EDITORIAL.

CAN THE CHURCH LEAD.

There has been a lot of cheap and unbalanced criticism of the Christian church since the close of the World War. Not only is this seen in the journalism of the day; it can be discovered in the latest fiction. A novelist can count on a certain degree and kind of popularity if he will gird at the church thru his characters. This had been more or less true long before the War. It seems to be ingrained in the minds of the writers. It is easy to claim that the church has failed in her mission—it is not always clear in the mind of the writers just what that mission is, but that does not appear to make any great difference. Just what is the mission of the Christian Church in the world? Well, we venture to define it as witness-bearing to the truth. That is the commission of the Lord to his followers: that is the real reason for their receiving spiritual power. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". This is the end and aim of the Church, the giving forth of the truth as it is revealed in Jesus Christ the Son of God. When the church has been faithful to this trust she has gone forth as "an army with banners" "conquering and to conquer". The nations of the earth have flocked to her as doves to the windows. The great advances of the Kingdom of God upon earth have been concomitant with the preaching of the truth as it has been revealed in Christ Jesus. From the first pentecost up to this present, preaching of the
word of God has been used of God for the conversion of men to Christ. Let us not attempt to deny this great inspiring fact. In spite of all the blemishes on the garments of the church; when she has been at her best and most akin to her Lord, she has been victorious over sin and death and wrong. No one can write intelligently or convincingly about the Christian Church if he either does not know these facts; or, knowing them, wilfully suppresses them.

A FURTHER ADVANCE.

It seems to be the history of the Church in all lands, that the preaching of the Word comes first. The herald proclaims the truth. Then there is need of teaching in the truth. This calls for schools and teachers. Sometimes these schools have taken the form of monasteries where the monks have taught the common folks not only spiritual truth but farming and husbandry. Those monasteries were, in many cases, as a city set upon a hill—giving light to all around. The critic of the Christian Church is apt to forget that during the middle ages much of literature was preserved in the monasteries; that much of medicine was studied there, that the common folk were taught to till and harvest the fields that had been won from the forests. It is not overstating the matter to say that the monasteries of Europe were a conserving force in the lands in which they were established. It is only stating bare historic facts to say that the English Drama owes its birth to those same monks. Thus the church, even tho at times failing, was serving the community in a double sense—she preached the truth; and, in her own way, she engaged in social service for the community. Today we have organized agencies, both in the church and outside, who are doing this work more efficiently than did the monks; but that is no reason why those brothers should be ignored and forgotten. Ever since Jesus Christ touched the first sick person he met and healed him, his followers have been copying his example. Not alway have they put the emphasis in the right place; much time and effort has been spent in theological differences, but thru good report and evil report, the Church has followed her Lord. As long as she is willing to preach the truth and to heal the sick; that is to bear witness and serve, she will retain the moral leadership in the world.
THE CHUNGKING CHRISTIAN COUNCIL.

We are glad to welcome this new organization. It is in line with the development of the united effort of the Church of Christ in China. At Shanghai are the headquarters of the National Christian Council. In Chengtu the Szechuan Christian Council has its offices. Now comes the Chungking Christian Council. We are sure that all our readers will bid this latest organization a hearty welcome. But do not make the mistake that although the Organization is new the work is also just begun. The Christian forces in the Yangtze port have been long in service; now they have organized that service for the benefit of the city and district. And they are launching out on a great adventure in trying to carry on a Christian Daily Newspaper. This is the measure of their courage. We wish them all success in the journalistic enterprise, and ask our readers to help by subscribing for the paper.

THE CHINESE COUNTRY WOMAN.

Please read the article on what the church is doing for the farmer's wife. She is perhaps the most neglected person in China. In the cities effort is made to help the most unfortunate classes; but off in the country what is being done for the wife of the tiller of the soil? When one travels thru the countryside in Szechuan, he is struck with two phenomena. The first is the well-cultivated farms; the second, the neglected state of the homes. A superficial study might result in the thought that Szechuan farmers are a very tidy kind of folk, while their wives are slatternly. Any such conclusion misses the mark. The fact is that the housewife has to get out into the fields and help her husband with his work. When she has done that, she may return to the house, tired and dispirited, and get the meals for the men folk. This is her regular day's drudgery. No wonder that she does as little as possible in the home. Her children are neglected; the rooms are untidy, the whole "home" is dirty. How can all this be changed? Well, it will take a long and patient effort. But cannot a start be made? Are we using the right kind of methods to reach these women? Do we expect them to COME TO US? or are we prepared to GO TO THEM? Again we advocate the establishing of churches in some of these farmhouses. And that these churches shall pay more attention to the women of the family.
MY RESOLVE

By Edgar A. Guest

To live as gently as I can;
To be, no matter where, a man,
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand.
The record of my brain and hand.
And then, should failure come to me.
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame and sin:
To be the same when I'm alone,
As when my every deed is known:
To live undaunted, unafraid
Of any step that I have made:
To be without pretense or sham
Exactly what men think I am.
THE MORAL LEADERSHIP OF THE CHURCH.

First of all what is meant by the term 'Moral Leadership' as applied to the Church or any group calling itself a religious society? There are few questions more interesting, perhaps none more important. That such a leadership does attach itself to religious groups and becomes a force more powerful and far reaching in its influence than all other forces combined is a fact. Should this be lost to the church it is the preparation for one of those tragedies which have all too frequently marked the pathway of the church during its history of the past two thousand years.

Carlyle in his history of the French Revolution raises the question as to what after all is that intangible thing called 'authority' which mysteriously clings to rulers, to institutions or to customs. Authority seems to find its source within an inscrutable veil of mystery. The pomp of rulers, the bonds of tradition, will for centuries hold control in the imagination of mankind, and then, perhaps gradually, perhaps swiftly, pass away as a morning fog and behold! the authority was all a myth.

Now is it, or is it not the same also with various groups of mortals who in divers places under the name of the Church of Christ lay claim to powers of leadership and authority? Is it more pretentions to imaginary rights and authority or is there in reality such a thing as authority and leadership attaching by divine right to the Church?

Locky in his description of the Rise of Rationalism in Europe shows how the Christian Church at one period held its powers over its adherents by a multiplicity of relics, the bones of the apostles, and the clothes of the saints, but when the people advanced to a stage where some degree of a rationalistic approach influenced their thinking, the authority of the old relics and of the priests who used them, all went by the board. People simply ceased to believe and this new attitude on the part of the people threw into the limbs of the past the intellectual and moral leadership of the church, along with the relics to which the church had pinned its faith.
Herein lies a vital question for us to-day, for to a church that is really alive this whole question of moral leadership is connected with new thought awakenings: With a ever-reoccurring renaissance. A Live church is constantly with concerned creating or directing a new thought movement. In fact the church has no meaning apart from such work. Thus it is that a new thought movement is the testing time for the church. It tests whether the church is really alive. A renaissance is a change in the life of peoples and this demands an adaptation on the part of the church. Life in the church as elsewhere is not some entity apart from the activities of men and nations but something existing in relation to them. Life cannot be static. Life in the church as elsewhere must express itself in harmony with its environment and in terms related to its day and generation.

The recent collapse of the Church in Russia would seem (as far as we can understand now) to furnish a tragic example of what it means for a Church to have lost its moral leadership. Before the war the Church in Russia seemed to have held a dominant place in the life of the people but its powers of adaptation to a new environment and a new type of thought seem to have been absolutely lacking.

And it is, moreover, in just such-times of political distraction that people look to the church for fresh strength and new leadership. When all those institutions which seem to symbolize the permanent and the eternal in life are giving way and the very foundations of the nation are up-rooted; then it is that men turn to the spiritual body in search of leadership and direction and then it is that if such leadership and life and strength exists within the church, its opportunity for exercising its divine function has arrived and an opportunity of literally ‘saving the nation’ has come. Similarly when tidal waves of new thought are breaking across the one time quiet shores of life and everything in heaven above and earth beneath is being doubted, denied or thrown to the four winds—then it is too that men turn to the church for comfort and for guidance and that means a testing time for the church, with either pitiful failure or glorious success as the result. We to the church whose moral leadership at that time is lacking, whose strength is small, or whose light is burning low! But to the church whose light has not dimmed nor its fires of devotion died down shall come a new lease of life and a higher type of leadership for ‘to him that hath shall be given’. 
When some centuries ago the Renaissance passed over Europe it found in Italy a Church which after a short revival in art could not sustain the pressure and turned to crush the life from the movement itself—its moral leadership was dead and the church had nothing for the new movement to work upon. Germany at the same time under the impetus of a new spiritual awakening the currents and cross-currents of the Renaissance itself, were harnessed and made to work out a salvation which has amplified every walk of life and filled the whole world with its glorious fruits. The watchword of the new life of Power was 'salvation by faith' but around that term was grouped a whole new spiritual outlook which was so much alive that it permitted that life to express itself in new terms for the new situation and hence to largely control the situation itself—that was spiritual leadership: or in other words the Church seizing the moral leadership of the period in which it found itself was 'able to do exceeding abundantly' according to the power that worked within her.

The study of church history along these lines is intensely profitable but to bring the discussion into the range of the concrete, we may ask what of ourselves? What about the moral leadership of that group or section of the Church known as 'the missionary body' in China? The unit, so to speak, for which we are peculiarly responsible.

In this day of a rising tide of unbridled thought, what is this Christian group to which we belong to do, in order to make sure its moral leadership? An easier question to ask than to answer but we may at least discuss some of the factors involved. and first of all, what is our general attitude toward the renaissance of the present time? Are we afraid of the movement? Would we like to go back to the good old days when we did not have all this fuss and fume? When both the missionary and his message were taken for granted and put up with as a necessary evil?

May I use an illustration to help show forth two attitudes which the Church (or that part of the church called the missionary body) may stress at this time. On visiting Niagara falls when on furlough, I saw two things that particularly interested me as I stood on Goat Island, and looked across to the Canadian side. On a jutting rock a couple of hundred yards above the crest of the falls and not far from the centre of the stream was stranded an iron coal barge. The story is that three men at a town some miles above the falls were moving the barge along the wharf by means of poles when the barge got out too far from the shore and was caught in the current. In a few
moments with its living freight of three men it was headed straight for destruction. Nothing apparently could avert the disaster but when almost on the verge of the falls the one chance in a million was in their favor and the barge stuck on a rock. Night was coming on and the people on shore made frantic efforts to save the men realizing that any moment the barge might loosen and shoot down over the falls. One of the three unable to bear the strain plunged madly into the stream and was lost. It was useless in the deafening roar to shout encouragement to the men on the boat so the people on shore spelled it out through the night above the Electric power house with electric light bulbs "Don't give up hope." By means of a rope shot over the vessel the two remaining men were finally rescued and safely brought to shore.

The other feature that particularly interested me, as I stood there, was the Electric power house to which I have referred. There is nothing very spectacular about it but the Company that owns that power house has burrowed tunnels underneath the rock, has harnessed the power of Niagara itself and has made it provide light and power to millions of people for the several hundred miles around that district.

Now then as a missionary group one of our objectives is to try and save men from living dashed to destruction in this Niagara current of thought life which is carrying them along. And in so far as we are saving men from destruction in the world of our day we are certainly fulfilling our divinely appointed mission. When the power of saving individual men and women is lost by the Christian group then its work is over, its life is already gone. The glory of the Church is its power to redeem broken lives, to heal and to save men and women who are lost and to save children from entering the path of sin. This is her primary work in a weary sin-cursed world.

There is however another important phase of the church's work; a feature of her work that is dependent upon her faith in her own message and in the power working within her. Something that will allow her to step into the sphere of world movements, to fearlessly claim a place and a leading place in directing them as her divine right; to regard the disturbance of thought as a rare opportunity to inculcate her own message, to tunnel underneath the Niagara current of thought if you will and direct them—use them to bring light and benefit to mankind. This of course necessitates bold faith and unwavering devotion on the part of the church and how is such to be accomplished? While past history has shown that the church in taking movements on the
flood tide and harnessing them for righteousness has done so through a rare type of spiritual intuition rather than through cold calculation’ it may still be, as Glover claims, that “the progress in Religion has been made at every stage by the thinkers, more than by the mystics” and it may be also that by reverently pondering the lessons of the past we may secure helpful suggestions for meeting the difficulties of the present.

The church with the moral leadership of the future will be one which recognizes science, which has learned to link up scientific method with religious enthusiasm, knowledge with faith. A church moreover, that not only grants that the truth of God in nature is not contradictory to His truth as revealed in the faith we profess but attaches these two fundamentals, which reconciles them. We sometimes think that this has already been done. We should not be too optimistic as to our present accomplishments.

It is only a little over a hundred years since Benjamin Franklin demonstrated by means of lightning rods the futility of consecrated bells in abating the fury of storms let loose supposedly by the demons of the air. And to this day there are in Europe in some places where bells are tolled to avert disaster during storms. Even John Wesley claimed that disbelief in witchcraft was paramount to disbelief in the Bible. And when in our own day one sees some religious leaders—ultra modernists and ultra fundamentalists alike heading straight for a church or a system which claims authority over thought itself, we cannot but raise the question as to how far we really have gotten or where we are supposed to be heading in the matter of relating knowledge and faith or science and religion. But truth is truth wherever found, eternal as the hills it stands and the group which is to carry moral leadership in the future will regard truth as sacred in all its forms and will do something practical in showing forth the Unity of truth.

Again one feature in connection with any strong expression of moral leadership on the part of missionaries or of the Church is that of pioneering in connection with new phases of Social uplift. Perhaps we should frequently refresh our minds with the positive place which social work occupied in the mind of Christ. Four of the most critical and serious occasions of his ministry of teaching were those in which he took care to impress this side of his program on his followers.

The most recent of strong religious revivals (that connected with the rise of the Salvation Army) has been the greatest social up-lift movement of modern times. As a re-
cent secular paper puts it “it has done perhaps, more for the miserable people in all lands, than any other organization on the earth”. Around their war cry of ‘saved to serve’ is grouped a scheme of social uplift which most of the churches would do well to copy. The moral leadership of the future must undoubtedly fell to the group whose soul is in the uplifting of the masses.

Let us come to our own field here in West China—we have done so much book study and preaching on this subject of Social Service that I fancy we think that we are doing pretty well. Are we? How many orphanages have we connected with the Protestant churches in West China? You know how few they are and how weak. How many schools for the blind? One—and it run under the greatest difficulties. How many schools for the deaf and dumb? None. How many hospitals for the insane? None. But you say the missionaries cannot do anything more than they are doing, they are taxed to the utmost already—that is true; I know it as well as anyone. But if we missionaries really felt this work to be of paramount value we could make the churches of the home constituencies in Western lands put up the money for these purposes and supply the men.

Let us compare this type of work with the general church work, with the University or general educational work or medical work and we can at once see how weak it is. Not that there should be less of any of these other lines of work but ‘this ought ye to have done and not to have left the other undone’.

And let us ask ourselves if social uplift is so fundamental a phase of Christianity what is to be the effect upon the church and the type of Christianity produced if the Church is only a cultural improvement or an ethical development, entirely personal without relation to the masses or the training of religious fervor in practical efforts. Its social uplift is so fundamental a phase of Christianity, what is the effect on the students in our schools and universities who see where the missionaries put the strong emphasis and where the place so little? What special contribution is it to China to send out men trained only in new forms of thinking and without this other fundamental part of life ground into them. The dangers to China of the new thought movement will come from men who are educated to think but to do nothing else. China’s salvation will come from men who in their learning to think have thought through the meaning of service and have become familiar with it in practice. It may indeed be not yet too late for the missionary body to gain its God-given place of moral leadership by pushing this pioneer work in these spheres of service.
Another feature of the work of any Christian group which will capture the moral leadership of the future (and peculiarly so in this land) will be that of inter-racial fellowship. The particular character of the religious movement of the time of Wesley was generally expressed in terms of 'personal experience'. That was the term used but around it was grouped a new world of thought—life just breaking into being. A new thought life with precisely the same philosophic background (but not the same political background) as that which pertained across the channel at the same time and was turning the government of France into a reign of terror. The validity of 'a personal religious experience' was, as we say, the term used, but one of the most remarkable feature of that time, as we look back upon it, was a marvelous fellowship.

A fellowship while interpreted in terms of a common religious experience was able not only to change men's lives and give reality to life but was sufficient to give strength and direction to the whole movement. At that time the world was divided into water tight compartments but even so there were indications that this fellowship could not be bound by the ties of race and color.

Since that time the world has changed from scattered communities living far apart to one huge settlement in which all the neighbors hang their washing in the same backyard. There has been only one great religious movement in harmony with the spirit of this time of change, namely the modern missionary movement and this is still on trial. What really is to be its contribution and the value of such, remains to be seen. One dominant feature if it is to make good must be fellowship—interracial and international fellowship.

Moral leadership consists in not only doing the right thing but in doing it first and one of our primary duties is to set a good example by getting rid of our superiority complex, which we so readily see in others and find so hard to see in ourselves.

One further feature which must characterize the moral leadership of the future may be mentioned. A feature for which there is little precedent in past Religious movements. This will consist in the practical application of the principals and teachings of Jesus Christ to the problems of the day. Such will mean, of course, a revolution in the whole scheme of things as now conducted: an entirely new system of life. We are frequently found forecasting the tremendous changes which Christianity will, without doubt, bring in the life of the Orient: in future years, and idealizing the extent to which we imagine Christianity has entered into the life of the nations of the West:
as a matter of fact however the psychology behind our Western life and the system in which we carry on our activities is not Christian but Roman. All know how Greece organized thought, how Rome took that organization of thought and gave it practical expression in every walk of life, how our Nordic forefathers accepted their system of life from the Romans and became more Roman than the Romans in the application of their practical culture. What we do not seem to remember today is that our civilization is not Christian but Roman. There are some Christian influences in it but our law, our politics, our industry, our international relations, our religion are all organized on the Roman approach and the Roman logic. We have gotten to a new stage now in our civilization. This artificial organization has gone as far as it can go and there is nothing ahead but a new scheme and approach to life, or a return to primitive conditions.

And there is only one scheme of life which is adequate to meet this situation, that demonstrated by Jesus Christ: Like a far off voice we hear him calling across the ages ‘Follow me’. But we have always followed him — yes, in word. What is needed are shock troops who are willing to take him seriously and practically. That is the only way the vicious circle can be broken. To these shock troops in every land will come the moral leadership of the future. It will mean study and work before they are able to tunnel very far under Niagara, but as certain as it is that it is a practical world we are living in so it is a practical scheme of life our master gave us to work out and where there is a will there is a way.

CHINESE FORMS OF POLITENESS.

By the Late Dr. O. L. Kilborn; Revised and Enlarged by Ruth L. Fraser and J. E. Moncrieff.

(Continued from the May number.)

Feasts.

Feasts or dinner parties are as common a method of friendly intercourse among the Chinese as with us, and one will not go far in his acquaintance with Chinese people before receiving the large red paper envelope that contains the
invitation slip. This usually arrives two days before the feast and gives the day and hour, the name of host or hostess, and the place, whether their home or some public restaurant. No answer is expected in reply to this, but a folded red leaflet or "dji dan" (知单) with the names of all the guests written on it, more or less in the order of their importance, is later sent around, and if one expects certainly to attend this is indicated by writing the single character "pei" (陪) below one’s name. One declines by writing "hsie" (谢) or acknowledges the invitation without definitely accepting or declining by writing "dji" (知) in the same place. If our own name stands first on the list, the party is in our honor, and we should go if at all possible, or let our friends know in time to change the date to suit us, if they so desire. If the invitation is from some one at whose house we have not already called, we should call before going to the feast.

The usual hour for such a dinner party is two o'clock, but if one has many such invitations or great pressure of business, it is convenient to know that, unless the family issuing the invitation is quite foreignized, the meal will not be served before three, and if some guest is late in arriving, perhaps not even before five o'clock. However, this affords a splendid opportunity for developing our acquaintance among the guests, as in China the visiting is done before the meal rather than after it as with us. If one is not the guest of honor, and has other important engagements during the afternoon, it is courteous to look in, even for a short time, with due apologies and explanations for not staying longer.

The men guests at a feast will be entertained in the guest hall or "hua tin" (花厅), but ladies are especially honored if taken into the hostess' own bedroom for the preliminary chat and refreshments.

In the reception room, the same order of seating is followed as at a call, the earliest guest being given the seat of honor when he arrives; but upon the arrival of a more important guest, he must be take himself to a less honorable seat and stand in front of it till all are accommodated. Whenever a new guest arrives, the others all rise and bow.

When all have arrived, the host or hostess places the guests at table. The highest seats are the two farthest from the door, the one at the left (as one faces the door) being the more honorable. A foreigner will often find it difficult to escape these seats, so courteous are the Chinese to the "yuen keh" (遠客), but he may politely urge them upon older or official
guests. Excessive politeness in such a matter is, however, as much to be avoided as over-boldness; a comfortable middle ground should be sought.

Wine is served at nearly all dinners, but if one does not wish to drink it is not often necessary to refuse it, as merely leaving the cup untasted suffices to prevent its being refilled. It is an act of courtesy to raise the cup, however, as the others do upon the invitation of the host, thanking him and saying “chin” (請), thus inviting him in return.

All those at one table eat and drink together, taking only one or two mouthfuls at a time, then laying the chopsticks on the table, talking and sipping wine or eating squash seeds through the many courses of the meal. It is polite to urge one another to eat, and to place choice portions of food before others on the small saucers provided for each. It is considered ridiculous or very greedy to eat except when the others do, thus breaking the order; though if we are dining with friends this formality may be laid aside, as the host of hostess will say, when perhaps half through the meal, “Chin sui bien chih” (請隨便吃), “Let us eat as we please.”

It is unfortunate if there are many dishes for which one has not acquired a taste, as it naturally embarrasses the host to feel that he has not pleased his guests; still one may with politeness avoid eating one or two dishes which are not in accordance with one’s taste, or decline politely those which interfere with one’s digestion. The nice problem is presented of trying to manage with as little piling up as possible of uneaten fragments in the restricted limits of the small saucer provided.

Rice is served only with the last course of the feast and each guest is expected, with the assistance of the soup and pickled vegetables, to eat his bowl clean to the last grain. To do less than this would indicate want of appreciation for the toil of those who produce the Oriental staff of life. Each guest, upon finishing, lays his chopsticks side by side across the top of his rice bowl, and bowing to the others says, “Man chin” (慢請), “Partake slowly,” to which the others may respond variously. One of the commonest replies being “Buh hou” (不候), “Do not wait for us.” One of the others at the table will then remove his chopsticks to the table at the side of the rice bowl, or he may do so himself, and he is then at liberty to leave the table.

At the close of the feast, and sometimes during its course as well, hot face towels are brought and presented by a servant or by the host himself, though the foreigner hesitates to avail himself of their use on sanitary grounds. Warm water in
teacups (perhaps unboiled) is offered for rinsing the mouth, and here again the foreigner may quietly refrain from its use for sanitary reasons, and should assuredly never drink it, mistaking it for tea or drinking water. As each guest finishes these rites, the host says "Chin ken in dzö" (請寬坐), with the idea "Make yourselves comfortable," and the guest takes a seat elsewhere without waiting for the others to finish.

The departure may be made soon after with the usual formalities, the most honorable guest being ordinarily the first to leave. Our thanks should be conveyed in the phrases, "Do hsieh" (多謝), "Fei sî" (費事), or "Tai fei sî" (太費事), "You have gone to great trouble," or "to too great trouble." The host answers, "Gien man, gien man" (簡慢簡慢), "I have treated you rudely," which means about the same as when we say, "I am sorry you have not had a better time." To this we may answer "Hou rao" (厚擾), "I have caused you much trouble."

Gifts, Tips, Etc.

The custom as regards presents, tips, and the paying of chair-bearers varies greatly in different places and among various classes, but we shall venture upon a few suggestions in connection with these matters.

In Chengtu, and probably most of Szechwan, Chinese ladies are very punctilious about the giving of gifts. A mere call on someone whom one does not frequently see may be the occasion for taking a present, and a dinner invitation occasion for taking a present, and a dinner invitation is always the signal for one. The foreigner need not adhere to the custom in the former case, unless it be to take a package of cakes or sweets to the children of the family, but when invited to dinner in the more conservative or old fashioned homes, it is well to take a little present of food. Foreign iced cakes, small cakes or bread are especially appreciated. Ladies from such homes, when they come to tea or dinner with us, are delighted with a packet of dainties, the "dzī bao-er" (雜包兒), to take home to the children who did not come. This is one of the many kindly little attentions of the Chinese to children.

Of course holidays, birthdays, and weddings are occasions for gifts, but so also are the opening of a new business by people of our acquaintance, moving into a new house, starting on a journey, a baby’s attainment of a month’s age, or illness or misfortune when people might conceivably need cheering with a friendly thought. "Dui dzī" (對子), the formal scrolls, are proper upon the occasion of the opening of an institution or place of business, upon receiving the folder announcing the
death of some official's relative, upon the occasion of a birthday or the promotion of an official. But for most other occasions a present of food—especially home baked foreign things, with fruit, nuts, or tinned foods—is less stereotyped. In many cases, friends will not invite you to a wedding or birthday celebration until after you have sent a present, not knowing whether you, a foreigner, care to be troubled. If you send a present, an invitation is sure to follow immediately upon its receipt, and then you should go, so as not to necessitate the giving of another feast in acknowledgment of your gift.

Perhaps a brief compendium of the rules governing the giving and receiving of presents may appropriately be given at this point. Acknowledgments are made to the Chinese Recorder for help derived from such a list which appeared in the issue for October, 1906, and on which we have drawn freely in the compilation of this list.

1. As a rule acquaintance precedes the making of presents, though there are circumstances where this rule does not hold, some of which are suggested below.

2. When you are in a new place, the extent to which you make and receive presents will be taken as an indication of the extent to which you wish to cultivate friendly relations with the people.

3. Presents are usually made before the New Year, the fifth of the fifth moon, and the fifteenth of the eighth moon, the largest presents being made at the New Year. Whoever first sends a present is acting the more friendly part.

4. The ordinary rule for a present is that it consists of an even number of things or kinds of things, usually two, four, six, or eight at most. These should be suitable folded in red paper and sent on a tray covered with felt. A card should always accompany the present.

5. If you have no acquaintance with the giver, and desire none, it is allowable to decline his present. If you do this in the case of some one with whom you are acquainted, however, it is a studied insult. If you are slightly acquainted, retain part and return part. The more you return, the cooler your attitude. But if the relationship is one of friendship, even though intimate, always return a small part of the present: never take it all.

6. A present of equal, or even greater, value must always be returned.

7. Presents made to you by those who manifestly cannot afford them are intended to be paid for above their value, and
should not be received unless you are prepared to comply with that intention. If the donor has no valid connection with you, his purpose is to seek your favor or patronage, and you are at liberty to decline the gift.

8. When you receive a souvenir, as on the occasion of home leave or furlough, a return present is not expected, that is, at the time; but you are rather expected to bring something from the homeland when you return to China.

9. Chinese will often put themselves to a great deal of trouble for you, and in such cases will often accept a present when to offer them money would give offense. Nowadays, however, one may often send money as part of a present without giving offense, as the younger, more “up to date” generation of Chinese are more and more commuting part of the value of a present in cash in many cases. That is to say, an occasion which in the olden days would require a present of the value of ten dollars may now often be met be a present worth two to five dollars together with money to the value of the difference. When we adopt this expedient it might be well to suggest that it is our desire that the recipient choose his own present.

It is possible, of course, to view this matter of the giving and receiving of presents with a coldly calculating eye, and say that it is a straight business proposition of quid pro quo. This criticism may be quite true of certain individuals, and the motives with which they play the game; it is known to be equally true of some people who play the game according to the Western rules with which we are more familiar. But as an indictment of the Chinese people as we know them, and the spirit which prompts their giving, it is obviously unfair. It is undoubtedly true that giving has too large a place in the Chinese social structure as viewed with Western eyes. Our Chinese friends tend constantly to give beyond their means, both to each other and to us; we do not see how they can afford it. But the fault, if fault it is, is one of too great generosity, not of mercenary exchange.

The matter of tips is one which we cannot afford to neglect. At nearly every feast one should be prepared to leave at one’s place, or give to the servants direct, a tip varying, with the consequence of the family and the dignity of the occasion, from a few hundred cash to a dollar. To servants bringing presents at any time a tip, again varying with the value of the present, should invariably be given.

The retinue of an official dining with us should be liberally fed with tea and cakes, or tipped so that they may provide
their own; and in cold or rainy weather, a charcoal fire in the gatehouse or servants' quarters will help these hangers-on to believe more readily in our Christian spirit.

Last but not least, the servants of foreigners should share in these customs of bestowing largess. When the servant of a foreign friend distributes presents at Christmas time, he should receive a small tip, and his service to us will be all the kinder and more ready if, upon a visit or when he executes a special commission for us, we reward him commensurately. Often, when we are visiting, the best way is to ask the hostess to pass on the tip; we should at least ask her permission before proffering it. Our own household servants are happier and have a higher respect for our generosity if we are careful to give them each a substantial tip or present of useful things twice a year— at Christmas, our great holiday, and at their own New Year—or it may be even better to have smaller tips spread out over the fifth and eighth moon holidays as well.

Treatment of Personal Teachers.

"Our attitude towards, and treatment of, our personal teachers are matters of great importance, for our reputation in the city or neighborhood, especially during the first few years after the station is opened, depends not a little upon the reports that our personal teachers spread abroad concerning us.

"In the first place, our teacher should always be treated as a gentleman and a friend, not as a servant. In case he does not give satisfaction, from any cause whatsoever, we should do all we can by persuasion, kindly but firm, to bring him up to our standard. In the case of persistent laziness or other incompetence, our only recourse is to part company and engage another teacher. Due notice should be given, a month usually being found sufficient, and the specific reasons for dissatisfaction need not be stated. We must remember that our personal teachers are members of the literary class, and that this class is regarded with high respect by all classes of Chinese. It may be that our teacher when he comes to us is filled with pride of race and education, that he despises us for our lack of these things as he understands them. Let us treat him with respect in order that we may win his respect; let us compel him to be polite to us by our politeness to him, and so prevent the injury which he might otherwise do us by his talk on the street.

"For instance, it is well to say good morning to him when he comes, "Heien sen dzio" (先生早), rising slightly from our chair. We should always preface a request by "chin" (請)."
His salary is "hsiu shui" (薪水), "wood and water." not "gung chien" (工钱), "wages." When he comes late, we say, "please come at nine o'clock, as I wish to study promptly at that hour." If he persists in being late, then he should be advised that our only recourse will be to dismiss him, as we must begin study promptly.

"It is a very slight expense, and very little trouble, to have the coolie instructed to bring in a cup of tea for the teacher every morning at 10.30 or 11.00, as he prefers, and again in the middle of the afternoon, if he wishes it. These things are as oil on the cog-wheels. It is legitimate work for the teacher to buy paper, pens, ink and books for us, but not to buy silk or lumber or bricks. If he is willing to do sundry jobs of this sort, well and good; he should be asked to do them in the first place 'to help us.' If he doesn't care to undertake them, this could scarcely be considered good grounds for complaint.

"The teacher should be consulted about all such matters as the proper answer to be returned to an invitation to a feast, to the receipt of a gift on any and all occasions, the words and phrases to be used on meeting guests, and in meeting friends in their own homes and elsewhere. (We have endeavored, in the limited space of this paper, to give the reader something of a start in the right direction, but he will need to supplement it greatly, even though he finds it all just what he needs as far as it goes. One of the best uses the new missionary can make of this paper during his first year or two is to discuss its contents with his personal teacher, and make such emendations and additions as such discussion and subsequent personal experience suggest.) When giving a feast to those who have made presents, the personal teacher may appropriately be asked to "place the guests," particularly when he is among those invited.

"It is well to be generous in letting a personal teacher off for a half day or a whole day now and then, on request: especially as we ourselves may not infrequently be in need of his services out of hours, early in the morning, during the noon hour, or in the evening. If he is willing to accommodate us by coming to help us out of a difficulty at such times, we can well afford to let him off for a day on occasion.

"The personal teacher should be cordially invited and encouraged to attend the regular Sunday and week night services of the church, but no compulsion should be put upon him. Several of our present evangelists were first of all personal teachers. Surely these men are worthy of our best care and at-
tention. They may become Christians, and if they do, they will be men of influence; they may become evangelists, and if they do, they will be strong men in the ministry. But whether they do or not, they command the respect of the community by reason of their membership in the literary class, and their position and attainments should command our respect as well. "Let us be polite to our personal teachers!"

**Attitude Towards Servants.**

"Our treatment of our servants is another important matter, secondary in importance only to that of our treatment of personal teachers. A spoiled servant may undo all our work on Sunday by his talk on the street and in the tea shops during the week. Many servants are spoiled by missionaries in one of two ways, over-indulgence or undue severity. Servants should be dealt with kindly but firmly. We must not be afraid to acknowledge our own ignorance in many difficulties that come up in life in this land. If we blunder ahead without first making sure of our own position, we may not infrequently find that we have been demanding the impossible, and have to back down later. But when we have first made certain that what we ask is reasonable and possible of accomplishment, then let us insist on obedience, nothing less than entire obedience.

"One of the easiest devices for punishment is the deduction of cash, and it is one of the least effective. With servants, as with teachers, exhort, persuade, reason with them; use every possible means to teach and train them to be good servants: but if they continue unsatisfactory, quietly dismiss them at the end of the month when their wages are paid in full. Threatening does no good; one is likely to threaten when agitated or even after having lost one's temper. If we find later that we were misinformed, or that we misunderstood or expected the impossible, we must back down, and our authority is weakened in consequence.

"No familiarity should be permitted on the part of one's servants, or practiced in one's relations to them. This is one of the surest and quickest ways of spoiling good servants. No servant should be allowed to address us using the personal pronoun "ni" (你). Every servant should be required to knock on the door before entering a room; no servant should be allowed to sit in the presence of master or mistress, except in the case of illness, or some case like this, in which express permission may be given. A gatekeeper should always be required to rise when master or mistress pass through the gate, and if
the gate is closed, he should spring to open it for his master or mistress to pass through. Gateman and coolie should use a side or back door in passing in and out of the house.

"It is always in order to insist upon some measure of neatness in the clothes of all those in our employ. It is not correct to thank our servants with the word "hsie" (謝); we should not fail on this account to show our sympathy and appreciation in other ways, whether by an appreciative manner of speaking, occasional gifts of money or of some article, or by attention to their comfort in fixing up their sleeping room, etc. A word of appreciation once in a while of good work done, will do much to win the respect and faithful service of those in our employ; while an occasional gift of several hundred cash, in acknowledgment of some extra labor, as when we have guests, will be much appreciated. Little gifts like these to our own servants are not missed by us, and do much to bind them to us in respect and affection.

"As an instance of undue familiarity on our part, one might suggest that to consult them on linguistic questions, such as the correct pronunciation of words or the writing of Chinese characters, or to ask their opinion as to some course of action, inevitably weakens our authority and influence, and opens the way for misunderstandings and difficulties later on. To keep our own place is the best way to make our servants keep theirs. Let us love our servants, but not unwisely. Nothing less than justice, absolute justice, leaning even a little to the side of generosity, will have the best effect on them. To lose one's temper with the servants is to lower oneself in their estimation at once and inevitably, and is the best possible method to accomplish their ruin so far as good service is concerned.

"Wages should be paid promptly at the end of the month, in good money, without deductions for fines. To delay might result in the servants giving you a hint by asking for a "loan." It is not always easy to fix the amount of wages, but it is not ordinarily wise to depart far from established custom. When copper exchange fluctuates greatly, and especially if it depreciates in value, it is well to fix wages in silver. If food prices fluctuate greatly, it is well to fix the wages as so much rice plus a fixed amount in silver, the rice allowance going up and down with the market price of rice.

"The Revolution has had some effect on designations for servants. The use of "lao" (老) together with the surname, which had a wide application formerly, is now best restricted to the newly engaged servant while he is on probation. Better
acquaintance may well result in his being called by his full threecharacter name. The term “da si jin” (大师傅) for the cook is an importation from the eastern provinces, not indigenous to Szechwan, and, while appropriate enough from a fellow servant to the cook, should be avoided by master and mistress. A woman servant should be called by her surname, followed by “sao” (嫂); or, if she is well up in years, by “da niang” (大娘). If the gateman is well along in years, he may be called by his surname followed by “da ye” (大爷), otherwise by his three characters as in the case of the other servants.

"Chinese politeness, like that of other countries, is based on real respect and love, on the desire to be agreeable, to be tactful and helpful. No missionary can afford to despise it, or even to regard it lightly. While we may not hope to perfect ourselves in all the many ramifications of Chinese etiquette, in all the many details; yet we can by care and attention in observation and practice, acquire such a familiarity with the main principles that we shall be able to make ourselves and our Chinese friends feel at ease on ordinary occasions: that we shall not often outrage the Chinese sense of that which is fitting: that we shall, in other words, make the very most of polite forms as a powerful extraneous aid to the setting up of the Kingdom."

(Concluded.)

THE ANNUAL CONFERENCE OF THE MEI DAO HWEI.

The ninth annual Conference of the Mei Dao Hwei assembled in Junghsien on April the fourteenth, 1926. This Conference has jurisdiction over the church work formerly under the control of the Canadian Methodist Mission. The money given by the Mission for this work comes as a grant direct from the Home Board to the Conference and over its use and expenditure the Conference has full authority. It has the right to decide its own constitution and regulations and while temporarily using a polity approximately that formerly used by the Mission it is free at any time to modify that polity to suit
local conditions. While there is no disposition to rashly break away from the established order yet we can see the church shaping itself as it grows and gradually changing its organization to function more efficiently and more in harmony with the genius of the Chinese people.

At present this Conference is composed of all ordained Chinese pastors of the church, the ordained missionaries who are in church work, and laymen equal in number to the ordained members. The members in attendance this year were ten ordained Chinese, eleven Chinese laymen and fourteen missionaries. Among these were five graduates of the West China Union University, preachers who have been in the work for fifteen years or more and laymen who have been in the church almost since its inception in Szechuan. One felt the reality of the Christian church in this province, capable of self-government and fast approaching self-propagation. At the opening session the missionaries introduced a resolution to modify the constitution so as to include only Chinese as voting-members while missionaries might continue to attend as corresponding members. It was felt that in harmony with the spirit of the times and in order to induce the Chinese to take more responsibility for the carrying on of the work it would be wise to let them feel that the Conference with its authority was entirely theirs. Some of the Chinese, supported the resolution but others argued that the church had not yet reached that stage with the result that the constitution remains as before but it is probable that in a year or two the suggested change will be made.

The spirit and energy manifested in the Conference surpassed that of former years. While the anti-Christian movement was not discussed, more than one speaker said that the opposition abroad was nerving the church to more aggressive endeavor and a spirit of perseverance with ever increasing power would soon prove to the thinking Chinese that the church was necessary for China. It is rapidly assuming the moral leadership of the country and is making a place for itself in Chinese society.

Five men were ordained this year to the work of the Christian ministry giving us eleven men in the active work with one man superannuated. Besides these there are fifty men employed in the work of the ministry with either the rank of evangelist or probationer. A resolution was passed raising the standard for entrance to the study of theology, to graduation from the Senior Middle school.

A fuller report of this gathering will probably appear in the next issue of the news.
THE CHUNGKING CHRISTIAN COUNCIL.

At a meeting of about one hundred Christians, representing all the Churches and Christian Institutions of Chungking, held in the M. E. Church at Daijiahang, on April 10th, the organization of the Chungking Christian Council was completed. It was an all day meeting and marked a real forward step in the progress of the church in this city. For about a year a committee has been functioning as a Christian Council in Chungking heading up and unifying the Christian program in the city. This committee has been composed of about half and half missionaries and Chinese, tho it was named with no thought of such division. Among other work carried on during the year was a city health campaign in conjunction with the police officials and the Chungking Red Cross. United evangelistic work was also planned for the Chinese New Year and the publication of the Shin Shin Jih Pao, the new Christian Daily Newspaper, made possible.

The meeting on Saturday, April 10th, was planned by this committee as a great meeting of as large a group of Christians as could be gotten together for an all day program. The fact that one hundred gathered in the face of an all day rain was most encouraging.

The meeting was one both of inspiration and business. Pastor Yang Wha-san lead the devotional hour and Mr. Liao Whan-tin presided for the day's session. Mr. Tien Hai-yuin, who has in a real way headed the committee during the past year, gave a report reviewing the progress of the Christian Church in Chungking since the opening of the first Protestant work, some forty-five years ago. He reported the present number of church members as follows; United Church of Canada 500, M.E.M. 385, C.I.M. 115, and the Friends 85. Making a total of 1084.

Mr. T. L. Chang, general secretary of the Chungking Y.M.C.A., gave a splendid address picturing the possibilities in the way of united Christian work such as it is the purpose of the Council to carry on. Rev. H. H. Irish gave a resume of the progress made toward church unity and united church action by
churches in the West. Considerable time was taken for discus-
sion, particularly of the constitution and the program proposed
by the committee. It was accepted practically as recommended
and the following officers and committee chairmen elected:

- President: Liao Whan-tin
- Secretaries: Tien Hai-yuin
- Treasurers: Dr. Lydia Chen
- Executive Committee Chairman: W. A. McCurdy
- Rec. Sec.: Hsieh Teh-hsuen
- Other members of the Executive committee are Tang Sao-
kuei, Miss Dorothy Jones, Liu Dzi-ru, M. P. Smith and Miss
Dju.

At the first meeting of the Executive committee which was
held at the Women's Friends Institute, on April 16th, aside
from general discussion of the work and the appointment of
committees as above, the main discussion centered around the
Daily Newspaper new being published. As was expected,
considerable hostility is being met with, increasing the
difficulties which would, under the best circumstances, be set such
a project. The members expressed determination to go forward
with the project, however, and plans were made for bettering
the management.

WHAT IS THE CHURCH DOING FOR THE
FARMERS WIFE?

MABEL RUTH NOWLIN

The past ten years have witnessed a slow but sure increase
in interest in that most numerous body of citizens of China,—
the country people. Chinese classics have been cited, quoting their recognition of farmers as second only to scholars in the ancient social scale. Or we may have turned to statistics and shown that 85% of China’s exports are agricultural products. We may have been so honest as to acknowledge our direct dependence upon Chinese farmers for our daily food. But has the Church in her call for country workers, in her provision for training rural leaders, in her appropriations for developing rural work, lived up to her statement that she considers the “Foundation of the Chinese church membership to be found in the rural districts?” The establishing of Agricultural Departments in various mission schools, the inclusion of Rural Church courses in several of the theological seminaries, and the outstanding work of Nanking University’s College of Agriculture and Forestry indicate a movement toward helping the farmer.

But only half of China’s rural population are men. What about the Farmer’s Wife? Who is trying to help her solve her problems? How? Do you know her? You will find an accurate picture of her in Luke 4:18. She is indeed poor, a captive in mind and spirit, usually blind when it comes to reading the printed page, and bruised by the superstitious fears and the hard life that is hers. Yet she possesses a capacity for faith and a longing to live up to what light she has, that is unparalleled in Christian annals. The marvel is that she survives as well as she does the monotony of her existence, the isolation (frequently living many miles from a church or another Christian family), the utter absence of anything uplifting, the binding conservatism in which she is encased, her lifelong lack of opportunity for education of any sort, her timidity and hesitancy to break with old ways. Her record on the church roll shows that there are many more men than women members. Alongside of such circumstances is the ever-insistent fact that 80% of China’s population are from her sort of country home.

How has this problem of the farmer’s wife been solved by other nations? In Africa, mission rural schools have contented themselves with less of academic education for their country girls, and much more of training for the farm life which is theirs. Only half of the school time is spent on text-book lessons, the rest if devoted to practical farm and home work that fits them for returning to their kraals as intelligent Christian rural homemakers. In Denmark over fifty years ago, the situation was not unlike that in China today. Foreign culture was taught in the schools and threatened like a flood to destroy the rich heritage
of the past. The economic condition of the farming population was becoming worse every year. Folk schools were established where, during the slack season of the year, men and women were given training for becoming better rural citizens. A contented and cultured rural society has grown up, which is said to surpass that of any other land. In the United States the Better Rural Life Movement so valiantly sponsored by Pres. Roosevelt has brought results with which we are all familiar, in the County Extension workers, in the new type of rural schools planned for the "farmers'" boys and girls who intend to stay on the farm," in the careful study of country life problems and how to meet them, and in the Rural Church movement which is having so large a share in making the country life worth while and meaningful.

How can China profit by the experience of other countries? Obviously no slavish copying of some other national's solution will fit her problem. What adaptation to Chinese customs and conditions can be made? Where can the church touch the difficulties of the farmer's wife? There are some emergency measures that may be applied to help the farmer's wives of today, as well as more far-reaching ways of helping the wives of tomorrow. Among the successful ways now being used to help the farmer's wife are the following:

1. **A Woman's Sunday**, once a month in country churches. On this Sunday it is expected that the men make it possible for the women of the family to come to church. Some come on Friday and stay at the church till Sunday afternoon, food being sold to them at cost. This gives time for special instruction, for checking up on what the women have tried to cover at home, as well as opportunity for spiritual fellowship together.

2. **Home Study Courses For Women.** These are being carried out with more or less success dependent upon the amount of supervision they have. Their notable success in Hsinghua Conference is evidenced by the high percentage of literacy of their women church members.

3. **Station Classes.** In reality these work on the same principle as the Danish Folk Schools. For many years these have been held and one can only wish for their increase in quantity and quality. Unfortunately it is only a small percent of country women that can be taken in to them, but if the women return to their villages eager and willing to share with the other women what has been learned, they are certainly worth the hard work it takes to conduct them.
4. **Better Homes Meetings**,—held either at a regular time every month or in a Better Homes Week, when there is presentation of such subjects as hygiene in the home, home relationships, religious education in the home, education in the home and kindred topics. These may be presented by demonstrations, dramatizations, songs, charts, and best of all thru small discussion groups that give opportunity for woman's favorite method of "talking things out." Care should be taken that nothing is advocated that cannot be obtained or duplicated in any country village. The Church and Home Committee of the National Christian Council furnish material and suggestions along this line.

5. **Parent-Teacher Meetings In Country Schools.** Wider use should be made of these, not only as a chance for a community "get together" but as a place for giving help on country life problems.

6. **Health Centers And District Nurses.** The very few places where these are at work demonstrate the unlimited opportunity for them in the country. Physical examinations of school children, followed up by home health education have a direct bearing on our living up to our preaching on the Good Samaritan.

While we look forward to the day when there shall be Women Rural Extension Workers bringing to country homes such help as Nanking University's extension workers bring to farmers, still every Bible Woman, every rural school teacher, every woman evangelist should be an extension worker. Does their training fit them to be? Normal classes are improving class-room technique in rural schools, but are girls being trained to make a contribution to the homes of the community, and to the women in those homes? How may we fit our students to take their places as Christian Community Leaders?

Where will we get our country work leaders? We must look to the Junior and Senior high schools. Now to most high school students the country means the hard, monotonous place from which they want to get away. It is in vain that we may hope that high school girls will give their lives to rural service unless we help them to appreciate the need for it, and it's value to the church and to China. In this hour when the spirit of nationalism runs high, may we not turn it into constructive channels by showing them in every way we can, their nation's need for Christian rural workers. It is going to take more than one telling in more than one way. A Rural Life Week in our high schools every year might help. At morning chapel
services the various phases of the relation of the country to the nation, to the Kingdom of God, a little of rural economics and rural sociology, education and its status in the country, the spiritual needs of country people and such topics could be presented not only by speakers, but by the students themselves with charts, pictures and dramatization. In the evening, discussion groups could take up the morning topic or related ones, with always the personal question, "What Can I Do to Help This?" or "What Can My Contribution Be?" If the challenge of the country is put clearly and honestly, we believe Chinese girls will respond to it.

Where are the farmers wives of tomorrow? Those who are having a chance to go to school are now in our country day schools. Most of them will never get beyond the primary school. This means that in primary school is their chance for training in home-making and in Christian home ideals. A Chinese text-book on "Practical Housekeeping" adapted to higher primary and Junior high school grades is just out. Let us see how we can use it, and compare results.

Thus no one of us, but rather all of us working together can bring the "Abundant Life" to the farmer's wife,—that is, day schools, Normal and High Schools, Colleges and Seminaries, Hospitals that train district nurses, Women's Training Schools, preachers and evangelistic workers of all sorts. If we fail her, and "pass by on the other side" to whom can she turn for the Words of Life?

SUMMER BIBLE SCHOOL.

The Annual Summer Bible School will be held on the University campus from June 28th to July 25th. The school is open to men in the work of the ministry and to all lay leaders of the church.

Rev. Chang Lin Kao and Rev. Donald Fei will be with us throughout the period of the school. It is expected also that Mr. Sung Cheng Chih will give a short course. Besides these several missionaries are helping in their respective departments. Miss Manly will be present to teach church games, Dr. Yates for Music and Mr. Dickinson for Agriculture in relation to the work of the Ministry.

All students should be present on the day of registration.
HOW THE COLLEGE CAP AND GOWN CAME TO BE

Robes first used by teachers to keep warm in cold medieval buildings — "Mortar boards" evolved from skull caps used to cover tonsured heads of scholar monks.

Another School Year draws to a close and with it brings the round of festivities so dear to college youth. Campuses aglow with spring time colors are darkened here and there with the sombre black of the senior gowns. But commencement itself is a charming and colorful pageant. The soft flowing robes lend an unwonted grace to the awkward, and the contrast of hoods in many and varying hues gives to the ceremony a picturesque beauty.

To the uninitiated it is all interesting but meaningless; the significance of the different modes and colors is lost. Yet in America the system is simple and so generally used that once learned it will serve on practically all such occasions. Foreseeing the confusion that would arise should each school adopt an individual code, in 1894 a commission representative of the leading American colleges met to discuss academic ceremonial. A year later a statute was drawn up, submitted, and generally adopted, the three exceptions being Trinity College, St. John's College and the University of the South which years before had established codes that are observed unto this day. Seven hundred colleges and universities in the United States and Canada, the Philippines and Porto Rico, in Turkey and in Syria now observe the Intercollegiate System.

Under its regulations the bachelor wears a gown of black worsted stuff with open or closed front and long pointed sleeves, the Oxford style of gown being most popular in American colleges. The gown of the master is made with open front and preferably of silk. It has long closed sleeves with squared ends falling well below the knees and a slit for the arm near the elbow. The gown worn by the doctor is also made of silk and with the open front but has full, bell-shaped sleeves. The fronts are faced with velvet and on each sleeve are three bars of velvet. black or the color of the hood trimming.
The Oxford or mortarboard cap, worn for each degree, is of black cloth with black tassel except that the doctor's cap may be of velvet with tassel of gold in whole or part. Unless local custom decrees otherwise, tassels are worn over the left temple.

It is in the matter of hoods that our custom differs most from that used in the mother country. In England each university has its own code of color symbolism, and hence it is scarcely known beyond its own bounds. The American genius for organization is seen in the uniformity secured through the adoption of the Intercollegiate code.

Hoods are of the same material as the gown but differ slightly for the bachelors, masters and doctors; that of the bachelor being three feet in length, the master's a foot longer while to the hood of the doctor is added a panel usually edged with the lining color. Hoods are lined with the color or colors of the institution granting the degree. When there are two colors, a chevron of the second is used. Thus the hoods of Wesleyan graduates are lined with cardinal on which is a chevron of black. Institutions having the same colors use different arrangements which are registered with the Intercollegiate Bureau in Albany. The colored trimming or edging of the hood, which is of velvet varying in width from two to five inches according to the degree, indicates the department or faculty of learning. The color code used to distinguish the different faculties is as follows:

<table>
<thead>
<tr>
<th>Arts and Letters</th>
<th>White</th>
<th>Engineering</th>
<th>Orange</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theology</td>
<td>Scarlet</td>
<td>Pharmacy</td>
<td>Olive green</td>
</tr>
<tr>
<td>Law</td>
<td>Purple</td>
<td>Dentistry</td>
<td>Lilac</td>
</tr>
<tr>
<td>Philosophy</td>
<td>Blue</td>
<td>Veterinary Science</td>
<td>Gray</td>
</tr>
<tr>
<td>Science</td>
<td>Golden Yellow</td>
<td>Forestry</td>
<td>Russet</td>
</tr>
<tr>
<td>Fine Arts</td>
<td>Brown</td>
<td>Library Science</td>
<td>Lemon</td>
</tr>
<tr>
<td>Medicine</td>
<td>Green</td>
<td>Pedagogy</td>
<td>Light blue</td>
</tr>
<tr>
<td>Music</td>
<td>Pink</td>
<td>Oratory</td>
<td>Silver gray</td>
</tr>
<tr>
<td>Commerce &amp;</td>
<td>Drab</td>
<td>Humanities</td>
<td>Crimson</td>
</tr>
<tr>
<td>Accountancy</td>
<td>Sage green</td>
<td>Agriculture</td>
<td>Maize</td>
</tr>
<tr>
<td>Physical Education</td>
<td>Salmon Pink</td>
<td>Economics</td>
<td>Copper</td>
</tr>
<tr>
<td>Public Health</td>
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</table>

Of these colors a few have traditional warrant, but the others have been selected because of historic or interpretative associations. The white for arts is borrowed from the white fur trimming on the hoods of Oxford and Cambridge graduates designating the Bachelor of Arts degree. Scarlet, which for centuries has been symbolic of the burning faith and zeal of the church, is worn by the Doctors of Divinity in England and in America signifies a degree in theology. The pink brocade worn
by Oxford doctors of music led to our adoption of that color of indicate the faculty of music. The royal purple of king's courts inspired its selection for law, while to philosophy was assigned blue, the color of truth and wisdom. The green of medicine was suggested by the green stripe in the army surgeon's uniform and more remotely be the color of medicinal herbs. Pharmacy because of its association with medicine is denoted by olive green. The golden yellow of science represents the untold wealth that its research has brought to the world, while the use of russet is a tribute to the dress of the early English forester.

Harvard gowns show an interesting variation in the use of braided double crow's feet (for honorary degrees, triple crow's feet) of the same color as the hood trimming under the Intercollegiate System. This trimming is placed on each front near the collar. A colored tassel distinctive of the faculty in place of the regulation black is worn in one middle west university. Other modifications of costume peculiar to individual schools are often seen and easily recognized.

Faculty members and other officials of the university wear the costumes of the institutions which conferred their degrees or the appropriate hoods of the institution with which they are at the time connected. Those holding doctorates in more than one faculty may indicate the fact by the proper combination of colors on gowns and hoods. For example, the Doctor of Philosophy, the Doctor of Literature, and the Doctor of Divinity degrees may be shown by wearing a gown trimmed with philosophy blue velvet, the Doctor of Literature hood with half of the velvet trimming of scarlet to denote the Doctor of Divinity degree. The hood would be lined with the colors of the institution which had granted the Doctor of Literature degree. When degrees have been conferred by German universities which have no commencement exercises and no distinguishing academic costumes, it is customary to wear the caps, and hoods indicative of the degrees in the Intercollegiate System, lining the hoods with the colors of the German universities upon which is placed a tri-chevron of black, white and red. Presidents, chancellors, and deans may wear the gown trimmed with gold braid and trustees of the institution may wear the doctor's gown during tenure of office.

The custom of wearing academic gowns, caps and hoods dates back to about the twelfth century. In France, where the degree system probably had its inception, the wearing of the cap and gown marked the formal admission of the 'licentiate' to the body of masters, and was usually followed by some festivity. The cold buildings of medieval times in which the
masters were obliged to teach, required capes and hoods which naturally were patterned after the long flowing robe, the prevailing dress of the times. During this period the dress of friars and nuns became fixed and since the scholars were usually clerics, their robes differed little from those worn by other church orders. Gradually special forms were set aside for the university bodies and in modified style are the costumes worn today. Hoods were originally fashioned after the monks' cowl and like them attached to the gown and drawn over the head. Later, when the hood was displaced by the cap as a head covering, it was made separate sometimes with a border of color. In its present form the hood is the most significant and certainly the most interesting part of the academic costume. The mortarboard is an evolution of the skull cap worn by the ecclesiastics over the tonsured head. The pointed shape which it later assumed developed into the modern tassel.

Caps and gowns have been used in this country from colonial times. Columbia University, or King's College as it was then known, at an early date adopted a local code. New York University, the University of Pennsylvania and others also had codes in force before 1880. A few years later a student movement favoring the use of academic costume began. Presidents and trustees became interested and encouraged it. The Yale Corporation was one of the first governing bodies to be gowned, but the faculty of Harvard was not supplied until the two hundred and fiftieth anniversary in 1886, although Columbia and other universities had gowned their faculties at an earlier date. The democratic appeal in clothing all alike in an outward equal fellowship, the improvement in the general effect of university functions, and the increased interest aroused in academic ceremonies as a result of the practice brought about about the rapid adoption of the costume. Indeed it has met with such general favor that many normal and high schools in recent years supplied their graduating classes with caps and gowns. Dark blue or gray are the usual colors, and if black is used the rounded sleeves distinguish the gowns from those of the collegiate costume.

Thus is preserved in outward form a tradition of academic life symbolic of the search for truth and the unceasing pursuit of learning down the centuries.

Ruth E. Anderson.
THE COCKROACH

We have tried many methods to eradicate this pest, but up to date have found nothing that will do the trick. Our best method has been the use of powdered Boric acid but this drug alone is a bit expensive and therefore not liable to be used extensively.

In the last number of the China Medical Journal, there appears an article suggesting a formula which has been found efficient in other parts of China. It is as follows,—

Corn starch 8 ounces
Cane Sugar in fine powder 15 ounces
Quicklime " " 3 ounces
Powdered Borax. 5 ounces

The whole is to be thoroughly dried and well mixed and kept free from air.

The powder is blown into cracks and around the crevices between the flooring and the floor moulding, where the cockroach is likely to live and bring forth its young. It is best to leave the powder on the floor as long as possible even for a fortnight before sweeping it up, or else renew it after sweeping, and keep up the treatment for a month when the new crop of cockroaches will surely have had a chance to have come in contact with the powder.

As the cockroach is a pest that has come to our houses from the outside, we might try to prevent his intrusion into our houses and institutions. They are often carried in cases of goods received from abroad or in packages which are sent in. The careful opening of these outside the house might help to keep them out. The careful sweeping of the nooks and corners around our houses and institutions will help materially in keeping the pest away.

While they do not actually destroy much in the way of foodstuffs etc., they do spoil a lot as they leave a very disagreeable smell after them. Then they may possibly carry disease. One has said that they may be the cause of cancer but one is inclined to think this far-fetched.
For those who wish to purchase an expensive drug to eradicate the roach, Sodium Fluoride is the specific but its price especially to us up here in Szechwan is prohibitive. Mixed with Boric acid in the proportion of one of the drug to four of the Acid and sprinkled as the Corn Starch powder, it will do the trick as well as anything yet invented.

**NEWS NOTES**

**Campus—**

The University Athletic Meet was held the latter part of April. Weather and accommodations were good and everyone enjoyed himself. As one of the athletic directors said, there was less ‘solo-play’ and more real team work than ever before.

Under the inspiration and direction of Dr. Yates, a splendid musical program was given to Chengtu-ites.

Anglo-Saxon day brought us another good program and tea. Miss H. Smith of the Y.W.C.A. presented an interesting paper on Lady Astor.

On the afternoon of May 11, the girls of the Domestic Science classes at the Canadian School for Missionaries' Children entertained their parents and friends to a bounteous and self-prepared tea. The girls and their teacher, Mrs. Agnew, are to be congratulated.

The May meeting of the Saturday Night Club was held in the afternoon of May 15, when Mr. Sewell gave us an interesting and instructive illustrated lecture on the ‘gentle art of dyeing’.

Bishop and Mrs. Mowll have returned from their visitation of outstations and have a house full of Mission guests. Among the guests are Mr. Howden, Mrs. Munn, Mrs. W.R.O. Taylor and daughter Evelyn. Also Mr. Denham and Miss Symmons.

Dr. Stevenson of P.U.M.C., North China, is visiting in Chengtu and hopes to leave soon for Batang. Dr. Morse will probably accompany him.
ESSAY COMPETITION

The Overseas League Executive have now much pleasure in announcing the results of the Essay Competition which was started some time last fall. There were eleven entries in each division and the winners were.

Senior Division
First place Miss K. Hockin
Second Miss Grace Jolliffe

Junior Division,
First place Miss C. Carseallen
Second place Miss N. Thompson.

The prizes were distributed at the meeting of the Anglo-Saxon Union held Saturday afternoon May 8th at the University Administration building.

Yachow—

On May second, we were privileged to welcome Dr. and Mrs. Webb and Miss Nelson into our Yachow station family. They report a splendid trip. Yachow station is happy indeed to have them here.

In these days of unrest and criticism, we in Yachow had a gratifying experience. We participated in a Quan Mo Hwei where goodwill was shown us in every way.

From May thirteenth thru the fifteenth, the city officials and the Sen Si Sho in co-operation with Cultivating Commissioner, Liu I Chiu, were promoters of a Yachow Quan Mo Hwei. This was the only one of its kind remembered here for twenty years.

The Government schools of all the large towns and many country schools of the district were participating. Our schools were invited to compete on equal footing with the government schools.

The first day was given over to examinations in Chinese Language English and Arithmetic. Preliminary field events were held on the second day—the final field contests occurring on the third day.
The old military parade grounds were used for the competitive field sports. Matting booths were erected around the courses, each school having its own booth. All the schools gathered together around this great oval, with the various contests taking place, gave one an insight of what the old "classical tournaments" were like. One event we will long remember was the impressive pageant made by the boys, each school in its own uniform of all the schools as they marched on to the field together.

Our boys won many awards and were highly commended by Liu I Chiu.

Feng Yu Shiang—

Doubtless all missionaries will be interested in Marshall Feng Yu Shiang. Here is something written last November by Rev. Marcus Chen chaplain.

"The Christian work in the army is under the direction of the "Christian Council" which has been organized since I came to Kalgan. I was elected the general secretary with a staff of seventeen secretaries. The plan is to have a chaplain for every thousand soldiers with a secretary for every ten thousand soldiers, these secretaries being responsible to the Christian Council. The Council secretaries keep in touch with the chaplains and the work of the whole army by constant travel and correspondence. We are also compiling text books for Bible study, and hymn books and other Christian literature. For the wives of officers Madam Feng has established schools in different centres. In Kalgan there is one school in which most of the wives of the officers are required to attend for a three months course.

We hope that in this way the Christian influence may reach all the homes of the officers. Madam Feng was the president of the school, but since she left Kalgan this responsibility has fallen upon my shoulders.

We have at present some fifty chaplains working at the different camps and we expect in the near future to engage about one hundred.

We found the chief problem in this work was to engage the right kind of men so we decided to establish a school ourselves for the training of chaplains. God gave us the idea in the middle of August and we set to work at once. On the first of October we opened the school with forty-six students. It happened that Marshall Feng was appointed Tutan of Kansu so he had to leave Kalgan, and then he kindly let us have his own
residence for use as the school building . . . We are rather strict in our entrance examinations, requiring all students to be able to read English and write good Chinese. We expect them to read English expository and devotional books themselves. Our course of study covers two years, during which they spend much time reading and studying the Bible and Confucian classics . . . .

It is my daily wonder how this soldier and statesman can continue in humility and truth and in love to God and man, when I consider how many influences are working on him to the other extreme. The only explanation is that so many Christian people are praying for him and that he himself walks closely with God. Last Friday, when I had dinner with him, he himself stood up to ask the blessing. He poured out his heart to God for the people. “Oh Heavenly Father, every time I partake of this food I feel ashamed. I am not worthy of this gift when so many fellow men and women are starving and freezing this very moment. God have mercy on China and the poor people. Make us worthy of thy gift that we may be willing to sacrifice our blood, even to the last drop to save our people, for Jesus sake Amen.”

This man has to read about two hundred telegrams sent to him from all over China and interview some three hundred men of importance daily during these times of trouble in China, yet he is quiet and balanced in mind, putting first things first, that he spent more than two hours with us to discuss plans for holding special meetings all over the army. He issued a special order to all officers that every man is required to listen for one hour every day in the week. Then he chose and gave for all the chaplains these ten texts Rom 12:1, Rom 8:31-39 . . . . . . . .

Chungking—

The Chungking Y.M.C.A. finance, membership and lecture campaign closed on April 24th. The lecture campaign was carried thru by Mr. C. H. Han of the National Science Lecture Department of the Y.M.C.A. His subject was the “Gyroscope and its uses on ocean liners and the monorail railway.” He lectured 18 times to more than 4000 men and young men. He also spoke four times on “Science and Religion”. Two of Chungking’s Mission Middle School Principals were very well pleased with the religion talks.

The Finance and Membership Campaign was hoping to bring in $10,000 of the yearly $13,700 budget. They secured $9,053 in cash and pledges from twenty teams one of which was
a foreign team. This team, with Dr. R. M. Anderson as captain, finished in fifth place with $751 given by 46 different foreigners. The “Y” is very grateful to those who helped, they feel that, considering all the “anti” campaigns that are on, the support from local Chinese and foreign friends was splendid.

Rev. L. L. Knipe, of the C.M.S. is in Chungking returning from a lengthy furlough. He is escorting two new workers, Dr. Anderson and Rev. Mr. Maxwell, to Mienchow where he is appointed to work.

Mr. M. P. Smith has been away for three weeks attending the Chinese Conference at Junghsien. We are glad his improved health enabled him to make the trip.

Miss Irene Harris who has been seriously ill for some time is now improving nicely. She has moved across the river and is recuperating at Hwang Chin Miao as the guest of Mrs. H. H. Irish.

Mrs. Ola Dudley and Miss Flora Richardson left early in the month for furlough. They were accompanied by Miss Clara Collier, all three expecting to join other West China friends in Shanghai and travel homeward by way of Europe.

Work has been begun in preparation for the new C.M.M Hospital across the river at Hwang Chin Miao. Mr. H. B. Burwell has been placed in charge of operations and may be expected to rush the work as much as possible consistent with quality workmanship.

Miss Lillian MacDonald left the latter part of April for the States and Canada expecting to go by way of Europe with friends.

Mr. R. R. Service arrived the first of the month and assisted Mr. B. W. Smith in the “Y” campaigns. He is always a welcome guest in all Chungking homes. He has gone on to Chengtu accompanied by Mr. C. H. Han who also assisted in the campaigns.

Among several delightful social gatherings given while Mr. Service was here was a jolly evening at the B. W. Smith home. Quite a large number were present and everyone reported an unusually good time.

Rev. W. A. McCurdy has been ill for some three weeks with rather severe stomach trouble. He is recovering nicely now and getting about a little.

Dr. Stephenson from P.U.M.C. is stopping a few days at the W. M. Gentry home on his way to Chengtu. He is traveling in the interests of the China Medical Society.
FROM ARTHUR POLHILL. SUITING SZECHUAN
WEST CHINA.

MAY 4, 1926.

Country Work.

Mar 2. It was a cold unpropitious day and the rain was falling, when we started for Tunghsiang and seven country stations.

Tunghsiang is situated at the junction of two rivers, one going N. to Taiping and one going E. to Lanyo chang. The former river again divides at Pu kwang si, where a tributary comes in from Kwantu, where 2 roads divide, one going to distant Chengko and the other to Taiping, crossing 2 mountains, so the Coolies prefer the route via Lo wen pa, where the river navigation stops and 2 long stages take you to Taiping. My District or Parish extends diagonally about 300 miles and we have 17 country stations where work is going on. Tunghsiang is a great centre being surrounded by many villages. Here our Band assembled. Yang tsu si from Sin lin 30 miles away, Hsu kwei chang from Wanhsien a colporteur, Hsu tsu si and wife are in charge of work at Tunghsiang, he joined us part of the time, and Chen tsen wu, Liu pin hwei and Wang tsu si also joined us, making a party of 7 men, with self, wife, Biblewoman, cook and coolie making in all 12.

We mapped out our time to spend 6 weeks in the country stations, being from $\frac{1}{2}$ a day to a day apart, our centres, we aimed at spending 5 days at each place, Hwang kin ko, Kwantu, Shwang ho chang. Tsin chi chang, Lan men chang and Min yueh chang, several days we were able to go by boat from one station to another.

One thing that specially pleased me was the keenness of the workers and united spirit. Mr. Yang has an organ which he carries round with him and in the evenings accompanies the hymn singing, generally with Chinese tunes, Yang and Kwei who also joined the band they went 2 years ago to see Dr. Keller's work at Lanyo, in Hunan and have copied several of their
methods, as the 2 by 2 methods of visiting morning or afternoons to invite them to come to the evening meeting.

Hwang kin ko is looked upon as the model out-station, with Cheng lan i, as voluntary helper, who supports himself by his drapery stores during week and takes services on Sundays. A year ago a student from Peking named Lee returned and opposed the Gospel, but Cheng wisely invited him to study the word of God which he did and became convinced of the Truth, and became a Christian.

Lan pa chang is our largest Market town over a mile long along the river. It is wholly given over to opium cultivation and smoking, even our Christians have been hard hit by it either by smoking it or selling it or growing it. Hsiang our landlord has requested us to vacate the house where we have our premises, as he wants to build a large inn and stores to do opium business; they say he made 10,000 dollars worth of profit on opium last year. It is sad to see the human wrecks that one meets on the streets there, and still worse to think how thousands of loads of the poison is being sent all over China from this centre, largely under the military pressure to raise funds for the armies, to slaughter one another, and that is what is going on all over this province.

Yang reminds me of two of the Disciples who were called "Sons of thunder", but one developed into the Disciple of love. At our Council meetings he has been noted for losing his temper and offending his fellow workers, but I rejoice to say the change has begun and his wife says he is totally changed. It was some months ago he heard of Bishop Cassels' Home going, God spoke to Yang and said "I may give you more years, how will you spend it?" He there and then consecrated his life wholly to God; for His service, and now makes various suggestions for Tzu si or Catechists to make only visits of 5 months or so to outstations, as in contrast to the old plan of "Tseo tang" (sitting in the Outstation) now it is to be "yu li pu tao sien seng" or Itinerant Preachers. He has special gifts as a Preacher, and is much appreciated.

Wang teh shih comes from Pacheo my old station, and is a good preacher, with great facilities for making abstruse matters quite simple to the illiterate; his love of flowers comes out in most of his talks and his apt illustrations. He is a man of 33, while Yang is 43. The need of the hour.

During this period of upheaval, when schools are in such critical conditions, I cannot but wonder why more Missionaries do not recall the words of the Master "Go ye into all the
World and preach the Gospel to every creature”. We seem to need more than ever to teach the Chinese to become Evangelists. The door is open in a wonderful way to the preaching of the Gospel. The people are most friendly, seem ready for the Gospel. I find such a difference in trained and untrained Preachers. Mr. Hayman certainly did a great work in training a band of 12 young men and going out with them for months at a time.

I am hoping to start out again on June 8 for 3 months to visit Taiping and Chengko on the border of Shansi, with my wife and party. It is perhaps the roughest road that I know, so I am hoping to share a chair with my helper Yang. The precipices are exciting and the road is terribly steep at times; in fine weather it is better, but in wet weather it is the limit; roads broken away and real bad places to negotiate.

Our city is full of soldiers but so far no fighting, but we know not what the morrow will bring forth. I would send very hearty greetings to all old friends who may read this.

EDUCATIONAL DEPARTMENT.

To all Mission School Workers:—

There are several matters concerning Examinations which I wish to mention, even tho the News may reach you close onto Examination dates. We are giving the full Timetable herewith and hope it will be possible to follow it absolutely in all districts. If mail, bandits, or other uncontrollable circumstances make it impossible for you to follow our Timetable please notify us with full explanation of conditions.

The Educational Union has been putting out a great deal of printed matter in the past two years. This has brought us into debt and here in the office we are trying to cut out every unnecessary expense. We hope you will agree that the cutting out of 1700 Drawing papers for the L. P. Preliminary was one of the right places for a cut. With the combination paper this year it leaves only three papers for the Preliminary. I don't believe the students will object to this, and each school is free to give its own local examination in Drawing.

We no longer give an English examination in Higher Primary. The Wen Shioh of Jun. Middle School does not appear this year. In regard to the Junior M. S. History, where schools have sent in local marks on the Chinese History the
students need only to answer the questions on ‘Y Shi’. If local marks have not been sent in to our office, they should answer the whole paper.

In Lower Primary Final, choose the questions according to whether you have used the New System books, or the Old System books. There are questions for both sets in certain subjects.

We hope your papers arrive in good time and good condition.

Best wishes to you all,

B. E. Bassett, Secretary.

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**EXAMINATION TIMETABLE**

1926

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**THE SZECHUAN CHRISTIAN WEEKLY**

Perhaps you are planning to go to the hills for the summer. At least we hope you are; for most of us can do more good work in eleven months than we can in twelve. If you are so fortunate as to be able to get away for a holiday, please remember those who are not. The editors of the Szechuan Christian Weekly have to get out that paper every week. That means that at least some of them must be on the job in the city. But they are there to serve. So you have an opportunity to use their service while you are resting. This can be done by your
subscribing for the Weekly and seeing that it is put in your church, school or hospital during the summer weeks. This will give those who read an opportunity to learn about the progress of the Kingdom of God in Szechuan. So you will be able to help the work while you rest. This is one of the advantages of the printed page—it works silently and persistently. Have you sent in your subscription? If not let us tell you how to do it. You send in your money—fifty cents per copy for a year—to the editor, whose address is at the Methodist Church, Shu Wa Gai, Chengtu, and they send you the paper to the address which you send them (in Chinese as well as English). How they do it for the price is best known to them—but they do it.

We have not received any complaints as to the theology or good manners of the paper this month; so it would appear that the paper is getting better. However, we wish to repeat that we cannot guarantee the theology of the writers. Perhaps we should hesitate to vouch for yours. But that is not the important matter. What is wanted is that all of us should do our best to get this journal established in this province and then set to make it bigger and better. It can be done. It is a union effort; and West China has long been at home in any such undertaking. You can help.

N. B. THIS IS IMPORTANT. If you wish your copy of the Weekly to follow you to your summer resort, please send your name and (summer) address to editors. Send both Chinese and English address. You know where to send the address—Methodist Church, Shu Wa Gai, Chengtu. Don't delay this and you will get your paper.

BIRTH

Simkin—To Robert L. and Margaret Timberlake Simkin, Chengtu. West China, May 1, 1926, a daughter, Dorothy Ellen.

MARRIAGE.


NOTICE

The C.M.M. Press and Bookroom will be closed from July 17th to August 14th.