West China Missionary News

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EDITORIAL

There come to our editorial table quite frequently, and we presume, therefore, to others of our missionaries papers, pamphlets, letters voicing different views of such great questions as Inspiration of the Scriptures, the Second Advent, the Christian attitude toward the theory of Evolution etcetera. These we are always happy to receive and read. Seekers after truth in opposing Christian camps, though they may seem at first sight far apart, very probably have real verities on both sides. Discussion, even controversy though not always a pleasant thing will nonetheless help to winnow the wheat from the chaff, and are in that regard welcome, despite the fact that some seem to reveal more heat than light. But the National Christian Conference all but unanimously decided last year that such questions belong in the main to our individual missions and to the home churches which send us here. They may well be left to such bodies, while we go forward with the great common faith to face the fray. We have accordingly, as far as seemed practicable, precluded such controversial questions from our columns feeling that vital though they be, our emphasis should be upon these things common to our creeds and cause.

But here in China it is just these latter that are being now attacked and that seriously. It will be remem-
bered that during 1921, Mr. Bertrand Russell visited Peking and gave a series of lectures on philosophical, scientific and sociological questions. At the same time he set forth his views upon religion. The News in its November number of that year gave a general translation of his addresses as they appeared in a Chinese form. Mr. Russell seemed ready to admit that religion had some value in setting up ideals and unifying society. But at the same time he considered any benefit was really negatived by the fact that religion had been in the past so often used to foment wars, and that it formed a crust of conservatism about civilizations, thus preventing progress. Science on the contrary, he announced, is always open for new facts and theories and so should for the future take the place of religion. His ardent followers in the Young China Association and others have been quite ready to run where even he walked warily. We have had as a consequence such crusades as the Anti-Religion Movement, the Anti-Christian Movement and closely allied the Communist Propaganda, also anti-religious.

These anti-religious agitations have not been without their effect upon our Christian church membership especially perhaps our student body. Attacks upon religion naturally raise the great fundamental doubts. faiths of God, Freedom and Immortality. With many of us reared as we have been in Christian lands, churches and homes, these questions have doubtless long since been settled. The teachings of Scripture backed by scores of sermons and the sanction of most of our greatest sages have formed in us an unaltering faith. We are, therefore, possibly surprised, even perplexed and pained, at times when we find some young man whom we knew to be earnest and devout, passing through the deep waters of doubt and despair. Some will possibly have an opposite reaction and assure us that these doubts are but a stage in growth and are inevitable, even desirable. But take which view we will, due no doubt in large measure to the causes outlined above, doubts as to these great Christian beliefs are being widely raised, and we are wise if ready to meet them sympathetically and seriously.

We will of course not be alarmed. We know that these same questions arise periodically in the west and
are practically always present in some phase of our many sided civilizations. So we can

**APOLOGETICS.** enter upon our task when it arises with a large measure of assurance in our ability to answer our students questionings. With some a special study of the scriptures will doubtless be found sufficient. These present among other things a long record of the benefits of religion and a profound belief in God upon individuals, particular times and peoples as well as their undoing by unbelief. Others will want to go farther and be aided in readjusting past conceptions in the light of what they have been studying in literature, history, science and philosophy. As an aid in this latter regard the writer ventures to publish a couple of studies in this issue of the News. They have arisen out of student queries and have in the opinion of not a few of these been found helpful. Needless to say it is not expected that all will apologise for these great fundamentals of our faith in the same manner or with the same arguments. They are sent forth rather as suggestions, and the writer will welcome other views.

June brings us to the end of another scholastic year. Our students in all grades have completed their strenuous days of examinations, and the question with them and with their teachers will rightly be as

**RELIGION IN** to how many have passed. But as

**OUR SCHOOLS.** Christian missionaries we conduct our educational work with other motives than merely advance in academic knowledge. We are seeking to rightly adjust the whole man, and that includes relation to God as well as to men and things. A questionnaire as to the religious life of our middle schools was sent out recently and some of the answers are to be found in this issue. According to expert investigations there is no more strategic time in the life of the student than this stage, often called the "teen-age." It is gratifying to note the stress that is therefore, being laid upon religious knowledge and activities in these schools. The institution that fails in this regard may well reconsider its record, even though it holds our banners from the Educational Union.

Readers are reminded that by action of the Advisory Board there will be no August number of the News.
JOSES, THE BROTHER OF JESUS

Joses, the brother of Jesus, plodded from day to day
With never a vision within him to glorify his clay,
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a lark, with God;
Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus his brother could.
"Why stays He not in the workshop," he often used to complain,
"Sawing the Lebanon cedar, imparting to woods their stain?
Why must He go thus roaming, forsaking my father's trade,
While hammers are busily sounding, and there is gain to be made?"
Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him either a knave or a fool—
For he never walked with the prophets in God's great garden of bliss;
And all the mistakes of the ages the saddest, methinks, was this:
To have such a brother as Jesus, to speak with Him day by day,
Yet never to catch the vision which glorified His clay.

IS THERE A GOD?

J. L. Stewart, B.A., D.D.

Why Discuss the Question?

1. Many seem to be in doubt in our age, some affirming, some denying, and others do not know what to believe.

2. Men not merely today, but in all civilized lands and ages keep continually asking three great questions. Whence have we come? What are we doing here? Whither are we bound? If there is a God then we can answer: "All things and men come from God. All things and men are governed by God. All men at death will go to God." If there is no God, then we can only answer dismally, "We do not know."

3. Again if there is really a God, then we must be responsible to Him. We should study His will, help not hinder Him in His purposes, and be prepared for His rewards or punishments!

Let us ask then, first, why some men deny there is a God; and then, why others believe profoundly that God does exist.

1. Why Some Say "There is no God:"

1. Unwillingness. Some do not believe in God because they are unwilling so to do. They like to lie, or steal, or cheat, or rob, or oppress, or gamble, or act immorally. If they believed in God they dare not do such things, so they argue with themselves and others that there is no God. It is practically useless to discuss this topic with such people. They are not seeking truth. They want only to hear what agrees with their evil ways. But of course if there really is a God they are only cheating themselves. Hatred of the truth does not hurt the truth. It only hurts ourselves. All honest men are anxious to know the truth!

2. Inability. Some are unable to follow an argument for or against. The same is true, however, about other things. Some still insist that the earth is square and that diseases are
caused by devils. They cannot weigh the value of proofs. Now some of the arguments in favor of the existence of God are not especially easy. They require some modern scholarship. Some cannot follow these arguments and so are not convinced by them. Yet on the other hand some of the arguments are simple enough for all. So the more abstruse arguments may be left aside for others. We should at least try our best to understand so vital a question!

3. **Hastiness.** Some conclude on insufficient evidence. They have been raised to believe in many gods; that the sun and moon and stars are gods; that the thunder and wind and lightening are gods; that diseases and drought and plague are gods; that dead men and heroes are gods, or that buddhas and bodhisatwas are gods. After a partial study of science and philosophy, they know that these are but natural phenomena, dead men or impersonations of virtues, not gods. Then they quickly conclude that all gods are false. But they should not be so hasty. There is false and true in science, philosophy, sociology. So it is presumable that there is also false and true in religion. Investigations should be carried out to the very end before we come to our conclusions.

4. **Unsensed.** Some do not believe, because they cannot recognize God by their senses. They cannot see, or hear, or touch God, so will not believe he exists. But that is surely short sighted. There are many things which we believe through our reason which we cannot sense. We believe our fathers, our brothers our friends exist, and that they think and feel and will just as we do ourselves. But we never saw their true selves, their minds. We see their bodies move as we move, and infer there is a real self within like unto ourselves. Thus those who believe in a God speak of him not as a thing but as a spirit. He is not matter but mind-stuff. If he could be seen and sensed he would not be God but phenomena.

5. **Principle.** Some argue, "There is not a single thing in the world that is without its principle," and therefore conclude that "God is principle." To the first statement the believer in God readily agrees. In fact he also emphasises that very thing. There is nothing by chance in the universe. All is related and orderly. But he asks, "Whence did this order come? Could order originate itself? Or could disorder create order?" If you reply, "God is order
or principle,” He replies “No, Principle implies order, and order implies purpose and purpose implies intelligence and intelligence implies mind, and mind implies emotions and will and personality.” So if you admit that God is principle you should go farther and admit that God is a spirit.

6. **Naturalism.** Some say all things occur naturally, so there is no need of a God. But what do they mean by “naturally.” There are many orders of nature. I throw a stone into the air and it falls to the ground. Why did it fall? You say it fell according to the law of attraction of gravity, that is a natural law. But why did it go up? It did not go up itself. I sent it up. I chose the stone, and the time and the place and the direction and the amount of energy I would put into the throwing. Some of this was physiological and you say that was natural. True, but most of it was psychological. That too was natural. So there are many kinds of naturalism, physical, physiological, psychological. When you say that all things are natural which kind do you mean? If you say the physical, then whence comes life and thought? If you say psychological then the believer in God agrees, for he considers God as the soul of the universe. Naturalism is not clear. It is too indefinite.

The above are some of the reasons usually given by those who do not believe in a God. Others we will meet with as we consider the arguments given by those who believe. Let us proceed then to ask,

II. **Why Men Believe There is A God:**

1. **Influence of others:** Many people believe in a God because they find those in their home and neighborhood believe. The unbeliever would scoff at this and say that it shows belief in God is only a matter of imitation. But let us examine it. This belief in God is not a matter of one family or one neighborhood, or one nation. If it were, we would be inclined to think that it was some local misconception. But it is the belief of the majority of men in all lands. Nor is it simply the belief of one age and discarded by others. If it were, we would probably feel that it was but a temporary conclusion. But as we examine literature we find, in some form, it has been the belief of the great majority of men in all ages. What then the majority of men in all lands in all ages have held to be true should lead us strongly to believe must be true. There are sceptics today, 'tis true, and there have been such again and again in the past, but the vast
majority of the race have held to this belief. The presumption, therefore, is surely that there is a God, and the burden of proof is on the disbeliever to show that there is none. This we may call the Historical Proof for the existence of God.

2. **Creation:** Napoleon one evening was conversing with a few men who were trying to persuade him that there was no God. Looking up to the vast mass of stars sparkling above them, Napoleon made a long sweep with his hand to the skies and said, "What you say sounds all very well gentlemen, but kindly tell me, Who made all those wonderful worlds?" That is one of the great questions which has constantly confronted the race. We are surrounded by the stars, sun, moon and sky, unthinkable millions of light years apart. Whence did they all come? In our day some are accustomed to say that all the organic world as man, animals and vegetables came from the inorganic. Then they say the inorganic solids were formerly through heat reduced to liquids and these to gasses. So in the beginning, they state, that this world was but a great fiery nebulae filling all space. That may or may not be true but the great race question still abides. Whence did the nebulae and all things come? If our world has become ever more complex, it must have had a beginning sometime. It cannot be eternal. It is equally unthinkable that it created itself. So wonderful a world, we feel must have had an all powerful, all wise Cause, that has created it and continually guides it. This Great First and Continuous Cause men call God.

3. **The Self:** Of all things we find in this wonderful world the most astonishing is ourselves. Our bodies have an extremely intricate organization but our minds are more astounding still. With them we know the world. We can receive impressions, can remember, form percepts and concepts, can attend, select, imagine, reason, can feel, will and act. Thus by sensation we can come in touch with minutest particles, or masses millions of miles away in space. By memory we can recall events of yesterday or indefinite years ago as vividly as if happening today. In imagination we can reconstruct long gone struggles of our forefathers or conceive what will happen to our posterity in ages yet to be. By reason and emotion we can think their thoughts and feel their feelings though long since dead or yet unborn. By will and action we can not only adapt ourselves to the world but adjust the world to us, transform it, make the vast forces about us our humble and helpful servants. What truly wonder-
ful beings we are. And here too we ask, Whence have we come? Some have answered, we all come from atoms. What then are atoms? Of that we will speak later. But every effect must have an adequate cause. What kind of a Cause then must have produced that wonderful thing we call the Self. If at all adequate it must also have been a Being of Infinite Wisdom, Power and Love. This Being men call God. These two arguments we may call the arguments from Cause.

4. Science, and Matter. There is another very old question which our race has asked. It is this, What is the stuff of which everything is made? Some have said, All things are made from Water, or from Air, or from Fire. In China some have answered, All things are made from Metals, Wood, Water, Fire and Earth. But later men have found that these are also composite so have answered, All things are made of Matter, and Matter is formed of Atoms. By this they mean minute particles of matter. But men of our day have been further examining these atoms. They say Atoms are Electrons, and Electrons are Energy. Here the scientist sometimes drops the question but the philosopher goes on. He asks, Is this vast Energy from which all things come, orderly or chaotic. The answer is, there is nothing chaotic, all is orderly. He asks again, Has this Energy a purpose or is it all chance? And when it comes to the higher and organic world at least the answer is, There is purpose everywhere. Again comes the question, Is this Energy helpful to man and life or hurtful? And the answer is, This energy is everywhere developing fulness of life. Here then we find that Matter is Atoms, Atoms when analysed are Electrons, Electrons are Energy and this Energy is orderly, purposeful, helpful making for fulness of life. But where we find order we presume Intelligence. Where we find purpose we posit Will. Where we find helpfulness we posit a heart of Emotion. That is, in the last analysis the substance of the world is not innumerable bits of dead matter, but one omnipresent Intelligent, Willing, Active, Loving Spirit whom we call God.

5. Intelligibility of the World. The argument here is that the world must have an intelligent source since it is intelligible to us who are intelligent beings. There is an old story told regarding an eminent western scholar who was at the same time a very poor writer. One day his students caught a fly, allowed it to get its feet covered with ink, then chased it up and down a sheet of white paper. They took the results to the scholar.
He studied it long and carefully. Then he shook his head sadly and said, "Yes, the writing is quite evidently mine but I really cannot get any meaning out of it." Why could he get no meaning out of the writing? Because it did not originate from meaning. To be intelligible it must originate from intelligence. Look at this table. I did not see it made. I do not know who made it. But I can understand why the top is flat, why it has four legs, why it has a certain height, etc, etc. Why can I understand all this? Because it originated in an intelligent carpenter's mind and I can read his purposes. So in this world there is no voice to tell us what it means. But we can understand it. We study everything, botany, zoology, mineralogy, astronomy, chemistry, psychology, philosophy etc. How is it that we can understand such things? They come from an intelligent source so are intelligible to us. We, therefore, believe that the world ground is intelligent for intelligible. That intelligence which pervades and apparently directs all things we speak of as God. The universe is intelligible for it comes from an intelligent Source. That Great Source is God.

6. The Belief in God is Beneficial:—There is a comparatively recent school of philosophy called Pragmatism. One of its points of emphasis is that in the search for truth, one of the chief tests is, does the belief work? If a certain belief seems reasonable that is good, but if it is tested by being put to work then that is much better and is a strong proof that the belief is true. Thus Columbus believed that the world was round. He reasoned about it from the shape of other planets, sun and moon, the appearance of ships and mountains at a distance and other things. It seemed a reasonable belief, but when he tried it by getting on ships and going westward to America and later others went around the earth, then everyone felt that the belief was proved. Now the belief in God has been held for many generations in many lands, as we have seen. Some of these beliefs have been discarded or developed. The Christian idea is that there is One God who is the Father of All Men, that He loves men, has made them with abilities like unto His own, and desires that all live in peace and prosperity. This Idea has been especially believed in America and Great Britain. What have been the results? Within less than two thousand years these Anglo-Saxon tribes which were at first few, uneducated and with but few economic resources, have become vastly increased in numbers and are among the most wealthy, educated and highly civilized races on the earth. To them this idea of One
God, the Heavenly Father is one of the most highly profitable and powerful ideas that has ever been held by their race. According, therefore, to the pragmatic test, this Belief is one of the best that belongs to the race. Can it work so well and be false? This is another strong proof that there really must be a God. It works wonders in the world.

7. A Belief of High Civilizations. Some say that the belief in God is only a superstition of lower civilizations, but this is not true. As we have just seen it is held by the highest civilizations also. But there is a difference in the concepts of God as held by primitive peoples and civilized. The primitive man sees power in rivers, clouds, mountains, trees, rocks, and believes there are spirits in all these which can help or harm him. To him all phenomena are gods, and must be appeased by gifts or sacrifices. A stage later and men select only the greatest phenomena as the sun, moon, stars, high mountains, great rivers, the wind and thunder etc. These are looked upon as gods and rulers of men and lesser nature. Later still men come to look upon all things and people as being created and ruled by but one God. But here again they differ as to God's relation to man. Some conceived Him but as Creator, or Absolute Ruler or Judge. The Christian religion conceives of Him as we have seen as our Heavenly Father. Thus it is true that man has developed his conception of God but it is not true that he has discarded the belief as he has advanced in civilization. The most highly civilized nations still believe in a God.

8. Learned Men Believe:—It is sometimes said that only ignorant men believe in God, that learned men do not believe. But this is quite false. The great majority of learned men and other great men are and have been believers in God. The great religious leaders have believed such as Confucius, Jesus, Mohammed; so did also the ancient philosophers as Socrates, Plato, Aristotle. In our modern days this is also true. Some point to the fact that Darwin had doubts. But Darwin was only an Agnostic, that is he was not ready to affirm or deny. He was beginning the great modern movement in Science and as an honest man felt that there were factors which were not in harmony with old beliefs, yet it is well known that he aided certain missionary societies. Since then science has made great advances. Spencer was ready to speak of a great Energy writing it reverently with a capital E. He spoke also of the Unknowable and seemed to know several things about it.
Sir Oliver Lodge perhaps the greatest of living scientists is a sincere believer in God. The great Psychologist William James was a believer in God. So was also Kepler the Astronomer. He cried out as he swept the heavens with his telescopes, "I read thy thoughts after these, O God!" So are our great statesmen: Wilson, Roosevelt, Harding, Lloyd George.

When we come to modern philosophers we find them almost all from some standpoint believers in God. Hobbes though a materialist believed in God as the Creator. Descartes thought a knowledge of God intuitive. Spinoza thought God the most real of all things. Leibniz looked on God as the Great Source of all. So again later Locke, Berkley, Kant, Lotze; though they differed from one another in many ways, all found room for faith in God. Hegel looked on God as the great Intelligence; Schopenhauer found him as Will; Bergson sees in him Life and Activity; most recently another speaks of him as Imagination.

To all this we agree, God is intelligent, willing, living, creative, loving. In brief he is the Personality that pervades and controls all things. "In him we live and move and have our being." How better can we name him than as Jesus did, Our Heavenly Father?

Thus we have tried to see what men have thought on this great subject. You must now judge for yourself which side has the weightier arguments. But in so doing you must be utterly honest. Self-deception will profit nothing. Fire will burn whether the child believes it or not. Disbelief cannot destroy God, but it may destroy you. Where the great majority of men in all lands, in all ages have believed, is not the burden of evidence in their favor, and should you not therefore believe until you are absolutely convinced to the contrary? Confucius believed and it gave him unconquerable courage. "Heaven begat virtue in me, what can Hwan Tuei do to me?" Jesus was guided in all his thinking and actions by the central belief in the Heavenly Father, and is now followed as the Light of the World. Can you afford to rob yourself of the power of this profound conviction? "Be ye therefore perfect as your Father in Heaven is perfect!"
HAS RELIGION A VALUE?

J. L. STEWART, B.A., D.D.

We live again in an age of skepticism, criticism and iconoclasm. There is nothing too delicate, too dangerous or too sacred to stop our questioning and investigations. We investigate once again the relations between the governors and the governed, the capitalist and the laborer, husband and wife, parents and children, brothers and sisters, and even the relation between God and man. We say, we raise these again, for they are not new problems. They have been raised in the past many times and will doubtless be raised again in the future. It may cause some consternation for the time being that these problems are raised but on the whole it makes for our advancement. There is nothing to be gained by ignorance and self-deception. Certainly the Scriptures do not ask us to take such an attitude. Jesus' injunction is to search the Truth, the Truth shall make us free, and Paul urges that we prove all things holding fast that which is good.

Especially in regard to the latter question, namely the relation between God and man, has much doubt been raised here in China during this past year. Many students especially have been seriously considering the matter. Some have gone so far as to declare that religion has no value. Science they assert, gives us all we need today. Religion may well be relegated to the discard. Possibly this may be right but we should not be in too great haste to come to such a conclusion. Certainly the past has not so considered religion. Look at our own cities. What buildings are the greatest, the most costly? Are they not our temples? This is true throughout the whole province, throughout all of the provinces. Go to what country you will today, be it Asia, Europe or America, there you will find the most beautiful, the most costly, the most enduring buildings are in almost every case our churches and our temples. What does this signify? Does it not mean that whatever we may think of the matter in the present, that in the past religion has been considered among the most all-important and worth-while factors in human life? Let us then investigate the matter for a short time for ourselves.
I. LET US ASK FIRST, WHAT IS RELIGION?

It would be impossible to give an adequate definition in a single sentence for so comprehensive a factor in human life. But briefly, Religion begins in a belief in God or gods. There are then, it is apparent, many forms of religion. Some worship the grass, flowers, trees, stones, streams, the mountains and many forms of nature as gods. This we usually call Animism and speak of it as the lowest form of religion. Others single out a few great natural phenomena such as the mountains, the rivers, sun and moon; or great qualities such as knowledge, progress, mercy; or great longings such as health, wealth, offspring, and worship these as gods. This we usually call Polytheism. Others again believe that the universe is controlled by but one Thought and Heart and Will, so worship but one god. This we usually speak of as Monotheism. Christianity is Monotheism. It believes in but one god, the Creator, the Director of all things, all-wise, all-powerful, all-loving, whom Jesus called the Heavenly Father. In asking our question, therefore, we will ask not regarding the value of other religions but, "Has the Christian religion any value for humanity?"

II. LET US ASK NEXT WHAT WE CONSIDER HAS VALUE FOR HUMANITY.

Has food? Certainly. It nourishes our bodies. Has clothing? Assuredly, it protects us against cold. Have buildings? Again we agree. So too have such things as medicines, implements, knowledge, virtue, etc. etc. These one and all have values of such a nature that without them we could not live. But now do we secure such things? We secure them through men, from thoroughly qualified men, good men. By good men we mean in the first place healthy men, but we also imply that they must be diligent and intelligent and honest. Men who are sick, or lazy, or dishonest, or criminal will not give us much in the way of good food, good clothing, good homes; or knowledge, virtue and these other great values. To secure such men we are clearly dependant on first securing good men. Let us, therefore, change our question slightly and ask, Can the Christian religion aid us in securing good men, good citizens? If it can, then it assuredly has great value for our civilization. If it cannot, then we may well consider its dismissal. Let us consider some of its values in making strong men!

A. THE CHRISTIAN RELIGION GIVES US KNOWLEDGE.

Knowledge has many factors. First there is a knowledge of facts such as colors, sounds, weights, size. These we get largely through our senses. Next we have relations among
facts. Our senses are then insufficient. That is largely done by our reason. Fact and reason again are at times insufficient as such for we have no possible way of discovering all the facts so we are forced to trust our most reasonable beliefs. Religion is mainly concerned with this latter form of knowledge, namely our most reasonable beliefs. Let us ask for example the great question that has puzzled men throughout all centuries, as to whence the world has come. The ordinary people of China frequently say that P'an Ku formed all things. The more philosophical say that all things came from the Wu-chi or T'ai-chi. If we ask the great philosophical schools of today there are in general three answers, that of the Agnostic, the Materialist and the Idealist. We ask the Agnostic whence all things come and he says frankly he does not know, so he cannot answer our question. He cannot give us knowledge in this regard. We ask the Materialist whence all things have come. He says they have all come from Atoms, material Atoms. We ask him whence the Atoms come, he tells us he does not know. He, therefore, also becomes agnostic in this regard. We ask the Idealist whence all things come. He says that at the basis of all things is a great will and heart and intelligence which we call God. As the Scripture says, "In Him we live and move and have our being." But you say where did God come from? There again the Idealist must confess he cannot answer but that is really of no importance to us. Granted there is a God and a world, such knowledge is sufficient to adjust all practical questions of life. To know where God came from might satisfy some curiosity but it would be of no particular value to us, and it is values to humanity we are discussing. So far as we can judge God is eternal. Religion, therefore, gives us knowledge. It answers the great ageless question as to whence all things came. In like manner it also answers our queries as to what is the power that is constantly making for progress and justice in the universe, and as to what will be man's ultimate destiny. For it posits the three great beliefs, God, Freedom and Immortality. So it answers that all things come from God, that all things are governed by God and that to God all return. If there are higher, more reasonable beliefs than these, humanity has not yet discovered them. Therefore religion has this first great value, it gives us knowledge. Science does not contradict these but science alone cannot reach so far. Religious knowledge supplements scientific knowledge.

B. RELIGION STRENGTHENS OUR DEEPEST EMOTIONS.

Emotions are our greatest powers. For example, I saw today a soldier running at what seemed an impossible speed.
Why? I looked and saw another was chasing him for his life. What produced the power? You say, Fear. Yes, fear is one of the greatest powers in our lives. So also are other great emotions such as Joy and Hatred and Ambition and Love. Without these Emotions man would be practically stagnant. We would make no progress. Religion then as we have said strengthens these great emotions. Let us again take an example. Here is a man who is broken down in health. He has lost nearly all his money. He has no friends. What will he do? In most cases he is truly powerless. He tries to drown his sorrows in drink, or he seeks refuge in smoking opium, or finally in many cases, he commits suicide. With a man of the Christian religion it is not so. Though health and money and friends have all deserted him, he still feels that he has a great source of strength in the world. He has the Creator and Governor of all things who knows his condition and who is willing and able to aid him. This faith begets courage. This in turn generates peace and joy amidst his discouragements. With these great forces he fights against circumstances and struggling on, ultimately conquers. Has not then Religion in this a tremendous value for the individual? Confidence in God has saved many a man from despair or even death. This is the story of Luther when all the forces of the church were against him. This is the story of Job when he had lost possessions, friends, family. This is the story of Jesus when he died upon the Cross. Though they apparently had lost all things, yet with confidence in God they went forth to conquer the world. Religion arouses abiding Emotions and emotions are Life-Powers.

C. RELIGION AGAIN IS ONE OF THE DEEPEST SOURCES OF PROGRESS.

We frequently say today that three of the great factors of progress are the body, the mind and the spirit.

a. What are the motives that are ordinarily urged why a man should look after his body? They are fear of health destroyed, fear of loss of position, loss of happiness, etc. But religion goes deeper. It says that these bodies of ours are the gifts of God. That they are the temples of the Holy Spirit. That our bones, our muscles, our nerves, our senses are not ours to abuse but to use. That if we destroy them wantonly, even in the least measure, we shall be held accountable to the Father of all. That it is not alone our privilege but our duty to use every means within the knowledge of man to strengthen our bodies and make them fit instruments for the work of life. In this way religion while it
accepts these other motives also goes deeper still and makes the protection and development of our bodies one of the great urgent concerns of life a duty not alone to ourselves but to God!

b. Regarding the development of our minds also, religion supplies our deepest motives. The great mass of men today see no need of education, or they urge it only as a means to enjoyment, or financial profit. Religion urges it as a paramount duty. The whole world it claims is the revelation of God and man must understand it. Some critics say that religion opposes science. It may have done so at times in the past, but not so today. True Christianity welcomes and urges the study of science everywhere. What it opposes at times is the materialistic interpretation of science, but it accepts the facts and results and idealistic interpretation of science most heartily. Nature to the man of true religion is the great book of God's revelation. With the poet he sees,

"Sermons in stones, books in the running brooks,
Tongues in the trees and God in everything"

Knowledge with the Christian is not a mere convenience but a duty bred of deepest conviction. As shown above Religion seeks all scientific facts and more.

c. This is true also of the development of man's spirit or character. Ordinarily we urge men to be good for fear of punishment, of the punishment of the law, or of public opinion, or of loss of position. These we readily accept, but religion enters where these cannot. These largely only touch the act after it is committed. Religion enters men's hearts and motives and thus prevents the act from being committed. It tells us that where no man knows, even deeper than we can know ourselves, God knows and he will hold us accountable for our most secret thought. It urges that men be Perfect as the Father in Heaven is Perfect.

Thus we see that religion supplies our deepest source of progress for it provides the deepest powers for development of our bodies, our minds and the building up of highest human character.

D. LASTLY BUT BY NO MEANS LEAST, RELIGION GIVES US THE TRUEST ORGANIZATION FOR SOCIETY.

Man cannot live wholly to himself. He must mingle constantly with his fellowmen. Some of the greatest obstacles
to human progress come not from the individual as such but from the destructive organization of human society. We need strong bodies, great knowledge, high character in individuals and these, as we have seen, religion aids in securing. But we need more. We need men rightly related into one harmonious whole. Let us speak of at least three factors necessary to secure such an end;

a. We need Unity. Where are we to secure this unity? It is urged that men should unite together because they are one nation. But a nation is as history shows no guarantee against dissention and strife. Men urge that we should get together because we are one color or one race, but color is a thing of climate and race largely a fiction. Moreover, these motives are narrow. They lead not to unity but to dissentions, international rivalry and wars. We must have a more comprehensive and deeper basis, if we are to have a society that will unite all men. Religion alone supplies this basis. It finds it not in material things, nor in men as such, but in God. The common Father alone units us all as one great family. Religion, therefore, supplies the unity that naught else can give. Society's sure centre is God.

b. Again in human society we must have Liberty. The word has been vastly abused but the principle is absolutely essential. In the past certain parts of society have had too much liberty and have made of it a license, oppressing and destroying the great majority. Others are but slaves politically, industrially or intellectually in their control. But liberty has its limits, stretched too far and it becomes rampant license. Where shall these limits be found? They can only be found in the laws of nature which are the will of God. Within these limits men are and should be free. This again religion supplies and demands. It urges that all men are Sons of God and as such have inalienable rights to freedom and the developing of all the powers of which they are possessed. Religion gives the true basis of Freedom.

c. Still another great factor is necessary for human society and that is the much talked of equality. There is an equality spoken of today which is utterly impossible. It is the materialistic idea of equality, as two bricks might be of exactly the same length and breadth and thickness and weight. That equality is an impossibility. How can a child of three be the equal of an adult of thirty! We differ in strength. How can the
weak be the equal of the strong. We differ in sight, in memory, in reasoning ability. He can we cajole ourselves into believing in this materialistic equality. But there is an equality that is absolutely essential for harmony and progress in society. It is the equality of each to use the gifts which nature has given us and receive our fair share of the benefits therefrom. As some one has phrased it, "From each according to his ability, to each according to his needs." This again religion supplies for it speaks of all men not as things but as brothers, equal in the sight and under the loving guidance of the common Father. Brotherhood under our Heavenly Father is the true basis of Equality.

We have seen that without religion we would be greatly weakened in at least four mighty factors of life. That Religion gives us knowledge in regard to great quests of the human soul; that Religion strengthens the deepest powers of life by deepening our emotions; that Religion touches the mainspring of human progress in urging upon us strong bodies, cultivated minds, the highest of character; that Religion gives us the truest basis for society in unity in God the Father, in freedom as sons of God, and in equality as brothers in that Father's home. With these great benefits from Religion can we idly turn it aside? Surely our fathers in the past were not wrong in giving of their greatest thought and wealth and care to the cultivation of religion among their children. Let us reform religion as well we may in this our day and generation, but let us not idly cast it aside. Let us the rather heed the Scripture exhortation, "Prove all things, hold fast that which is good".

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RELIGION IN OUR MIDDLE SCHOOLS.

HUDSON TAYLOR, SCHOOL. LUCHOW

JOHN R. SINTON.

Probably more volumes have been written about adolescence than about any other period of the development of the human animal, and investigators seem to agree that even given the most favourable circumstances, it is, especially in the earlier stages, a
“difficult” time, to be hastened over as rapidly as possible. (Findlay, The School, p77). It is a period that calls for all the wisdom and sympathy that the teacher can command. The youth is impatient of restraint—he is feeling his oats so to speak, and chafes at the bit, especially if it is a curb bit. He sees life as a race that will never tire him, a battle that can bring nothing to him but honorable scars and the victor’s palm.

There is a point on the road to Hsin Kai Si just beyond the bridge leading over the creek to Ta O Si, where the traveller seems to become, almost in an instant, conscious of the cooler air penetrating the innermost recesses of his lungs, and he feels he is walking on air. To most young men there comes sooner or later, and more or less markedly, an awakening to a new life. When that awakening comes everything will depend on whether they are enveloped in the deadly miasma of the plain or the vitalizing ozone of the mountain. It is our privilege, by the help of God, to provide this life-giving atmosphere for the boys in our middle schools.

“Breathe on them. Breath of God, Fill them with life anew.”

The Hudson Taylor Middle School in Luchow will probably be the youngest institution represented in your symposium, so it makes its bow with, it is hoped, a becoming measure of youthful diffidence.

The school has an enrollment of twenty-seven, and of this number a good two thirds are definitely Christian, although some of them have not been baptized. We have been very hesitant to broach the subject of baptism with the several boys who, to all outward seeming, would be suitable candidates. We hear so frequently of the need of “purging” church rolls that a “ca’ canny” policy has something to commend it. And then most of our boys are from a distance and it is natural that they should make this definite confession of their faith in their own homes where they are known.

We expect a good proportion of the Christian boys will enter some form or another of the Lord’s service. Several aspire to follow medicine, but the majority probably think the teaching profession will offer a suitable sphere for the exercise of their gifts. Would it be disparaging to the other professions to say that, so far, only one has “hitched his wagon to a star”? He has definitely dedicated his life to the Christian ministry. There are a number of others who will probably do likewise, but, up to the present, we have not sought any definite commitment. They are apparently earnest Christian boys, and have decided gifts, but we feel that they are still too immature to make finally so momentous a decision. The young student may change his mind...
several times with regard to the choice of a life work without lasting ill-effect, but the same can hardly be said of one who has definitely covenanted with God in this solemn way. It does seem better that the foundations for such a decision be laid broad and deep. Then the divine urge, without which any decision is largely valueless, will be more intelligently realised, and the trail, once hit, will not be lightly abandoned.

Until now the school has made no "special" effort to win the non-Christian students. "The trivial round, the common task furnish (about) all we need to ask" in the way of opportunity. The daily study of the Bible is what we depend on chiefly to bring the students to Christ, and, possibly, there is no better way. This means that to those who teach it the Word of God must be quick and powerful-life-giving, power-imparting, and the watchful teacher will not be slow to mark and take advantage of any awakened interest. We have S.S. in school before the church service on Sunday mornings, and the non-Christians are taught by themselves. In connection with the C.E. Society, which is conducted by the boys, an occasional meeting is held when non-Christian students are specially invited, and urged to consider the claims of Christ. In addition to the weekly meeting the C.E. has a meeting for prayer on Wednesday mornings.

There are several forms of Christian activity in which the students engage. Perhaps the one calling for honorable mention is the weekly evangelistic expedition. There are three market towns within twenty or twenty-five li and practically every Sunday one of these is visited by a group of six or eight students, of whom three or four or five go prepared to preach. They take a good supply of ammunition with them in the shape of tracts and scriptures, and frequently come back and report a marked spirit of interest on the part of the listeners. This effort is having a good effect on the communities visited and the reaction on those who participate is all that can be desired. The expenses are met by periodical collections taken at the C.E. meeting.

For the workmen engaged in erecting the new Christian Institute adjoining the school a service is held every Sunday morning, and for this service the students are responsible. The church S. S. is another field which is heartily cultivated.

We have not met with any outstanding intellectual or moral difficulties that prevent the boys from being Christians. The anti-religious movement has never had much influence in these parts. Last year, when the agitation was strong in other parts of the country there was a little correspondence in the student periodicals, but recently hardly anything has been heard of it.
The Christian activities of this school are grouped under two heads, (1) The Sunday School, (2) The Social Service Society. With regard to the former, the teachers about 20 in all, are recruited in this school. At the beginning of the term a general meeting is held, volunteers are invited and a leader elected. The leader has generally been one of the Chinese masters. He conducts a training class on Saturday and superintends the assembly on Sunday. The teachers divide into two bands. One band teaches classes in the Middle and Senior Primary schools which are assembled together for the purpose, and the other band goes down into the city to take classes in the city day school.

The Social Service Society was started as a result of special meetings held in the school two years ago by Mr. Openshaw and Mr. Lü Iao-ch'eng. An unsuccessful attempt was made to secure the cooperation of the Government schools in the city, but the latter declined to proceed upon any religious basis. The Society embraces several activities. A room was rented at a market 10 miles distant and on week-ends 3 or 4 boys go out to hold meetings and occasional lantern services. Evening schools have been opened for the country children of the neighbourhood and for the servants, and help was given in the Blind School in the city (now transferred to Chengtu). A weekly first-aid class is held.

These activities give opportunities for practical Christianity to all boys who are willing to embrace them. Emphasis has been laid upon the view that such duties should be undertaken not so much for the sake of practice in order to make more efficient workers, but rather for the sake of seeking the good of others according to the spirit of Christ. It is hoped thus to avoid the danger of their becoming mechanical.

During the holidays several boys have joined in evangelistic tours and others have given help in local mission day schools near their homes.

It is not always easy to estimate the spiritual tone of an institution. The real test lies in the permanence of the impression made upon the scholars and in the fruit borne in their after lives. What is their character and reputation when they pass
on to other institutions or when they go out into Christian work
or secular employment and no longer have the supporting as­
ociations of the school with them? I am told that we may feel
encouraged in these respects. The present strong Christian tone
is in large measure due to the character and influence of the
Chinese staff and of some outstanding boys in the senior classes.
Of the 48 boys in the school about half are already baptised
Christians, nearly all of them being senior boys. Five of the
latter have been out teaching in primary schools and have re­
turned to finish their course.

There is no doubt that Christianity is having a steadying
influence here in the fostering of a sane patriotism, and that the
disturbing political influences and anti-Christian propaganda
are not making headway.

TZELIUTSING BOYS' MIDDLE SCHOOL

C. W Batdorf, M.A.

In the Tzeiiutsing Boys' Middle School we have twenty­
seven students, fifteen of whom are baptized Christians. Six of
these are volunteers for the ministry, and are getting a little
training in that direction during their Middle School career.

Many of the Middle School students are teachers in the
Children's Church, and they have proved loyal and efficient
teachers. They attend a training class on Saturday nights, to
prepare for the work the next day; and at this class we give a
special course in Bible study for all students who care to come.

The Student Volunteer Band for the Ministry meets on
Saturday at 2.00 P.M., and the members are employed in the
local street chapels to help spread the Gospel message. Other
students attend the street chapels on Sunday afternoons to help
with the singing, and to welcome visitors. Still others go out
on Tuesdays and Fridays after school hours to lecture on hygiene
and temperance, keeping up the work which Miss Tinling started.
Two boys meet with Mr. Swann during the week to prepare, and
then accompany him to a street chapel and speak on Sunday
afternoons. Lately the second year boys have been receiving
special help, two by two, for speaking at the Thursday afternoon
prayer meeting.
I think some 85% of our students will go into some form of work in our institution. As yet there is but little outside opposition to Christianity in these parts, and the teachers are loyally and ably combatting most of the wild propaganda. As long as our teachers maintain a right attitude we are encouraged for the future of our boys.

"HOW TO TEACH RELIGION".

H. G. BROWN, M.A.

A book by this name, by Betts, and published by the Abingdon Press is worthy of the attention and study of all of us who teach religion. Some may disagree with Mr. Betts theological views, but for those who agree and for those who disagree, the principles he advocates are of a most helpful sort.

The writer of this article has seen a great deal of Bible teaching this last two years, and has tried to help students to improve their methods. It has needed constant emphasis.

One point has to do with the aim of the individual lesson. Students will invariably say that their aim is to have the student know certain facts. Now facts by themselves are the driest of bones, and when articulated in haphazard fashion are like a puzzle whose parts are simply thrown together. Teaching is an art. Facts must be put in their right places and in right relation with other facts just as the figures in a picture must be so placed as give unity and life.

Teachers of the Bible are great sinners in this respect. Sometimes we are guilty of the fault of a moving picture concern which dramatized the "Prodigal Son", but gave such emphasis to his gay life in foreign parts that his return and the Father's welcome was an anti-climax.

A student taught the lesson of Zacchaeus in such a fashion that Zacchaeus was the central figure. He exalted the little publican's faith, his determination, his eagerness, so that were he a painter, Zacchaeus would be the big central figure, and Jesus, while great, would be inconspicuous. Zacchaeus would hardly care to take the exalted place he is given. A student a short time ago tried to make blind Bartimaeus into a wonderful hero. Let us give due honor to Bartimaeus, but in teaching this lesson, the great central, figure commanding our attention and
our highest honor is Jesus. After all, the actions of Zaccaeus; Bartimaeus, and indeed most of the people who came to Jesus are little removed from the ordinary everyday conduct of mankind the world over. The striking thing is the action of Jesus.

A few weeks ago a student was preparing a lesson on the triumphal entry. He gave considerable attention to the character of the beast upon which Jesus rode, and the action of the people who thronged his way, but the purpose that Jesus had in this, the grandest of enterprises this world has ever witnessed, was left almost untouched.

How may we hope to teach properly?

If the lesson is set for us by authorities above us, the first step is to get the facts clearly in mind. Second, what attitudes do we want to develop? What do we want the student to admire, love, hate, despise, ignore, take an interest in? Third, what actions can we hope to have the student take which will crystallize these feeling attitudes?

NOTES ON THE N.A.C. GENERAL SECRETARY'S VISIT TO CHENG'TU

(A circular letter to the Executive, and Members of the West China Branch)

L. GERALDINE HARTWELL.

It was with the greatest pleasure that we heard that the Executive of the N.A.C. had planned for Miss Simpson, the General Secretary, to come to visit Szechwan. We were greatly delighted to have her with us. It has been the greatest inspiration to all the Missions and to all the Nurses both Chinese and Foreign. One of the arguments used against giving so much per year per registered school to the expenses of the General Secretary was that we would never see her or really gain any good from her, as she would not come this far to visit our schools. So you can imagine our feelings when I was able to tell all that Miss Simpson was coming and when we were able to introduce her in Szechwan. Every one was delighted with Miss Simpson and her visit has done us untold good. I wish to express the feelings of all the nurses to the Executive Committee of the N.A.C. in
sending Miss Simpson to Sze-Chwan, "THANK YOU VERY
VERY MUCH".

We thought at first that Miss Simpson was coming up
the Big East Road but because of the fighting it was impos­
sible. So our plans had to wait until Miss Simpson actually
arrived. As this is the way we do in Szechwan we don't think
anything about it. Miss Simpson wrote saying she would get
in the last of the week, June 2nd, if possible so we were ready
for her Saturday when she arrived at 6.30 p.m. I immediately
sent out chits to all the nurses living near and they all came for
a few minutes talk and to welcome Miss Simpson to Chengtu.
Sunday the 3rd, we went out to Dr. Stewart's for lunch. He
showed us around the campus and we also called on Dr. Beech.
Dr. Beech is the President and Dr. Stewart the Vice President
of the Union University.

This is the notice sent around to the Nurses.

Miss Cora E. Simpson, General Secretary of the Nurses'
Association of China arrived Saturday evening and we have
planned the following programme. We hope that every nurse
in Chengtu will plan to attend the various meetings. Miss
Simpson is full of important news of the Nursing World and
WE ARE SURE that YOU WILL ALL BE DELIGHTED TO HEAR
it all.

Monday a.m. Inspection of C.M.M. Women's Hospital.
   p.m. " " Men's
   8 p.m. " " M.E.M. Hospital
Tuesday a.m. Inspection of M.E.M. Hospital
   p.m. A meeting of all the Chinese nurses from 3-5
   p.m.
Wednesday 12.45 p.m. All the nurses in the city are invited
to the C.M.M. Men's Hospital for lunch and meet all
afternoon in Conference. We hope that all the nurses
will plan to come this day especially.
Wednesday 8 p.m. Miss Simpson will address the mis­
missionaries at the Union University.
Thursday p.m. From 2-4 the nurses will meet with Miss
Simpson.

From 4-5 Mrs. Plewman will serve tea at the
Men's Hospital, and Miss Simpson will hold an in­
formal meeting of the friends in the city where those
who would like to ask questions and hear what the
N.A.C. is doing may have this privilege.
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List of nurses in Chengtu.

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This is the notice that we sent around to the city community;—

MISS CORA E. SIMPSON

General Secretary of the Nurses' Association of China is here visiting Szechwan, inspecting the Schools of Nursing, advising, inspiring and encouraging the Nurses both Chinese and Foreign. It was first thought to have a general reception for Miss Simpson so that the community might have the pleasure of meeting her. But as the distances are so great and every one busy, it has been arranged to have Miss Simpson speak at the Union University Wednesday night to the outside community. Mrs. Plewman has kindly arranged to have her tea day at the C.M.M. Men's Hospital and will pour tea in the Nurses' quarters. We have arranged for Miss Simpson to meet with you all and to talk for a few minutes on the Nurses' Association of China. Afterwards all those who would like to ask questions will be privileged to do so. We hope that everyone who is interested will plan to come. Thursday 3.45 p.m. at the C.M.M. Men's Hospital.

The Chinese nurses were very excited and so pleased that it did our hearts good. The men nurses especially have felt at times that there was no future for them. Miss Simpson gave them a grand view of their work and the possibilities for them everywhere.

Tuesday we held the meeting for all the Chinese nurses in Chengtu. We all feel that it was a success. It is the first time that the nurses have had such a meeting having both men and women together. Miss Simpson spoke wonderfully well and those of the foreigners present were just as interested as the Chinese. Afterwards a picture was taken with only the Chinese women and men nurses. The women nurses served the men nurses refreshments afterwards and we felt that progress had been made. After the speech the graduates of the
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N.A.C. exams, of the Women's Hospital signed membership forms to join the N.A.C. None of the men graduates had taken the N.A.C. exams, so were not eligible. When the under graduates had left, the graduates formed the West China Chinese Auxiliary of the N.A.C., with Miss Barnett as advisor. Wednesday lunch was served in the C.M.M. Men's Hospital every nurse except Mesdames Crutcher, Beaton and Bowles were present, Mrs. Bowies came for the meeting.

Here are the minutes of the meeting:

A special meeting of the West China Branch of the N.A.C. was held at the C.M.M. Men's Hospital on Wednesday afternoon June 6th 1923 Miss Hartwell presiding. Twelve nurses gathered for luncheon.

The meeting after lunch was opened by prayer by Mrs. Small.

Miss Wellwood gave a short interesting paper on the "History of the N.A.C. in Szechwan"

Miss Simpson was then introduced and took charge of the meeting. She told of all the work being done and planned for the N.A.C. and its developments along many lines. The translation of so many new books Practical Nursing by Maxwell and Pope to be out this fall, Aikens' Notes on Nursing Ethics, Questions and Answers on Bundy's Anatomy, also on Friedenwald and Ruhrh's Dietetics, also on DeLee's Obstetrics, Operative Midwifery for Nurses by Dr. Rowley, The Nursing of Children by Dr. Rowley, inspired us all. The increase in membership, last year there was 135 odd members with 8 Chinese members, now there are over 400 members with over 100 Chinese members. The increase of registered schools from 55 to over 80 schools. Learning that we soon will have several new schools here in Szechwan was fine news. The work being done by our splendid Executive brought applause. The visitors of Nursing Associations from the homeland and their thoughts concerning the N.A.C. was splendid. The activities of the Association is phenomenal, joining the International Council of Nurses and The Council of Public Health of China. This last Council opened up such possibilities for service for all our nurses to the common people. It was also interesting to hear of the Hospital Day, (May 12th Florence Nightingale's Birthday) the N.A.C. Hymn, the N.A.C. Motto, "Service," the N.A.C. Pin (gold and red), the N.A.C. Colours (gold and red) the N.A.C. Flag (red satin with gold letters) the N.A.C. Journal and the progress it is making, the N.A.C. official publishers the Kwang Hsueh Publishing Co., the N.A.C. Registered Schools Album, the N.A.C. Gold Star Book for those who have died in Service. We were thrilled with the work and progress made since last year. We also were very proud to learn that Miss Wellwood was
one of the three nurses in China who had translated a book for the N.A.C., "Aikens' Notes on Nursing Ethics" and this brought applause.

The progress and work of our nurses on different committees outside of our own N.A.C. committees assisting other associations was also one of interest. We were glad to hear of Miss Gage being our representative on the Council of Hospital Administration and Miss Simpson on the Council of Public Health. That the play given at the C.M.A. Conference in Shanghai called "The Origin and Development of the N.A.C." was such a success and that it created such an impression on our brethren of the Medical Profession. After Miss Simpson had finished her talk, several new members signed up the forms to join the N.A.C. We welcome them.

Miss Simpson asked for opinions on some of the questions coming up at the next Conference. It was recommended a splendid plan to have the exams on two succeeding years and supplementals soon after for those who had failed on one or two subjects. The meeting broke up informally after afternoon tea leaving a most pleasant impressions of Miss Simpson's visit and a deep realization of great things already done by the N.A.C. and a greater still to be accomplish.

Immediately after the meeting Miss Simpson got into her chair and went outside the city to Dr. Stewart's home and spoke to the community at the Union University. Since then several people have spoken about her talk and how inspiring it was to hear of an Association doing such big things and accomplishing so much. Thursday was spent in talking, packing and arranging for Miss Simpson's visit to Yachow. In the afternoon word came that the Foreign office would not give escort as the road was infested with robbers, so the plans were quickly changed and Miss Simpson arranged to go down river with Miss Holmes on a small boat. At 3.45 p.m. the friends in the city gathered here for afternoon tea and meet Miss Simpson. Nearly all the folks came and were glad to meet her but were disappointed not to hear her speak, and as the gates close early because of the fighting, we were afraid to wait too long. Just before Miss Simpson got into her chair the men nurses had the photographer here and we had the school taken with Misses Simpson, Ross and Hartwell.

Words cannot express the great help that Miss Simpson's coming has done for the W.C.B. of the N.A.C. We would like to have had her with us longer but we must not be selfish. We now have an idea what the N.A.C. expects and we press on with our President's Motto before us, "With God Nothing
Shall Be Impossible”  This coming year shall be filled with interest as we scan the Quarterly Journal and read Miss Simpson’s inspiring letters.

Chengtu, Szechwan, June 14, 1923.

“IMPROVEMENT CLUB FOR WOMEN.”

MARION AULD LONGLEY.

Since returning from furlough last November, a number of Szechuan friends have enquired about the Women’s Club, of which I had charge for about five years during last term of service. And since the Editor of the News seems to desire some evidence to convince him that Fowchow is “still on the map”, I am attempting this simple story of our organization.

During the three years following the opening of this station, we foreign ladies were entertained in a great many Chinese homes, and we gradually became acquainted with, and interested in a fairly large circle of women. So often, when I remonstrated with the women I knew best for wasting so much time in playing cards, etc, the reply would be, “What else have we to do?” and one had to admit that their lives seemed very bare of interests. When exhorted to attend our church services, many of them would express their pleasure in being invited, but never come!

A few, more frank, told us they like to “shwa” with us but didn’t want to hear the Gospel. I began to realize that there had to be some bridge by which these women could be helped and interested and then drawn into more vital touch with the church.

I invited sixteen ladies from representative families, and we talked over the scheme of organizing a club which would attempt to educate along certain lines, and be a benefit to the women of Fowchow. They unanimously promised their support, and have loyally given it since that day. I was fearful in launching the scheme that, because it was something new, it
would start out gloriously with noise and pep, and last about as long as noise and smoke.

But from our opening meeting with forty three present, the numbers have grown, and for three years before we left for furlough, fifty-five was the least we ever had at our monthly meeting. Often when the soldiers were not too numerous on the streets, we had ninety. We have always held the meetings in our home, but it is quite a problem to seat so many, and if we had a larger place we could invite some of the Government Higher Primary and Normal school girls, but till our new church is built we shall have to limit our numbers.

I am often asked what subjects I have taken with them and which proved especially interesting. In looking thru my diary at random I note these subjects of lectures which were followed by short discussions. “Life of Helen Keller” “Evils of foot binding”, “Care of a new born babe,” “Feeding an under nourished child”, “Care of a child with TB.” We had three successive lectures on home nursing in the simpler contagious diseases, and followed this by the story of Florence Nightingale’s life. A few months later we took three lectures in Hygiene and then studied the life of Mary Barton. One of these lectures was on mouth hygiene, and I delicately suggested that I had noticed a lack of care in this respect, and that to demonstrate the use of some of the different materials some of which could be bought on the street and some in our dispensary, I invited one or two ladies to submit to a “treatment.” (I expect our dentists would have had a spasm could they have peeped in.) I know I nearly had one by the time I had treated (cleaned up) eight volunteers (?) and then I called a halt, for I saw that the whole seventy were ready to be next, and I knew that neither my courage nor my apparatus would stand the strain.

Wherever it is possible I use the blackboard and in hygiene or “home keeping” lectures, I use materials which can be procured on the street and thus let them see that every reform or improvement is within their reach.

They have seemed to specially enjoy the lectures on caring for young children and one which I gave on “The first 72 hours of your Baby’s life” they requested to repeat the second time.

We have also had a few lectures on Home training for children. At one such meeting, one mother asked what could be done with a boy of twelve years who wouldn’t obey his parents unless he was punished. Almost instantly another mother
answered, "Marry him off, that will make him steady." Poor wives! no wonder they get weary sometimes when they not only have their own job, but the parents job, too.

Our December meeting is always a Christmas service, with special singing etc. One Christmas three of our girl graduates told of what the Christmas message had brought into their lives, I think that was the very best meeting of our history.

For two years we held our meetings every three weeks, but press of other duties made us change to the 15th of the Chinese month. This is an easy date for them to remember, and to keep clear of other engagements, tho for the sake of variety I always send an invitation in some attractive form, to remind them of the coming meeting. The women usually visit together, and with us, or listen to the Victrola till almost dusk and it is a splendid opportunity to get better acquainted. After several years of watching this effort I am convinced that it is abundantly worth the time and strength it requires, for I think it is the road by which these wealthy women are most likely to enter the church, and the our primary object is to bring these women into church membership, still I think there will always be a need for a womans club, which itself will have to develop and change its methods of helpfulness as the members develop into more useful members of society.

I think our success has been partly due to the women feeling their responsibility for the welfare of the club, attending the meetings and interesting others in it. Also I have made it a point since coming to this city of never, unless it was a case of health forbidding, refusing an invitation to a feast or ceremony in any home—high or low—that would afford me the opportunity of better understanding and of proving to these women that their interests are mine, and that whatever of joy or of sorrow comes into their lives is such to me.

Two of the influential women in Fowchow today are Christians, and they were two of our first Club members. One of them, at our first discussion of a Club, asked if I were trying to deceive them into attending a prayer meeting by calling it a "Club." A few weeks ago that same woman stood up and publicly confessed Christ and His power to save. I feel sure that these two are but the beginning of disciples drawn from the ranks of our Club members. I think our President is very near the Kingdom.

Since our return and the Club reopened (thru shortage of workers it was closed during our absence) there has been a fine
spirit in the meetings, some of the older members desire that a yearly fee be charged and this money be devoted to some charitable purpose.

I am not gifted in public prayer, but I have done a lot of praying by myself, for the winning for Christ and His service of these loveable, dark skinned sisters of ours, and I have faith to believe that the close of 1923 will find many of our women proud to be numbered with those whose "joy it is to do the Father's will".

CHUNGKING HIGH SCHOOL (M.E.M.)

C. B. RAPÉ, B. Sc.

While on a recent trip Warren Dudley and I got something that did not agree with us, and we have been laid up for a long time. I have therefore asked two of our teachers, Messrs. Shiao and Ran to answer for me. Here are the answers to your question with all the advantages of brevity.

We have at present 164 students registered in our Middle School. Of these 84 are church members and 26 are inquirers.

With non-Christians in addition to the usual religious exercises we emphasise fair dealing, and have a special class in which we stress the essentials of the Gospel and Christian living. Our Christian students do much in the way of individual work among their friends. We estimate that 126 of our students will go into some form of religious work. There are 6 volunteers for the work of the ministry.

The chief difficulties our students seem to meet in embracing Christianity are (1) the difficulty of understanding the attitude of revelation in the Bible especially the old testament. This needs experience to explain. (2) The inconsistency between the words and lives of church members. The Anti-religious Movement affected us slightly at first but now have proved a big benefit. Though it sometimes styles itself as against all religions it is really against Christianity.

Our students show their practical attitude toward Christianity by conducting a school for the children of the neighborhood on their own.
AGRICULTURAL MISSIONS

F. DICKINSON, B.A.

Not long ago I received a few notes gathered at the meeting of the International Association of Agricultural Missions, which was held in New York. It may be of interest to some to know that 20 different Mission Boards were represented at this meeting.

While agricultural missions are a comparatively new field of activity in the organization of the church it is becoming more and more apparent to all missionaries that the work with and for those who are engaged in agriculture is a problem of no mean proportion.

Since everywhere, and every day in mission lands, three fourths of the people spend their time in the fields, the meeting of such an Association whose purpose is to interpret the Christian message in terms of agricultural welfare commands attention, if only because of the vast number of the world's inhabitants to whom it seeks to address itself in terms of their daily work.

One great missionary statesman has gone so far as to say—that in ten years the bulk of missionary work will be centered in agriculture.

While it is impossible for one to see how such a thing can take place in such a short time, nevertheless, the consciousness of the awakened need on the part of both evangelist and educational workers (foreigners and Chinese) as evidenced by the resolutions and recommendations that have come as the result of discussions in recent conferences in China, must be given serious consideration. Various organizations in America, Canada, England and other parts of the world have sprung up to meet the insistent demands of the mission field. Men and money have been poured into the laps of the missionary societies. There is one great mass of people who up to-date have not as an organized body expressed themselves in terms of doing as they can do. That is the No. 2 great Christian agricultural population of the Anglo-Saxon race.

Personally, I think that when this great body rises up with all its latent power organized and laid at the feet of the Great Master what has been done by other organizations will be greatly overshadowed.
Dr. Butterfield, who was so recently in China as a member of the Educational Commission, in making a plea at the above mentioned meeting said, he believed that when this period of agricultural depression is passed, the farmers of the United States will be glad to contribute to the aid of China's agriculture.

Mr. David Fairchild of the Bureau of Plant Industry carrying the message from the 2000 who are in the Department of Agriculture in Washington, at the Meeting said that he was authorized to ask that meeting to appoint a committee to meet with representatives of the Department of Agriculture and work out a way to give more training to agricultural missionaries before they go out to the field, and to point out to them how they may more affectively help the particular countries to which they go.

There were two very important principles agreed upon by this meeting, which if follow out in our active Christian work in Sze Chuan would be of great value.

(1) Conserve every industry and method known to the people, using science to develop, not to displace them. Begin with the people where they are.

(2) Bring every resource of science and religion to bear upon the problem, but do not impose American agriculture upon any people.

Study local conditions and apply principles.

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ANNUAL MEETING OF THE S.C.C.

Suggested Agenda for the Annual Meeting of the S.C.C. to be held Nov. 5-6, 1923, at the Sutherland Memorial Church, Chengtu.

2. Addresses: (Subject later) by Visiting Secretary.
3. The necessity for a full time Chinese Secretary for the S.C.C.
4. How to increase giving in the Churches and thus grow to self-support.
5. What are the important things the S.C.C. should emphasize. Mr. H. Y. Tien.
6. Reports from the Churches: by Delegates.
7. Reports from Standing Committees.
   Suggestions: Morning devotional meeting to be led by Visiting Secretary.
   Special Night Lectures; by Visiting Secretary.

Will all missionaries kindly talk over the coming annual meeting of the Szechuen Christian Council with their Chinese Leaders, and send along suggestions for the Agenda.

The Annual Meeting will be held in the Sutherland Memorial Church, Chengtu, Nov. 5-6, and it is expected that one or two of the General Secretaries of the National Christian Council will be with us.

Will those responsible please send along names of delegates to the S.C.C. to me.

Let us pray and work for an epoch making annual meeting this year.

(Signed) H. J. Openshaw,
Secretary.

NEWS NOTES

Chungking.

On Wednesday, May 23rd, Mr. and Mrs. W A. Hick of the C.I.M. were made very happy by the arrival of a daughter, Phyllis Muriel.

Mr. and Mrs. Lawrence of Suining and family, accompanied by Miss Deabler, left for Shanghai and America on May 22nd.

Dr. and Mrs. Best and family, Mr. and Mrs. R. O. Jolliffe and family of the C.M.M., and the Misses Keister and Burdeneshaw of the M.E.M. hoped to leave for Luchow and Suifu on the 8th of this month but have been delayed because of reports of serious fighting around Hokiang and Luchow. They are expecting to leave as soon as the way is clear.

May 30th is celebrated in the United States as a Memorial Day for soldiers and sailors who have died for their country. This year the American Community in Chungking observed the day by visiting the Foreign Cemetery. Graves were decorated and then a short memorial service was held at the grave of the American sailor who died in port last year. Mr. Spiker
made a few remarks, there was a song or two, Mr. Peat led in prayer, and Bishop Birnev spoke appropriately of the meaning and significance of the occasion. At the close a squad from the U.S.S. "Monocacy" fired three volleys over flower-covered grave.

On May 31st Mr. and Mrs. Burwell gave a very pleasant "At Home" to welcome Mr. and Mrs. Neave to the city. A number crossed the river to enjoy the occasion, and to see the progress made in buildings, &c, on the large C.M.M. property at Dan Dze Si.

The Leonard and Neave children arrived here from school in Chengtu with Dr. and Madame Jouvelet on June 4th. Mrs. Leonard reached Chungking the following day and is making a stay of a fortnight for dental work. Mrs. Bridgman is also here from Fowchow for the same reason.

The recent Y.M.C.A. Campaign for members and money has resulted in increasing the membership to 1500, and has brought in almost $19,000.00 actual money on hand, with between $2,000.00 and $3,000.00 in pledges. Mr. K. S. Zee, who had charge of the campaign, is very pleased at these results in the face of military demands for constant financial aid. $20,000.00 was the sum the Association wished in order to pay off a debt of $7,000.00 on repairs and alterations to the building, and to insure the budget for the year's work.

The missionary community was very sorry to see Dr. and Mrs. Hoopie leave for America on May 24th. On account of Mrs. Hoopie's health it was thought best to take an immediate trip to the States.

On May 24th Mr. and Miss Archer were "at home" at the British Consulate where tea was enjoyed and games were provided for the children.

Bishop Birnev of the M.E.M. and Mr. Peat left over-land on May 31st, hoping to reach Chengtu by that route even if they had to make a detour or two in order to avoid warfare.

Mr. Alfred Davidson arrived in port some days since, and has been staying with his brother, Robert J. and Mrs. Davidson and family did not accompany him to China.

Admiral Anderson, commanding the American Navy on the Pacific, with Mrs. Anderson and a small party, visited the port two days last week. On June 7th Mr. Spiker gave a reception at the American Consulate for these guests to which the officials of the city and the members of the American community were invited.

Mr. William Hope-Gill whose parents formerly lived in this province has joined the F.F.M.A. and is now in Chungking on his way to Chengtu where he is to assist Mr. Silcock in building at the Union University. Mr. Hope-Gill is the guest of Mr. and Mrs. Bernard Wigham and will probably go on to Tunghwan.
with Mr. Leonard Wigham for the summer, reaching his station in the early fall.

13 June, 1923. G.B.S.

Chengtu, Extra-Mural,

The last lecture of the Saturday Night Club was given by Dr. Mullett on the subject "Silk Industry in Szechwan". Dr. Mullett gave added interest to his lecture by means of many colored charts illustrating the different processes in the production and manufacture of silk. Also a table of very interesting specimens of silkworms, cocoons, and diagrams showing designs used in weaving, was much appreciated by the audience.

The music pupils of Mrs. E. C. Wilford gave a very interesting afternoon recital in the Canadian School at the close of the term.

Owing to the cooler weather many families have not hurried off so quickly to the mountains as in former summers, but gradually the campus community is growing smaller.

The Baccalaureate Sermon was preached by Bishop Birney of the M.E.M. to a very large audience of students and foreigners on Sunday afternoon at 4 p.m. June 17th. at the Administration Building.

The Commencement Exercises took place on Tuesday, June 19th, beginning at 10 o’clock. In spite of heavy rains during the morning a great number of guests were present including the H.B.M. Consul-General Combe who gave a brief but very splendid address to the graduating students. Bishop Birney followed up his sermon of Sunday with a very inspiring address and after a solo by Miss Hartwell the usual ceremonies followed.

Dr. and Mrs. Beech entertained Bishop Birney, the graduating students and guests on the lawn at 8 o’clock Monday evening June 18th. The lawn was beautifully lighted with colored lanterns hung to represent the flag of China. After a delightful musical program and a brief talk from Bishop Birney, the evening ended with refreshments.

Rev. T. Caldwell of Miencnu and Rev. A. G. Lee of Sintu are guests of Rev. and Mrs. H. H. Taylor.

We are very happy to have Dr. and Mrs. Humphreys and family of Yachow, now residing on the campus.

A.E.L.B.

On the afternoon of June 24th a meeting representing the various nationalities in the city was held in the Administration Building at the University to consider ways and means of strengthening the hands of the Diplomatic Body in Peking in
dealing with the matter of the kidnapping of the foreigners at Lincheng by bandits some weeks ago.

Dr. J. Beech was elected to the chair and after considerable discussion a resolution was passed unanimously urging the Diplomatic Body to obtain a satisfactory settlement of this affair and in such a way that it will not be an inducement to other discontented soldiery and bandits to follow the example of those at Lincheng.

A telegram containing the gist of the resolution was ordered to be sent to the Dean of the Diplomatic Body in Peking through the British Consul-General in Chengtu and a copy of the resolution to the consul of each nationality resident in Szechwan.

Chengtu, Intra-Mural.

The King's Birthday was celebrated at the British Consulate in a very appropriate and informal manner. H.B.M. Consul-General Combe issued invitations to all the members of the Foreign Community to be present at 12 o'clock noon, and drink the health of His Majesty King George Fifth. Many availed themselves of this opportunity to show honour, including French and Japanese Consuls; Commissioner of Foreign Affairs for Szechwan; and prominent British and American Missionaries. The toast to the King was proposed by H.B.M. Consul-General G. A. Combe, recently arrived in our midst. Following the toast, a speech of welcome, both for the visitors of the day and the new Consul-General, was made by Dr. J. L. Stewart of the C.M.M. After the ceremonies were completed, those present adjourned to the spacious lawn at the rear of the compound, where a buffet lunch had been prepared by a Ladies' Committee under the direction of Mrs. A.G.N. Ogden, wife of the Assistant Consul. A most enjoyable time was had by all, and the sincere good wishes of the community are extended to the new Consul-General.

Our assistant Consul-General and wife have gone on a summer trip, combining business and pleasure, in the general direction of Tibet as far as Tatsienlu where they will spend a few weeks. We trust that the present unsettled conditions of the province will not cause undue annoyance or trouble.

The summer exodus for the mountains is in full force. Over half our community have departed. To those who have left, we wish a most restful and enjoyable summer; to those who are shortly to go, we wish a safe trip, without mishap; and to those who do not leave the city, we extend the hope that they may enjoy the best of health possible.

S. H. F.
On Wednesday June 13th. at H.B.M. Consulate-General before Mr. George Combe, and later at the W.M.S. Medical Home, Hsin Hang-Tze, by the Rev. E. R. M. Brecken, M.A. assisted by Rev. Walter Small, the wedding of Rev. Albert H. Fisher of the B.F.B.S. to Miss L. H. Snider, M. D., of the C. M. M. took place.

A.B.F.M.S.

The line of vacationers headed by language students, started for the mountains by the end of May. Miss Bassett spent two weeks the first of June at Beh-in-din with Mrs. Morse. Mr. Graham of Suifu took his family to O-Mei the 1st of June and expected to go on into Ta-tsienlu. The Cossums and Randle families had planned to leave for O-Mei at the same time but were detained because of whooping-cough among the children.

Quite a fire occurred recently on the new hospital site in Suifu. It is said to be due to combustion in the lime pits; the loss was about a thousand dollars.

We have been pleased to hear of the engagement of Mr. Donald Fay, pastor of our Chengtu church, to Miss Chiao Mei Chuin, a teacher in the Chengtu Girls' High School (M.E M.).

Mr. Jensen of Yachow has been temporarily in the C.M.M. hospital Chengtu, but has now recovered.

C.M.M.

Dr. and Mrs. Best are in Chungking on their way to Chengtu. They were all ready to proceed to Kiating when their steamer was stopped owing to fighting on the upper river. Rev. R. O. Jolliffe and family are also there ready to proceed to Gad Shi Tee for the summer and later to Chengtu.

The Kilborn group will spend the summer at Omei. In the autumn all will be in Chengtu where the three Kilborn doctors will be connected with the Medical College and Mr. and Mrs. Walmsley will take over their duties in connection with the Canadian School for Missionaries Children.

Very hearty congratulations are being extended by the Canadian mission to their oldest missionary Rev. G. E. Hartwell, who has recently been honored in Montreal by the conferring upon him of the degree of Doctor of Divinity.

Dr. and Mrs. Hartwell, Dr. Smith, Messrs Albertson, Beil, Dr. Allan with their families and new workers will all sail early
this autumn. This is part of a new movement in the C.M.M. to get returning parishes back on the field as early as possible in the autumn so that they will be able to get in a good years work before the next summer.

Two young Chinese women are being sent forward from Chengtu by the C.M.M. Church Home Missionary Society to join Pastor Mao and others in the work among tribes people at Li-fan and beyond. This work is wholly under the control of the Chinese church and at present seems very promising. The young women will open schools.

S.

F.F.M.A.

Alfred Davidson returning from furlough and C. W. Hope Gill, a new recruit, arrived in Chungking on June 1st. The latter, a son of former West China missionaries, expects to assist in building in Chengtu later.

M. M. Vardon, now in charge of the Girls' Boarding School, Tungchwan, is leaving shortly to join her father in Tai Yuen-fu. The F.F.M.A. and the girls of the school will miss her much.

Dr. Lucy Harris is taking a few months rest after a very busy time with wounded soldiers, she has left her hospital in charge of Miss Riley and Dr. Loh.

M.S.

Tatsienlu.

Mrs. Edgar came down heavily with typhoid on May 24th. She has had a very severe illness and is still confined to her bed and very weak.

Mr. Edgar who left on May 15th for a six months rest at the coast is hastening back to his home.

All others are well here. Temperature is 60° at noon indoors.

Consul Ogden and wife are expected here for the summer together with other visitors.

R.C.
C.M.S.

We have had a month of comparative calm after the previous political storms in the C.M.S. district. Robber bands still disturb the peace but the fighting has receded well to the north, so we have been enabled to get along somewhat better with our work.

During the month the Diocesan Council has been held at Paoning. Delegates met from districts as far apart as Chongpa and Wanhsien. The Council was followed by an ordination, two Chinese from the C.M.S. area and two Chinese and one foreigner from the C.I.M. East area being ordained.

We had the pleasure during these days of welcoming to our midst our new Assistant Bishop Mowli who just arrived in time for the gathering. We wish him much blessing and joy in the work among us in West China. It is arranged that ultimately he will take up his residence in the C.M.S. district.

The following missionaries have also just arrived in Mienchow: Rev. and Mrs. H. J. Howden. Miss Weils, Miss Martin and Miss Settle.

A.G.L.

Mr. Watt writes from Mienchow May 27th: We have been having a regular siege here. For a week our schools were in the firing line. At first we had difficulty in keeping the soldiers out. Our chief danger was return fire. Several shells came dangerously near and tiles were broken by rifle fire. Our boys all slept downstairs in the class rooms. Unfortunately our schools occupy a commanding position overlooking the city at a point where the hills approach closest, so we can scarcely escape when the city is attacked from that side.

MARRIAGES.

BREWER-FALSTAD:—On Wednesday, May 30th, at the W.F.M.S. home Shan She Kai, Chengtu by the Rev. Dr. Spencer Lewis, Miss Constancs Falstad, B.A., to Reymond R. Brewer, B.A., S.T.B.

FISHER—SNIDER:

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Foreign Oak Dining Table, with 3 extension Boards $15.00.

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Excellent Guitar, with one extra string, make offer.
Important Notice.

The C.M.M. Press will be closed from July 20th. to August 13th. To ensure orders being filled they should arrive at the Press not later than July 15th. Please place your orders early and oblige.

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**Pure Bred Goat**

For sale one Pure Pred Saanen Swiss Billy Goat. His mother gave 1,000 lbs. milk the first year and 1,100 lbs. the second year. Here is a chance to start a real milking strain.

We have just had word of the early arrival of our Kodak films No. 118, size 3¾ x 4¾.

Orders filled from Mount Omei after July 6th.

S. H. Soper

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Located on the first range of foot hills opposite Chungking, in a quiet neighbourhood commanding an unsurpassed view of the river and nearby hills, also extensive private lawns and tennis court. It furnishes an ideal place for those seeking rest and recuperation after a prolonged illness.

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The operating-room facilities are unsurpassed by any in West China.

Mrs. E. N. Suhareva, D.D.S.

A graduate of the University of Moscow, has opened an office in the hospital, where she is prepared to do all branches of dental work. Patients from a distance are invited to live in the hospital while their work is being done.

Mrs. Suhareva, who is also a nurse from the Military Hospital at Omsk, is in charge of the hospital nursing.

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Special Hospital Rates and Dental Fees to Missionaries

All enquiries to be addressed to the undermentioned

J. H. McCartney, M.D.
Supt. of Hospital.