West China Missionary News

Editorial Committee

Editor-in-chief—J. L. STEWART.

Departmental Editors:—

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

Business Manager—S. H. FRIER.

Subscription price in China Mex $1.50 per annum, postpaid
Subscription Abroad Mex $2.00 per annum, postpaid
All subscriptions should be paid to:

The Business Manager.
West China Missionary News
Chengtu, Szechwan, China.

All other communications to:

THE EDITOR.
West China Missionary News.
Chengtu, Szechwan, China.

Vol. XXVI
July-August 1924
No. 7

Editorial

Need of Religious Knowledge in U.S.A. Schools

West China Christian Educational Union—Course of Study for Primary Schools

Educational Activities in East China

International Hospital Day Canadian Methodist Mission Hospitals, Chengtu, West China

Baby Welfare Week in Chengtu

Tzeliutsing Evangelistic Campaign

“Seeking the Lost”

Grow Your Own Fruit Trees

The Missionary and His Vacation

A Last Tribute to Messrs. Whiteside and Watt

What Students in Mission Middle Schools Think About Christianity and one Student’s Ideas as to How Christian Preachers May Best Help Them

Christ Able to Give Men New Personality

West China Border Research Society

How to Promote National Health in China

Correspondence

News Notes

Birth
GENERAL YANG SEN
Recently Appointed Military Governor of Szechwan
Long tables of textbooks for pupils and teachers in primary schools will not to some seem especially attractive summer reading. Yet we doubt not they will be read, even reread carefully by many of our workers. There are few questions more vital than the education of our children, be they those of our own families or of our Chinese friends. "As the twig is inclined, the tree is bent", runs the old proverb. These courses and texts are the forces purposely selected by us today to produce effects, we trust of the highest order, fifteen, fifty years to come. We live admittedly in an age of turmoil, not alone in this country but on practically every continent, the wide world around. What has been the cause of it all? Doubtless there are many factors, but few have been so fundamental as the education which has been given in the schools of the nations. For this reason the more thoughtful among the leaders are investigating as not before, the influences that the schools and education are setting going for the future peace and prosperity, or otherwise, of the peoples of the earth.

What is Education? It has been variously defined. Some have stressed that it is something we 'give to' the child Others, emphasising perhaps the traditional derivation of the term, have claimed it is rather what we 'draw from' him. Each doubtless has elements of truth. Possibly a simpler and more modern definition is that 'Education is change'. That is certainly a broad basis, but education is broad. It may be for weal or for woe, and every factor in life forms in some sense a part of education. We may then accept the definition, and ask, If education is change, then, Change from what? Change to what? and Change by what? These three questions may not cover all, but they will doubtless touch many of the important factors in the field.
We ask, therefore, first, Education is Change, from What? That is a question that has not been much asked in the past. It was presumed that all children started out practically equal. That assumption has again some elements of truth. They were approximately equal in age, namely six or seven in most lands when sent to school. They all started out with certain instincts and capacities, and all had such in some degree. Fantastic literature is at times met with which would seek to persuade us that one sex has instincts of which the other can have no inkling, or that races have similarly absolutely un-understandable impulses. Such probably furnishes good material for romance and for myth, but it is poor psychology. That instinct has yet to be discovered possessed by one race or sex of which others have not even a rudimentary inkling. But to conclude, as the past has too often done, that therefore all start out in this great adventure of life practically equal is a still vaster and unwarranted assumption. They are not equal in instincts. The first day at school one child reacts through fear, as second takes all in fun, and a third is possibly ready in most instances to fight. Children differ also greatly in capacities. We recognize this readily enough in physical things. We do not expect all to run at the same rate or jump the same height or length. Moments, reflection leads us to agree that they likely also differ in their ability to see, hear, are move quickly and with precision. Equally also they differ in memory, attention, imagination, emotions, will, action and reaction. Indeed students of the subject assure us today that taking all the abilities together some students in our primary schools will make progress even twenty-five times as rapidly as others.

If questioned as to the cause of this great disparity in instinct and capacity, they give us the rather discomforting reply that it is probably due to heredity. If we demand from such experts, what difference all this makes, then there are answers that should give us pause. For example since children differ so widely, it should follow that they cannot be hustled through exactly the same classes in droves at exactly the same speed. Thus some schools are now so grading their students that some
complete eight grades in four years, where the average pupil takes eight and the slower still even twelve. It should certainly also lead to greater care in selecting a child's life work. The old saying that many a preacher should be following the plow is oftentimes not so much the fault of the individual as that of his parents or a defective educational system that did not point out his aptitudes and defects.

But we asked further, To what should we change? That is no doubt the greatest question in education. We as Christians would answer it in a single sentence: "Let this mind be in you which was also in TO WHAT? Christ Jesus". We would have each individual of the race "learn of Him" until he in all ways thought, felt, acted as did He toward God men and the world about us. What a world this would, be if every person had that personality as set forth by Mr. Carscallen in this issue. Today through translations and other sources, the records of the savants, the sages, the sacred men of all races lie open to our view. Where is one to be found like unto Him? Christian Character must be the aim of our schools, should be the aim of all schools, quite as truly as the aim of all churches. On page 4 we print a short excerpt showing how greatly this question is agitating thought in America today. Let us see that so far as our contribution to China is concerned it has no uncertain emphasis.

How shall we attain to such a standard? Yes, that raises the third question. By what, shall we change? What courses shall be given? What text books used? What limits to these? What teaching BY WHAT? methods are best adapted? What time should be required? and a hundred similar questions. Many experts in many lands have spent their lives in seeking to solve these problems. In a modest way the Educational Union has endeavored to gather the results here outlined and send them forth to our workers. In all it has been sought to give some liberty to the individual school and teacher, yet to state definitely the order, the texts, and the helps for teachers best tested by experience. These all in the widest, truest sense should lead the youth of this land to live the Christ life? Do they, or have you something better to suggest? Your Educational Union will welcome constructive criticism.
NEED OF RELIGIOUS KNOWLEDGE IN U.S.A. SCHOOLS.

The Increasing Demand for sane and intelligent religious instruction of school children is one of the most significant movements in public education at the present time, according to a report presented on March 22 by Willard W. Woodman to the High School Master's Club of Massachusetts at its annual meeting held in Boston.

From a study of all the States, Mr. Woodman found that twenty-eight million children and youths do not attend Sunday School, and half of them have not the privilege of hearing the Scriptures read in school. In twelve States the Bible is not permitted to be read in public schools.

An attempt to solve this situation is being made, Mr. Woodman said, at Malden, Mass., where a week day religious school has been established with the assistance of Boston University School of Religious Education. Classes meet four afternoons for sessions one hour in length. Attendance jumped one hundred the first week and two hundred the second.

Leaders throughout the country, according to Mr. Woodman, are announcing that without religious instruction young people are not properly equipped to play their part in life. He feels that parents are coming more and more to the belief that a proper form of religious pedagogy can be employed in connection with the schools.—Board of Education Bulletin M.E. Church.
WEST CHINA CHRISTIAN EDUCATIONAL UNION.

COURSE OF STUDY FOR PRIMARY SCHOOLS.
1924-1925.

H. G. Brown, M.A., B.D.
General Secretary.

With the exception of Arithmetic, the syllabi are simply synopses of the Courses. Supervisors and Teachers are urged to refer to the Course of Study as published in Chinese. This will be sent to each registered school, it is hoped, before the 1st of August.

TIME ALLOTMENT FOR THE SIX YEARS OF PRIMARY WORK.

The tables on this page give the number of hours to be allotted each week to each subject of the course. It does not mean that teaching periods should be an hour. For the first three years a twenty minute teaching period is recommended, for the last three years a half hour period. The time suggested for a subject includes both teaching and study periods.

<table>
<thead>
<tr>
<th>Grade years</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious and Moral Instruction</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Chinese Language and Writing</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Arithmetic</td>
<td>4</td>
<td>4</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Geography</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>History</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Hygiene</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Drawing</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Handwork</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Physical Exercises or Supervised Play</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Singing</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Agriculture</td>
<td>4</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Sewing</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Self determined work</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
</tr>
</tbody>
</table>
I. RELIGIOUS INSTRUCTION.

LOWER PRIMARY.

The following is a synopsis of the course in Religious Instruction. A full syllabus was published in Chinese in 1920 which is largely a translation of Miss Ayres "Suggestions for a Syllabus in Religious Teaching for Church Schools", also obtainable at the C.M.M. Press. A Teacher's Handbook for each of the four years, prepared by Mr. Harry Silcock and Mr. Liu Tze Min is available at the Canadian Press.

First Year.
Fatherhood of God revealed in care for his Children.
1. Evidence of divine love within the child's experience, illustrated with stories from the Bible, Nature and life.
2. Evidences of divine love in the gift of Jesus Christ.
3. Evidence of divine life in creation and in life, vegetable, animal and human.
4. The child's response to the Father's loving care.

Second Year.
Fatherhood of God revealed in the lives of his servants.
Abraham, Joseph, Moses, Joshua, Gideon, David, Elijah, Elisha, Daniel, and Ruth.

Third Year.
Fatherhood of God revealed in the lives of his servants. Continued.
John the Baptist.
Jesus Christ. Birth, infancy, early life, preparation for his work, his work in Galilee, his teaching about (a) God's love for each, (b) Himself, (c) Our duty to our neighbour and who he is, (d) Ourselves, (e) Death, last scenes, the resurrection.
Peter. Lessons on Prayer.

Fourth Year.
Fatherhood of God revealed in an earthly brotherhood, the early church.
The adventures of the witnesses of Jesus Christ in beginning to build up the early church.
The first experiences of the disciples. Life work and character of Peter, Stephen, Philip, Barnabus and Paul. A very brief introduction to the Epistles.
HIGHER PRIMARY.

The course as outlined in Miss Ayres "Suggestions for a Syllabus in Religious Education for Church Schools" for Fifth, sixth and seventh years and in the Chinese Syllabus in Religious Instruction published 1916 for the three years of the Higher Primary course, is now to be covered in two year. The work assigned for the first two years in these courses must now be taken up more briefly.

First Year.

History of the Chosen People, centering around the following characters;
Moses, Joshua, Deborah, Jephthah, Samuel, Saul, David, Solomon, Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Nehemiah.

Second Year.

The Life of our Lord based upon St. Mark's Gospel.

II. CHINESE LANGUAGE.

The Aim of the Course: Ability to use the common language well. The cultivation of good feeling and character. The development of the imagination and of thought. Ability in self-expression. The preparation necessary for advanced work in the language.

Standards for Lower Primary: (a) Spoken Language: The ability to hear simple stories and to talk about simple things. (b) Written Language.
Writing. The ability to write simple descriptions, and to compose clear accounts of simple affairs. Students should be able to write two hundred simple characters in one hour or seventy more difficult ones.
Reading. Students should come to recognize two thousand two hundred words or thereabout, to know the phonetic script, to use a simple dictionary, to read easily "Child Literature" and a children's newspaper.

For Higher Primary: (a) Spoken Language: The ability to understand a popular lecture, and to give a speech in simple but clear language. (b) Written Language.
Writing. The ability to write an exposition of a subject
in common language. To be able to write running characters. Reading. To recognize three thousand five hundred characters, and be able to have read twelve volumes of children's books. To be able to read such a magazine as the Children's World with the help of a dictionary. To be able to read the daily paper, and literary writings with ten percent of new words.

The above is the translation of the main part of the Government school course. In addition, there is a section on methods. The Standing Committee of the Union on Chinese Language have adopted the Government course as a basis, and have added a considerable section giving details of method. Teachers and supervisors are recommended to read the syllabus in Chinese.

III. ARITHMETIC SYLLABUS.

LOWER PRIMARY.

First Year.

1. Counting and writing numbers to 100 in both Chinese and Arabic.
2. Addition and subtraction combinations of numbers up to 10.
3. Oral and written examples in addition and subtraction in the above combinations.
4. Oral problems in addition and subtraction.

Second year.

1. Review of the addition and subtraction combinations of numbers up to 10. An oral and written examples in these combinations.
2. Addition and subtraction combinations of numbers up to 18.
3. Addition and subtraction examples, both oral and written, using the above combinations.
4. Counting and writing numbers to 500 both in Chinese and Arabic.
5. Counting by tens to 500 beginning with any number.
6. Bridging the tens, i.e. drill in addition by endings, as: $17 + 5 = 22 = 27 + 5 = 32$
7. Practical measurements using feet, inches, "deo", "sen," and "ho", e.g.  
Measure the width and length and height of your desk, the height of a schoolmate.  
Draw a line 3 inches long. Cut out a sheet of paper 4 inches long and 3 inches wide.  
Measure how many "sen" of sand a certain box contains.

8. Many and varied simple problems in addition and subtraction. These should be oral and related to the experience of the children.

Third year.

1. Review the primary number facts of addition and subtraction, that is the 45 different groups of two numbers each whose sum is 18 or less.

2. Writing numbers to 1000 and reading any number as high as 10000.

3. Practise in translating from Chinese into Arabic and vice-versa.

4. The multiplication and division combinations in the 2, 3, 4, and 5 times tables.

5. The multiplication tables for 2, 3, 4, 5,

6. Examples in multiplication and short division using the above tables. Long division should not be permitted at any time for division by one digit, i.e.

\[
\begin{array}{c}
7 \times 486 \\
\hline
69 - 3 \\
\hline
\end{array}
\]

Alternatively:

\[
\begin{array}{c}
7 \times 486 \\
\hline
69 - 3 \\
\hline
42 \\
\end{array}
\]

7. Examples in all four operations, using only numbers which the pupils can easily read.

8. Introduction of fractions. Halves, fourths, thirds and fifths of single objects or groups of beans. Paper may be folded into two, three, four or five parts and the part named. Drawings may also be made to illustrate these fractions. \(\frac{1}{2}, \frac{1}{3}, \frac{2}{3}, \frac{1}{4}, \frac{3}{4}, \frac{1}{5}, \frac{2}{5}, \frac{3}{5}\)
of numbers that are multiples of the respective denominators.

9. Reading time by the clock.

10. Problems involving the use of 斗、升、合、丈、尺、寸、斤、兩. Problems involving the use of \(\frac{1}{10}\) in relation.
to the first six of the above as that $\frac{1}{10}$ of a “deo” equals a “sen”.

11. Drill in the use of the symbol and decimal point in problems and examples dealing with money.

12. Problems and examples addition and subtraction involving dollars and cents and tael dollars and cents.

13. Problems in writing out and adding up a simple bill of things bought in every day life.

14. Problems in finding the cost of several articles when the cost of one is given.

15. Other problems related to the lives of the students involving two or more simple operations.

N.B. Care should be taken that in the solution of all problems students state their reasoning clearly. Anyone reading it should be able to understand the problem and its solution.

16. Counting by 2's, 3's, 4's, and 5's to 100.

**Fourth Year.**

1. Drill for speed and accuracy in the four fundamentals.

2. The remaining multiplication and division combinations.

3. Multiplication tables 6 to 12.

4. Frequent use in simple problems of the fractions taught in the third year. Numbers should be small and divisible by the denominator of the fraction. e.g. A man had 36 oranges and sold $\frac{5}{6}$ of them. How many had he left?

5. Long division, not less than two nor more than three digits should be used in the divisor. Care should be taken till the process is thoroughly mastered, to give examples where the quotient is easily found. e.g. 3582—71 is easier than 462—19, and 6745—321 is much easier than 718—28.

6. Time, seconds, minutes, hours, days, weeks, months, year, the calendar.

7. Simple problems requiring a knowledge of the common measures and weights. Only those that the student may be expected to meet in his experience at this age, should be given.
8. Problems involving addition, subtraction, multiplication, and division of numbers denoting dollars and cents and tael dollars and cents. (No decimal in the divisor.)

9. The value of zero as giving place value to figures,—ten of one denomination being equal to one of the denomination just above.

10. Use of the facts taught in the above to show that .1 is another way of writing $1/10$ and that .01 is another way of writing $1/100$

11. Solution of many problems related to the lives of the students. Great care should be taken that the students learn to reason clearly. The easier should always be thoroughly mastered before attempting the more difficult. If 4 articles cost 12 cents, how much would 5 cost? If 6 men plant a field of rice in 2 days, how long would it take 3 men to plant it? Only when these are thoroughly understood should bigger numbers be used and an additional step added.

12. Proofs in the four fundamental operations.

13. Measuring surfaces and finding area and perimeter.

14. Use of the abacus. (Optional).

**Higher Primary.**

*First Year*

1. Review of the work in Lower Primary in numeration, notation, addition subtraction, multiplication and easy division.

2. **Higher Primary Arithmetic.**

*First Year.*

1. Review of the work of Lower Primary in notation and numeration. Daily drill in addition, subtraction, multiplication, and division. Emphasis must be put on accuracy. The period should be short, and speed encouraged.
2. Tables of weights and measures; length, dry measure, currency, area, weight, volume, time (number of days between two dates).
3. Addition, subtraction, multiplication and division of compound numbers.
4. Fractions. Notation, classification, reduction, addition, subtraction, multiplication and division of fractions, both oral and written.
5. Factoring of numbers at least to 100, including simple examples of G.C.D. and L.C.M.
6. Practical measurements by the pupils to find area of floors, windows, blackboards, volumes of rooms, boxes etc.
7. Practical problems such as those in reduction, values, aggregates and averages.
8. (Optional) Addition and subtraction on the abacus.

Second Year.

1. Review of work of previous years, with regular drill in the four fundamentals for speed and accuracy. Quick mental work is desirable.
2. Continuation of work in fractions. Complex fractions.
4. Simple business transactions. Simple account keeping; Each pupil should keep an account of his personal receipts and expenditures which should be checked up regularly by the teacher. Bills made out and receipted. The model should have date, name, address and business of the maker, and name and address of the debtor. Let the pupils bring old bills from home.
5. Application of the principles of fractions and decimals in practical problems.
6. Measurement and calculation of the area of right-angled triangles. Problems in connection with building compound walls, ditching, paving, plastering, painting, brick-work, roofing etc., introducing lumber and stone measurement.
7. (Optional) The four operations on the abacus.
IV. GEOGRAPHY.

At present the Union has no syllabus in Primary Geography. In the first two years it is an optional subject but we recommend that the children be taken on excursions to observe the points of Geographical interest in the neighbourhood and that the teacher use the Commercial Press Geography Stories.

The work of the third and fourth years is covered in Mr. Davidson's Primary Geography. The following is the outline for the work of these years.

1. Life in China—Food, clothing, shelter.
3. Shape and Movements of the Earth,—seasons, night and day.
4. Continents and Oceans.
5. Methods of Determining Direction.
7. Map Drawing.
8. Geographical Study of the Student's Locality. Mr. Davidson's Geography gives a type study for Chengtu.
9. Place of China in the World.—Industrially; its products, transportation, communications, natural divisions, government and most important cities.

Field work is most desirable and every school should have its Geography scrap book that is continually added to.

For the fifth and sixth years three texts are recommended;

Shin Shioh Tzi Shin Fah Ti Li Chiao K'o Su
Shin Fah Ti Li Chiao K'o Su
Parker's Geography.

The examination will be set bearing in mind that schools have been authorized to use which ever one of these they wish. Note that the Geography Syllabus for Higher Primary has been discarded.

A very attractive set of Social Readers (Shae Huei Chiao K'o Su) is being published by the Commercial Press. Several volumes are already for sale. The teacher will find these a great help especially in Geography and Hygiene and may well begin their use in the first year.
V. HISTORY.

The aim of the Lower Primary course in History is to familiarize the student with some of the great men and incidents in Chinese History, and a few in Western History, by means of interesting stories. The stories will serve to teach lessons of valor, patriotism, and virtue, and will, at the same time, prove a delightful introduction to the systematic study in the Senior Primary of the Chinese Dynasties.

The "Selected List of Hero Stories from Chinese History" furnishes a list of over ninety heroes from Chinese History, and gives the text and page where the various stories may be found. Only thirty or forty need be studied, the examination paper will furnish many options.

"Hero Stories from Western History" contains attractive stories of a few most outstanding heroes of Greece, Rome, England, France, other European Countries, and America and stories of three inventors.

In the Higher Primary a study is made of the Chinese Dynasties. Three series of texts cover the work and the teacher may take his choice, Commercial Press, Chong Hua or Colloquial History for Higher Primary Schools, Vols. 1-4.

VI. CIVICS.

In the New Primary Course Civics takes the place of Chinese Ethics, and runs throughout the course. The Chong Hua's texts are ready for the work of all six years. It is probable that the Commercial Press texts will also be ready shortly.

The Lower Primary texts deal through pictures and stories with such subjects as, health, play, good manners; proper conduct towards parents, brother's and sisters, guests and the old, also towards animals; truth, honesty, industriousness, tale-bearing, studiousness, budgeting for the home, account keeping, and banking.

The Higher Primary texts deal with civic virtues illustrated by stories of great people and life in China and in other lands.

VII. HYGIENE

The most important part of the course in Hygiene is the establishment of health habits. Clean skin, clean teeth, clean
nails should be required as well as plenty of wholesome exercise. And the teacher should seek to secure the co-operation of the home in establishing good habits of sleep and food. Each school should have a monthly weigh day and a weight and height chart should be kept for each student. Keen interest can be developed in the children to be up to standard weight. The Union hopes to be able to provide each school with a card showing the standard weight for various heights and ages.

There is no authorized text for the first two years but the teacher will find it helpful to use the Commercial Press Hygiene stories and have his students use their new Social Readers (Shae Huei Chiao K‘o Su).

The students of the third and fourth years use Grainger’s Hygiene and the students of the fifth and sixth years use Richie and Purcell’s Primer of Sanitation.

VIII. SCIENCE

In the Higher Primary in addition to the Primer of Sanitation already mentioned one of the following must be studied:

Republican Science Readers, Chong Hua Science Readers, Colloquial Science Readers or Murchie’s Object Lessons.

EDUCATIONAL ACTIVITIES IN EAST CHINA

E. W. WALLACE, M.A., D.D.
Associate General Secretary C.C.E.A.

I am glad to respond to your invitation to write an occasional letter from Shanghai. It is one way in which I can keep in touch with my friends in West China.

Life in Shanghai differs in many ways from that in the interior. At first one feels lost in the rush of the great modern city. Friends are few and far between. Many connections have to be made before one can feel at home. Yet it has been surprising to find so many West China friends living in or near Shanghai. Among these are Mr. and Mrs. F. B. Beaman who
are now connected with Missionary Home and make West China guests feel very much at home indeed. Mrs. J. B. Davies and her two boys are living here while John, senior, holds the fort for the Baptist Mission in Ningyuanfu. The Yards, young and old, are permanent members of the American community and the American school. Their home in the large apartment house of the Methodist Episcopal Mission on the western boundary of the French Concession is a Mecca for West China transients and others. During the winter the R. R. Services have been living with them. "Bob" himself is temporarily connected with the local Y.M.C.A. He has delighted many people with his magnificent collection of Thibetan curios. An occasional glimpse is caught of Miss Peebles, who is now connected with the office of the American Consulate. Of the C.I.M. group, the Broomhalls, Vales and Westnidges, all represent West China. Dr. Hodgkin who is one of the four secretaries of the National Christian Council is a close neighbour and we see one another daily. Mrs. Hodgkin has just come out from home. They are away together in the North at the present time. In business circles Mr. and Mrs. J. N. Nicholson remain staunch upholders of the charms of life in Chungking. This letter would be a mere series of names if I attempted to list those who have passed through Shanghai and have cheered the hearts of exiles like ourselves with news from the west.

Perhaps I can best tell what would interest your readers by indicating some of the connections which I have been making during the past few months.

I joined the staff of the China Christian Educational Association at the beginning of October last. Dr. F. D. Gamewell, the general secretary left for India a month later. He was back in Shanghai for two weeks in March and is now in America until after the summer. I have, therefore, been obliged to enter into the many duties of my new position with not much help from others. This has been not altogether easy but it has been good training and I have been compelled to take hold of every phase of the work of the Association.

Since the China Christian Education Association acts to a large extent through the Provincial Christian Educational Associations, I have had close relations with the East China Christian Educational Association and its very efficient general secretary, Rev. E. H. Cressy. East China is now one of the most active of the Christian Associations and it is doing very valuable work in many directions. Especially important are its technical
boards, which are making careful studies of such subjects as physics, health, and Chinese language. A technical board of physics has almost completed a preparation of a middle school laboratory course; it is also arranging to have the necessary apparatus manufactured in sets for sale to schools. In connection with the technical board on health most valuable health campaigns have been conducted in Hangchow and Soochow. A report of these was given by the Director Dr. S. M. Woo, in the January issue of the Educational Review.

In company with Mr. Cressy I made a rather full study of the student body of Hangchow Christian College. This was in response to a request of the China Council of the Presbyterian Mission North. Mr. Cressy is now on furlough but will be back in China before the end of this year.

At the end of October I went to Nanking to study the national survey which was conducted by Prof. E. L. Terman of Peking University. The China Christian Educational Association co-operated with the National Association for the Advancement of Education in the conduct of this survey. The original plan anticipated the inclusion of West China in the survey, it was found, however, that the expense involved in sending the surveyors to West China was scarcely justified. The full report of the survey will be issued in a few weeks. In the July issue of the Educational Review will also be given an account of an intensive survey conducted in Shantung by Miss Majorie Rankin. It should be quite possible for the West China Christian Educational Union to conduct such a survey in the Christian schools. The value of the results of the survey are chiefly that different parts of the country are able to make a comparison of their students, and individual schools can compare themselves with the general average of intelligence and of educational achievement throughout the country. More important still will be the development of methods for using these tests to improve instruction and the achievement of the students.

In order to get into closer touch with the whole field throughout China I have made two rather lengthy trips. The first took me to Mukden, Peking and Tsinan. I attended the meeting of the Manchuria Board of Christian Education. Though one of the newest of these boards it is doing very effective work. It controls the schools within its boundaries more directly and completely than any other similar board that I know. The three missions concerned in it, the Scotch and Irish
Presbyterian and the Danish, have been willing to make this experiment. So far the results seem very satisfactory. The Shantung Board of Christian Education was organized only a year ago but it is already functioning most successfully. A survey of middle school education was made last year and the report was extremely interesting.

Later I visited Peking again to attend the meeting of the Chihli-Shansi Educational Association. Its board has just been organized and is struggling to find itself. It is still largely overshadowed by the Association meeting which had an attendance of between two and three hundred. In Manchuria the Association, I understand, meets in the summer and the board has its annual meeting in the winter. The Chihli-Shansi Association has a full-time secretary, Miss Jessie E. Payne, formerly on the staff of Yenching Women’s College. I also attended the meeting of the Honan Association at which the constitution for the new board was adopted.

All these meetings are conducted in the Chinese language entirely. In some cases I spoke in mandarin and I was told that I was understood without much difficulty. It is discouraging, however, to find how much one misses in listening to addresses; the differences in tones and in some of the sounds bother one considerably. In some cases, therefore, I have spoken in English through an interpreter. One is sure in that way that both the Chinese and foreign members will get everything that is said.

The East China Christian Educational Association conducts its meetings in English. There is, however, a growing demand that more Chinese should be used. The question is, of course, what Chinese? Local dialects in East China are, unfortunately, numerous. Mandarin is a foreign language to those who live in the eastern part of the area. West China may be thankful that one language carries one everywhere.

In February a large Conference of college teachers was held at Nanking, attended by over 250 persons representing all of the seventeen Christian colleges and universities, and a number of the Chinese institutions. It was one of the most important educational gatherings that has been held in China in recent years. I can only refer you for full details to the April issue of the Educational Review. Out of this conference has grown the Council of Higher Education of the China Christian Educational Association which will endeavour to standardize college courses and requirements and draw together the
institutions in the ways that were recommended by the Educational Commission.

Another important conference held in Nanking at the same time was that on Agricultural Education under the auspices of the China Christian Educational Association. Important steps were taken to recommend the development of a few strong agricultural—normal schools for the training of teachers for rural schools and of agricultural workers. Chengtu was one of six or seven places for which such a school is recommended. The University of Nanking, especially, is doing much to promote better living conditions in rural communities and the use of the church and the school and Christian social centres for rural communities. I was charmed by a play presented by Chinese members of the staff of the College of Agriculture and Forestry at Nanking, designed to interest farmers in the selection of seed for cotton growing. These plays are being given with great success in market towns and at country fairs. They carry out to the farmers the results of the splendid experiments that are being conducted in the improvement of cotton and in other departments of agriculture.

Another important recent conference was that on religious education. About forty people representative of different parts of the country met for three days to consider how the Christian forces can help in the development of the religious life of children and adults. The China Christian Educational Association is now seeking for a secretary of religious education to give full time to this most important department of Christian education.

We are also securing the services of an experienced Christian educator as Chinese Associate General Secretary. One of his duties will be to edit a CHINESE EDUCATIONAL REVIEW.

I must refer briefly to some of the activities of the National Christian Council. It has had during the past year four secretaries, Dr. H. T. Hodgkin, Bishop L. H. Roots, Rev. K. T. Chung and Miss Y. J. Fan. They have spent most of their time travelling and holding conferences, taking turns as "resident secretary." Dr. Hodgkin has been emphasizing "retreats." The retreat idea with its emphasis on quiet study by a group of one problem, with small emphasis on an agenda and large emphasis on waiting for the guidance of the Spirit of God, is making a deep impression throughout the church. Mr. Chung attempted to reach West China last autumn but was turned back at Wanhsien. He hopes, however, to have better success.
next time. He has been making a special study of the rural church. Miss Fan is working on religion in the home. Unfortunately, the Anglican Synod has not accepted Bishop Roots' resignation from his diocese and he has been obliged to resign his position as secretary of the National Christian Council. It is probable that at the approaching annual meeting Rev. E. C. Lobenstein will accept the invitation to become one of the permanent secretaries of the Council.

The National Christian Council is developing new avenues of usefulness as it explores the conditions in the church. The results of such united study of our common problems and especially of that study carried on in the spirit of the retreat, where in silence and quiet discussion the Spirit of God has opportunity to guide, indicate that it is the surest method for bringing together the various members of the body of Christ in China. It is in common prayer, common study and common service that we can achieve the unity which is more than formal.

In another letter I hope to tell you of the annual meetings of the China Christian Educational Association and the National Christian Council.

INTERNATIONAL HOSPITAL DAY.

CANADIAN METHODIST MISSION HOSPITALS.

CHENGTU, WEST CHINA.

L. G. HARTWELL

In planning for Hospital Day this year, we decided to hold our celebrations on Saturday and Sunday May 10-11th instead of Monday, May 12th, as it was much more convenient for the general public and the students.

The three hospitals planned to hold it together, Women's, Dental, and Men's hospitals. The three hospitals are a block away from each other, the Dental being on the same street, as the Men's Hospital.
The invitations were printed at the C.M.M. Press with a Red Cross as heading. These were sent to all the Mission and Government Schools, to all the Public offices of the Military and Civil Administrations, to the business sections of the city, and for two days in two of the most prominent daily papers.

The invitations read as follows:

To the General Public, both men and women, we the undersigned cordially invite you to come and inspect our hospitals.

May 12th is an International Hospital Day in remembrance of Florence Nightingale who is the founder of Modern Nursing. In London, England 1865, the first school of Nursing was founded. We are holding our celebration Saturday and Sunday, May 10, and 11th because it is more convenient for the public.

Inspection of Hospitals 2 p.m. to 5 p.m.
Projective Lantern Lecture at 7.30 p.m. for men only.
Special Service at the Church at 11 a.m. on Sunday.

Signed—Women's Hospital, Hsin Hang Dsi St.
Men's Hospital
Dental Hospital

On Saturday at 5 p.m. after the inspection of Hospitals, a program for the women guests was provided by the nurses of the C.M.M. hospital for Women and Children, in which two nurses told of the aims of the Nursing profession, and the benefits of the hospital to the community. Also a sketch was given by the nurses showing the development of our profession in Szechuan, and the recognition it is gradually winning.

About one thousand women and school girls remained for the program which was given out on the lawn under cover.

At the Men's Hospital the doors were opened at 1.45 p.m. and a continual stream of people of every class and description came in and out. As they came in a sheet of paper was given them, telling about the hospital as follows,—

"Medical work started in Chengtu by the Canadian Methodist Mission in 1894 on the present street in a small hospital. In 1907 the present building was started, but because of the Revolution, was not finished until 1911.

The School of Nursing was organized in 1913 by Miss McNaughton. The School was registered in the Nurses' association of China in 1919. Six classes of nurses have Graduated, twenty students in all. There are now two graduates in the Hospital,
Mr. Gao Chin Hwa and Mr. Yang Wen Yuan also 25 students. There are three foreign nurses in charge: Miss K. D. Ross in charge of the Operating room Suite and the Surgical nursing, Miss M. C. Denison in charge of the Medical nursing, Miss L. C. Hartwell Principal of the School of Nursing.

There are six doctors in connection with the Hospital Dr. C. B. Kelly Specialist in Bacteriology, Dr. C. W. Service Specialist in Surgery, Dr. E. C. Wilfords Specialist in Surgery and X-Ray. Dr. Best Specialist in Internal Medicine; Dr. Hwang Assistant Surgeon; D. Humphreys Visiting Physician.

Patients with all diseasee (except contagious disease) are admitted into the hospital.

The Department of Pharmacy was opened in 1912. In 1920 the West China School of Pharmacy, the Chinese Drug Research Section, the manufacturing section and the Sales section were organized. The aim of this department is to train students in Modern Pharmacy and to carry on research in Chinese drugs and develope the manufacture of same into modern medicine of convenient form and accurate dosage. The Staff of Pharmacist at present in charge of the sections of this department consists Mr. H. U. Pu and Mr. G. C. Gi graduate Pharmacists and Mr. E. N. Meuser Phm. B.

1. **Rules for Patients.**

   (a) Registration fee: 100 cash

   (b) Hospital fee: Public ward $0.20

   Semi-private .50

   " " 1.00

   Private 1.50 & 3.00

   On entrance to the hospital, patients must make a deposit of two weeks fees in advance.

   (c) Operation fee. Major Operations 5.00

   Minor " 2.00

2. **Out-Patient Department.**

   Hours 10.30 a.m. to 12 a.m. every day except Sunday

   Ordinary fee. 50 cash

   Special " 200 "

3. **Special Patients.**

   Hours 10 @ % to 12 a.m. every day except Sunday.

   Fee .50
4. **Out patient Calls.**
   - Day calls fee: $2.00
   - Night “ “: 5.00

5. **X Ray Department.**
   - Wednesday 9 a.m. every week: .50
   - Friday 1 p.m. “ “

6. **Examination of Eyes for Glasses.**
   - Dr. R. G. Kilboru
   - Wednesday 2 p.m. every week fee: 1.00

7. **Hospital Drug Sales Room.**
   - Open every day from 8:30 a.m. to 5 p.m. except Saturday p.m. and Sunday.
   - Every one is cordially invited to come and inspect the shop and buy.

The Military Medical School came in a body of over 70 students. Several girls schools also came in a body. The Operating room suites, Laboratory, X-Ray department and the manufacturing department of the Drug room were the best attractions. Samples of the tooth paste were given after seeing the demonstration.

The people were excited, many having never seen a hospital or foreign building before. They had also heard many things of what went on which were not true, but which made them anxious to see for themselves what it really was like.

Two old ladies, one with snow white hair and the other blind, came at the same time into the main hall and wouldn't go on. They said that they had never in all their lives seen such a big building, so clean and airy and they just wanted to sit and enjoy it all, seeing the people coming in and going out and going up and down stairs.

As the people left we handed them tracts on opium, personal hygiene, tuberculosis etc. Many asked us how often we had inspection of hospital, and we replied that this was the first day we had planned this arrangement but we were going to plan to have them oftener. We decided that this way of letting the people see the hospitals and their workings is a very good advertisement and it enables the people to see what we are doing for them.

At 5 p.m. we turned the people away as the patients had to have their evening meal and we had to get ready for the evening lecture. It was a hard thing to do when we were glad
to have them come and we promised them that we would open again soon.

**OVER THREE THOUSAND PEOPLE VISITED THE HOSPITALS.**

At 7.30 p.m. Dr. Service, Kelly, and Best were ready with the Projection lantern to give the filled church a hygiene lecture. The program was opened with a hymn “I would be more like Jesus” sung by 20 nurses and 6 dental students. Dr. Service gave the lecture while Drs. Kelly and Best ran the lantern. A description of the skeleton, the Circulation, the Nervous system, the organs and their functions, were first given. The life of the Fly, and the Mosquito were shown, and the mischief they do. Slides on Gonorrhea, Syphilis, and Tuberculosis were shown. The meeting lasted over an hour.

On Sunday the church was beautifully decorated with Bamboo, the emblem of the Nurses’ Association of China, massed behind the pulpit. The N.A.C. colors, red and yellow, were worked out in the flowers, Scrolls were hung on either side of the pulpit and red and yellow ribbons marked off the seats reserved for the nurses and Hospital staffs. On one of the scrolls were the words “HOSPITAL DAY” and on the other “NURSES’ ASSOCIATION OF CHINA”. Flags of China completed the decorations.

The two Schools of Nursing, one for women and one for men, walked up the center aisles of the church in uniform to the tune of “On Ward Christian Soldiers”, Program of Services as follows:

1. Congregational song, “All Hail the Power of Jesus Name”.
2. Prayer led by Mr. Gao, first graduate of the Men’s Hospital.
3. Speech by Miss Shu, graduate of the Women’s Hospital.
4. Speech, Mr. Gi Pharmacist, explaining the use of medicine.
5. Song by the Women nurses.
6. Speech by Mr. Yang, graduate of the Men’s Hospital, on the meaning of the Nurses’ Association of China and what it is doing for China.
7. Speech by Mr. Yuan, Medical Student explaining how the hospital services the community and how much money was used in the C.M.M. to help the people.
8. Song by the Men Nurses.
9. Speech by Dr. Hwang, Dentist.
10. Speech by the chairman, Dr. Best who gave Christ the Honour and Praise and Glory for all our work and purposes.
11. Hymn, “The Great Physician now is near”, the first two stanzas sung by the Hospital Staffs, and the last three stanzas sung together with the congregation.

BABY WELFARE WEEK IN CHENGTU

HARRIET M. SMITH, Y.W.C.A. Chengtu.

When one reads the Chinese announcement of the first Baby Welfare effort in Chengtu (the first, too, in Szechuan as far as we know) one realizes that, theoretically at least, the West has nothing to offer the East in teaching the value of the child. Losing much in translation, the opening sentences run as follows:

“The children of our city are many. Conditions are crowded and unhealthy. How shall their lives and their health be protected? Alas, that no one has arisen to promote ways and means, and that mothers are still in ignorance as to how best to care for their little children! Some even fail to realize the importance of such care. Do they not realize that their own future happiness and prosperity depend upon their children? Not only so, that the future of the nation itself lies in their hands? If the present generation is strong, then the nation may hope to be strong also,—if weak, then must the nation remain weak. Because, then, of their great value to the family and society, we must no longer neglect this important work of child-welfare.”

To “value” and to care for intelligently are, however, two different things, and it is in bringing to our Chinese friends some of our more modern and scientific knowledge and experience, that we may hope to be of service. It was with this end in view that the Y.W.C.A. promoted its first Baby Welfare Week, here in Chengtu,—the last of May.
Nothing that our still-young Association has attempted so far, has met with such a warm and spontaneous response, from fathers and mothers on one side (we had to forego enthusiasm from the babies!) and doctors and nurses on the other. It was fun to the middle-man and bring the two together, and to do so, not in our own building, which is rather small and inconvenient, but in the new and well-arranged Sutherland Memorial Institutional Church which was gladly loaned for the purpose.

The general set up of the program, which lasted four days, was as follows:

<table>
<thead>
<tr>
<th>Day</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Day</td>
<td>Lecture, &quot;Pre-and Post-Natal Care of Mother and Child.&quot;</td>
</tr>
<tr>
<td></td>
<td>Demonstration: Infant's Bath.</td>
</tr>
<tr>
<td></td>
<td>Kindergarten Demonstration.</td>
</tr>
<tr>
<td>Second Day</td>
<td>Lecture, &quot;Diseases of Childhood, Prevention and Simple Remedies.&quot;</td>
</tr>
<tr>
<td></td>
<td>Demonstration, Infant's Clothing.</td>
</tr>
<tr>
<td>Third Day</td>
<td>Lecture, &quot;Infant Feeding.&quot;</td>
</tr>
<tr>
<td></td>
<td>Demonstration, Preparation of Food.</td>
</tr>
<tr>
<td>Fourth Day</td>
<td>Reports and Awarding of Certificates.</td>
</tr>
<tr>
<td></td>
<td>Taking of Photographs.</td>
</tr>
<tr>
<td></td>
<td>Kindergarten Demonstration.</td>
</tr>
</tbody>
</table>

The assembling of the Exhibit was both interesting and educative. We could not, of course, up here where transportation is so hopeless, have the use of that which other cities secure from the Council of Health Education in Shanghai. But we had their list and were ambitious enough to try to cover it, by local production. Strenuous effort on our part and a splendid response from mothers, both Chinese and foreign, enabled us to accomplish it, too. The Association itself, being young and poor, could not afford to own everything, so we supplemented by borrowing where we could get just the right thing, which was surprisingly often—a baby—bed here, a play-pen there: actual little garments from the few model Chinese mothers of the community, and the full set of Baby Welfare Charts, from (a recently returned missionary-nurse) who had purchased them in Shanghai, but not yet used them. Seven Chinese and three foreign volunteer workers helped in this Exhibit, explaining...
the value and use of the articles shown, and selling Health Council literature of which we had a plentiful supply.

In the examinations and the program we were equally blessed with enthusiastic volunteer help. A committee of local doctors worked out the plan for examinations, and the score-card to be used; the Women's Hospital supplied everything in the way of equipment needed for same, and also loaned its entire graduating class of Chinese nurses and at least one foreign nurse, each afternoon. Seven doctors participated in the examinations,—two of whom were women.

The public was cordially invited to the Exhibit and the Lectures but we had quite a "hand-picked" crowd of babies,—only those to be examined who had been first registered, and only 100 registration cards distributed,—some by ourselves among our membership, some at the Hospital and the rest, by some one person at each of the churches. We hoped thus to secure an intelligent crowd of mothers who would follow all the lectures and carry out the suggestions given. Seventy-four of the one hundred babies registered, actually went through the examinations,—two days of bad weather and the report that the nurses took the children's clothes off, which scared off some mothers,—accounting for the shrinkage. The kiddies resented the stripping process even more than did the mothers, and the protesting yells that arose on all sides while this and the passing from one doctor's hands to another's, went on,—were truly heartrending!

One interesting and unanticipated addition to the crowd was a group of wet-nurses from the City Foundling Home, who came one day to look and listen and returned the next, each woman bringing her adopted baby with her.

The score-cards make an interesting study. Only one attained the 100 per cent perfect, a five-months old baby girl whose father is a nurse in the Men's Hospital,—but there were several 99s, and only two or three below 90. A picked bunch of babies indeed and worth concentrating on. But we must not stop here. It is only a beginning, and as we thread our way, day by day, through the masses of humanity that throng the city streets, we realize that this beginning comes none too soon, and hope it may prove but the first step in a growing program of public health, along preventive lines.
TZELIUTSING EVANGELISTIC CAMPAIGN

A. C. Hoffman

Our seven days of strenuous campaign brings us to the place where we try to sum up the net results. We are all satisfied that it has, in every respect, been a most profitable time.

We aimed first of all to reach our own people and I think there was not one that was not deeply moved and some who had felt much depressed were given a new lease of life.

In all we had over 150 who signed. A most encouraging feature of this side of the campaign, was the fact that most of these are people whom we can and are finding. Quite a percentage are our own boys and girls and that is just what we were aiming at. Others were those who had been coming off and on to church and their friends whom they brought along.

We decided that for this time at least, we had better make less bid for outsiders and I believe that in so doing we were wise, however, our Chinese had suggested that we might try for the use of the big theatre building for at least one meeting. Military surroundings were not at all favorable, but we decided to take chances and although the day set was rainy, so much so that the theatre company decided it best to call off their performances for the day, in numbers at least we were not disappointed. For having issued tickets, we had hoped to let all ticket holders in but before the hour was up we felt that we must close the doors as we already had well over two thousand inside.

We had aimed to keep out all the children, but just enough filtered through, to make the meeting less peaceful. It so happened also that a division of soldiers had moved in the day before, which did not make it any better. Despite all this the speakers could be distinctly heard, practically over the whole building, and the people appreciated the service. We have learned this one thing, if nothing else, that even without any special attractions, we can get the crowd and that despite all that people may be saying against the church and its lack of grip, people still seem to feel that the church is worthy of confidence.
Our daily programme, briefly, was an early morning prayer meeting in the church at six o'clock and another following at a little later hour, both at the Girls’ and Boys’ school. A meeting of delegates and workers at nine and a general meeting for our own Christians at eleven.

Then the afternoons were largely kept free for going out in groups in different directions preaching and book selling.

The evenings were reserved for public meetings and each evening we had more than the body of the church could hold and had to make room at the sides.

One afternoon was spent at the prison, where for some time we have been discussing the advisibility of doing regular work.

In all we had some fifty different meetings, two of which were for women only and these meetings were well attended. Mr. Openshaw led these meetings and there quite a number of women signed up.

We disposed of large numbers of scripture portions and tracts, Portions were sold and not given away. We found too, that while book selling, people who were invited to attend the evening meeting, responded.

For several special occasions, some Government school students came as a body and seemed thoroughly to enjoy the service, though I think, we cannot say that any of them signed up.

Rev. Chang Ling Kao of Tze Chow was good enough to leave his many duties and give us some five days which our people very much appreciated particularly our workers and more mature Christians. His talks to them both public and private, were a very real inspiration.

Mr. Lu Yao Chen of the Chengtu Y.M.C.A. gave a number of very inspiring talks that were very much appreciated, while Mr. Openshaw was simply at it all the time.

Our people will not soon forget the occasion for it gave each of us just the refreshing inspiration that we needed.

With reference to special campaigns in which we all are very much interested, I cannot help raising the question. What are the best methods of procedure? Our people look to us to lead them and they are ready to follow and we scarcely expect them to go farther than we go ourselves. There are roughly, two methods of stirring up the people. One is by hammering away continually, with occasional special services, varying our methods somewhat, to suit circumstances.
The second method that I have in mind, is by trying to get our people to prepare for and expect some such manifestations as we experienced, even in SzChuan, some years ago. These had their excesses, I know, but they also had their advantages. I believe that some of those experiences will ever live in the lives of some who were thus genuinely touched at that time.

Both Christians and also outsiders, were at the time, markedly persuaded that the Christians' God was one of real power.

Some of those experiences persuaded people, as nothing else ever has, that the church is something more than a mere teaching Institution, that links on a little bit of good deeds. They could not just analyse it all, but they were persuaded undoubtedly. Should we encourage our people to look constantly in this direction and for such manifestations, or should we not particularly, encourage such? Despite all that we may say to the contrary, the ideal, we set before them, is the one they are likely to attain to, and therefore our responsibility, in this matter, is not small or light.

"SEEKING THE LOST"

H. J. OPENSHAW
General Secretary for Evangelism.

The writer, together with Lu Yao Chen, Y.M.C.A., Secretary, and Book-seller Huang, left Chengtu April 23rd., on a 'Quest for souls'. Tract distribution, book selling and personal work began after we had shaken off the South gate of the city and continued until we reached the East Gate suburb on the return trip. Literally thousands of tracts were distributed and thus the Good News found its way into many 'highways and hedges'. A profitable Sunday was spent with the three churches at Kiating.

Our force was augmented at Tzeliutsing by the accession of Rev. Dsang Lin Kao, Pastor of the Methodist Church at Tzechow, and at Junghsien by the addition of Rev. Kan Hsiao Feng, Pastor of the Canadian Methodist Church, at Kiating.
Both Mr. Dsang and Mr. Kan are graduates of the West China Union University and their preaching was pregnant with power. These men, together with a splendid company of missionaries—men and women—and local leaders, gave an adequate force to push through a fairly strenuous daily program, beginning with an early morning prayer meeting and closing with the night evangelistic meeting. All classes were reached, from officials to prisoners, and we had some unusually happy opportunities among the Government schools.

I cannot refrain from speaking of the splendid contacts the missionaries have made with the upper class women at Junghsien. Some years ago the Lord wonderfully opened the heart of a talented Tai Tai and she has gone on praying and witnessing, sometimes against fierce opposition, until most of the 'honorable women' of the city are conversant with 'The Name'. One of the most interesting meetings of the series was held in the new home of one of these wealthy women, a sort of house warming, when we were asked to give a definite gospel message.

Special hymns had been printed for the Campaign and the singing, thanks to the Girls' and Boys' Schools, was unusually good. More should be made of music in all the meetings of the church.

It took us 12½ travelling days to cover 1240 li (about 400 miles) and sedan chairs and Chinese inns leave much to be desired. However, travelling in this leisurely fashion one does have a good opportunity of seeing the country. The district passed through was surely fertile and productive. The silk worms were hard at work weaving their wonderfully little homes, all too soon to be wrecked to meet the demands of commerce, while all kinds of small crops were being harvested to make room for rice planting. And the salt wells, with coal and natural gas conveniently at hand, were turning out, by ancient and modern methods, (water buffalo and steam engine) a abundant supply of salt. The impression gained is that the country is all right, but as one saw at close range the cities, towns and villages, where sin, filth and poverty were so much in evidence, it gave one a decidedly depressed feeling. Even when there was a show of 'religion' the train was on the wrong track, usually leading to a gross superstition or to a Heathen Temple. Opium smoking, gambling and wine drinking were evident everywhere.

The Christian Church has surely come to This Kingdom for such a time as This, and I have no hesitation in saying that
She along has the only program that will at all meet the situation. And in many places the Church, while leaving much to be desired, is wielding an influence altogether greater than could be reasonably expected after so short an occupancy of the field and working against such odds.

The Evangelistic Band was absent 38 days on the trip; held a total of 189 meetings; 780 were enrolled as inquirers; several Personal worker Bands were formed; many made important decisions and the churches and missionaries were revived and enheartened.

This was a fine piece of co-operative work, partaken in by a Princely American Christian (the Stewart Evangelistic Fund covered all travelling expenses) and workers from four Missions.

Reports in detail will doubtless appear in the News from the different centres visited. We acknowledge with pleasure the gracious hospitality of Chinese and Foreigners during the trip.

"The Son of Man is come to SEEK and SAVE that which was lost.

He is asking us to 'carry on' during His absence. Go to it my fellow workers; doors are not only open, they are off their hinges.

GROW YOUR OWN FRUIT TREES

C. A. BRIDGMAN B.A.

In the sure hope that some of us or our children may live to see the day when the people of this province will awaken to the possibilities of reforestation of their barren hills and the production of improved fruits under proper care, we are doing a little work on the mission property here and want to urge others to do likewise, selecting the best trees available both native and imported.

Many have had discouraging results with imported stock, due mainly to delay in transportation, and we want to emphasise the fact that it is not at all necessary to depend on any foreign
nursery for any fruit tree of a variety of any species that is al­
ready found here, if one has at least one healthy specimen of the
variety desired, for there is no more difficulty in propagating
trees here than elsewhere.

Properly started trees make phenomenal growth in this
climate, but no tree can ever make a decent growth without a
proper root, and this can be produced only by a proper start.
I've seen budded peach trees for sale here, all with poor unions,
very weak growth, roots apparently at least two years old,
and with less growing roots than should be on a seedling three
months from the pit. I've seldom seen trees for sale in China
that would pass muster in any home nursery.

The one sure way to start peaches is to save pits from
properly matured fruit, dry for a few days in the sun, and cover
in the fall with a thin layer of soil in a compact bunch where
they can be easily unearthed in spring. Then crack pits, being
careful not to injure the kernels. A large proportion may
be found useless. The good ones will germinate much more
rapidly than if left to burst their own shells. Plant the firm
ones in prepared soil such as you would want for flower or
vegetable garden, in rows about three feet apart and about six
inches apart in the rows. This should insure a good stand, and
they should be in fine shape for budding by the last of August.

The budding process one can find described and illustrated
in Comstock's "Handbook of Nature Study" p. 780, or in any
good Encyclopaedia article on Horticulture. A thin shield of
bark with bud attached is inserted in "T" shaped slit in bark
of young seedling, and bound firmly with string or raffia till
union of cambium layers takes place. For this about two weeks
should be allowed. Then the binders should be cut to prevent
striction of the part so bound. Budding here the last week in
August is a success. It is well to chose a cloudy day, keep buds
moist, and bind in place immediately after inserting. The
seedling stock should remain till following spring, and then be
cut off neatly above the bud. All other buds should be rubbed
off as soon as well started.

Dry pear and apple seeds as you would flower or vegetable
seeds, and start in the same way as peaches. A few may be
ready for budding the first season but most will have to wait
another year. So far we've had no success with plums from
pits but mean to try again. Suckers from around other trees
give poor satisfaction as they do not as a rule develop good
roots.
From time of planting grass and weeds should be kept down, and soil should be stirred as soon as fit after each packing rain.

Experience in propagating trees not true to name or from non-productive strains has demonstrated the inadvisability of budding save from the best bearing trees. Any peach, cherry, plum or pear tree for proper development should have over a rod of clear space, and apples twice as much. In fertilizing, it is a good rule to assume that the roots spread about as far as the branches.

Weeds should be kept down and there should be good drainage. During the growing season do not stir the soil deeply around the trees. This destroys the feeding rootlets that are sent out each year from the larger roots, and on which the tree depends. The soil should be kept friable and moist, but not too wet. It is a good plan to pile weeds etc. around the trees, but too many may furnish a breeding place for injurious insects. While trees are young turn under all crop residues, corn stalks, bean & pea straw etc. which the Chinese commonly burn. Experiments in the home land have proved such crop residues, in plant food and physical effect upon the soil, have a value of over gold $1.50 per acre.

It is commonly supposed by many people that ants are injurious to trees. General they are merely danger signals warning of the appearance of aphides—the ants' "cows". These live by sucking the juice from plants and are "milked" by the the ants which do harm indirectly by fighting some of the enemies of these pests and even in some instances caring for the eggs and young aphides. The aphides are very destructive and propagate with astonishing rapidity. They may be controlled by frequent applications of strong soap suds or kerosene emulsion; but if kerosene emulsion is used on plants or trees with tender foliage, care must be taken not to have the solution too strong. Arsenic preparations are good to destroy eating insects, but not the sucking insects, which must be smothered by stopping the breathing pores.

The larvae of various lady-bugs feed on many of the aphides and scale insects. Green aphides appeared on our young Chinese locusts a few weeks ago, and were getting well established. Lady-bugs appeared in numbers on those same trees and the aphides are gone without any treatment. I've since found the same variety of lady-bug attacking the aphides which did considerable damage to the peach trees last year, and think they
are going to keep them in check. Teach your gardener and your children and pupils to distinguish between useful and harmful insects and birds and their habits.

The best soil is loam, which is a mixture of sand, clay and humus. When proportion of clay is too large, coal ashes help by loosening the soil. Most of the soil here lacks, humus, or the organic element in the soil necessary to produce growth. This is the result of generations of unscientific farming which has made necessary the laborious and offensive methods of fertilization used here. Green crops of legumes turned into the soil before maturing would do much to supply this lack. Some will argue that the people need to keep all the soil producing all the time. They do not do this in all places, and where they do the time etc. "lost" in growing the cover or catch crops would be more than made up in increased production. At the last cultivating of a corn crop for instance, it would be worth while to seed with soybeans, rape, or anything else that makes a rapid growth, and turn these and the weeds back into the soil together while still green. Turn crop residues, weeds, etc. all back into the soil. Keep down useless weeds and grasses and get legumes growing. They conserve the nitrate and add nitrogen to the soil in available form for following crops.

Plant trees in all available space about your compounds and start small nurseries with plenty of variety. By the time you get well under way you’ll find someone ready to plant if you have similar trees doing well in your compound. Leguminous trees such as Chinese or foreign locusts if planted around the edge of lawn, flower garden or vegetable plots, furnish shade and beautify the compound without robbing the soil as some other trees do.

We have now in bearing here several young trees of peaches, two varieties of yellow fleshed peaches of good flavor, ripening late in June. We have also 4 varieties of plums (only Burbank bearing so far) 3 varieties of apples several grapes (some bearing this year), and a couple of bartlett pears, some or all of which we hope may prove a success here. If so we mean to propagate trees of each worth while variety and have them ready for distribution as soon as practicable after their worth has been demonstrated. By the winter of 1925 we expect to have several young yellow fleshed peach trees ready for distribution. These are of a variety that were introduced from New Orleans to Southern Ontario about 25 years ago, and have largely supplanted the Yellow St. John there because hardier and ready for market.
a few days earlier and fully equal in quality. The growers know them as the "Orleans" and they are planted and bearing now in Southern Ontario by the tens of thousands. They are usually sold by the retailers as St. Johns which they resemble. With proper care they should begin to bear within three years of planting, and by the time they are five years old should yield and average crop of one hundred pounds to the tree, and should continue bearing, if properly tended and pruned, till they are 20 years old.

THE MISSIONARY AND HIS VACATION.

C. E. Tompkins, M.D.

Paper read at the A.B.F.M.S. Conference.

It is not a question of "Vacation or no Vacation", I take it, for the vacation is an assured fact with us. But, rather, is it not a question of how the Worker meets his vacation, how he spends the time of his vacation, and what he brings back from his vacation?

The Vacation Idea has grown and developed in a remarkable way during the past decade or two. Those of you who see The Outlook will recall the striking heading to an article and an editorial comment on: "Two Weeks or Bust". And in that number you gained a glimpse of the widespread use of the Vacation Idea, not alone in the Schools, where we first became interested in the subject, but in the big factories and industries of the country. A vacation is not alone for the brainworker, but for the brawn-worker as well.

I do not recall ever having looked up the definition of the word vacation until a short time ago. I always thought it meant "vacate your job, temporarily". Well, it may have that shade of meaning, sometimes, but it really comes from another word which means "a relief from duty or service". And so I would suggest, first, that the Worker should frequently enjoy such a respite during the year,— during each day, in fact. There is no glory, so far as I can see, in a Worker coming up to his summer days all frayed out, with ragged nerves, and
anemic face! We cannot hope to treat these minds and bodies of ours too indifferently for ten months of the year, and then by intensive days of vacation make up for all of the damage done the previous months. That is not Nature's method!

Now, the duty and service, the relief from which spells vacation may be interpreted in different ways. And to the class of people to whom it means drudgery and worry and constant anxiety, vacations can do but little good. One's attitude to his job can not be overlooked in this discussion. Much is written in magazine articles on this point, as applied to the ordinary business world. If you are not enthusiastic over your job, you cannot hope for marked success. The same principle holds true out here. To the un-enthusiastic class vacation looms big. So often they are the ones who worry and fuss over the little details, or else do not have the capacity to organize their hours and labors. There are others who are so enthusiastic and joyous in their work that they barely think of a vacation. The first type may scarcely leave the compound from one week's end to the other, or may spend sleepless nights worrying over apparent lack of time to finish up what has already been undertaken. Such a worker does not need a vacation, so much, as a reorganization of his mental habits. And for him vacation is the vacation of a slave!

The other type, engrossed in the pleasure of his task scarcely knows whether it rains or shines, whether it is hot or cold. Did you read the editorial in the "Baptist" of last summer on this subject? I confess that I had to plead guilty to the inferred charge and admit that I am not always as engrossed in my work as I am in watching a "big" Ball-game!

And I recall the remark one of the Secretaries of the Board made to me while at home: "It has always struck me as strange", he said, "that so many missionaries ask to be booked for the last steamer possible to return to their work. You would think they would be eager to get back to their Supreme Task". And that thought has been coming up again and again, these past three years. What looms largest in the minds and conversation of our Group of Workers Am. Baptist? Is it our work, or is it our houses, our salaries, our conveniences, our summers?

There is so much independence allowed the missionary in his work there might be a tendency to minimize one's obligation to his employer. But surely we are all too much imbued with devotion to our task of emancipating sin-shackled China to
think of the number of hours a day we serve the Missionary Society, or magnify “our rights” in this or that!

All this relates to our approach to the Vacation. The Vacation itself must vary with the individual. But these are principles on which to build every vacation: play and rest for the body; inspiration and worship for the soul; and a clarifying of, and stimulation for the mind. But none of these lines should be carried to an excess, or anywise compromise our relation to our Work. Moreover we owe it to ourselves and our homes to cultivate the “Art of Play” throughout the year, and not to neglect “the day off” for relaxation whenever life begins to become too complicated.

It seems to me that the Missionary Board is very lenient in allowing us six weeks leave from our Stations each year, especially in a country that is as healthful as West China.

And so shall we bring back from our Vacation the body hardened for the physical strains of the year; the mind alert and over-flowing with helpful ideas; and the soul that will hearten and encourage all of ones associates, and that is more deeply rooted in the Faith in The Eternal’s coming Victory and Success. And in our hearts shall dwell that quiet, satisfying Joy in having even a small part in this Great Campaign.

Summary:

- Frequent “small vacations.
- The happy organization of our mental habits.
- No compromising of our Task.
- A re-filling and re-charging of our bodies, minds and souls with energy for more devoted Service.

A LAST TRIBUTE TO
MESSRS. WHITESIDE AND WATT.

H. V. DONNITHORNE.

At daybreak on April 4th 1924 a little expedition left Mienchuh to go to T'IEN-CH'IH, the “Heavenly Pool”, with the double object of paying a last tribute of respect to the
memory of the two missionaries who were killed by brigands close to that place on Aug. 14, 1923, and also of impressing the lawless population and the robber bands which inhabit that no-man's-land by a demonstration of the sanctity with which Christians nations regard the lives of their nationals.

The idea of the expedition originated with Consul-General Combe, who arrived from Chengtu the evening before with an escort and an official who was acting as representative of the Governor, Yang Sen. He was met at Mienchuh by the Revs. T. Caldwell, H. J. Howden, and V. H. Donnithorne; and these representatives of the Church Missionary Society, together with Governor Yang Sen's representative, and an escort of a major and four hundred soldiers from the Mienchuh garrison, accompanied him next day to TIEN-CH'IH.∗

At Han-Wang-Ch'ang, thirty li out, we halted for an hour for dinner, after which we went to inspect the memorial stone which was being prepared at that place, and found the stonemason's putting the last touches to the inscription. The stone was then ready to be transported to the final site as soon as the latter should be selected, and arrangements were made for thirty-six men to start that afternoon on the heavy task of carrying it up the mountain roads. From here to SHUEH-CHIN-MEN the road led through one of those beautiful river-gorges which are so characteristic of the roadways through these mountains.

A certain pathos was given to this road by the remembrance that we were exactly following in the footsteps of our brothers on their last journey. Three days before their death they had been seen giving away tracts and preaching at Han Wang-Ch'ang; and, keen lovers of these mountains and rivers as they both were, they must often have been delighted by the varied beauty of the wild scenery as it unfolds itself at each new bend of the road.

A last precipitous ascent up which the path wound in zigzag bends, brought us out onto the high plateau, the centre of which is occupied by the little lake which is known as the Heavenly Pool. This is a typical highland tarn, situated some four or five thousand feet above the plain, and on all sides the mountains tower above it for another three to five thousand feet. In size it is approximately half a mile long by a quarter of a mile wide.

By its side is the little temple of LUNG-WANG-MIAO where Whiteside and Watt put up for two days, unconscious of the
The West China Missionary News

fact that it was the headquarters of a robber band; and here they spent their last night, chatting in all probability with the very ruffians who next day were to be their murderers.

Here, too, we made our headquarters for the night; maize-straw commandeered from somewhere by our boys made us a comfortable bed in the inner court, with the idols looking down upon us; while our military escort comforted themselves by tearing down boards from the delapidated theatrical stage and making a bonfire in the courtyard.

The next morning, while awaiting the arrival of the stone, we set ourselves to explore the immediate neighbourhood with a view to finding a suitable spot for its erection. It was soon found out that it would not be feasible to set it up on the actual spot where the tragedy occurred, which is some twenty li away on a lonely hill road by the side of the lin-p'an, or jungle. On this spot it would be seen by no one but unlettered wood-cutters, and would soon be overgrown and enveloped by the jungle.

After a visit to this wild district one marvels how it was that any of the band of robbers who committed the crime were brought to justice. It is an ideal haunt for brigands, a land in which one resolute Rob Roy with a little following of desperadoes could hold his own against any force sent against him. On every side are the trackless mountains covered with primeval jungle into which if a man step but six feet he is lost to sight and safe from all pursuit.

The lake itself has the distinction of being probably the only one in Szechuan (it would be interesting to hear if any of your readers knows of any other) All round this country-side there is as plentiful a crop of legends connected with it as there is about the Dozmary Pool on Bodmin Moor.

One thing certain about it is that the little plateau, so difficult of access, on which it is situated has ever been one of the most jealously guarded preserves for opium-growing in the province. Even during the time when it was most strictly suppressed in all other parts, the poppy flourished at T'ien Ch'ih, and the only way of approach to the lake was jealously guarded by armed men. Messrs. Whiteside and Watt were no doubt the first foreigners who had ever been seen here. This year, too, the whole of the arable surface of the small plain was occupied exclusively by the poppy plant.

The only persons who make the toilsome ascent to the lake are coal-carriers and wood-cutters, and this, together with the fact that no suitable foundation could be found on the soft soil,
decided us not to erect the stone at the lake itself, but to choose a more frequented and convenient spot lower down. Accordingly a very suitable spot was selected in most picturesque surroundings, just within the Maochow boundary, at a place called Kao-Ch’iao (High Bridge) where a roofed bridge spans the little clear mountain stream at a height of about twenty feet. The road here divides into two branches, one going to Ta-Pa, the other being the one we came down. Here on a rocky foundation a few feet above the roadway, so that it must be seen by all going to or from either of the above places, the memorial was set up with due ceremonial. At this place Dr. Lechler of Mienchuh also joined the party.

A short service was conducted by the roadside, the Consul-General being in his uniform, which he had donned in a wayside cottage whilst the stone was being put in place, and the three clergy in robes; whilst a considerable audience composed of our escorting soldiers with a sprinkling of coal-carriers and hillmen looked on in stolid amazement.

All was done in Chinese, the short service being conducted by the Revs. H. J. Howden of Mienchow, and V. H. Donnithorne, of Anhsien, ending with a brief address by the Rev. T. Caldwell of Mienchuh, who dwelt on the purpose which had led our two brothers to come to China, and on the circumstances of their death.

The return journey was then made without incident to Mienchuh. Looking back from time to time the stone could be seen for a long distance, standing up conspicuously above the river on its rock amid the trees, with the old bridge in the background.

There is no need here to write a further description of the memorial or its inscription, as this has already been done in the West China News. It is sufficient here to say that it is a particularly well executed bit of work some seven feet high, and the Cross sculptured on its cap is a conspicuous feature.

The thanks of all who have had anything to do with these two missionaries or their work are due to those friends who have so generously subscribed to set up this handsome memorial; and especially to Consul-General Combe, who has so sympathetically and energetically carried on the difficult negotiations arising from this sad affair.

Meanwhile we of the missionary society to which they belonged are addressing ourselves to the task of constructing a more ambitious memorial in the shape of a School Chapel which
will stand in the grounds of Mr. Watt's school on a conspicuous site overlooking the whole city of Mienchow. May these two memorials long stand to remind us, who found in them such sympathetic and loyal fellow-workers, and the Chinese for whom they so unstintingly gave themselves, of two men who were of the cream of the missionary fellowship. It will do us good to be continually reminded of them.

"Their bodies are buried in peace; but their name liveth for evermore."

V.H.D.

WHAT STUDENTS IN MISSION MIDDLE SCHOOLS THINK ABOUT CHRISTIANITY AND ONE STUDENT'S IDEAS AS TO HOW CHRISTIAN PREACHERS MAY BEST HELP THEM.

A free translation of the speaker's notes of an address by a Middle School student, Mr. Dsen Ts'eh Pin, of the University Middle School Chengtu. The translation is by Mr. Homer G. Brown.

The speaker cherishes the hope that Christian preachers, both Chinese and foreign, and Middle School students may come to a happy mutual understanding.

This is not a very easy matter, for in reality they are very different. The preachers are calm, polite, and markedly tactful. The students are active, decidedly frank, wilful, unemotional, and guided largely by reason.

The student Point of View and Attitude:

A. STUDENTS MAY BE DIVIDED INTO THE FOLLOWING CLASSES.

(1) Those who, under the influence of the New Thought Movement, are suspicious of or dislike the church. The following criticisms of religion have had a convincing influence upon them:
(a) Religion is—hypothetical, speculative, mystical, unprovable, worthless, dogmatic, narrow, inimical to freedom of thought and obstructive of scientific progress.

(b) Religious experience is—subjective, abnormal, untrustworthy, a matter of suggestion, of superstition, of vacant imaginings, a matter of feeling unadulterated with a bit of reason.

(c) Religious institutions are—exclusive, stubborn, conservative, authoritative, hampering of individuality, and provocative of war.

(d) Religious morality is—servile, self-deceptive, mean, harsh, and harmful to human nature.

(e) The function of religion is—temporary, its period of usefulness is past.

(f) The nature of religion is—favourable to and productive of class distinctions, and the suppression of the poor.

Many students have been completely carried away by the above mentioned diagnoses of religion and its phenomena.

(2) Those who, whether from adopting the popular disrespect for the Christian Scriptures, or for fear of shame that would result from being thought to take an interest in this despised faith, or from sheer laziness, make no study of the faith, and so are quite ignorant of what the Christian religion stands for.

(3) Those who have not developed the practice of prayer, and so are reaping none of the benefits of such a practice.

(4) Those who find the church services very uninteresting.

(5) Those who dislike preachers, because, as they think, their words and actions do not harmonize.

(6) Those who are dependent upon the church for a living, and so are forced to conform to the usages of religion.

(7) Those who fear to become open Christians even though they would like to. They fear the criticism of their friends or relatives.

(8) Stubborn students who feel no need of a reason for their regard or disregard of anything or anybody and feeble-minded students whose mental weakness registers itself in general indifference. Each of these classes embraces a very considerable number of students.
B. How Christian Preachers May Best Help Middle School Students.

(a) Students feel that preachers should give close attention to the New Thought Movement and help them (the students) in the appraisal of it.

(b) Preachers and teachers ought to make the Bible interesting to students.

(c) Preachers ought to help the student to develop a habit of prayer, prayer from the heart, not simply the form.

(d) Preachers ought to vary the services of the church to give interest.

(e) Preachers ought to be faithful to their work of preaching, and should preach by their lives and by their treatment of people;

(f) They should try to stir the stubborn and unfeeling student to think and feel.

(g) Their preaching should be interesting, reasonable, and not without spice of humour.

(h) They should keep abreast of the times by reading the latest things from the press.

(i) They should do all they can to break down race distinctions.

Preachers and Middle School students should welcome opportunities of contact, and so come to a happy and appreciate mutual understanding.

CHRIST ABLE TO GIVE MEN NEW PERSONALITY

By Rev. C. R. Carsscallen, M.A.

Union University, Chengtu.

(the last of a series of four lectures given at the Chengtu Y.M.C.A.)

In the previous lectures we have endeavored to show that Religion meets the fundamental needs of man. It meets an intellectual need; it meets a moral and social need, and it meets
a spiritual need. If Religion thus satisfied these various needs of ours, then it is obvious that without it we cannot be at all what we ought to be, and that our personalities will be imperfect and incomplete. But let us pursue the question a little farther:

First, What is Personality: Now while we cannot completely define Personality, there are at least some things we can say about it.

It is that which distinguishes man from the brute or the thing. A tree has not personality, but man has. A thing is not a person. It cannot love or be loved. It can not admire the good or the beautiful or the true. It cannot think; it cannot put before it ideals for which it is willing to die; it has not freedom to shape its own life—but man has. He alone is a person.

Some men have more of personality than others. They call forth more love, trust, confidence and devotion from their fellows. Great leaders of men have personality to an unusual degree. But none of us has it completely. Only God has it completely. He alone is the perfect personality. Therefore we do not know, nor can we know all that Personality means, all that it involves, unless we were to become as God. But in having Personality at all man is on his way toward God. It is a step between the merely animal and God.

So far as we can see the production of Personality is the end of the whole evolutionary process. Science tells us that life has ever been struggling upward, ever taking on itself higher forms from the amoeba to man until in man life becomes Personality. For ages God has been working for this. All that went before is for this—the creation of persons, capable of appreciating what God appreciates, capable of freely entering into fellowship with Him, of choosing His purposes as their own, of returning His love, of becoming in the language of Scripture His sons and daughters. This is what Paul probably meant when in Romans 8/22-19 he tells us that “the whole creation groaneth and travaileth in pain even until now”, waiting for what? “Waiting for the revealing of the sons of God”. It is the supreme thing in the Universe, of supreme value both to God and to man. It is God in us. As we become more truly persons we become more truly Godlike. All that it involves, as we have said we do not know. We now know only in part. In the words of John. 1 John 3/2, “Now are we the sons of God and it doth not yet appear what we shall be”.

2. Now how shall we perfect and complete these Personalities of ours? This Divine nature of ours what is its source?

We have already seen that the source of Personality is God. Personality is God's gift to us. God is the source alike of what we already have and of any new and more perfect Personality which we may achieve. Our Personalities may be poor and imperfect but that is not the fault of God. God has given to man the Divine gift of freedom. We may mar and spoil the capacities which God has given us,—by misuse, by failing to cooperate with God, or in other words, by sin. We may so live that men may see very little of God in us. We may go on and on until we become more akin to the brute than to God. The whole purpose of God in our creation may apparently be defeated by us. The tree cannot defeat the purpose of God in its creation, but we can. It, the tree is in the grip of necessity, but we are free. We may so live that we limit and almost destroy the Divine in us. It is hard to see God in some persons. Jesus saw it even in the outcast, because His insight is deeper than ours. But not only the outcast but all of us are living far below our possibilities; our Personalities are far less perfect than they might be, because we do not let God have His way with us. We do not do His will. Perhaps we do not know His will. It may be ignorance of God or sin or both which keeps us away from our highest possibilities.

However, to remove our ignorance of God and to give us motives and impulses strong enough to enable us to overcome our sins, God sent Jesus into the world. In Jesus God is seeking His age—long purpose, to remove all that keeps men back and hinders them from realizing their possibilities and to renew, perfect and enrich the Personality of men. "I am come, says Christ, that ye might have life and that ye may have it more abundantly." And here the Master is not speaking of mere vegetative life or animal life, but of that spiritual life which man shares with God, the life which issues in character and Personality.

Only the founder of Christianity came to deepen and enlarge Personality. It was not so with Buddha. He on the contrary aimed at salvation by the suppression and denial of Personality. He would have man eliminate this and cut off that and thus get rid of all that makes us individuals and persons. The ideal of Buddhism is the loss of Personality. But Jesus looks upon Personality as of incalculable value. So valuable is it that it is immortal. He came to deepen and enrich these personali
of ours, to enable us to become what we ought to become and to realize the full possibilities of our manhood.

(1) He Shows us God.

Man did not know what God was like. Man totally misconceived Him. Sometimes man looked upon Him as vindictive, cruel, jealous and even lustful. Thinking of God in this way naturally men were no better in their own lives. Men can never become better than that which they worship. Now Jesus shows us God, His will, His purpose in our creation. "He who hath seen me hath seen the Father," says Jesus. God is like Jesus. Supremely He is love. He is a Father. Thus in Christ we find God. He removes our ignorance. He enlightens our hearts about God.

(2) He Shows us Ourselves.

Until Christ came we did not know our possibilities that which in obedience and fellowship with God we might become. Christ shows us. We are God's children he tells us. God is within us. God would have the Divine nature in us perfected and developed in union with Himself. Jesus not only told us these truths. He lived the truths which He taught.

He, Himself is the greatest Personality that ever came into human history. All the world, even they who do not call themselves Christians recognize the greatness, the supremacy of His character. Men everywhere of every time and of every race feel the charm, the compelling power of His personality.

Men's faith in goodness and in the reality of their own ideals has been different since Christ came. Here is one who led the way for mankind, who ventured out and dared to live according to the highest, because He had faith in God. He has shown us the path, the Path to Personality, if we will but follow. He has shown how limitless are the possibilities of the man of faith in God. We see the things He did. We witness the strength and power of His Personality, and we say how wonderful. But Jesus would tell us that the same resources are at our disposal, that the same power is available to all who will live as He lived in obedience to God. "All things are possible." He tells us, "to him who believeth." In the words of Paul. 1 Cor. 2/9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"
Now this Jesus not only helps us by showing us God and showing us ourselves but He helps us by being our friend: Our own manhood grows and our own characters are enriched as we become His friends, that is, as we have fellowship with Him. This is the way in which any personality or character we have been developed, viz. by fellowship. The child grows and matures mentally and morally by association with his fellows. The higher those with whom we associate the higher is our own life likely to be. I was told a story not long since of two children who were wrecked at sea and who were cast on a desert island, the only two survivors. There they grew up. Afterward when they had grown up they were found. Though they were man and woman in body they were children in mind. Their personalities and characters had not matured. They were no better than savages, for they lacked the association of their fellows. And we never become higher than those with whom we associate. The best men get out of a College education is not what they get out of books, but rather what they get by association and fellowship with the personalities of their teachers and fellow students. Mark Hopkins was a celebrated educationist in America. One day a certain man was asked for a definition of a University. His reply was that if you had Mark Hopkins at one end of a log and a student at the other you would have a University. There is a truth in this, viz. that for the growth and development of your own personality there is nothing so valuable as association with a greater personality. Let us fellowship with Jesus. Jesus himself grew and attained by fellowship with God. That was the secret of his personality. He kept communications open with God. So must we fellowship with God if we are to become Godlike, the God we see in Jesus, the Father whom He has revealed. In Him and through Him and with Him and through Him we become united to God, and the power and life of God comes into our hearts as we have faith enough to appropriate it.

This is the way in which Jesus transforms and enriches our lives, by fellowship. There is no magic in it. It is by the operation of the same laws with which we are daily familiar in the growth of our children. There is one figure which, I think, shows well the way Jesus takes us and changes us. You remember He said "I am the light of the world". We know how light acts on a plant. Here, for instance, is a plant living in the dark, only a little light reaches it. It is alive but that is about all you can say of it. It does not grow, its leaves droop, it is a
poor weak thing. But put it out into the sunlight and see how
it responds. It begins to grow. Its leaves lift themselves up.
It takes on new colours. It blossoms and flowers and becomes
a thing of beauty. So it is with Christ and us. Apart from
Him we may be alive, morally. We aspire, but we fail. We
are weak. We lack courage. But we give ourselves to Him
and, like light, out of our past, our failures, our weaknesses He
brings the flower and fruit of a beautiful vigorous life. Our
capacities, our manhood is fulfilled through Him.

There is Simon Peter for example. We know what Peter
originally was—an ordinary, uneducated fisherman, impulsive,
blundering and cowardly. Yet we read in Acts that so great
was the personality of Peter that they carried out the sick into
the streets that as Peter passed by at least his shadow might
fall on them. There may have been superstition in this faith of
theirs, but what a tribute it was to the greatness of Peter. Now
how had Peter become changed? We know. It was by being
with Jesus Christ.

This is the way in which you and I, too, with our weak­
nesses and failures and fears may become strong and triumphant.
It is this transforming power of Jesus which the N. T. writers
are trying to express when they speak of being a new creature
in Christ, of being born again, of having a new heart, or of
Christ living in them. And what Jesus did for them then He
can do for you and me in China in this 20th century among the
conditions which are here.

Now no one can look out over China today without seeing
that this is China's greatest need, personality, character. We
have seen there is little hope for China until she can produce
better men and more of them to lead her. I do not hesitate to
say that there is knowledge enough in China, ability enough,
resources enough to make China a land of peace, prosperity and
greatness, to give to every man, woman and child not only enough
to eat and wear, but the opportunity of developing themselves
and their children up to the limit of their capacities, to set up
justice and righteousness in our midst, if she only had as her
leaders men of honesty, courage and unselfishness. This, too, is
the great need of the world, not ability, not learning, not the
discovery and exploitation of new physical resources, but char­
acter. There are resources enough, organizing ability enough,
learning enough to abolish poverty and to set up justice over all
the world for all races and all classes. Why do we not do it?
There is not character enough. But Why should we seek to
complete our own Personality? Is it merely for our own satisfaction or happiness?

Let us here remember the words of Jesus "for their sakes I sanctify myself that they also may be sanctified in truth." Here is the true end of all self-culture, and of the development of personality in ourselves, that we may thereby be of service to humanity. If we are less than we ought to be the whole world suffers.

Let us then not only for ourselves but for the world in which we live, this suffering needy world, dedicate ourselves to Him. Through prayer and study let us seek to have His spirit and to learn His will. Let us identify ourselves with the way of life which He has shown us and through fellowship with Him and with one another let us strengthen ourselves in our purpose to follow Him. Thus we shall not only realize our own powers and capacities and perfect our own personality in God, but we shall make it possible for our fellows, too, to find their full personality in Him, and to build up on earth that brotherhood, that ideal society of which all good men dream.

WEST CHINA BORDER RESEARCH SOCIETY.

A. J. Brace, Secretary.

The West China Border Research Society has closed its program of meetings for the year 1923-4, and now many of the members are planning summer trips. Rev. D. C. Graham, M.A. of Suifu, is due early in July to start this year's trip into the Songpan country where he will make a collection of specimens for the Smithsonian Institute. Messrs. North, Freeman and Starrett are planning a trip to Tsa Kao Lao, while Mr. Torrance is going to Wechow and beyond. Mr. Franck will also gather specimens in the Kwanhsien vicinity. Messrs. Kilborn, Brown and Foster are planning an attack on Washan from Omei. So the next year should mean the dissemination of valuable material in the Society.

The past year's program was quite up to the mark set by the first year's committee, and the meetings were well attended.
The Annual Meeting was held Oct. 8th. The retiring President gave a very full report on the first year's work, and urged the Society to plan for more intensive work in their trips. He deprecated the lack of time at the disposal of members for such trips, but impressed the point that the time had come to cover less territory, and cover it more thoroughly and consequently more scientifically.

The Publishing Committee of the First Journal of the Society reported the issue of Five hundred copies. Contributors and members were liberally supplied, and some fifty copies sent to Sister Societies in Europe and America, while copies were sent to all the Universities and Colleges in China and many other places.

The election of officers resulted as follows;—President: G. G. Helde, Vice-President: Dr. J. Beech. Treasurer: D. L. Phelps, Secretary: A. J. Brace, Member of Executive: Dr. E. C. Wilford.

The annual Open Meeting of the society was held in Hart College Oct. 19th. when Professor. H. C. Emery, Ph.D. of New York, lectured on "Journey from Peking to Chengtu by the Mongolian and Tibetan Borders". Dr. and Mrs. Emery were a charming couple and told their experiences in a very interesting way. The Society were pained to hear later of the sudden death at sea of Dr. Emery. Letters of sympathy were at once sent to Mrs. Emery.

The other meetings of the Society were;—Feb. 18th in the Senate Room of the University when Rev. D. C. Graham, M. A. gave his lecture on "An Amateur Naturalist in West China". Mr. Graham gave a most interesting lecture to a large audience and manifested his boundless enthusiasm in his pet subject.

March 26th. in the Senate Room, Mr. G. G. Helde spoke on "Notes on Travel and Equipment" which led led to a fruitful discussion on this important subject. At the same meeting, Mr. C. L. Foster, M. A. read a valuable paper on "Mount Omei Geology" and exhibited many specimens.

The last meeting of the season was held at the residence of the Vice-President, Dr. Beech, May 10th. with Dr. Beech in the chair. Mr. A. G. N. Ogden, H.B.M. acting Consul-General, read a very illuminating paper on "The Tibetan Devil Dance" and illustrated it with the use of many splendidly enlarged photos that he personally took last summer. At the same meeting, A. J. Brace read a paper on "The Lama Wheel of Life" based on three trips in the Tribes Country seeking information on Tibetan Buddhism.
While Mr. Graham was present in February, the Executive took advantage of his help to meet with a special committee and make plans for a Society Museum and Library in connection with the Union University.

HOW TO PROMOTE NATIONAL HEALTH IN CHINA

CHARLES W. SERVICE M.D.

My purpose is not to write a long dissertation on this subject, but just to emphasise its importance and to suggest the obligation resting on us as missionaries and to call attention to the fact that there is an ever increasing body of available literature to help us in this work. For this reason I am reproducing in the W. C. News an article entitled "Boring from Within" which appears in the first issue of a new Magazine called, "Health'' This Magazine is a bilingual Magazine devoted to health in China, published by the Council of Health Education, a department of the China Medical Missionary Association work in this country. For the present it is published for $1.00 a year. I heartily recommend it to all missionaries to be used in schools, dormitories, reading rooms, etc. It can be ordered from 4 Quinsan Gardens, Shanghai.

Another good book in Chinese National Language is "Hygiene and Sanitation for China" by Viviaz B. Appleton M. D. It is written for the 6th year Higher Primary and 1st year Junior Middle School. It will be valuable for churches, social centres, Y.M.C.A. and Y.W.C.A. groups. Price about 30 cents. I can highly recommend this.

Another good book published by the Christian Literature Society, Shanghai, is "Town and City or Civic Hygiene" This and the above mentioned book can be secured at or through the C.M.M. Press, Chengtu.

I also wish to call special attention to a series of Hygiene pamphlets published by the Council on Health Education, Shanghai. The preparation of these has been in progress for many years and they have proved their great usefulness. They
are now being revised and are gradually being published in simpler Chinese so as to adapt them for all classes of reading Chinese. The C.M.M. Press has been given the privilege of printing them locally and they can be sold in Chengtu at the same price as is charged in Shanghai, namely at $6.00 per 1000. At this price there is almost no margin of profit. I can assure you all that you will secure to worth of your money if you purchase this line. About a dozen of these have already been printed by C.M.M. Press and the others will gradually appear. They may be bought in lots of 1000 assorted. It is probable that samples of these and of other hygiene literature will be sent to every station in West China. But even before that is done I would suggest that many of you send for at assorted lot of 1000. Of course these may be sold by you as cost. They average about twenty cash each and can well be sold in lots of five or ten for 100 or 200 cash.

The following is a complete list of the publications. Most of these have already been printed and are in stock at the C.M.M. Press.


There are a number of other excellent publications, such as larger pamphlets, Posters, Charts, and Books at different prices, but the above all belong to a uniform series. In a later article I shall give information about the others. Now let us all get interested in the Gospel of Health and Salvation from Disease. That surely is a part of our business in this land. Just think of the unspeakable needs and the immense opportunities to meet those needs. The wonderful modern science of Preventive Medicine can "do wonders" for this land and we missionaries are the ones to "do it" and by doing so we shall greatly commend our Christian message of Salvation to this very practical people. Would it not be splendid if every missionary in every station would resolve, after the resumption of regular work in the Fall, to "line up" for a program of better health for China?
CORRESPONDENCE

The Editor,
West China Missionary News,
Chengtu.

Dear Sir:

During a recent visit to America we spent some delightful days at Prescotts Inn, Soquel California, about three hours run in the train from San Francisco. Prescotts Inn is better than any inn we ever heard of. It is situated in a farm amongst grand trees and woods. The house is not an old one, but it is of good English fashion entirely unlike anything we saw anywhere else in America. There are fine wooded hills to ramble over, an ample supply of fruits and vegetables and poultry. The sea is only ten minutes distance. Tennis, bowls, and horseback riding can all be obtained; and, as for the landlord and landlady of the Inn, they are just fine! The rates are $3.50 per day or from $17 to $20 per week.

We cannot imagine a more suitable holiday resort for tired missionaries so we pass on the news thinking that some of your readers may be interested.

Yours very sincerely.
Hankow, May 30, 1924.

A. Warberton Davidson.

United Methodist Mission,
Chaotung, Yunnan, June 3, 1924.

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

Dear Sir:

Quite unexpectedly I have received copies of the West China Missionary News. It is like being greeted by an old friend. A furlough protracted, partly through ill-health and partly through domestic circumstances, through the years 1912-1916
broke my contact with West China affairs and when at last I returned I did not renew fellowship with Szechuan. Now, through a not unfortunate mistake, I am linked up again and find it pleasant to read of all the activities which your paper represents. My chief reason for writing now is to associate myself with the regrets expressed by Mr. Edgar and Mr. Leonard Wigham at the exclusion of the names and statistics of the S.D.A. Mission from the Annual report of the Advisory Board. I believe the Mission to which I belong voted for the exclusion but I did not support that vote and expressed by letter at the time my regret at the decision for it seemed to me to be contrary to the liberal principles we had hitherto supported. I will not trespass further on your space but I shall be glad if you can find room for this belated note. Many Christians throughout the world, who are interested in the coming World Conference on Faith and Order, are praying, during this week before Whitsuntide, that in this great matter the will of our Lord may be done and it is well for us to extend our loving recognition to all who in honesty of purpose name the Name of our Lord Jesus. With every good wish toward all who are striving to bring about the coming of Kingdom of God. I remain.

Yours faithfully.

Charles E. Hicks.

NEWS NOTES.

University-Campus,—

The Baccalaureate Sermon was preached by Bishop Mowll of the C.M.S. on Sunday, June 15th at 4 p.m. at the Administration Building, to the graduating class and a large gathering of Chinese and Foreign friends. The sermon was very impressive and the entire service will remain for a long time in the mind of every one present.

On Monday June 16th at the same time and place, the final Commencement Exercises took place. Following the
Academic Parade and Organ Prelude was a hymn, and prayer by S. S. Fang B.A. “Christ, the Hope of China” was the subject of a very forceful talk by Lincoln Dsang M.A., B.D. Rev. R.O. Jolliffe took for his subject “Education and Life”. A quartette composed of Mrs. Lindsay, Miss Hartwell, Mr. Ogden and Dr. Wilford, sang two very pleasing numbers. President Beech then addressed the graduating students, after which thirteen graduates of the Senior Division were presented for Degrees, and Diplomas were presented to the Junior Division graduates. Mr. Li Hen B.S. extended greetings by the Alumni to the Senior Graduates, to which Mr. Tong Bo Chen B.A. replied. The National Anthem followed by the Benediction by Dr. Stewart closed the afternoon exercises.

In the evening President and Mrs. Beech entertained the graduates and many friends on their lawn. The first part of the evening was musical and after a series of motion pictures the evening ended with light refreshments.

Word from the British Columbia Conference of the Canadian Methodist Church tell of the appointment in the far north of the province, at Telgua, in Indian missionary work, of the Rev. Allen C. Pound, M.A., formerly of West China.

Rev. A. J. Elson and Rev. A. C. Hoffman were guests for a few days on the campus. Each man started for home with a large contingent from the Canadian School. Rev. J. C. Jensen of Yachow visited Dr. and Mrs. Taylor for a few days.

Already the lights at night have grown fewer around the Campus, as several families or parts of families have left for the different resorts.

A humorous reception took place at the Dickinson home following the safe arrival of the famous foreign cows. Friends arrived with hampers and baskets for a picnic supper and to extend congratulations.

Here is in translation a rhyme the U. U. students are repeating these days as Examinations loom large:

> Who thinks of books when everywhere The Spring begins to peep? When Summer comes, we’re stupid all, And only think of sleep. With Autumn comes the insects, With Winter comes the snow. Just chuck away all books and wait, Another year or so!
F.F.M.A.—

Owing to ill health and the consequent advice of his physicians to give up teaching, T. P. Chang, M. A., has been obliged to resign from his position as teacher at the Friends High School, Chungking. He has accepted a position as inspector in the Asiatic Petroleum Company. This will keep him much in the open air as he travels from city to city. Mr. Chang's many friends regret the necessity which compels him to resign from direct mission work for the present, but wish him success in his new position.

Suifu Notes.—

During the past month two parties passed through Suifu on their way down river. Miss Loomis, Mr. Cranston, and Mr. & Mrs. Fay were in the first party and had two days here. Mr. & Mrs. Foster and family, the second party, had but one day here. They reached here about ten o'clock the morning of June 2nd, transferred their baggage to a steamer that afternoon, and were off at daybreak the next morning. Such close connections are possible and in case they are made there is no time for re-packing. It is well for those who are in hurry to bear this fact in mind when doing their packing for the first part of the trip.

Dr. & Mrs. Tompkins are repairing one of their bungalos on Chi Gin San in preparation for Dr. & Mrs. Clark of Luchow who have rented the bungalo for the Summer.

Dr. Peterson who passed through Suifu on his way to Chengtu was met here by Dr. Freeman this week. While here Dr. Peterson performed an operation on the nose and throat of Betty Taylor.

Most gratifying news has just been received from the Woman's Board of the A.B.F.M.S. A grant has been made for the Woman's Board Medical Workers home and for equipment for the new Women's Hospital which is nearing completion. Word has also come that a new sterilizing plant has reached Shanghai and is already on its way up the river to Suifu.

M.C.R.
Mienchow.—

The standing Committee of C.M.S. and the District Conference of the Church meet the last week in June and the first week in July. The situation caused by our shortage of workers, both Chinese and foreign, has to be faced. Unfortunately to our great loss and sorrow we have received the news that the Rev. A. H. Wilkinson has resigned. He will be sorely missed in Chengtu, in the University and by us all. Mr. and Mrs. Spreckley are forbidden by the doctors to leave until the spring of 1925.

The Rev. W. R. O. and Mrs. Taylor arrived on May the 24th after a pleasant journey from Chungking. Mr. Taylor is a son of the late Rev. Walter Taylor of C.I.M. Wanhsien, of whom many of us have very pleasant recollections. Mr. Taylor is already able to take part in the services.

Mr. and Mrs. Boreham, Miss Whiteside and Mrs. Watt and children have written to us from Shanghai. They had an adventurous journey, being badly wrecked at Tai-ho-chen, and being prevented by measles from going on board the Robert Dollar and so sharing the dangers and inconveniences of that wreck.

Nganhsien.—

Miss Edwards is much better and is now able to take a share in the work. Mr. and Mrs. Donnithorne and family have been able to spend nine days at Liu-Shui-Ho, going out every day to the homes of the country Christians and preaching there. The city people have subscribed three hundred thousand cash for Mienchuh hospital.

Mienchuh.—

The formal opening of the hospital took place on May 23rd. Bishop Mowll was present but none of the other missionaries from other stations were able to attend save the Rev. A. G. Lee. All were very pleased with the spirit and tone of the gathering. A week previous there was great trouble in the city. A state of panic prevailed for some days. An attempt was made to round up robbers inside and outside the city.
May 12th fighting began at 5 A.M. and it lasted till 1:30 A.M. A fire broke out in the West Street. Tang-Fu-Ren was killed and an endeavor made to destroy Heo-Chi-Pao and his men. He was however in a temple outside the city and so escaped. All his men inside the city were killed, either in fighting or after capture. About 400 men lost their lives. The man responsible for the fire in the South suburb was caught rolled in straw, drenched in kerosene and burned to death. In spite of these horrors peace and quiet reigned during the opening of the hospital.

Sintu.—

Evangelist Ih-Pao-Lo has apparently given up the idea of going into the army and is continuing his work for God. Pray for him and for Lin-Tsen-Ih now doing evangelistic work.

C.I.M. East.

Paoning.—

The Theological College has had a short but successful session. Those attending testified to having received great spiritual uplifting and enlightenment as well as useful teaching. Pray for boys' schoolmasters, the ablest and keenest are not Christian. The Rev. C. H. Parsons left for England on May 8th. Many interested hearers are attending the new street chapel inside the city. Pray that faith may come by hearing.

Pa-chow and Ying-Shan.—

Encouraging news of evangelistic work comes from both these centers. M. Denham was accosted by a man who says he had often heard him preach at Liangshan and that he is now trusting in the Lord.

Ta-Chuh.—

Fifteen men and women were confirmed by Bishop Cassel on April 30th and nine adults and two children were baptized the next day. Also four men were received as catechumens.
The Rev. C. H. Parsons passed through here May 15th, and took a meeting in the evening.

Liangshan.—

Ten women and nine men were confirmed on May 4th. The men held a special preaching campaign from April 21st to the 25th and the women from April 30th to May 1st. On April 23rd the dedication of the new hospital entrance took place. Mr. Robinson visited a brigand camp to plead for the release of four captive Christians but in vain. The brigands listened to the preaching and accepted ten gospels.

Wanhsien.—

Mr. Jackson and his preaching band had been out five weeks when we last heard of them. They had sold over 7000 gospels and many had given in their names as enquirers. The church has been enlarged. The Bishop confirmed 70 soldiers during his visit. He also opened the new church at Long Ku-Pa and confirmed 16 there.

Mr. Darlington reports remarkable changes in the barracks,—“grace before meals, daily baths, changed clothes, spitting forbidden, smoking tabooed, opium refuge for habitual smokers to break up the habit, a daily class for illiterates”,—all make the place stand out in striking contrast to the heathen places around where other troops are billeted.

H.H.T.

BIRTH.

TORRANCE: — To Rev. T. & Mrs Torrance, A.B.S., Chengtu, Sunday, June 22nd, a son, David Wishart.
## Splendid New Books Recently to Hand!

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Will of God and a Man's Life Work</td>
<td>.08</td>
</tr>
<tr>
<td>Religion and Science</td>
<td>.45</td>
</tr>
<tr>
<td>The Spirit</td>
<td>.40</td>
</tr>
<tr>
<td>Studies in Genesis</td>
<td>.60</td>
</tr>
<tr>
<td>Life of a Spiritual Christian</td>
<td>.15</td>
</tr>
<tr>
<td>Primer of Pedagogy</td>
<td>.25</td>
</tr>
<tr>
<td>What is Our Faith, English</td>
<td>.35</td>
</tr>
<tr>
<td>What is Our Faith, Chinese</td>
<td>.20</td>
</tr>
<tr>
<td>Y.W.C.A. Rainbow Club Manual</td>
<td>.25</td>
</tr>
<tr>
<td>Book of Games for All Occasions</td>
<td>.60</td>
</tr>
<tr>
<td>A New Apologeties</td>
<td>.66</td>
</tr>
<tr>
<td>Christianity and Progress</td>
<td>.18</td>
</tr>
<tr>
<td>Raymond Lull</td>
<td>.12</td>
</tr>
<tr>
<td>Fifty-two Sermons</td>
<td>.52</td>
</tr>
<tr>
<td>Gospel of John</td>
<td>.40</td>
</tr>
<tr>
<td>Appleton's Hygiene and Sanitation for China</td>
<td>.32</td>
</tr>
<tr>
<td>From the Seen to Unseen</td>
<td>.20</td>
</tr>
<tr>
<td>Social Principles of Jesus</td>
<td>.35</td>
</tr>
<tr>
<td>Reconstruction according to Jesus Christ</td>
<td>.45</td>
</tr>
<tr>
<td>The Christian View of Life</td>
<td>.05</td>
</tr>
<tr>
<td>Private Prayer</td>
<td>.04</td>
</tr>
<tr>
<td>Bible Study for Private Edification</td>
<td>.10</td>
</tr>
<tr>
<td>The Use of Sunday</td>
<td>.05</td>
</tr>
<tr>
<td>Duty of Witness-Bearing</td>
<td>.05</td>
</tr>
<tr>
<td>The Use of Money</td>
<td>.05</td>
</tr>
<tr>
<td>Practical Life Series, bound</td>
<td>.30</td>
</tr>
</tbody>
</table>

## Fresh New Stock Just Arrived

If you use Carbon Paper or Typewriter Ribbons, the Panama Line will perfectly satisfy you.

Carbon Paper, light or heavy, black or purple. 7c. sheet
Typewriter Ribbons, any machine. $1.50 each