soldiers who were swatting him on his shoulders, and Mr. Jeff pictured in his mind the scene, somewhere inside the compound, where they were executing Mr. Mutt's head with that long heavy sword. Mr. Jeff a moment later was running here and there telling the boys not to say a word, and calling to the soldiers to stop hitting the boys. Probably in less than a minute the big fight was over. Then it became apparent that the victors meant to carry off their captives. Even the Chinese principal was escorted along held by the wrists between two vanquishers, and white with fear. Mr. Mutt, Mr. Jeff was greatly relieved to hear, had not been found, so the latter, not seeing any dead or wounded lying around, proceeded to follow the procession to their quarters. It has not yet come to light just what they thought to gain by taking their prisoners to headquarters of the company; for the sequel was not altogether pleasant for them.

Conferences with Brigade commanders followed, resulting in proclamation being put up all over the city. And it was
heard that the braves who captured the Jenshow School were lain over benches and beaten with carrying poles the day after their escapade.

It was certainly not an unmixed evil for the school. As one of the teachers told them a few days later, "Now you have tasted a little of the bitterness that the people are enduring day after day."

S. S. Chi Ping, Yangtse River,
Nearing Shanghai, May 20, 1925.

The Editor.
West China Missionary News,
Chengtu, Sze.

Dear Dr. Taylor:

In the April number of the News there are some suggestions by the Editor as to practical methods of Evangelism, especially in out stations. The Editor has invited correspondence by "veterans" and as I "fall" into that class beg to submit the following.

That the ordinary Market Town needs something we all readily admit. How children grow up under such conditions of filth is a marvel. And there is no person, or group, responsible for the moral up-lift of the community. On the contrary all forms of sin are openly practised, especially opium smoking and gambling, and foot binding is still all too common. Government schools are usually poorly staffed and inadequately supported. The marvel is that not so many are drawn down, but that so many really become better than their surroundings and overcome their environment. The life of the Market Town affects both the city and the surrounding country and is therefore a factor to be dealt with.

What the Market Town needs is an Organized Christian Church, with an ordained Chinese Pastor, with schools and all usual activities. This alone will meet the need, as the church ministers to the individual, the home, the community and is outspoken against every form of sin. The church is the hope of the market town. The Church pulsating with Life is what is needed.
I do not think we have made anything like an adequate initial investment in money in the opening of work in market towns. A hard and fast rule as to how much money should be raised locally is not desirable. The more merging of both foreign men and foreign money the better. If we eliminate the money spent for school work in out stations it will be evident that our total investment for church and evangelistic work is very small, and annual appropriations very meagre.

Contrary to advanced views with regard to Indigenous Churches, and to the expressed opinions of the Editor of the News, re outstations, the writer has recently ‘broken open’ a large market town in the following manner. The town is Tso Chia. 20 li from Chengtu, on the South Road. Population about 5000, with a large farming community within easy reach. Not a single christian in the town. Members of the Chengtu church interest some of their business friends, who become members of our Social Service Guild. Visitation and preaching and meeting of representative men of the town. Continued prayer for an opening. A vacant inn found and rented. Inn remodelled and repaired. Grand opening, addresses and feast. Reading room, boys and girls school, chapel, Guild underway. The repairs cost about $1000.00, including some furniture. Annual rental $100.00; front shops sub-rented for $32.00. All the initial expense was assumed by the foreigner. In a remarkably short time an up-to-date out station has been established; 60 boys and girls enrolled in schools and over 120 members in the Guild. The students fees support one teacher and the fees from Guild memberships for the year will probably reach $150.00. There are a number of magazines and Chengtu dailies on the reading room tables. And best of all Sunday School, Church services and Bible classes are in full swing. This MAY be the wrong way to go at it, but it brings immediate results; there are those who are already interested in THE TRUTH and before the end of the year by the blessing of God it shall not be true that “there is not a single christian in the town”. There is an old time evangelist in charge, who is in touch with the city church, and is also taking the Nanking Theological Seminary Correspondence Course, so that he ought not to ‘go to seed’.

This place is as yet only a Preaching Hall. In the course of a few years it should become a full-fledged Christian Church, with its own ordained Pastor, duly elected church officers, observing regularly all the church ordinances and ministering to the spiritual needs of the community.
The essential thing after all is not method, nor the presence or absence of foreign money, but Life. If through our ministry, Life be imparted, both growth and fruit are assured. Without Life our work, whether in city or country, is doomed.

(Signed) H. J. Openshaw.

THE WEST CHINA COUNCIL ON HEALTH EDUCATION

Influenza.

This world wide, acute, infectious, disease is one which has been active for the last five hundred years. It has been responsible for at least fifteen great pandemic waves in that time and perhaps the worst was in 1918 when it is estimated that two hundred million persons were affected and some ten millions died.

Even with such a hoary antiquity, the disease seems to be enshrouded in mystery, while the factors involved in its causation are various, complex, and profound. Influenza is still one of those diseases for which the germ has not been finally isolated and a serum evolved, or about which there is a body of thoroughly tested scientific knowledge.

It is indeed singular that until very recently no systematic biological or epidemiological study has been made of the respiratory diseases of which this is one.

The most common time for the Disease is in the last months of the Fall or the early Spring.

The primary cause is now known to be a filterable virus, but we are not yet in command of all the factors which favor its development, and spread at periodic intervals. The virus probably paves the way for secondary infection with such organisms as the Influenza Bacillus of Pfeiffer, the Pneumococcus, the Streptococcus which cause Pneumonia and other complications which are of a serious nature and often terminate fatally.

The mode of infection is by minute infected droplets of sputum finely sprayed from the throat or nose, in shouting, sneezing, coughing, singing, etc. Whether another becomes
infected or not depends upon two things, firstly his physical fitness, and secondly, on the mass of infection and the length of exposure to that infection. The intense hotbeds of infection are, crowded and ill ventilated rooms and public buildings.

The disease is Protein in its manifestations. It may attack any of the systems of the body as the respiratory, alimentary, nervous, or any of the special senses, as the eye, ear, or nose.

Prevention is solely a matter of first, physical fitness and second, personal hygiene. The natural resistant powers of the physically fit are the most potent factors in the prevention of this as of all other communicable diseases.

Throat toilet, as by spraying, or irrigation, with saline or other antiseptic solutions is of value. Wearing a gauze mask over the nose and mouth is a useful measure when in contact with the disease.

There is a method being tried now, of a mixed vaccine prepared from the organisms that cause the secondary infections and complications, which is said to reduce the severity of an attack, and lower the mortality.

If then, you would avoid Influenza, keep fit.

See that the eliminative processes of your body are kept in perfect order.

Keep in the open air and sunshine as much as possible.

Avoid crowds, keep windows open, take daily exercise, watch regular toilet of the person and drink more water.

THE WEST CHINA CHRISTIAN EDUCATIONAL UNION

What is it?

It is an organization of workers in Christian Schools in West China.

What is the Purpose of the Organization?

The Purpose of the organization is to enable us as school workers to co-operate, to assist one another in our Educational work.
What Service Can We Render One Another?

We can serve each other as follows:

1. The Recommendation of Textbooks.

Schools must have textbooks. The Government does not issue textbooks. It gives only syllabi for courses. Book companies then prepare the textbooks. Only a few people have the time, and the training and the interest in particular subjects to qualify them to recommend the best of the available textbooks in a particular subject. Such folk can render to the whole group this great service.

2. The Determination of Standards.

Students must be advanced from one grade of school work to another. Only a few people know even approximately what abilities, and what knowledge students should have in the various subjects, Chinese Language, History, Geography, Arithmetic, Science to pass from Primary to Secondary school work or from Secondary to University work. We have those who know better than others what standing should be required in these various subjects of various grades. Such folk help in the preparation and marking of examination papers. Because such folk give their service to the group, our Union certificate is a document of recognized value throughout China.

3. In Representation of our Schools Before the Government and the World.

The Government of any country has a right to know and to control to some extent all educational enterprises in that country. The fact that our schools are united, and using the same textbooks, and have adopted common standards of attainment, make it possible for a small group to represent before the Government, or whomsoever it may concern, the Christian schools of West China.

4. In the Solution of Large Problems.

Some problems are more easily solved if we can adopt a common policy. The problem of the preparation of teachers for our schools is one of the largest and most pressing matters before us today. As a Union, we can press for an adequate solution. Vocational Education is of vital importance. As a Union we should mutually
encourage each other to make our schools of greater practical value to that large group of students who cannot hope to go on for a higher education. In these and other problems we can help each other by adopting a common policy.

5. In Keeping Abreast of the Times.

Education is perhaps the livest subject today. In Chinese and in English, a great deal of literature is available. The Chinese National Christian Educational Associations and ten other Regional Christian Educational Associations are at work on the same problems as ourselves. How shall we keep our teachers abreast of the times? At present, we are publishing a Quarterly with this purpose in view. This is a service certain of our members are rendering the rest of us, and a very large one. This work should be greatly increased.


One of the services we can render is to send secretaries to discuss with people in the various centers the problems connected with educational work. On such visits, the following matters may be taken up:

(1) Questions as to textbooks, courses of study and the various union regulations.
(2) Discussions of methods of teaching various subjects.
(3) Discussion of possible and profitable extra-curricular activities.
(4) Vocational and Industrial possibilities for our schools.
(5) Educational literature, magazines and books.
(6) The new tests in so far as they have been developed satisfactorily in China.


School work very easily becomes mechanical and dead. The fact of a common Master, a common purpose, and a feeling of general comradeship and friendliness in our work gives life.

H. G. Brown.
THE PRESENT NEEDS OF CHRISTIAN SCHOOLS
IN CHINA.

The times change but the need remains much the same, we need better schools. That is the primary requisite. There is no question but that during the transition period which began two decades ago the Christian school with its policy of permanence, its broader outlook, its insistence on the Christian ethics of life was a better school than the local school, it was better from a pedagogic standpoint, it was better because it taught world citizenship, it taught the care of the body, it taught student participation in the learning process. But Government schools are no longer behind us in the teaching of the subjects that once gave distinction to the Christian School.

The days are gone when we can say that in these things we have the lead. Government schools of real worth and value are doing all that we exclusively did and doing more of it. Our early and rapid progress was in no small degree due to having a large amount of subject matter at our fingers ends which was not available to them. We had the Chinese language while the subject matter was largely in English, now the subject matter is in Chinese and an ever increasing number of Chinese are masters of English as but few of us can be masters of Chinese, so then our early and cheap victory is past. Now comes the longer and more painstaking part of struggle, can we produce better teachers? On this question much of the immediate future depends. I believe we can, we are on the right track in having practice schools, government schools right around us are cooperating with us in this matter. But trained teachers cost more, it costs to train them, they get and ought to continue to get larger rewards for their services than the untrained teachers, they have increased desires for literature and teaching materials. But right here we have arrived at a crisis.

In five or six mission districts right now Junior Middle school students are being employed in place of Normal trained teachers. What does it mean? Simply that we have failed to convince the communities we serve that it is essential to have qualified teachers. Districts which 20 years ago were wholly depending on Mission funds to support their teachers, are wholly
depending on Mission support to-day. The Missions have appropriated all available funds for these schools and so are not in the position to employ the more expensive Normal trained teacher. Right here we are face to face with a condition the solution of which will determine the character of our future contribution to communities we serve. If towns and villages that have had the service of our schools from ten to twenty years without making any serious attempt to bear even a small share of the financial burden involved, are not now willing to make up the discrepancy between the salary of an unqualified and a qualified teacher, then it behooves us to reduce the number of our schools that those we do have shall be of real worth.

The Christian school must stand for progress. Within seventeen miles from Chengtu are Christian schools that have been opened for more than ten years in which fully twenty-five percent of the girl students have bound feet.

Teachers of our schools are falling out by the way without any scheme of insurance. Our great need now is honest teaching, teaching that demands constant preparation, all day and every day, there is no evading the issue, if we are to inculcate honesty of thought we must have honesty in action. It takes vision on the part of the teacher he must have seen real teaching, must have seen classes respond to the stimulus of real teachers, he must have grasped the principles of the learning process and what is more he must have seen these principles achieve results, better results than he was getting before he applied them.

We need life time teachers—men who will come back to our Normal School and Faculty of Education again and again as they feel that the institution is helping them overcome their difficulties, the boy who goes out with third or fourth year M.S. and some Normal must feel that the way is open for him to come back for short term courses in the summer time or at Chinese new-years. This institution must ever be ahead of the difficulties of the teachers of the outlying districts, to do this we must have practice schools here where methods can be demonstrated, not idealized but really practical.

We are no longer in the period of expansion but in the period of consolidation. We cannot expect to open all the villages in our districts with Christian schools, nor would it be well if we could, we can no longer hope to employ all our graduates, that is a sign of health, growing pains in the body may be a myth but growing pains in the Christian propaganda is no myth. There are painful times ahead. In this period of consolidation can we expand, not territorially but in the variety of our service? We have prepared teachers and preachers and doctors and in doing so we have rendered service
of the highest value to the community. We are at the dawn of a new era. Communications are improving, new industries will follow the improved communications, can we inspire our students to face the industrial world with confidence that they can on the one hand make a contribution and on the other make a living? There is no evading the issee, our students do not feel that they can make a living outside the narrow limits for which we prepare them. They see the great movements of the industrial world taking place all around them and they have no part or lot in the matter, they contribute nothing they reap none of the rewards. This fact makes our students hold tenaciously, in many cases, to professions for which they are not qualified, I have no cut and dried solution for this matter but at least we can provide activities for our students while in this institution which will allow them to try out their capacities, so that students will be able to feel that when they do become teachers and preachers they are in the place for which their native ability has fitted them.

We have neither the staff nor the funds to enter into technical education but the beginnings already made ought to be supported. In agriculture we ought to profit by all the results achieved in Nanking, a few well selected students sent at mission expense to Nanking and brought back to this institution will be of great service to the communities we serve, the introduction of a few courses of industrial chemistry even if these courses are of a very limited nature, handwork in all our schools whereby pupils will learn mastery of process and achieve confidence, a few machines whereby students may be able to attain self-support, the introduction of these things may be of the utmost help to us when the majority of our students may no longer look to the Missions for support. We may be driven to this form of activity by force of circumstances but the result will be none the less permanent.

Above all we need the spirit of Browning's Grammarian, but with a modern outlook, of our teachers it must be said

"Was it not great? did not he throw on God,
(He loves the burded)
Did he not magnify the mind, show clear
Just what it all meant?
He would not discount life, as fools do here.
Paid by installment!
He ventured neck or nothing—Heavens success found, or earth's failure."

S. H. S.

From a paper read at the Educational Service, Chengtu, May 3rd, 1925.
The news of the death of Dr. Clark came as a great shock to the foreign members of our West China Mission. As a friend of Dr. Clark's of many years standing, as a former classmate both at College, and afterwards as Interne in the same Hospital, I feel his loss very keenly. Dr. Clark had an exceptional capacity for forming and keeping warm friendships. His friendships were fed by his genial personality and by a passion for service which endeared him to his fellow missionaries and to the people among whom he was working. Many times before his death I heard his fellow missionaries comment on the enthusiasm and joy that he put into service for others. He was one of those beautiful characters to whom nothing was a trouble that brought happiness to another.

Dr. Clark's college course was a record of achievements both scholastic and athletic. Combined with a keen active intellect he had a capacity for hard work that few excelled. From High School he entered Queens University with the Prince of Wales Scholarship, and at Queens he maintained a high scholastic standard, which won the respect of Professors and fellow students. He neglected no side of College life which would contribute to the rounding out of his character, and the fulfillment of his ideal to become a Foreign Missionary. In addition to his academic accomplishments he took an active and successful part in Sports, and closely associated himself with all the religious organizations of the University. On graduation Dr. Clark served in England and in France with the Medical Corps, and was an influence for good wherever he served. After the war he sought to fit himself more completely for his work in the Foreign Field by taking Post-graduate work in Toronto and New York.

In the spring of 1920 he and Mrs. Clark (nee Allen) sailed for China. On arrival he was appointed to Jenshow as a language student. On the completion of his two years language study he was appointed to Luchow, and successfully carried on the Medical work which had been built up by Dr. and Mrs. Wolfendale. In Luchow Dr. Clark's cheerful friendly personality, together with his professional ability brought him more
work than one man should handle, but with his strong constitution and his still stronger spirit of sacrifice, he carried on a work that would have broken others down. He had the rare ability of winning the friendship of rich and poor, coolies and officials were among his patients and his friends, and all freely testified to his fine helpful character. Walking along the country roads of China I have listened with delight as some chairman or carrier has recounted to me some of the loving acts of Dr. Clark. It was my privilege to follow him in Jenshow, and though it is three years since he left the people still speak of him with affection.

I have just come from a Memorial Service in our Native Church in memory of Dr. Clark. The service was at the suggestion of our Chinese brethren, and was conducted by them. We were all of us conscious of an unusual depth of feeling in the service. One of our oldest and most faithful church members in praying thanked God for the inspiration of Dr. Clark's life of devoted service and sacrifice, and asked for God's blessing and comfort and guidance for Mrs. Clark and her two children. One of our Church members, a local merchant spoke of Dr. Clark's life and work in Jenshow with more feeling than I have yet heard any Chinese speak of any foreigner. He told how Dr. Clark though he came to Jenshow as a language student and not in his capacity as a doctor, was continually helping to relieve the sick and the suffering, he told of his keen interest in Chinese life and customs, of his friendliness, and of his enthusiasm to spread the Gospel. He told of how Dr. Clark went about among the people, entering into their life and establishing a contact which is invaluable in the spreading of the Gospel. After he spoke, I had the privilege of speaking for a few moments. I told them of what I had heard in a letter from one of our Luchow friends, of Dr. Clark's supreme sacrifice. It was after he had been in bed for two days with what proved to be a vicious combination of typhus and malaria, that some people sent for him to see a very serious maternity case. As he did not feel equal to going he sent his trained Nurse to investigate the case and see what he could do to help. The nurse came back and reported that nothing short of a major operation could save the woman. It was then that the husband came and implored Dr. Clark to help, and Dr. Clark, who never could turn down a cry for help, told them that if they brought her to the Hospital he would operate. He was carried in a chair from his home to the operating room. It is thought that this heroic attempt to save life was too much for his system assaulted
by a double disease of unusual severity immediately. After the operation he was taken worse and never rallied though he fought on for life for over a week. He was taken to Chungking as soon as it was perceived that he was dangerously ill and there he received all the care that loving hands and Medical Science could devise. Dr. Clark's life of service though cut short, as apparently was the life of our Saviour, was not in vain for he still lives in the lives both of the Chinese and his fellow Missionaries as an inspiration to follow in the footsteps of our Master.

"One who never turned his back, but marched breast forward,

Never doubted clouds would break,

Never dreamed the right were worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better—sleep to wake."

Our hearts go out in loving sympathy to Mrs. Clark and her two children in their deep sorrow.

C. M. S.

NEWS NOTES

Tzeliutsing—

Our situation here for a number of weeks has been, possibly, similar to that in other stations, waiting to see what was going to happen.

Almost all the wells have been at a standstill for a number of weeks chiefly because the surtax between here and Chungking became unbearable with no hope of remedy. Within the last few days it was said that the surtax had been removed farther down the river but that the Chengtu Military now have established a checking office just below the last one belonging to the Salt Gabelle with the purpose of discriminating against any salt that has, already, in advance, paid Chungking taxes. The Chungking end is retaliating, hence no move, as yet, of salt, which brings a whole train of accompanying circumstances, that means severe suffering for the people.

Rice is still about 10,000 or 11,000 cash, but many people have ceased eating rice—living is extremely high.

The Roman Catholic Mission was robbed or partially so some weeks ago, though it seems that it was mostly goods that were stored there that was taken.
The large pawn shop near us here was also robbed and robbing was particularly rife just previous to the leaving of the ninth division.

Things are some better since the Chengtu army has taken possession but there seems little hope of real improvement until this place and Chungking are under the same control and management.

At this time, one wonders if the Christian Church should have a special message for both the people and the army. To remain quiet is doubtless the easy way and popularly known as the safe way.

Is Szechuan reaping the result of years of warfare, at present?

Is it true that she has too many soldiers who are non-producers and that industry and business is slumping practically everywhere?

That as industry and business slumps, the tendency to seek occupation in the army will increase rather than otherwise? If such is true one wonders really if the Church should not, cautiously though frankly, express itself and show what she believes to be the remedy. At least some Chinese Christians think that such a message both to the army and to the people should be forthcoming. If Christianity does anything, it offers hope at such a time as the present.

Recently in these parts we have been trying to push, more than heretofore, the work right out amongst the country people and find the way rather easy, the people very receptive and easy of approach.

A.C.H.

Kiating——

A Chinese gentleman, well over seventy, who has lived all his life in Kiating, remarked a few days ago that never since he could remember had the city been in such a bad state as it is now. Fighting there has been, of course, but never so severe, and never have the soldiers been so lawless and cruel, nor the people so unmercifully taxed as these last few weeks. For ten years General Chen has been in command here and though he has piled up a fortune for himself the city has felt safe in his care. When word came that Yang Sen’s forces were approaching Kiating the populace became panic stricken. People in the city carried their valuables to the country to hide and those from the country brought their things into the city. Missionaries had application after application from Chinese, both
friends and strangers, to take boxes, money, and other precious things into their care, and many things such as clocks, cameras, organs, etc., were urged upon us as "loans". In spite of explanations of Consul's orders there was much hard feeling. Each party felt he or she should be an exception to the rule and wanted to bring things after dark when no one would know about it. However we all promised to take women and children into our compounds if there was need. When Chen's army began to evacuate the city refugees began to come to the foreign homes. Some stayed only a few days but others about two weeks. Some of the foreigners have "eaten considerable bitterness" over the whole affair and our work seems hindered instead of advanced by our efforts to help where we could. When Yang Sen's troops arrived the city was "dead", shops closed, no market, no vendors. Though that was two weeks ago things are not much better now. Soldiers have been coming and going every few days and they have commandeered men, boats, rafts and food till it is pathetic to walk through the city streets and see the results. Private homes and shops as well as temples are used as soldiers' quarters; the different armies have taxed the merchants until they say there isn't a rich man left from here to Liu Hwa Chi; and the stories of suffering are enough to make one's hair turn grey. What the end is to be we do not see.

Several guests have passed through Kiating lately. Mr. and Mrs. Openshaw on their way home, Consuls Affleck and Lamb and also Mr. Lewis on the way to Chengtu, then Miss Roeder of Yachow and Mr. and Mrs. Ogden and family and Miss Ogden, all on their way down river. Pontoon bridges across both the Tung and the Min rivers delay travellers considerably.

The Ogden party and Miss Roeder were here just in time for a celebration of Empire Day when tea was served to the Community by some of the Canadian ladies, and sports were enjoyed by both children and grown-ups. On the evening of the 25th, the C.I.M. served a community supper in commemoration of the sailing of the "Lammermuir" Party, and the founding of the C.I.M. It was also the thirty-second wedding anniversary of Mr. and Mrs. Ririe. After the supper Mr. Ririe led the regular weekly foreign prayer-meeting and told about the opening of Kiating when he and Mr. Vale came in 1888, and about Mrs. Ririe's coming to "help in women's work". It is a privilege to have Mr. and Mrs. Ririe as part of the community, and they are an inspiration to us who have not been out here as long as they have.

The Pastoral Committee of the Kiating Christian Council has made special plans to reach the Pilgrims going to Omei this
summer. They are renting a shop near the "Shiao Dien Dze" and may have a tent also. Already two tracts have been prepared by local Chinese, and the Literature Committee of the Press is preparing two others. Mr. Djung Ko Toh, who attended the General Conference in Chengtu in January, made a trip to Omei on his way down river and he too has been asked to write a tract suitable for Buddhist Pilgrims. The Press in Chengtu has generously offered to contribute dollar for dollar up to one hundred dollars toward the expenses of these tracts. We hope in this way, by tracts, Bible portions, and wayside preaching to reach many many people and scatter the Gospel into corners of the Province where it has not reached before.

The Hospital has been having a busy time with wounded soldiers, the schools have their problems and church work is not all plain sailing, but we are here to encourage one another and we realize that we are not alone in the fight.

Yachow—

Yachow School for Boys moved into its splendid new building on the hill top east of the city on April 22. It was a beautiful day. General Lan’s band added to the glory of the occasion. Guests from official, educational, and citizens’ circles of the city and of the district were present. The new three story building with its large floor space is quite filled to capacity. Eighty lads will breathe fresh air and look out on the grandeur of mountains, rivers, and fields as they grow into a knowledge of God with developing manhood.

Principal S. S. Clark and Dr. Harold Brown of Kiating were guests in the city for the opening of the new Boys’ School.

Politically all is quiet in the city. The school opening was on the nick of time because the general’s band beat a hasty retreat the next week when the Border Troops forced General Lan from the city. There was no trouble here as the advancing army strengthened by militia pushed on after the vacating troops. Shops in the city are open as usual and everybody seems at ease. Deserting soldiers commit bad robberies on the trade roads.

Easter Sunday witnessed six men and boys baptized in testimony of their faith in Jesus Christ. On May 17, five girls were baptized.

Little Peggy Wood swallowed a seed which lodged in her trachea. Her father took her on a hasty trip to Chengtu attended by Dr. Rudolph L. Crook. To save her life the doctor had to open the trachea on the road. The medical profession in Chengtu, doctors and nurses, gave their best services, Dr.
Cunningham operating. Many friends were in prayer. God showed the way to relief. We rejoice that baby Peggy is back now and seems as well as usual.

Mrs. Frederick N. Smith read a paper on “The Nestorian Tablet” at the monthly meeting of the Culture Club.

For over a week all has been attention in church and schools to the farewell for Miss Winifred Roeder-feasts, gifts, meetings, firecrackers. All the Chinese have borne testimony of appreciation of Miss Roeder’s eleven years of consecration in building up a Girls’ School here which takes second in Educational Union examinations.

Miss Carrie Shurtleff R. N. has returned from her trip to Chengtu for dentistry.

Mr. J. Huston Edgar F.R.G.S. with his ready fund of interesting conversation passed through on his way to Tachienlu last week.

C. F. W.

Tungchwan—

The very dry weather has made us specially susceptible to fires. Such a calamity occurred about the middle of May, outside the South gate, where there is a very crowded population. But this was nothing compared to the conflagration of the 25th of May. From all parts of the city, on the afternoon of that day, great columns of smoke could be seen rising from the South Gate suburb. A walk out that way revealed great excitement. Personal possessions were being carried away in all directions from the fire, and coolies with buckets of water were going towards it. The city’s small fire-engines also were in evidence, and soldiers and others could be seen hard at work demolishing houses in the endeavour to check the spread of the fire.

These efforts were largely in vain, for the large stocks of oil, belonging to Socony and A.P.C. were blazing, and a very big wind was blowing. Happily the wind was from the North, so the city proper was not in danger, but the fire spread right on to the river, boats were burnt, and sparks blowing across ignited thatched houses on the opposite bank.

Beyond the suburb, outside the South-west corner of the city, are some open fields, and these were soon dotted over with little groups of refugees watching over the few household belongings that they had been able to collect. Some of them had friends to help them and places to go to, others had none.

But for three days the victims could not find roofs to cover them, for there is a strong belief that any refugee from a fire
coming under any person's roof during that period, will bring the contagion to the new house, and another fire will soon break out there. Christian views are far otherwise, and when we found that our street chapel, which is the home of our colporteur, had been demolished, and his wife and children were homeless (he was away himself), a number of Christians, Chinese and foreign, soon came along, looked after Mrs Ch'iu and her goods, helped her to rescue valuables from the wreck, procured carriers and brought the family and the children to the Fu Yin T'ang, where they were made at home for the night, and until other arrangements could be made. The process of rescue went on during the next day, while the fire still burned in places, (for it takes 3000 cases of kerosene a long time to burn out.)

Not much injury to persons is reported. It was said the two soldiers had been killed. Two women were brought to the Mission hospital badly burned and are still receiving care and daily dressing of wounds.

The military leaders and the magistrate were soon on the spot on the day of the fire, and laboured hard, with the men under their command, to check it. Since the event, the magistrate has been foremost in organising relief, and hundreds of dollars have been raised and are being distributed, as far as one can learn, with discretion. The Christians have already raised a fund of over one hundred dollars, and will welcome and pass on any further sums that kind friends may send. Our school boys and teachers, immediately after the fire, raised a fund, bought over three thousand buns (Ping tsz), and went out themselves one morning before breakfast to organise the distribution of this relief to the destitute people.

The suburb outside the South gate is indeed a scene of desolation. It will take months to restore it to its former condition.

The drought has been wide-spread, bringing with it great scarcity of rice, and an enormous increase in the cost of living. The various religions all prayed to their gods for rain, and the Christians also held prayer meetings. A good fall of rain on the 8th and 9th of June greatly relieved the situation;—but all this year, without doubt, life will be very hard for the poor.

Tungchwan has the privileges of being on the Chungking-Mienchow road, and also on the Chengtu-Paoning road, so we often are cheered by the presence of very welcome guests. During this month, visitors have included Mr. and Mrs. Spreckley and five other ladies of the C.M.S. on the way from Europe to their district; Mr. and Mrs. Hope Gill, full of youthful energy
and life after their marriage at Chungking; and two business­
men, Mr. Johnson of Standard Oil and Mr. Ballantyne of 
Asiatic.

Our schools and hospitals and other work go steadily on. 
The Great Movements of which the newspapers tell us, produce 
bout feeble tremors here. Still, we are not altogether stagnant. 
We hope that soon this Station may respond to the Editor's 
suggestion in the June News that we send a description of the 
place and the work.

LEONARD WIGHAM

W.C.R.T.S. AND N.B.S.S. NOTES.

ANNUAL REPORTS.

The time for the making of Annual Reports has once more 
come round, and as the Israelites of old complained that they 
were called upon to make bricks and also provide the straw for 
them, so the Secretaries of today say "How can we compile 
Annual Reports without Helpful Data from the Missionaries 
on the Field?". That being the case, and as you are all pre­
paring to spend the Summer on the Hills, D. V., I shall be 
extremely grateful if you will all send me a few lines about your 
Evangelistic and Tract Distribution Work during the past Year, 
to help me in preparing the above mentioned Reports.

BIBLE SUNDAY.

It has been the custom at Chungking for some years past, 
to hold a Bible Sunday during the Summer at the Hills Church, 
when all the Missionaries from the City with visiting Friends, 
took the opportunity to contribute most liberally to the Col­
lection which was then taken. This Collection was divided 
equally amongst the Three Bible Societies, except where any 
individual amount was earmarked for any particular Society. 
May I suggest that this excellent Custom be followed this year, 
at all places where Missionaries, and others interested in the 
work of the Bible Societies, gather for Rest and Refreshment 
from the heat of the cities. The following headings taken from 
Canon Dyson Hague's Book "The Wonder of the Book" are 
suggested for Sermons on Bible Sunday.
THE WONDER OF THE BOOK.

1. The Wonder of its Construction.
2. Unification.
3. Age or Youth. Where is the book that is 500 years old, and read by the Masses today?
5. Interest. Read by all Classes and all sorts of people.
7. Persecution. Men have tried to burn and bury it.
8. Self-Authenticatingness. Listen to the Holy Spirit's Voice and you will be assured that this Book is God's own Word.
9. Inexhaustibility.
10. Creativeness.
11. Authoritativeness. "Thus saith the Lord".
12. Re-Inspiration. Not was inspired, but is inspired, every time we read it.
13. Prophecy.

BIBLE SUNDAY FOR THE CHINESE CHURCHES.

May I also suggest that this Bible Sunday could well be continued on your return to your stations after the Summer, by setting apart one Sunday for Special Chinese service on the Bible.

The Subjects for Sermons suggested above, would also serve splendidly for use in the Chinese Services, and the Collections could also be earmarked for the different Societies, if thought desirable. Let us hope that Bible Sunday will become an Annual Event both with Missionaries and Chinese.

STORY TRACTS.

I would also like to reassure "A Tract Distributor" (see the "News" for June) that these Tracts have not been neglected,
as he will see by referring to our Advt regarding such. Besides the *Fifty* Stories mentioned many others are also procurable, such as

The Brave Deed Series. 5 Tracts. .25 cents per 100
Simple Bible Stories in verse. 21 kinds. .30 cents per 100
Whiter than Snow. .15 cents per 100
etc. etc. etc.

The chief difficulty we find is, not that there are no such Tracts, but that there are no *purchasers for them*. Friend "Tract-Distributor", verb sap!

We hope that our new "Scripture Word" Series will be ready after the Summer, but the fighting seems to have held up their delivery from the Printers.

We are also hoping, in future, to print our Tracts, in both the "Shangti" 上帝 and "Shen" 神 Terms, as there is a growing demand for the latter, both for Tracts and Scriptures. I hear that one Bible Society reports that 20% of its last Year's China Circulation was in the "Shen" Term.

**In Conclusion.**

I am glad to report that the Circulation Figures of both Societies have kept up well during the year, and we look forward to even better "Records" than last year. I would, however, urge upon all, the IMPORTANCE of our constantly watering the Seed sown, with our PRAYERS, for the Enemy of Souls is so busy seeking to "Catch away that which was sown" or to "sow tares among the wheat", that, unless we "Watch unto Prayer" that God may give the Increase, our work may be in vain.

*James R. Hayman.*

**AMONG THE BOOKS.**

*Bits of China*, by Christine I. Tinling, Fleming H. Revell and Co, is a well illustrated book written by a representative of the World's Woman's Christian Temperance Union who has travelled over a good deal of this country, including Szechuan. She carried an observant eye with her and a sympathetic heart—
two good pieces of equipment for any traveller in a strange land. Four chapters are given to West China and bear the following titles: "Westward Ho", "The 'Overland' Limited", "A College Campus" and "A Night of Thrills". That on the college campus deals with the West China Union University. The whole is told in a chatty and breezy style.

_The Soap and Water Missionary_, by G. W. Shipway, A. H. Stuckwell, London, tells the story of a young business man in China who gets acquainted with some missionaries and, very appropriately, decides to establish some public baths—he being the agent of a soap company. The founding of the baths calls for a lot of committee meetings at which a Miss Sung appears. The soap agent falls in love with her and they are married. For those who like this kind of thing, this is the kind of thing they will like.

_Dispatches from North-West Kansu_, by A. M. Cable and F. L. French, Religious Tract Society, is written by two missionaries in the province of Kansu. Full of good narrative and vivid description, it tells of a journey across the wilds of Kansu. Good illustrations help the reader to visualize the experiences of the travellers.

_Modern China_, by H. B. Griswold, Ginn and Co, is by the author of the "Master of English" series of English textbooks for Chinese schools. It really is a reader for the Senior Middle School and Junior College. It gives, in good terse and simple English, a lot of information about China and other countries. But it is in no sense a guide book to any country. It is rather a book presenting topics for discussion and may be regarded as a handbook on Civics. This constitutes its chief virtue. Not only is the book a good one for a class in reading; but it also gives provision for discussion, thus furnishing a feature that is not present in a number of English readers. And the discussions arising out of the reading cannot but lead to beneficial results.

_We Need Religion_, by C. R. Carscallen, translated by H. Lee, is a Chinese copy of a series of lectures given by Mr. Carscallen at the Y.M.C.A. in Chengtu. It is issued by the C.M.M. Press at $2.00 per 100. Surely we have here such a discussion of religion as is needed just now. The book is most opportune, coming as it does right in the midst of the anti-Christian agitation. We can think of no better use of Christian money than spending it for thousands of these books and
sending them broadcast among the churches. It will help to steady and establish Chinese Christians in their faith.

**The Church and the Anti-Christian.** A booklet edited by the “Christian Hope” and sold by the C.M.M. Press at $2.00 per hundred. This together with Mr. Carscallen’s book will constitute a promise of a better type of Christian literature. It will also show that the discussion at the recent West China General Conference on this subject was not in vain.

*An Outline of Free-hand and Wand Calisthenics*, by W W Cossum, for sale by C.M.M. Press. This is a booklet for use in schools where time and thought are given to the physical condition of the scholars. It contains illustrations of formation of the drill line and also of the different movements of the body. It is the kind of manual which should be read and taught to all students who are preparing to teach in the schools in this province.

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**NOTICE.**

A good name is to be desired, but a common name has its disadvantages. Dr. Harold D. Brown and Mr. Homer G. Brown are having difficulty keeping their mail apart. The Post office has requested them to ask their friends to write their names in full and, if convenient, add the Chinese name. Dr. Harold Brown’s name is 见 and Mr. Homer Brown’s name is 維. They will be grateful to their friends for helping them and the Post office in this way.

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**BIRTHS**

“To Mr. and Mrs. John P. Rodwell, at Chingtu, Sze., on May 31st, 1925, a son, Ralph Cotterell.”

**Cook:** On May 1, 1925, at Mienchuh, to Rev. and Mrs. E. A. Cook, C.M.S., a son, Arthur Henry Elliott.

**Rackham**—on June 13th, 1925, at Penghsien, Sze., to Rev. G. E. and Mrs. Rackham, a daughter, Ruth.

**Swann**—on June 12th, at Chungking, Sze., to Rev. H. F and Mrs. Swann, a son, Harold Hamlin.

For sale a Moutrie piano, in good Condition—apply to S. H. Lindt, Chingtu.
One distinctive feature on this camera is the "self-erecting front"—so called because, as you open the Kodak, the bellows is automatically extended. When the camera bed clicks into position the lens is ready for action.

Let your dealer show you how easily it works and how compact and convenient it is to carry. Of course it takes good pictures—it's a Kodak.
WEST CHINA MISSIONS ADVISORY BOARD
STATISTICS OF STAFF AND CHURCHES
Covering the Twelve Months
between Jan. 1st, 1924, and Jan. 1st, 1925

<table>
<thead>
<tr>
<th>FORM I. A. FOREIGN FORCE</th>
<th>B. CHINESE FORCE (a)</th>
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<td><strong>C.M.—West</strong></td>
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<td><strong>U.C.M.</strong></td>
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| **Kweichow and Yunnan**  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **Kweichow**             | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **Yunnan**               | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |

| **C.M.**                 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **P.M.**                 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |

| **(m).** Statistics not received. Those given are for 1923. |

| **Total for the Year**   | 116 | 102 | 218 | 108 | 183 | 174 | 56 | 56 | 102 | 102 | 204 |

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(a) Men. Women. Other Chinamen. Total. All others under definite and regular Christian instruction, including baptized children of Christian parents.

(b) This should equal the total of columns 5, 6 and 7.

(c) Indicate all non-baptized persons, whether adults or children. This includes both children who are not yet baptized and those who have not practiced admission to membership, regarded as equivalent.

(d) Under "communicants" include all who are recognized as full members, that is, those baptized members who are also admitted to the Lord's Table.

(e) Under "all others" include ministers, ordained non-communicants, and unordained foreign missionaries.

(f) Under "all others" include ordained non-communicants, and unordained foreign missionaries.

(g) Under "all others" include ordained non-communicants, and unordained foreign missionaries.

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### Educational Statistics

#### Covering the Twelve Months

**Forms III & IV Combined**

*Between Jan. 1st, 1924, and Jan. 1st, 1925.*

**Yunnan**

Kweichow and Yunnan

*1924 Statistics not received. Those given are for 1923.*

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#### Forms III and IV Combined

**Institutions**

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#### Forms III and IV Combined

**Institutions**

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<th>Female</th>
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#### Notes

- Forms III and IV should include statistics of DENOMINATIONAL and NON-CHRISTIAN teachers (whether Christian or non-Christian), in all schools reported on Forms III, IV, and V.
- Include here schools covering the first four years of primary voluntary training after the kindergarten.
- Include in columns 3 and 4, all Chinese teachers (whether Christian or non-Christian), in all schools reported on Forms III, IV, and V.
- Include in columns 3 and 4, all Chinese teachers (whether Christian or non-Christian), in all schools reported on Forms III, IV, and V.
- Include here the higher primary (elementary, intermediate, or preparatory) schools, the Chinese Teachers' Training Institute, and colleges.
- Include only those institutions which prepare men for ordination.
- Include only those institutions which prepare men for ordination.
- Include here the higher primary (elementary, intermediate, or preparatory) schools, the Chinese Teachers' Training Institute, and colleges.
- Include only those institutions which prepare men for ordination.
- Include here all schools covering the third period of study, of four or more years of primary education. These schools are variously called Middle Schools, High Schools, Universities, College Preparatory Schools, and Colleges.
- Enter all schools for the training of evangelists, Bible workers, and other denominational workers.
- Enter here schools for training of teachers (Shih Fan, etc.)
- Enter as industrial institutions those where boys and girls are taught trades, or taught trades and given domestic training.
- Enter here schools for training of teachers (Shih Fan, etc.)
- Enter here all students reported on Forms III, IV, and V.
- Enter here the higher primary (elementary, intermediate, or preparatory) schools, the Chinese Teachers' Training Institute, and colleges.
- Enter here all schools for the training of evangelists, Bible workers, and other denominational workers.
- Enter here those institutions which prepare men for ordination.
- Enter here all schools for the training of evangelists, Bible workers, and other denominational workers.
- Enter here only those institutions which prepare men for ordination.
- Enter here only the institutions and denominational schools listed.
- Enter here the higher primary (elementary, intermediate, or preparatory) schools, the Chinese Teachers' Training Institute, and colleges.
- Enter as industrial institutions those where boys and girls are taught trades, or taught trades and given domestic training.
- Enter here schools for training of teachers (Shih Fan, etc.)
- Include in columns 3 and 4, all Chinese teachers (whether Christian or non-Christian), in all schools reported on Forms III, IV, and V.
- Enter here schools for training of teachers (Shih Fan, etc.).
### GENERAL STATISTICS

**Form V**

Covering the Twelve Months between Jan. 1, 1923, and Jan. 1, 1924

<table>
<thead>
<tr>
<th>Name of Station</th>
<th>Chinese Medical Staff in</th>
<th>Chinese Medical Staff out</th>
<th>Foreign Medical Staff in</th>
<th>Foreign Medical Staff out</th>
<th>Chinese Dispensers</th>
<th>Foreign Dispensers</th>
<th>Home Missionaries</th>
<th>Church Workers</th>
<th>Total Missions</th>
</tr>
</thead>
<tbody>
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</tbody>
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**FINANCES (in Mexican Dollars)**

<table>
<thead>
<tr>
<th>Financial Source</th>
<th>Total</th>
<th>Other</th>
<th>Foreign</th>
<th>Chinese</th>
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</thead>
<tbody>
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</table>

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**DENTAL STATISTICS**

- From V should include mention of DENOMINATIONAL institutions only. Catholic Medical schools, by the fact of being open to any denomination, are excluded.

- The term of absence of dental schools, whether of the same ecclesiastical order or not, should be reported on separate forms, and blanks for these should be provided on the back of this sheet.

- A. Denote them by their denominational standing at this time: Catholic, Protestant, etc. However, it is more or less impossible to define them accurately.

- B. Denote schools of medicine and dentistry, and remove these from the latter's census, if any.

---

<table>
<thead>
<tr>
<th>Agricultural Societies</th>
<th>Medical Schools</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
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</table>

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**HOSPITALS**

- From V should include mention of DENOMINATIONAL institutions only. Catholic Medical schools, by the fact of being open to any denomination, are excluded.

- The term of absence of dental schools, whether of the same ecclesiastical order or not, should be reported on separate forms, and blanks for these should be provided on the back of this sheet.

- A. Denote them by their denominational standing at this time: Catholic, Protestant, etc. However, it is more or less impossible to define them accurately.

- B. Denote schools of medicine and dentistry, and remove these from the latter's census, if any.

---

<table>
<thead>
<tr>
<th>Name of Station</th>
<th>Bed Capacity</th>
<th>Patients</th>
<th>Doctor's Visits</th>
<th>Patients</th>
<th>Doctor's Visits</th>
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**Out-Patients**

- For the Year ( )

- Statistics not received. Those given are for 1923.

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**Statistics not received. Those given are for 1923.**
### Dispensaries

<table>
<thead>
<tr>
<th>Year</th>
<th>Men</th>
<th>Women</th>
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<tbody>
<tr>
<td>29</td>
<td>30</td>
<td>31</td>
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<td>30</td>
<td>31</td>
<td>32</td>
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</table>

### Itinerancies

<table>
<thead>
<tr>
<th>Year</th>
<th>First Visits</th>
<th>Return Visits</th>
<th>No. Taken</th>
<th>Patients Seen</th>
<th>Operations</th>
<th>Visits to Patients</th>
<th>Income</th>
<th>Chinese Sources</th>
<th>Foreign Sources</th>
<th>Total Expenditure</th>
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<tbody>
<tr>
<td>29</td>
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</table>

### Finances (in Mexican Dollars)

<table>
<thead>
<tr>
<th>Year</th>
<th>Medical Schools or Classes</th>
<th>Schools for Nurses</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
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<tr>
<td>30</td>
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</table>

### Notes
- Expenses reported in column 48.
- Expenses not included in columns 16 and 17.
- Expenses not given in column 18 above.
- These include schools for the blind or for the indigent and fallen.
### Mission or Societies Co-operating

#### (a)

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<th>Mission or Societies Co-operating</th>
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<th>3</th>
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THE WEST CHINA MISSIONS
ADVISORY BOARD'S DIRECTORY
ACCORDING TO MISSIONS

Arranged in Denominational Groups, giving home addresses of the Boards, or Societies, and the Chinese names of missionaries, with the dates of their first arrival in China.

Published in June, 1925.

ANGLICAN

CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST
(CHURCH MISSIONARY SOCIETY) (C.M.S.)

Home address - Salisbury Square,

WEST CHINA MISSION (安立甘行教會)

安 翼 Anhsien, Sze. 1894
顧四碧 Cooper, Miss A. M., 1917
董宜篤 Donnithorne, Rev. V. H., and wife, 1920
吳守禮 Edwards, Miss A., 1904
易 Iles, Major, 1924

成 郡 Chengtu, Sze. 1910
溝義德 Mannett, Miss V. C., 1910
真如德 Mowll, Bishop H. W. K. 1923 and wife, 1916
載長榮 Taylor, Rev. H. H., B.A., and wife, 1904

中 江 Chungkiang, Sze. 1903
載榮光 Taylor, Rev. R.C., B.A., and wife 1909
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<td>Chungking, Sze.</td>
<td>Knipe, Rev. W. L. L. and wife</td>
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<td>Knuckey, Miss R. E. M.</td>
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<td>Lankester, Rev. Ronald F., M. A., and wife</td>
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<td>Rudd, Miss, M. E.</td>
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*On furlough*
BAPTIST

American Baptist Foreign Mission Society

WOMANS' AMERICAN BAPTIST FOREIGN MISSION SOCIETY

(A.B.F.M.S.) (浸禮會)

Home address—both societies 276 Fifth Ave.,
New York City, U.S.A.

成都 Chengtu, Sze. 1909
明德馨 *Argetsinger, Miss Minnie E., 1919
白思德 Bassetti, Miss Beulah E., 1907
德慶爾 Downer, Miss Sara B., B. Sc., 1920
戴但理 Dye, Daniel S., M.A., & wife, 1910
傅士德 *Foster, Clarence L., M.A. & wife, 1910
洪裘宜 *Humphreys, J. Charles, M.D., & wife, 1910
梅穎秀 Matthew, Miss Mary A., B.A., 1921
孟克明 Moncrieff, Jesse E., M.A., & wife, 1915
莫爾思 Morse, W. R., M.D., & wife, 1909
宜爾生 Nelson, Miss Esther, R. N., 1924
夏時雨 *Openshaw, H. J., & wife, 1893
費爾傑 Phelps, Rev. Dryden L., M.A., B.D., & wife, 1921
師平盛 Skevington, Miss Florence M., B.A., 1924
師克騰 Skevington, Miss Gladys M., Ph.B., 1924
周忠信 Taylor, Rev. Joseph, D. D., & wife, 1903
韋德 Webb, Adin H., M.D., & wife, 1924
葉慈 Yates, Dr. Morton F., & wife, 1921

嘉定 Kiating, Sze. 1894
姚爾吉 Adams, Rev. Archibald G., & wife, 1914
巴沛霖 Bradshaw, Rev. F. J., and †wife, M.D., 1893
康雲昇 Clark, Stewart S., & wife, 1921
勞守謙 *Weilwood, Mrs. J. M., 1887

*On furlough
叙 府 Suifu, Sze. 1889
安 齐 爾 Archer, Miss Lettie G., M. A., 1920
包 玉 珍 *Bovell, Miss Mabel E., 1918
白 桃 *Brethauer, Miss Emilie, M. D., 1907
克 伟 福 Cossum, Wilford W., M.A., and wife. 1920
健 樂 義 Crawford, Miss L. Jennie, R. N., 1910
邓 義 生 Denison, Miss Myrtle C., R.N., 1920
葛 维 茵 Graham, Rev. David C., M. A., B. D., and wife, 1920
阮 德 立 Randle, Rev. Louis H., B. D., and wife, 1920
宋 若 昭 Slaght, Miss Carrie E., M. D., 1917
铁 烈 爱 Taylor, Rev. W. Robert, and wife, 1912
唐 泽 华 Tompkins, Charles E., M. D., and wife, 1902
吴 惠 惠 *Wall, Miss Frida G., R.N., 1910

雅 州 Yachow, Sze. 1894
客 雲 坤 *Brodbeck, Miss L. Emma, B. S., 1918
柯 培 德 Crook, Rudolph L., M. D., 1920
燕 思 恩 Jensen, Rev. Joshua C., M. A., B. D., and wife, 1911
任 璠 根 *Lovegren, L. A., B. S., and wife, 1917
罗 琦 *Roeder, Miss Winifred, 1907
乔 安 安 Sallquist, Mrs. Anna M., 1897
谢 德 茸 Sourtieff, Miss Carrie A., R. N., 1921
施 勉 志 Smith, Rev. F. N., M. A., and wife, 1911
施 霞 香 *Theroif, Miss Frances J., R. N., 1918
吴 德 Wood, Rev. Chester F., B. D., and wife, 1920

*On furlough
### China Inland Mission

C.I.M. (内地会)

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<th>Home addresses</th>
<th>Australia</th>
<th>311 Collins St., Melbourne, Australia.</th>
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<td>507 Church St., Toronto, Ont., Canada.</td>
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<td>235 West School Lane, Germantown, Philadelphia, Pennsylvania, U.S.A.</td>
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#### 贵州 KWEICHOW

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<th>安平</th>
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<td>费商华</td>
<td>Fish, E. S., M. D., and wife</td>
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<td>Slichter, Morris, and wife</td>
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<td>Crofts, D. W., B.D., B.Sc., and wife</td>
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Kopu, Kwei. 1917

Yorkston, J., and wife, 1912

Kweiyang, Kwei. 1877

Cecil-Smith, Rev. G. and wife, 1890

Lambert, B., 1920

Piaget, Miss R. E., 1921

Rees, D. V., M. B., B.S. and wife

Windsor, Mrs. T., 1891

Windsor, W. G., and wife, 1921

Shankiang, Kwei. 1918

Arendt, R., and wife, 1909

Kweiyang, Kwei. 1877

Tating, Kwei. 1915

Jenner, Miss W., 1922

Paul, Miss F., 1912

Rabe, Miss J., 1912

Vorkoeper, Miss M., 1921

Weizel, Miss M. C., 1912

Tsunyi, Kwei. 1902

Bosshardt, R. A., 1922

Robinson, J., B.A., and wife, 1919

Tungchow, Kwei. 1899

Kohler, Miss L. E., 1899

Szechwan, East District.

Chuhsien, Sze. 1898

Allibone, Miss E. H., 1898

Palmer, Miss G. K., 1916

Rice, Miss E., 1909

Tucker, Miss E. M., 1899

*On furlough
Kaihsien, Sze., 1902

Dibley, Miss F. M., 1912
Lucas, Miss O. C., 1908
Wegerle, Miss M., 1913
Wupperfield, Rev. H., and wife, 1899

Kwangyan, Sze., 1910

Evans, A. E., 1890

Kwangyan, Sze., 1889

Allen, Miss A. R., 1904
Churcher, Miss E. J., 1897
Mitchell, Miss G. E., 1915

Kweichowfu, Sze., 1903

Bromby, Christopher, and wife, 1900
Clarke, Miss Lena, 1904
Clayton, Miss M. E., 1911
Gowar, Miss S., 1912

Liangshan, Sze., 1902

Barber, Miss E. M., 1922
Robinson, Rev. T. E., B.A., and wife, 1910
Watney, Miss L. E., M. B., B. S., 1912

Nanpu, Sze., 1902

Cuiverwell, Miss F. H., 1889
Lloyd, Miss F., 1892
Scarlett, Miss M., 1921

Pachow, Sze., 1887

Bazire, R. V., 1922
Denham, Rev. G. T., 1909
Dix, Miss R., 1920
Jennings, Rev. Walter, and wife, 1897
Johnston, Miss H. S., 1891
Wright, Miss E., 1910

*On furlough
Paoning, Sze. 1886
Bruce, P. A., B.A., and wife, 1911
Cassels, Bishop W. W., D.D., and wife, 1885
Deeks, Miss K. E., 1923
Gough, Miss H. A., 1902
Houghton, Rev. F., B.A., and wife, 1920
Lawrence, M. R., M.A., B.M., B.C.H., 1921
Lawrence, Mrs., (Mother of Dr. Lawrence) 1923
Parsons, Rev. C. H., B.A., 1890
Pemberton, Miss R. J., 1904
Roberts, D L. M., 1924
Snow, F. G., 1910
Symmons, Miss D. L., 1921
Thompson, Rev. H. G., and wife, M.B., B.S., 1904
Waliss, Miss M. J., 1920
Wilson, Miss A. G., 1920

Shunking, Sze. 1896
Friedersdorf, Miss M., 1922
Large, A. W., and wife, 1902
Porter, Rev. R. B., and wife, 1907
Rutz, Miss M., 1908
Schroder, Miss Else, 1913
Siedenberg, Miss I., 1910
Walldorf, Miss S., 1922

Suiting, Sze. 1899
Fowle, Miss Fiora I., 1890
Funnell, H. W., and wife, 1912
Hannah, Rev. C. B., and wife, 1899
Polhill, Rev. A. T., M.A., and wife, 1885
Potterton, Miss S. M., 1911

Tachu, Sze. 1909
Drake, Miss E., 1894
Edwards, Miss M. A., 1904
Johnson, Miss R., 1922
Sanderson, Miss E. M., 1921

Taiping, Sze.
Fearon, Miss M. E., 1893
Smith, Miss E. Louisa, 1914

*On furlough
**Wanhsien, Sze., 1888**

林承恩 *Darlington, Rev. T., and wife, 1906*
孙克生 Jackson, Mr. G. B., 1920

**Yingshan, Sze., 1898**

谷美兰 Cuiverweil, Miss E. 1887
康爱心 *Kingston, Miss H. M., 1889*
李贵贞 Williams, Miss M. J. 1893

**Szechwan, West District.**

**Chengtu, Sze. 1881**

柏 Glittenberg, C. J. & wife, 1923
胡天申 Hutson, J., and wife, 1894

**Chungking, Sze. 1877**

易格非 Hick, W. A., and wife, 1920
巴明道 Parry, H. L., M.R.C.S., L.R.C.P., and wife, 1884
魏光斗 Winks, Miss D. I., 1918

**Hokiang, Sze. 1921**

成 Hayman, A. & wife, 1913 (pro tem.)

**Kiangtsing, Sze. 1902**

盖恩谭 Curtis, H. H., and wife, 1894

**Kiating, Sze. 1888**

李锦声 Bailey, Miss E. C. 1908
顾明德 Cook, Thos., and wife, 1909
雷海鸣 Liversidge, H., and wife, 1916
艾 锵 Ririe, Benj., and wife, 1887

**Kiungchow, Sze. 1902**

马守真 Mathews, R. H., and wife, 1906

*On fur.cough*
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<td>Sinton, J. R., and wife, 1908</td>
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**YUNNAN**

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*On furlough*
Talifu, Yun. 1881
Cooke, Ailvn B., and wife, 1918
Simpson, Miss A. M., 1893

Wutingchow, Yun. 1907
Baiard, Miss D., 1920
Nicholls, A. G., and wife, 1894
Porteous, Gladstone, and wife, 1904

Yuanmowhsien, Yun. 1917
Metcalfe, G. E., and wife, 1906

Yungchang, Yun. 1921
Hunter, Miss A. G., 1916
Jack, Miss J. C., 1921
Kratzer, Miss A. 1910

Yunnanfu, Yun. 1882
Booth, Miss A. M., 1921
Graham, J., and wife, 1890
Parker, H., and wife, 1911

CHRISTIAN
Australian Churches of Christ Foreign Mission Board
(Australian Churches of Christ Foreign Mission Board)

Home address 74 Edmund Ave.,
Unley, South Australia.

Hweili, Sze. 1923
Anderson, Albert, and wife, 1920
Clarke, H. A. G., M.A., Dip. Ed. 1925
Kilmier, Earnest Raymond, M.B.B.S., and wife, 1923
Ludbrook, Nurse Dorothy 1925
Masters, Nurse Adelaide C., 1923
Waterman, William and wife, 1922

*On furlough
CHRISTIAN AND MISSIONARY ALLIANCE

四川秀山 Siu Shan, Sze. 1923

米中道 Minor, C. G., 1923
陶華勝 Torvaision, Mr. E. and wife. 1910

貴州松桃 Sungtao, Kweichow. 1923

冠服道 Clark, Miss Helen M., 1920
庫倉道 Cuthbertson, Miss Janet D., 1917
娶文秀 Frehn, Mr. M. S. and wife, 1923

United Christian Missionary Society (基督會)

Home address 425 De Baliviere Ave.,
St. Louis, Missouri, U.S.A.

巴塘 Batang, Sze. 1908

邓昆 Duncan, Marion H., B.A., and wife, B.S., 1921
禹門生 Emerson, Leland H., B.A. and wife, A.B.1923
哈德 Hardy, William M., M.D., B.A., and wife, Ph.B., 1910
馬德來 *MacLeod, R. A., B.A., B.D., and wife, B.A.. 1917
莫士 Morse, J. Russell, B.A., and wife. B.A., 1921
浩格倫 Ogden, James C., B.A., and wife, 1905
皮德生 Peterson, Raymond A., M.A. and wife A.B., 1923
吳耳黎 Wohrley, Ivan C. M. D. and wife, 1923
楊安 Young, Grace N., R. N., 1923

FRIENDS

American Friends' Board of Foreign Missions

Home address 101 South Eighth St.
Richmond, Indiana, U.S.A.

成都 Chengtu, Sze. 1920

沈克慶 Sinkin, Robert L., M.A., B.D., and Margaret Timberlake,
M. A., 1907

*On furlough
Friends' Foreign Mission Association
(F.F.M.A.) (公議會)

Home address 15 Devonshire St.

Chengtu, Sze. 1904
Hope Gill, C. W., and wife, 1923
Hutchinson, Miss A. Irene, 1913
Rodwell, John P. and Dorothy H., 1908
Sawdon, Ernest W., B.Sc., and Margaret, B.Sc., 1907
Sewell, William G., M.Sc., A.I.C., and Hilda, B.Sc., 1924
Sewell, W. G., M.Sc., A.I.C., and Margaret M., 1921
Stubbs, C. M., D.Sc., M.A., and A. Margaret, 1913

Chungking, Sze. 1890
Cumber, Miss Mira L., 1892
Davidson, Robert J. and Pearl, 1886
Wigham, Bernard and Alice M., 1909
Mason, Issac and Esther L., 1892 (C.L.S)

Suining, Sze. 1904
Davidson, Alfred and Caroline E., 1901
Davidson, W. Henry, M.R.C.S., L.R.C.P., and Laura A., 1901

Tungchwan, Sze. 1900
Brittle, Miss E. M., 1921
Harris, Miss Lucy E., M. B., 1899
Mader, Leo K. 1924
Riley, Miss E.R. 1920
Tebbutt, Miss Rose C., 1923
Wigham, Leonard, B.A., and Caroline N., 1891

Tungliang, Sze. 1904

Walker, Leonard S., 1920

*On furlough  †Wife not on field
METHODIST

Board of Foreign Missions of the Methodist Episcopal Church

Women's Foreign Missionary Society of the Methodist Episcopal Church

Home address of both societies

150 Fifth Ave.,
New York City, U.S.A.

Chengtu. 1892

巴之芳  Barton, Miss Helen E., R. N., 1924
邦女  Beech, Rev. Joseph, D. D., and wife, 1899
福榮  Brayton, Miss Margaret M., M.A., 1922
貞愛  Brathorst, Miss Alice B. M.A. 1907
達仁  Brewer, Raymond R., B.A., S.T.B., and wife, B.A., 1921
甘來德  Canright, Harry L., M.D. and wife, 1891
柯立亞  Collier, Miss Clara J., 1891
趙玉如  Cowan, Miss Celia M., B. A., B. S., 1920
實恩  Cranston, Earl, B. A., B. D., 1920
周明德  Crawford, Walter M., M. A., and wife, Ph.B., 1903
易素清  Ellison, Miss Grace F., B. A., 1915
裴缥  Freeman, Claude W., B. A., M. D., and wife, 1905
金初鍵  Gentry, W. Max, A. B., M. D., and wife, A.B., 1924
韓群生  Hansing, Miss Ovidia, B. A., 1920
洪德成  Harper, Miss Gladys B., B. A., 1919
林興仁  Larkin, George R., M. A., and wife, 1921
鹿依士  Lewis, Spencer D. D., and wife, 1881
李智士  Liljestrand, Sven H., M. D., Ph. B., and wife, B. A., 1916
盧吉英  Loomis, Miss Jean, B. A., 1912
賴博濟  Lybarger, Miss Lela, 1910
滿思謙  Manly, Miss Grace, A.B., 1924
滿理  Manly, Wilson E., D. D., C. E., and wife, 1892
路禹門  Neumann, George B., M. A., B. D., and wife, B. A., 1908
蒲仁美  Pool, Miss Miriam M., A. B., B. Sc., M. D., 1924
郭玉清  Tyler, Miss Gertrude, B. A., 1910
齊玉樂  Welch, Miss Mildred M., B. A., 1922

*On furlough  †Wife not on field
重慶 Chungking. 1882

安德信 Miss Mabel E., 1920
白施福 Blanchard, Ralph W., and wife, B.M., 1923
高淑媛 Castle, Miss Beile, A. B., 1916
杜 Dudley, Mrs. Oia H., B.A., 1921
穆曾清 Edmonds, Miss Agnes M., M. D., 1901
豐亞 française Flessel, Miss Anna M., B. A., 1923
偉淑貞 Galloway, Miss Helen R., 1894
何明貞 Holmes, Miss Lilian L., 1911
胡克禮 Hoopie, Gordon D., M. D., B. S., and wife, 1921
戴敏賢 Jones, Miss Dorothy, 1908
周志仁 *Jones, Miss Laura E., M. D., B. S., 1919
藍守貞 Lindolad, Miss Anna C., 1908
但麗華 MacDonald, Miss Lilian, B.A., 1921
閔濟群 *MacLean, Miss Mabel, R. N., 1920
梅福霖 McCurdy, William A., M. A., B.D., and wife, B. A. 1917
麥花立 *Miller, Miss Viola L., R. N., 1920
諾爾德 North, William R., A. B., M.D., and wife, 1923
皮 Peake, Mrs. Elizabeth Heller, B.A., 1922
皮雅各 Peet, Jacob F., and wife, 1892
錫 *Rape, Chester B., B. Sc., and wife, B. A., 1908
孫頌德 Richardson, Miss Flora A., R. N., 1921
沙紹景 Sutton, Leon E., M. D., B. S., and wife, 1921
王嘉貞 Wells, Miss Annie M., 1905
文凱 *Wencke, Miss Doris R., 1920

遂寧 Suining. 1896

貝美利 Brethorst, Miss Marie, M. A., 1914.
克容思 *Caris, Miss Clara, B.A., 1915
德家鼎 Desjardins, Miss Helen M., B.A., 1918
紀思德 Keister, Miss Ida Mae, B. A., 1922
羅仁士 Lawrence, Benjamin F., M. A., B. D., and wife, 1908
林志賢 Manning, Miss Elia, 1899
李方文 Pitcher, Raymond F., B. A., and wife, B. A., 1916
龍震雲 *Trotter, Miss Charlotte, 1918

貴州 Tzechow. 1897

畢志賢 *Beatty, Miss Mabel A., M. A., 1916
翟榮德 Burdeshaw, Miss Rhoda A., B. A., 1922
胡正德 Fosnot, Miss Pearl B., M. A., 1921
桂月秋 *Griffiths, Miss Helen, 1919

*On furlough
Missionary Society of the Evangelical Church
(Evangelical Church Mission)

Home address 1903 Woodland Ave.,
Cleveland, Ohio, U.S.A......

Tungjen, Kwei. 1913

Brunemeier, E. H., M. D., and wife, 1917
Fecker, Miss Rose L., R. N., 1921
Frank, Rev. H. S., and wife, 1919
Granner, Miss Justine E., R. N., 1922
Koebbe, Miss Lydia, 1923
Renniger, Miss Anna M., R. N., 1916
Schuerman, Miss Clara E., 1916
Schmaizreid, E. W., M. D., and wife, 1919
Wahl, Rev. C. B., B. A., B. D., and wife, 1916

*On furlough
Missionary Society of the Methodist Church, Canada
(Canadian Methodist Mission, C.M.M.) (英美會)

Woman’s Missionary Society of the Methodist Church, Canada

Home address of both societies 299 Queen St. West.
Toronto, Canada.

Chengtu, Sze. 1892

Albertson, Rev. W. B., B.A., B.D. and wife, 1908
Asson, Miss M. A., 1909
Bayne, P. M., M. A., and wife, B.A., 1908
Benton, Miss A. L., 1922
Beaton, K. J., B. A., and wife, 1914
Bedford, Miss G. M., 1921
Best, A. E., M.D., and wife, 1914
Bowies, Rev. N. E., B. A., B.D., and wife, 1906
Bruce, Aibert J., F.R.G.S., and wife, 1912 (Y.M.C.A.)
Brown, H. G., M. A., B. D., and wife, B. A., 1912
Brown, H. D., B. A., M. S. & A., Ph.D., and wife, M. A.
1923
Bruce, Miss A. E. I., 1920
Campbell, Miss F. M., 1918
Carscailen, Rev. C. R., B. A., B. D., and wife, 1905
Cunningham, E. R., B. A., M. D., C. M., and wife M. D., 1922
Dickinson, Rev. F., B. A., and wife, B. A., 1913
Foster, Miss B. L., B. A., 1918
Harrison, Miss A., 1913
Hartwell, Miss L. G., 1914
Henry, Miss A. J., M. D., 1899
Hibbard, Rev. E., B. A., B. D., and wife, 1912

*On furlough
Imeson, Miss V., 1922
James, Miss M. J., 1924
Johns, A. E., M.A., and wife, 1910
Jolliffe, Rev. R. O., B.A., and wife, 1904
Kelly, C. B., B.A., M.B., and wife, B.A., 1912
Ketcheson, Miss E. M., 1923
Kibborn, L. G., M.A., M.B., and wife, M.B., 1921
Kibborn, Mrs. R. G., M.D., 1893
Kitchen, Rev. J., and wife, 1920
L. G., M.A., M.B., and wife, B.A., 1912
Mrs. R. G., M.D., 1893
Mrs. R. G., M.D., 1893
Lindsay, A. W., L.D.S., D.D.S., and wife, 1907
Lorce, Miss E., 1919
Meuser, E. N., Phm.B., and wife, 1909
Mortimore, Rev. W. J., B.A., and wife, M.D., 1902
Plewman, T. E., and wife, 1908
Robertson, H. D., B.A., and wife, 1906
Russell, Miss L. E., 1919
Service, Rev. C. W., B.A., M.B., and wife, 1902
Smale, Rev. W., and wife, 1908
Smith, Miss C. E., 1921
Soper, Rev. S. H., B.A., and wife, B.A., 1912
Sparling, Rev. G. W., B.A., B.D., and wife, B.A., 1907
Speers, Miss A.B., M.D., 1914
Steele, Miss U. F., 1906
Stewart, Rev. J. L., D.D., and wife, B.A., 1902
Tallman, Miss A., 1921
Thexton, Miss A. C., 1918
Thompson, J. E., L.D.S., D.D.S., and wife, 1909
Thompson, Miss E. I., B.A., 1921
Tindale, Miss E., 1922
Walmsley, L. C., B.A., and wife, B.A., 1921
Wellwood, Miss C., 1906
Wilson, Miss E.A.R.V., 1919

Chungchow, Sze. 1911

Edmonds, E. W., B.A., and wife, B.A., 1921
Morgan, Rev. E. W., B.A., B.D., and wife, 1906
Pincock, T. A., M.D., and wife, 1922

*On furlough  *Wife not on field
### Chungking Sze. 1910

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>Abrey, F. E. L.</td>
<td>and wife, 1910</td>
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<tr>
<td>Anderson, R. M.</td>
<td>D.D.S., and wife, 1920</td>
<td></td>
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<tr>
<td>Annis, Rev. S. E.</td>
<td>M.A., B.D., and wife, 1916</td>
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<td>Birks, W. H.</td>
<td>M.D., and wife, 1913</td>
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<tr>
<td>Burwell, Rev. H. B.</td>
<td>B.A., and wife, 1913</td>
<td></td>
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<tr>
<td>Darby, Miss L. W.</td>
<td>1924</td>
<td></td>
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<td>Harris, Miss L. I.</td>
<td>1921</td>
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<td>Innis, Miss H. B.</td>
<td>1924</td>
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<td>Irish, Rev. H. H.</td>
<td>B.A., and wife, 1908</td>
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<td>Jack, Miss F. F.</td>
<td>1915</td>
<td></td>
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<tr>
<td>Jones, G. R.</td>
<td>B.A.Sc., and wife, B.A. 1910</td>
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<td>McIntosh, Miss I. K.</td>
<td>1919</td>
<td></td>
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<td>McNaughton, Miss B. G.</td>
<td>1909</td>
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<td>Peters, Miss E. L.</td>
<td>1923</td>
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<td>Sheridan, W. J.</td>
<td>M.D., and +wife, 1907</td>
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<tr>
<td>Smith, Rev. M. P.</td>
<td>B.A., B.D., and wife 1914</td>
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<td>Swann, H. F.</td>
<td>B.A., and wife, 1921</td>
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### Fowchow, Sze. 1913

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<th>Name</th>
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<tr>
<td>Bridgman, Rev. C. A.</td>
<td>B.A., and wife, 1912</td>
<td></td>
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<tr>
<td>Brimstin, Miss M. E.</td>
<td>1899</td>
<td></td>
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<tr>
<td>Longley, Rev. R. S.</td>
<td>B.A., B.D., and wife, 1907</td>
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<td>McAmmond, Rev. R. B.</td>
<td>and wife, 1906</td>
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<td>Simpson, E. K. M.B.</td>
<td>and wife, 1913</td>
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<td>Sparling, Miss E. P.</td>
<td>1909</td>
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### Jeshow, Sze. 1907

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<th>Name</th>
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<tr>
<td>Jolliffe, Rev. C. J. P.</td>
<td>B.A., and wife, 1906</td>
<td></td>
</tr>
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<td>Marshall, Miss E.</td>
<td>1909</td>
<td></td>
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<tr>
<td>Seilery, C. M.</td>
<td>B.A., M.D., C.M., and wife, 1921</td>
<td></td>
</tr>
<tr>
<td>Willmott, L. E. B.A.Sc.,</td>
<td>and wife, M.A., 1921</td>
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</tbody>
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*On furlough †Wife not on field
Pang 縣 Junghsien, Sze. 1907
石瓊華 *Batstone, Miss M. E., 1919
鐘明 *Bell, G. S., B.A., and wife, 1915
楊玉珊 *Cheney, Miss M. L., 1920
康德昭 Cox, J. R., M.D., and wife, 1903
高慕蓮 Dunham, Miss C., 1921
許玉光 Holt, Miss J. E., 1913
倪智清 McNeil, Miss P., 1922

嘉定 Kiating, Sze. 1894
譚國梁 *Barter, A. J., B.A., M.D., and wife, 1908
顧復良 Coon, Miss M., 1920
席文明 Crawford, W., M.D., C.M., and wife, 1907
鄭傳善 Elson, Rev. A. J., B.A., B.D., and wife, 1909
賀開蘭 Harris, Miss W. A., 1921
穆忠貞 *McRae, Miss L. S., 1918
孔昭禎 Quentin, Rev. A. P., and wife, 1898
萬蘭芬 *Swann, Miss M. R., 1902

瀘州 Luchow, Sze. 1908
包翠貞 Brooks, Miss C. A., 1898
桂馥英 Graham, Miss E. D., B.A., 1916
章林士 Williams, T. H., M.D., 1919
胡忠雅 Would, Rev. J. M., and wife, 1913

彭縣 Penghsien, Sze. 1908
龔綜合 Gormley, Miss M., 1921
韓德貞 Hockley, Mrs. L. M., B.A., 1908
顧君謙 Rackham, G. E., M.A., B.D., and wife, 1922
雷德 Reed, Rev. F. J., B.A., and wife, 1920
滕之春 Tennant, P. S., M.D. C.M., and wife, 1922

*On furlough  †Wife not on field
United Methodist Church Missionary Society
(U.M.C.) (聖道公會)

Home address
13, Silverbirch Road,
Erdington, Birmingham, England,

YUNNAN and KUEICHOW.

昭通 Chao T'ong, Yun. 1886.

巴克禮 Barwick, Miss A., 1921
顧 Cottrell, Rev. F., 1923
丁立美 Dingle, Dr. Lilian M., 1905
何永學 Hicks, Rev. C. E., and wife, 1896
王樹德 Hudspeth, Rev. W. H., B.A., 1909
任若蘭 Raine, Nurse N. B., 1921
蘇慕才 Spuire, Miss L. O., B.A., 1907

石門坎 Shih-Men-K'an, Kuei. 1901
(via Chao T'ong Yun)

高志華 Goldsworthy, Rev. R. H., 1921.
張道惠 Parsons, Rev. H., and wife, 1902

東川 Tong Ch'uan, Yun. 1885.

何永學 Hicks, Rev. C. E., 1896

*On furlough  †Wife not on field
雲南府 Yunnan Fu, Yun.

邵慕廉 *Dymond, Rev. F. J., and wife, 1887
易理廉 Evans, Rev. A., and wife, 1906
美瑞義 Myine, Rev. C. N., and wife, 1909

Pentecostal Missionary Union for Great Britain and Ireland (Pentecostal Missionary Union, P.M.U.)

Home address 30 Avondale Road, Croydon, England

麗江 Likiang, Yun. 1913

安永靜 Andrews, James H., and wife, 1921
可樂華 Ives, Miss Florence, 1922
斯叔添 *Klaver, P., and wife, 1916

雲南府 Yunnanfu, 1912 and outstations.

貝美恩 Biggs, Miss Jessie, 1917
包義德 Boyd, W. J., 1915
柏長清 Capper, Ralph, 1922
餘如珍 Cook, Miss E. M., 1914
賀天恩 Eaton, Miss Gladys, 1922
霍桂芳 Hodgetts, Miss Marian, 1920
李大衛 Kneil, Miss Edith 1920
芮淑英 Rees, Miss Hannah, 1922
特美義 Trevitt, Mrs. F., 1914
王守貞 Waidon, Miss Alice, 1917
韋美安 *Williams, Mrs. L. A., 1914
武建勳 Wood, A., and wife, 1906

*On furlough
Young Men's Christian Association of China

Address of National Committee of China  20 Museum Road, Shanghai.

Address of National Council of U.S.A.  347 Madison Ave., New York City, U.S.A.

成都 Chengtu, Sze. 1906

毕礼士  *Brace, Albert J., F.R.G.S., and wife, 1912 (C.M.M.)

赫立德  Heide, George G., B Sc., 1916 and wife, 1919

重庆 Chungking Sze. 1921

谢德  Shedd, C. C., B.A., and wife, B.A., 1916

雲南府 Yunnanfu Yun. 1921

安汝智  Arnold, Roger D., B.A., and wife, B.A.

Young Women's Christian Association of China

Address of National Committee of China  3 Hongkong Road, Shanghai.

Address of National Council of U.S.A.  600 Lexington Ave., New York City, U.S.A.

成都 Chengtu, Sze. 1921

步寶珍  Brennecke, Miss Margaret E., B.A., 1923

費蓉思  Fraser, Miss Ruth L., 1917

譚厚德  *Smith, Miss Harriet M., 1909

*On furlough
American Bible Society

Home address 31 Bible House, Astor Place, New York City, U.S.A.

Chengtu. 1899

Torrance, Rev. Thomas, F.R.G.S., and wife. 1896

British and Foreign Bible Society

Home address 146 Queen Victoria St., London E. C., England.

Chengtu, Sze.

Franck, George M., and wife, 1902

Yunnanfu, Yun.

Graham, J. and wife, 1890 (Acting—C.I.M.)

National Bible Society of Scotland

Home address 224 West George St., Glasgow, Scotland.

Chungking, Sze.

Hayman, J. R., and †wife, 1908

West China Religious Tract Society

Home address Chungking, Sze.

Hayman, J. R., and †wife, 1908 (N.B.S.S.)

Knipe, Rev. W L. L., and wife, 1891 (C.M.S.)

*On furlough †Wife not on field
West China Missions Advisory Board

(華西基督教會顧問部)

Officers for 1925

Chairman

Secretary
Miss Ruth L. Fraser, Chengtu, Sze.

Treasurer
Mr. G. M. Franck, Chengtu, Sze.

Statistician
Mrs. W. R. North, Chungking, Sze.

West China Christian Educational Union

(華西教育會)

Officers for 1925

President
R. J. Davidson

General Secretary
H. G. Brown

Associate Secretaries
Miss B. E. Bassett
H. D. Hua
S. H. Fang
W. B. Albertson

Editorial Secretary
Treasurer
Names and addresses of local statisticians, or secretaries, from whom the material here printed has been obtained.

A.B.F.M.S.  Mrs. S. S. Clark, Kiating, Sze.
A.C.C.  A. Anderson, Hweili, Sze.
C.I.M. West Sze.  Dr. H. L. Parry, Chungking, Sze.
C.I.M. Kwei.  B. Lambert, Kweiyang, Kwei.
C.I.M. Yun.  (No reply received)
C.M.M.  Miss Adelaide Harrison, Chengtu, Sze.
C.M.S. Sze.  Rev. E. Hibbard, Chengtu, Sze.
C.M.S. Yun.  Bishop W. W. Cassels, Paoning, Sze.
E.C.M.  R. F. Lankester, Yunnanfu, Yun.
(No reply received)
F.F.M.A.  Mrs. J. P. Rodwell, Chengtu, Sze.
M.E.M.  O. G. Starrett, Chengtu, Sze.
P.M.U.  W. A. McCurdy, Chungking, Sze.
(No reply received)
U.C.M.S.  J. C. Ogden, Batang, Sze.
U.M.C.  (No reply received)
ALPHABETICAL DIRECTORY

Abrey, F. E. L., and wife, C.M.M., Chungking, Sze.
    Chengtu, Sze.
Albertson, Rev. W. B., B.A., B.D., and wife, C.M.M., Chengtu.
Allan, F. F., M.D., and wife, Ph. B., C.M.M., Tzeliutsing, Sze.
Allen, Miss A. R., C.I.M., Kuanyuan, Sze.
*Allen, Miss Mabel E., W.F.M.S., Chungking, Sze.
Allibone, Miss E. H., C.I.M., Chuhsien, Sze.
Anderson, Albert and wife, C.C.A., Hweili, Sze.
Andrews, Miss C. G., C.I.M., Suifu, Sze.
Andrews, James H., and wife, P.M.U., Yunnanfu, Yun.
Annis, Rev. S. E., M.A., B.D., and wife, C.M.M., Chungking,
    Sze.
Archer, Miss Lettie G., M.A., W.A.B.F.M.S., Suifu, Sze.
Arendt, R., and wife, C.I.M., Sankiang, Kwei.
*Argetsinger, Miss Minnie E., W.A.B.F.M.S., Chengtu, Sze.
Armfield, Miss M., C.M.S., Mienchuhsien, Sze.
Arnold, Roger D. and wife, Y.M.C.A., Yunnanfu, Yun.
Asson, Miss M. A., W.M.S., Chengtu, Sze.

Bailey, Miss E. C., C.I.M., Kiating, Sze.
Baker, N., and wife, C.I.M., Kiehkow, Kwei.
Ballard, Miss D., C.I.M., Wutingchow, Yun.
Barber, Miss E. M., C.I.M., Liangshan, Sze.
Barney, Miss H. E., C.I.M., Suifu, Sze.
*Barter, A. J., B.A., M.D., and wife, C.M.M., Kiating, Sze.
Barton, Miss Helen E., M.E.M., Chengtu, Sze.
Barwick, Miss A. A. L., U.M.C., Chaotung, Yun.
Bassett, Miss Beulah E., W.A.B.F.M.S., Chengtu, Sze.
Batdorf, C. W., M.S., and wife, C.M.M., Tzeliutsing, Sze.
*Batstone, Miss M. E., C.M.M., Junghsien, Sze.
Bayne, P. M., M.A., and wife, B.A., C.M.M., Chengtu, Sze.
Bazire, R. V., C.I.M., Pachow, Sze.
Beaton Miss A. L., C.M.M., Chengtu, Sze.
Beaton, K. J., B.A., and wife, C.M.M., Chengtu, Sze.
*Beatty, Miss Mabel A., M.A., W.F.M.S., Tzechow, Sze.
Bedford, Miss G. M., C.M.M., Chengtu, Sze.

*On furlough
Belcher, Miss G. E., C.M.S., Mienchow, Sze.
Bell, G. S., and wife, C.M.M., Junghsien, Sze.
Best, A. E., M. D., and wife, C.M.M., Chengtu, Sze.
Bird, Fred and wife, C.I.M., Yunning, Sze.
Birks, W. H., M.D., and wife, C.M.M., Chungking, Sze.
Blanchard, Ralph W., and wife, B.M., M.E.M., Chungking, Sze.
Booth, Miss A. M., C.I.M., Yunnanfu, Yun.
Booth, Rev. G. H., and wife, C.I.M., Kutsing, Yun.
*Boreham, Rev. F. M.A., and wife, C.M.S., Mienchow, Sze.
*Bovell, Miss Mabel, B.A., W.A.B.F.M.S., Suifu, Sze.
Bowles, Rev. N. E., B.A., B.D., and wife, C.M.M., Chengtu, Sze.
Boyd, W. J., P.M.U.; Yunnanfu, Yun.
*Brace, Albert J., F.R.G.S., and wife, C.M.M. and Y.M.C.A.
Chengtu, Sze.
Bradley, Neville, M. B., Ch.B. and wife, C.M.S., Yunnanfu, Yun.
Bradshaw, Rev. Frederick J., and wife, M.D., A.B.F.M.S.
Kiating, Sze.
Brayton, Miss Margaret, M.A., W.F.M.S., Chengtu, Sze.
Brennecke, Miss Margaret E., B.A., Y.W.C.A., Chengtu, Sze.
Brethorst, Miss Alice B., M.A., W.F.M.S., Chengtu, Sze.
Brethorst, Miss Marie, M.A., W.F.M.S., Suining, Sze.
Bretthauer, Miss Emille, M.D., W.A.B.F.M.S., Suifu, Sze.
Brewer, Raymond R., B.A., S.T.B., and wife, B.A., M.E.M.
Chengtu, Sze.
Brimstin, Miss M. E., W.M.S., Fowchow, Sze.
Brittle, Miss E. M., F.F.M.A., Tungchuan, Sze.
*Brodbeck, Miss L. Emma, S.B., W.A.B.F.M.S., Yachow, Sze.
Bromby, Christopher and wife, C.I.M., Kweichowfu, Sze.
Brooks, Miss C. A., W.M.S., Luchow, Sze.
Brown, H. D., B.A., M.S.&. Ag., Ph.D. and wife, M.A.,
C.M.M., Chengtu, Sze.
Brown, H. G., M.A., B.D., and wife, B.A., C.M.M. Chengtu,
Sze.
Bruce, Miss A., C.M.M., Chengtu, Sze.
Brunemeier, E. H., M.D., and wife, E.C.M., Tungjen, Kwei.
Burdeshaw, Miss Rhoda, A.B., W.F.M.S., Tzechow, Sze.
Burwell, Rev. H. B., B.A., and wife, C.M.M., Chungking, Sze.

*On furlough
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*On furlough  "Wife not on field
Cumber Miss Mira, F.F.M.A., Chungking, Sze.
Cunningham, R., and wife, C.I.M., Tatsienlu, Sze.
Curtis, H. H., and wife, C.I.M., Kiangtsing, Sze.
Cuthbertson, Miss Janet D., C.&M.A. Sungtao, Kwei.

Darby, Miss L. W., C.M.M., Chungking, Sze.
*Darlington, Rev. T., and wife, C.I.M., Wanhsien, Sze.
†Davidson, Alfred and Caroline E., F.F.M.A., Suining, Sze.
Davies, C. Freeman, and wife, C.I.M., Chenyuan, Kwei.
†Davies, Rev. John P. and wife, A.B.F.M.S. Ningyuan, Sze.
Deeks, Miss K. E., C.I.M., Paoning, Sze.
Denham, Rev., G. T., C.I.M., Pachow, Sze.
Denison, Miss Myrtle, R. N., W.A.B.F.M.S., Suifu, Sze.
Desjardins, Miss Helen M., B. A., W.F.M.S., Suining, Sze.
*Dibley Miss F. M., C.I.M., Kaihsien, Sze.
Dickinson, Rev. F., B.A., and wife, B.A., C.M.M., Chengtu, Sze.
Dingle, Dr. Dillian M., M.D., U.M.C., Chaotung, Yun.
Dix, Miss R., C.I.M., Pachow, Sze.
Donnithorne, Rev. H. V., and wife, C.M.S., Anhsien, Sze.
Downer, Miss Sara B., W.A.B.F.M.S., Chengtu, Sze.
Drake, Miss E., C.I.M., Tachu, Sze.
Dudley, Mrs. Ola H. M.E.M., Chungking, Sze.
Duncan, Marion H., B. A., and wife, B.S., U.C.M.S., Batang, Sze.
Dunham, Miss C., W.M.S., Junghsien, Sze.
Dye, Daniel S., M. A., and wife, A.B.F.M.S., Chengtu, Sze.
*Dymond, Rev. F. J., and wife, U.M.C., Yunnanfu, Yun.

Eaton, Miss Gladys, P.M.U. Yunnanfu, Yun.
*Edmunds, Miss Agnes M., M. D., W.F.M.S., Chungking, Sze.
Edwards, Miss A., C.M.S., Anhsien, Sze.
Edwards, Miss M. A., C.I.M., Tachu, Sze.
*Ellison, Miss Grace F., B.A., W.F.M.S., Chungtu, Sze.

*On furlough  †Wife not on field
Elson, Rev. A. J., B.A., B.D., and wife, C.M.M., Kiating, Sze.


Evans, Rev. A., and wife, U.M.C., Yunnanfu, Yun.

*Evans, A. E., C.I.M., Kwangan, Sze.

Fearon, Miss M. E., C.I.M., Taiping, Sze.

Fecker, Miss Rose, E.C.M., Tungjen, Kwei.

Fish, E. S., M.D., and wife, C.I.M., Anshunfu, Kwei.


Flessel, Miss Anna May, B.A., W.F.M.S., Chungking, Sze.

Fosnot, Miss Pearl B., M.A., W.F.M.S., Tzechow, Sze.

*Foster, Miss B. L., B.A., W.M.S., Chengtu, Sze.

*Foster, Clarence L., M.A., and wife, A.B.F.M.S., Chengtu, Sze.

Fowler, Miss Flora I., C.I.M., Suitingfu, Sze.

Franck, George M., and wife, B.&.F.B.S., Chengtu, Sze.

Frank, Rev. H.S., and wife, E.C.M., Tungjen, Kwei.

Fraser, Miss Ruth L., Y.W.C.A., Chengtu, Sze.

*Freeman, C. W., M.D., B.A., and wife, M.E.M., Chengtu, Sze.

Frehn, M. S. and wife, C.I.M., Sungtao, Kwei.

Friedersdorf, Miss M., C.I.M., Shunking, Sze.

Frier, S. H., and wife, C.M.M., Chengtu, Sze.

Fryer, A., B.C.M.S., Suiting, Sze.

Funnell, H. W., and wife, C.I.M., Suitingfu, Sze.

Galloway, Miss Helen R., W.F.M.S., Chungking, Sze.

Gentry, W. Max., M.D., and wife, M.E.M., Chengtu.

Glittenberg, C. J. & wife, C.I.M., Chengtu.

Goldsworthy, Rev. R. H., U.M.C., Shihmenkan, Kwei.

Gormley, Miss M., W.M.S., Penghsien, Sze.

Goudge, Miss M., C.M.S., Mienchuhsien, Sze.


Gower, Miss S., C.I.M., Kweichowfu, Sze.

Gowman, C. G., and wife, C.I.M., Yungning, Sze.

Graham, Miss E. D., B.A., W.M.S., Luchow. Sze.


Granner, Miss Justine E., R. N., E.C.M., Tungjen, Kwei.

*Griffiths, Miss Helen, M.E.M., Tzechow, Sze.

*On furlough
<table>
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<th>Name</th>
<th>Title</th>
<th>Location</th>
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<td>Haddock, Miss S.</td>
<td>C.M.M., Tzeliutsing</td>
<td>Sze.</td>
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<td>Hambley, Miss L. H.</td>
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<td>*Hamilton, Rev. E. A.</td>
<td>and wife, C.M.S.</td>
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<td>Hannah, Rev. C. B.</td>
<td>and wife, C.I.M.</td>
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<td>*Hansing, Miss Oyidia</td>
<td>B.A., W.F.M.S.</td>
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<td>Hardy, William M. M.</td>
<td>B.A., and wife, Ph.B.</td>
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<td>*Harger, Miss Gladys B.</td>
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<td>Hayman, A.</td>
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*On furlough  †Wife not on field
Hunter, Miss A. G., C.I.M., Yungcheng, Yun.
Humphreys, J. Charles, M. D., and wife, A.B.F.M.S., Chengtu, Sze.
Hutchinson, Miss A. Irene, F.F.M.A., Chengtu, Sze.
Hutson, J., and wife, C.I.M., Chengtu, Sze.

Iles, Major, C.M.S., Anhsien, Sze.
Imeson, Miss V., C.M.M., Chengtu, Sze.
Innis, Miss H. B., C.M.M., Chungking, Sze.
*Irish, Rev. H. H., B.A., and wife, C.M.M., Chungking, Sze.
Ives, Miss Florence, P.M.U., Likiang, Yun.

Jack, Miss F. F., W.M.S., Chungking, Sze.
*Jago, Miss M. W., C.M.S., Mienchuhsien, Sze.
James, Miss M. J., C.M.M., Chengtu, Sze.
Jenner, Miss W., C.I.M., Tating, Kwei.
*Jennings, Rev. Walter, and wife, C.I.M., Pachow, Sze.
Jensen, Rev. Joshua C., M. A., B.D., and wife, A.B.F.M.S.,
Yachow, Sze.
*Johanson, Miss H. S., C.I.M., Pachow, Sze.
*Johns, A. E., M.A., and wife, C.M.M., Chengtu, Sze.
Johnson, Miss R., C.I.M., Tachu, Sze.
Jolliffe, Rev. R. O., B.A., and wife, C.M.M., Chengtu, Sze.
*Jones, Miss A., C.M.S., Mienchow, Sze.
Jones, Miss Dorothy, W.F.M.S., Chungking, Sze.
Jones, G. R., B. Sc. and wife, B.A., C.M.M., Chungking, Sze.
*Jones, Miss Laura E., M.D., W.F.M.S., Chungking, Sze.

Keister, Miss Ida Mae, B.A., W.F.M.S., Suining, Sze.
Ketcheson, Miss Elizabeth M., M.S., Chengtu, Sze.
Kilborn, L. G., M.A., M.B., and wife, M.B., Chengtu, Sze.
*Kilborn, Mrs. R. G., M.D., C.M.M., Chengtu, Sze.
*Kingston, Miss H. M., C.I.M., Yingshan, Sze.
Kilmier, Earnest Raymond, M. B., B. S., and wife, C.C.A.,
Hweili, Sze.
Kitchen, Rev. J. and wife, C.M.M., Chengtu, Sze.
*Klaver, P. and wife, P.M.U., Likiang, Yun.
Knell, Miss Edith, P.M.U., Yunnanfu, Yun.

*On furlough
Kunckey, Miss R. E.M., C.M.S., Yunnanfu, Yun.
Kohler, Miss L. E., C.I.M., Tungchow, Kwei.
Koebbe, Miss Lydia, E.C.M., Tungjen, Kwei.
Kratzer, Miss A., C.I.M., Yungchang, Yun.

*Lamb, Miss M. L., C.M.M., Chengtu, Sze.
Lambert, B., C.I.M., Kweiyang, Kwei.
Lankester, Rev. Ronald F., M. A., and wife, C.M.S., Yunnanfu, Yun.
Large, A. W., and wife, C.I.M., Shunking, Sze.
Larkin, George R., M. A., and wife, M.E.M., Chengtu, Sze.
Larsen, Miss E. L., C.I.M., Suifu, Sze.
Lawrence, Rev. Benj. F., M. A., B.D., and wife, M.E.M., Suining, Sze.
Lawrence, Mrs., C.I.M., Paoning, Sze.
Lechler, J. H., M.D., Ch.B., F.R.C.S., Edin. and wife, C.M.S., Mienchuhsien, Sze.
*Leigh, D., and wife, P.M.U., Yunnanfu, Yun.
Lewer, A. G., Mrs., P.M.U., Weisi, Yun.
Lewis, Rev. Spencer, D. D., and wife, M.E.M., Chengtu, Sze.
Liljestrand, S. H., M.D., Ph.B, and wife, B.A., M.E.M., Chengtu, Sze.
Lindblad, Miss Anna C., W.F.M.S., Chungking, Sze.
Lindsay, A. W., L.D.S., D.D.S., and wife, C.M.M., Chengtu, Sze.
Liversidge, H., and wife, C.I.M., Kiating, Sze.
Lloyd, Miss F., C.I.M., Nanpu, Sze.
Longley, Rev. R. S., B.A., B.D., and wife, C.M.M., Fowchow, Sze.
*Loomis, Miss Jean, B.A., W.F.M.S., Chengtu, Sze.
*Loree, Miss E., W.M.S., Chengtu, Sze.
*Lucas, Miss O. C., C.I.M., Kaihsien, Sze.
Ludbrook, Nurse Dorothy, C.C.A., Hueili, Sze.
*Lybarger, Miss Lela, W.F.M.S., Chengtu, Sze.

Macdonald, Miss Lillian, B.A., M.E.M., Chungking, Sze.
*MacLean, Miss Mabel, R. N., M.E.M., Chungking, Sze.

*On furlough
MacLeod, R. A., B.A., B.D., and wife, B.A., U.C.M.S., Batang, Sze.
Mader, Leo K., F.F.M.A., Tungchwan, Sze.
Manly, Miss Grace, W.F.M.S., Chengtu, Sze.
Mannett, Miss V. C., C.M.S., Chengtu, Sze.
Manning, Miss Ella, W.F.M.S., Suining, Sze.
Marshall, Miss E., W.M.S., Jenshow, Sze.
Matthew, Miss Mary A., W.A.B.F.M.S., Chengtu, Sze.
May, Miss L. C., C.M.S., Yunnanfu, Yun.
McAmmond, Rev. R. B., and wife, C.M.M., Fowchow, Sze.
McIntosh, Miss I. K., C.M.M., Chungking, Sze.
McIntyre, Mrs. R. L., C.I.M., Yungning, Sze.
McNaughton, Miss B. G., C.M.M., Chungking, Sze.
McNeil, Miss P., W.M.S., Junghsien, Sze.
McRae, Miss L. S., W.M.S., Kiating, Sze.
Metcalf, G. E., and wife, C.I.M., Yuanmowhsien, Yun.
Meuser, E. N., Ph.B., and wife, C.M.W., Chengtu, Sze.
Miller, Miss Viola L. R. N., W.F.M.S., Chungking, Sze.
Mitchell, Miss G. E., C.I.M., Kwangyuan, Sze.
Moncrieff, J. E., M.A., and wife, A.B.F.M.S., Chengtu, Sze.
Morgan, Rev. E. W., B.A., B.D., and wife, C.M.M., Chungchow, Sze.
Morse, J. Russell, B. A., and wife, U.C.M.S., Batang, Sze.
Morse, W. R., M.D., and wife, A.B.F.M.S., Chengtu, Sze.
†Mortimore, Rev. W. J., B.A., and wife, M.D., C.M.M., Chengtu, Sze.
Mowll, Bishop H., D. D., Chengtu, Sze.
Munn, Rev. W. and wife, C.M.S., Mienchow, Sze.
Myne, Rev. C. N., and wife, U.M.C., Yunnanfu, Yun.

*On furlough  †Wife not on field
Neville, Rev. J. and wife, C.M.M., Kiating, Sze.
Nelson, Miss Esther, R.N., A.B.F.M.S., Chengtu, Sze.
Nelson, Miss Lena, W.F.M.S., Tzechow, Sze.
*Neumann, Rev. George B., M.A., B.D., and wife, B.A.,
       M.E.M., Chengtu, Sze.
North, William R., B.A., Pd.B., and wife, M.E.M., Chungking,
       Sze.

Ogden, James C., B.A., and wife, U.C.M.S., Batang, Sze.
Olsen, P. O., and wife, C.I.M., Tsunyi, Kwei.
Olsen, Rev. F., and wife, C.I.M., Luchow, Sze.
*Openshaw, H. J., and wife, A.B.F.M.S., Chengtu, Sze.
Oster, Miss Harriet. R. N., M.E.M., Tzechow, Sze.

*Palmer, Miss C. K., C.I.M., Chuhsien, Sze.
Parker, H., and wife, C.I.M., Yunnanfu, Yun.
Parker, Miss H. A., C.M.S., Yunnanfu, Yun.
Parry, H. L., M.R.C.S., L.R.C.P., and wife, C.I.M., Chung-
       king, Sze.
Parsons, Rev. H. and wife, U.C.M., Shihmenkan, Kwei, via
       Chaotong, Yun.
Paul, Miss F., C.I.M., Tating, Kwei.
Peake, Mrs. Elizabeth Heller, M.E.M., Chungking.
Peat, Rev. Jacob F., and wife, M.E.M., Chungking, Sze.
Pemberton, Miss R. J., C.I.M., Paoning, Sze.
*Penny, Miss Winnogene, W.F.M.S., Tzechow, Sze.
Peters, Miss Eunice, W.M.S., Chungking, Sze.
Petersen, Raymond A. M.A., and wife B.A., U.C.M.S.
       Batang, Sze.
Phelps, Rev. Dryden L., M.A., B.D., and wife, A.B.F.M.S.
       Chengtu, Sze.
Piaget, Miss R. E., C.I.M., Kweiyang, Kwei.
Pilcher, Rev. R. F., B.A., and wife, B.A., M.E.M., Suining,
       Sze.
Pincock, T. A., M.D., and wife, C.M.M., Chungchow, Sze.
*Plewman, T. E., and wife, C.M.M., Chungtu, Sze.
Pool, Miss Miriam M., M.D., W.F.M.S., Chengtu.
Porteous, Gladstone, and wife, C.I.M., Wutingchow, Yun.
Porter, Rev. R. B., and wife, C.I.M., Shunking, Sze.
Potterton, Miss S. M., C.I.M., Suiting, Sze.
*Proctor, Miss Orvia, B. A., W.F.M.S., Tzechow, Sze.

*On furlough
Quentin, Rev. A. P., and wife, C.M.M., Kiating, Sze.

Rabe, Miss J., C.I.M., Tating, Kwei.
*Rape, Rev. Chester B., B.Sc. and wife, B.A., M.E.M., Chungking, Sze.
Reed, Rev. F. J., B.A., and wife, C.M.M., Penghsien, Sze.
Rees, Miss Hannah, P.M.U., Yunnanfu, Yun.
Renninger, Miss Anna M., B.n., E.C.M., Tungjen, Kwei.
Rice, Miss E., Chuhshen, Sze.
*Richardson, A. R., and wife, C.I.M., Pengshan, Sze.
Richardson, Miss Flora A., R. N., M.E.M., Chungking, Sze.
Riley, Miss N., F.F.M.A., Tungchowan, Sze.
Ririe, Benj. and wife, C.I.M., Kiating, Sze.
†Robertson, H. D., B.A., and wife, C.M.M., Chengtu, Sze.
Rucf, Miss M., C.I.M., Shunking, Sze.
Rodwell, John P and Dorothy, F.F.M.A., Chengtu, Sze.
*Roeder, Miss Winifred, W.A.B.F.M.S., Yachow, Sze.
*Rossiter, Miss Henrietta, B.A., W.F.M.S., Tszechow, Sze.
Rudd, Miss M. E., C.M.S., Yunnanfu, Yun.
*Russell, Miss L. E., W.M.S., Chengtu, Sze.
Rutz, Miss M., C.I.M., Shunking, Sze.
Salquist, Mrs. Anna M., A.B.F.M.S., Yachow, Sze.
*Sanderson, Miss E. M., C.I.M., Tachu, Sze.
*Sawdon, E. W., B.Sc., and Margaret, B.Sc., F.F.M.A., Chengtu, Sze.
Scarlett, Miss M., C.I.M., Nanpu, Sze.
Scharten, Miss C. E., A.M.U., Likiang, Yun.
Schmalzreid, E. W., E.C.M., Tungjen, Kwei.
Schroder, Miss Else, C.I.M., Shunking, Sze.
Schuerman, Miss Clara E., E.C.M., Tungjen, Kwei.
Seidenberg, Miss I., C.I.M., Shunking, Sze.
Sellery, C. M., B.A., M.D., C.M. and wife, C.M.M. Jenshow, Sze.
Service, Rev. C. W., B.A., M.B., and wife, Chengtu, Sze.

*On furlough †Wife not on field
Service, R. R., B.S., and wife, B.L., Y.M.C.A., Chungking, Sze.
Settle, Miss A., C.M.S., Mienchow, Sze.
*Shetck, Mrs. A. L., U.C.M.S., Batang, Sze.
†Sheridan, W J., M.D., and wife, C.M.M., Chungking, Sze.
Shurtleff, Miss Carrie A., R.N., W.A.B.F.M.S., Yachow, Sze.
Silcock, Arnold, and Margaret M., F.F.M.A., Chengtu, Sze.
Simkin, Robert L., M.A., B.D., and Margaret T., M.A., A.F.B.F.M., Chungking, Sze.
Simpson, Miss A. M., C.I.M., Talifu, Yun.
Simpson, E. K., M.B., and wife, C.M.M., Fowchow, Sze.
Sinton, J. R., and wife, C.I.M., Luchow, Sze.
Skevington, Miss Florence M., A.B.F.M.S., Chengtu.
Skevington, Miss Gladys M., A.B.F.M.S., Chengtu.
Slaght, Miss Carrie E., M. D., W.A.F.M.S., Suifu, Sze.
Slicher, Morris and wife, C.I.M., Anshunfu, Kwei.
*Small, Rev. Walter, and wife, C.M.M., Chengtu, Sze.
Smith, Miss C. E., W.M.S., Chengtu, Sze.
Smith, Miss E. L., C.I.M., Taiping Sze.
*Smith, Miss Harriet M., Y.W.C.A., Chengtu, Sze.
Smith, Rev. M. P., B.A., B.D., and wife, C.M.M., Chungking, Sze.
*Smith, Rev. W. E., M.D., C.M., C.M.M., Tzeliutsing, Sze.
Snow, Rev. F. G., C.I.M., Paoning Sze.
*Sorensen, Theo., and wife, C.I.M., Tatsienlu, Sze.
Sparling, Miss E. P., W.M.S., Fowchow, Sze.
Sparling, Rev. G. W., B.A., B.D., and wife, B.A., C.M.M., Chengtu, Sze.
Speers, Miss A. B., M.D., W.M.S., Chengtu, Sze.
Squire, Miss L. O., B.A., U.M.C., Chaotung, Yun.
Starrett, Oscar G., B. A., and wife, M.E.M., Chengtu, Sze.
Steele, Miss U. F., W.M.S., Chengtu, Sze.
*Stewart, Rev. J. L., D.D., and wife, B.A., C.M.M., Chengtu, Sze.
†Stubbs, C. M., D.Sc., M.A., and A. Margaret, Chengtu, Sze.

*On furlough †Wife not on field
Sturdy, Miss C., W.M.S., Tzeliutsing, Sze.
Sutton, Leon, E., M.D., B.S., and wife, M.E.M., Chungking, Sze.
Swann, H. F., B.A., and wife, C.M.M., Chungking, Sze.
*Swann, Miss M. R., W.M.S., Kiating, Sze.
Symmons, Miss D. L., C.I.M., Paoning, Sze.
Tallman, Miss A. W.M.S., Chengtu, Sze.
Taylor, Rev. H. H., B.A., and wife, C.M.M., Chungkiang, Sze.
Taylor, Rev. R. C., B.A., and wife, C.M.S., Chwangtsing, Sze.
Taylor, Rev. W. Robert, and wife, A.B.F.M.S., Suifu, Sze.
Taylor, Rev. W. R. O., C.M.S., Mienchow.
Tebbutt, Miss Rose R., F.F.M.A., Tungchwan, Sze.
Tennant, P S., M.D., C.M., and wife, C.M.M., Penghsien, Sze.
*Therolf, Miss Frances J., R. N., W.A.B.F.M.S., Yachow, Sze.
*Thexton, Miss A. C., W.M.S., Chengtu, Sze.
Thompson, H. Gordon, M.D., F.R.G.S., and wife, C.M.S., Hangchow, Sze.
Thompson, Miss E. I., B.A., W.M.S., Chengtu, Sze.
Thompson, J. E., L.D.S., D.D.S., and wife, C.M.M., Chengtu, Sze.
Tindale, Miss E., W.M.S., Chengtu, Sze.
Tomkins, Charles E., M.D., and wife, A.B.F.M.S., Suifu, Sze.
Torrance, Rev. Thomas, F.R.G.S., and wife, A.B.S., Chengtu, Sze.
Torvaldson, Mr. and wife, C. & M. A., Siushan, Sze.
Toyne, E. G., C.I.M., Luchow, Sze.
Trévitt, Mrs. F. P.M.U., Yunnanfu, Yun.
*Trotter, Miss Charlotte, W.F.M.S., Suining, Sze.
Tucker, Miss E. M., C.I.M., Chuhsien, Sze.
Twell, Miss I. A., C.I.M., Kutsing, Yun.
Tyler, Miss Gertrude, B. A., W.F.M.S., Chengtu, Sze.
Vinden, G., and wife, C.I.M., Pengshan, Sze.
Virgo, Miss E. M., W.M.S., Tzeliutsing, Sze.
Vorkoepfer, Miss M., C.I.M., Tating, Kwei.

*On furlough
Waldon, Miss Alice P.M.U., Yunnanfu, Yun.
*Wall, Miss Frida, W.A.B.F.M.S., Suifu, Sze.
Wallendorf, Miss S., C.I.M., Shunking, Sze.
Wallis, Miss M. J., C.I.M., Paoning, Sze.
*Ward, Miss C. E., W.M.S., Tzeliutsing, Sze.
*Waterman, William C., C. A., Hweill, Sze.
Watney, Miss L. E., M.B., B.S., C.I.M., Liangshan, Sze.
Webb, Adin H., M.D., and wife, A.B.F.M.S., Chengtu, Sze.
Wegerle, Miss M., C.I.M., Kailhsien, Sze.
Welch, Miss Mildred, B. A., W.F.M.S., Chengtu, Sze.
Wells, Miss Annie M., W.F.M.S., Chungking, Sze.
Wells, Miss G. E., C.M.S., Mienchow, Sze.
Wellwood, Miss C., W.M.S., Chengtu, Sze.
*Wellwood, Mrs. J. M., A.B.F.M.S., Kiating, Sze.
Welzel, Miss M. C., C.I.M., Tating, Kwei.
*Wencke, Miss Doris, W.F.M.S., Chungking, Sze.
Wigham, Bernard and Alice M., F.F.M.A., Chungking, Sze.
*Wilford, E. C., M.B., L.R.C.P.&S., Edin., and wife C.M.M.,
Chengtu, Sze.
Williams, Douglas, P.M.U., Yunnanfu, Yun.
Williams, E. R., and wife, C.M.S., Mienchow, Sze.
Williams, Miss Jane, P.M.U., Yunnanfu, Yun.
*Williams, Mrs. L. A., P.M.U., Yunnanfu, Yun.
Williams, Miss M. J., C.I.M., Yingshan, Sze.
Williams, T. H., M.D., C.M.M., Chungehow, Sze.
Williston, Rev. and Mrs., C.&M.A., Longan, Sze.
*Wilson, Miss A. G., C.I.M., Paoning, Sze.
*Wilson, Miss E.A.R.V., C.M.M., Chengtu, Sze.
Windsor, Mrs. T., C.I.M., Kweiyang, Kwei.
Windsor, W G., C.I.M., Kweiyang, Kwei.
Winks, Miss D. I., C.I.M., Chungking, Sze.
Wohrley, Ivan C., M.D., and wife, U.C.M.S., Batang, Sze.
Wolfendale, Mrs. R., Chungking, Sze.

*On furlough  †Wife not on field
Wood, A., and wife, P.M.U., Yunnanfu, Yunnan.
Wood, Rev. Chester F., B. D., and wife, A.B.F.M.S., Yachow, Sze.
Woodhams, G. R., B.C.M.S., Suiting.
Would, Rev. J. M., and wife, C.M.M., Luchow, Sze.
Wright, Miss E., C.I.M., Pachow, Sze.
*Wupperfield, Rev. H. and wife, C.I.M., K'aihsien, Sze.

Yates, Dr. Morton F. and wife, A.B.F.M.S., Chengtu, Sze.
*Yorkston, J. and wife, C.I.M., K'ou, Kwei.
Young, Grace N. R. N. -U.C.M.S., Batang, Sze.

*On furlough