West China Missionary News

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EDITORIAL

Few have stood on the Golden Summit of our famous Mount Omei and gazed far down its sheer slope to the plain below but have been awed into silence by nature's grandeur. To reverse the situation and stand amid the gorges that surround its base, look far aloft to the eyrie outline of its crest among the clouds, is if anything more impressive. The mighty rock towering thus ten thousand feet above looms menacing in its majestic massiveness. Man seems in contrast but a mote in the sunshine. Yet both these experiences of space in turn fade into comparative insignificance, if we but stand aside and contemplate the vast mountain mass from the standpoint of time. This Mr. Foster aids us in doing by his diagrams in our frontispiece and his article in this issue. In his story of the sequence of steps which have gone to the making of the mighty structure, he shows us the original granite base at sea-level, once a land surface still showing its historic "humps and hollows." Following that come successive ages of submerging and again arising as a surface, shown by great deposits of sand, mud, shale, shells, boulders, even a probable 'glacial' period. Then came a fiery bath of lava flow crystalizing much, covering all, another a granite age. Who will count the days, and months and years and aeons of time that have gone to the making of the mountain? When at times we grow impatient at apparently little progress may not the making of that mighty mass give us courage? 'For the mills of the gods grind slow but very small!'

Naturally in publishing this article on Omei, we are not so rash as to suggest that it is the only, or the best, or the most interesting summer resort in West China. That would be quite too daring a subject to introduce among even mild missionaries returning from their own special spots. There are others, returning from their own special spots. Time honored retreats such as the Chung-king, Suifu, and Kwanhsien Hills have many loyal
admirers as to their charms, while Chungchow, Douglas Heights and even Ben-la-ting might possibly find some advocates. Indeed, now that we think of it, we are quite certain they have. On reflection we also recall a number of parties who have gone on trips through the mountains north, south, east and west, and with this comes the rather clear recollection that almost all had, among other new wonders, discovered the summer resort par excellence. A reading of Mr. Graham's article on the Yellow Dragon valley and mountain would seem to show that he has the lead on most so far as variety of color and height is concerned. 'Unfortunately there appears to be a slight omission in the report, namely on how to get to such a rather remote spot on the usual missionary stipend. Probably he would recommend his own method, namely, 'Hike it!' But then the inseparable family cow and her tender offspring might object to that. There's always some such slight difficulty with these new discoveries!

Fortunately for this summer each one of us, even those remaining home, has doubtless had the ideal spot and is now ready for work. What shall each especially emphasise? The report of the National N.C.C. Christian Council furnished by Dr. Wallace REPORTS should aid us. We are told that the Secretaries during the coming year will especially stress, "research in the problems of the indigenous church, the rural church, and the home, the promotion of the study of industrial problems and of anti-opium activities, and of outstanding importance, the continuation of the work in connection with retreats and evangelism." Excellent programs have been outlined by some of these workers and in some cases much valuable work accomplished. Through the kindness of Mr. Mortimore, one of our West China representatives at the recent meeting of the N.C.C. we are able to present a few of these reports in whole or in part. Those desiring the full reports can doubtless receive them by writing the N.C.C. Offices in Shanghai. The Council is intended to serve all China. Why not see to it that its well studied findings find their way to your field? They reveal to us China's needs as seen largely by native leaders.
Moreover, we need scarce remind ourselves, this coming January we are to have our own West China General Conference. We will need, therefore, all the information we can secure from the OUR COMING older and wider fields of our Christian CONFERENCE. propaganda in North, South and Eastern China. Already our Executive Committee has issued its first bulletin, and lest it may have escaped some, we reprint it in this issue. Several of our summer gatherings have already discussed the tentative reports therein contained and will doubtless forward their results to the Commissions concerned. Yet there must be many among our workers who have not had such opportunities, and their suggestions will still be most heartily welcomed. Each church, mission and community will naturally devise its own ways and means of giving and getting the best out of the coming conference. One commendable way would seem to be to begin early to meet by stations for the consideration of the matter, and also to elect representatives at an early date that they may especially prepare themselves for their service. The N.C.C. stress upon Retreats to which Dr. Hodgkin is now devoting so much time, should also in large measure be adaptable to such meetings.

One of the problems that seems to be securing special emphasis in the east of China is that of the Rural Population, as found in villages and among the farmers. It is often pointed out in our homelands that the largest percentage of our professional men and leaders come from such districts. Here as one of the leaders at the N.C.C. pointed out, the rural population is approximately three fourths of the people. Naturally no one will urge that the citizens of the great cities and many towns be neglected, but it would seem that in our work, the greater part of our endeavor goes toward their enlightenment. It is certainly a subject upon which we should welcome information and might well be a prominent topic at our coming conference. James Yen's 1000 character program in this regard as reported by Miss Smith is already having splendid success in Chengtu. We would be glad to hear from others who have made the experiment.
THE RURAL PROBLEMS.

One meeting of the N.C.C. was taken up with a discussion of the responsibility of the church to the rural population of China. The subject was introduced by Rev. Chen Hen-chiu of Tientsin, Secretary of the Congregational Churches of North China.

"China rests upon a foundation of farmer folk," he said. "Her life is dependent not on officials and rulers but upon the three hundred million people who live in rural districts. Who will help them? Surely not the government nor the militarists. Up to date the church has given them very little attention. It seems as though the church must do something for the people in the country."

Mr. Chen was followed by Rev. Morton Chiu, Mr. Chiu thinks that one of the most important things is for the church to train teachers and preachers who know how to deal with country problems, who through practical demonstrations of better methods in farming and of household economy and through entertainments such as motion pictures, can do something to relieve the drab dullness of farm life.

The report of the Committee on Rural Problems was followed by a speech from Mr. K. T. Chung, one of the secretaries of the N. C. C., who has given a large part of his time during the past year to a study of the rural church. Mr. Chung contends that the unit for Chinese reconstruction is the village. It is up to the church to build a few model communities in the smaller places. He believes it is possible to form real indigenous self-supporting churches in the villages and market towns.

As a part of the discussion on the rural problem, Mr. James Yen, the well-known leader of the Popular Education Movement for the education of the masses, made an address on the "Relation of the Popular Education Movement to the Work of Rural Betterment." He said: "The church is possessed by the demon of Ignorance. A demon-possessed church cannot lead China to Christ."

He believes that the first task of the Christian Church is, therefore, to educate the people as rapidly as possible. The Thousand Character Movement offers the finest opportunity of giving the rudiments of education to all.
The annual meeting of the National Christian Council has just closed, and I have been asked to send a brief report of the meeting to you.

At the National Christian Council Conference in 1922, the Chinese church, as a conscious entity, was born. Up to that time the missions had struggled to achieve, if not organic unity, at least unanimity, that oneness which is greater than unity. Now the Chinese church is going through the same process. At the same time it is also struggling to find itself as an expression, not of the religious life of communities in western lands, but of the religious life of the Chinese Christian Community.

What is this unity which the Chinese church is endeavouring to secure? Unity in organization even if desirable is at present not possible. In face of present conditions unity in doctrine is an impossibility. It is the one-mindedness already mentioned, unity in purpose, and in consciousness, that the Chinese church desires. That can be achieved through common activity and in common service.

The National Christian Council is the endeavour to achieve that unity, and also its expression. The question arises at once, is the National Christian Council to be a new "arm", its response for new activities; or is it to contribute something to the organizations that already exist, that will help them to make these adjustments in the thought and activity of the church?

During the two years that have elapsed since the meeting of the Conference, the National Christian Council has been endeavouring to find itself and to discover just what its contribution is to be. For this reason those who attended the recent meeting in Shanghai (May 13th-20th) were interested to learn just what the Council had been doing.
Unfortunately, over one-third of the members present were in attendance for the first time, in spite of the fact that membership is not for a term of years but for the life of the Council, that is until the next conference meets. Furloughs, other engagements, and in one case bandit-infested roads were the causes for the absence of so many of the original members. Where a Council is trying to “find itself” such change in membership is a serious difficulty.

As the days passed it was seen that the programme was mainly an agenda. The reports and topics that were listed were guides to discussion. There was much freedom. The chief purpose was quite evidently educative, as it should be during the first years of the life of the Council.

What were the problems at which the secretaries and the committees of the Council have been working during the past year?

1. *Retreats and evangelism.* This Committee under the leadership of Dr. H. T. Hodgkin has made probably the greatest contribution to the life of the church during the past year. To those who are not familiar with it a retreat may be described as a cross between a prayer meeting and a committee. It is a gathering together of a group of people with a common purpose, to wait on God for His guidance, without a set agenda, but usually with some definite problem of the Christian life for special consideration. There are no formal discussions or resolutions, until, perhaps, a final summing up of the mind of the gathering. The results in many parts of China have proved the great power of such united seeking for the will of God, not only in the individual life, but also in the discovery of new truth and of new methods of Christian service.

2. During the past year Rev. K. T. Chung, one of the four secretaries of the Council, has given special attention to the problems of the rural church and the country community. There is a remarkable revival of interest in the rural problem.

3. Miss Fan has been paying special attention to the problems of the home. She has held conferences in many parts of the country. It is certain that constructive proposals of great value will be the result of this careful study by earnest Chinese men and women of this crucial institution in the Christianization of China.

4. A group of social problems has also been given much attention.
(1) First of these is that of the growing industrialism in China. In Shanghai and other cities some of the worst factory conditions of the west are being introduced. There is an appalling amount of child labour and the employment of women under bad conditions. During the year Dame Adelaide Anderson, a famous inspector of factory conditions in Great Britain, has been in China and has given great help in the study of the situation. Through the generosity of Mr. Rockefeller, money is available for a period of years for further research, to be carried on in co-operation with the Y.M.C.A. and with the Y.W.C.A.

(2) The church has awakened to the menace in the revival of opium in China. Strong action is to be taken during the next few months, and the Christian church will cooperate with other bodies in urging at the coming conference in Geneva international action to assist the forces in China that are endeavouring to prevent the debauching of the people of China. As Mr. T. Z. Koo remarked “We cannot ask the rest of the world to help to save China from opium unless we are able to tell what we are doing ourselves to free her”.

(3) The Committee on International Relations was able to report the visit of representatives of the Council to Japan last autumn, bearing the gift of the Christian churches of China to the stricken people of Japan. The Japanese secretary of the Christian Council of Japan was in attendance at the National Christian Council. One of the dramatic moments of the Council came when he was heartily welcomed when he arose to speak. At the same time there was no hesitation in expressing the desire for tangible signs of friendliness between the two great countries of Eastern Asia. As one representative puts it, “Christians should stand for international justice as well as for international goodwill”.

5. Religious education was another topic that has received some attention during the past year. A special conference was held in Shanghai in March and its report largely directed the thought of the Council on this subject. It was felt, however, that here the work of the Council was to promote the activities in this direction of other bodies rather than to initiate activities itself. Recommendations were passed on to the China Christian Educational Association, the China Sunday School Union and the Y.M. and Y.W.C.A.

It was quite evident that the National Christian Council differs radically from the China Continuation Committee in
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being the organ first of the church rather than of the missions. This was indicated by the subjects which were considered. Some of these have been mentioned, and they took up by far the greater part of the time of the Council. Every one relates to the spiritual life of the church and its expression in service. Then, too, the personnel of the Council differs, since more than half of the members are Chinese. The secretariate also during the past year was composed of more Chinese than foreign members. The Chinese language was used much more largely than in former years; and the Chinese minutes were authoritative. Even such a matter as the place of the meeting was significant. Instead of the Union Church Hall in which the China Continuation Committee met for so many years, the Council met in the beautiful new Allen Memorial Church of the Southern Methodist Church. Lastly, the Council is being supported more and more generously by Chinese gifts. The aim is to secure at least $10,000.00 annually from the Chinese churches, and Mr. S. P. Chuan has been giving much time to the presentation of the work of the Council in the churches.

Last year the secretariate consisted of Rev. K. T. Chung, Miss Y. J. Fan, Dr. H. T. Hodgkin and Bishop Logan H. Roots. Bishop Roots has been obliged to resign as a full time secretary, but he will be able to give a considerable amount of his time as an honorary secretary. Rev. E. C. Lobenstein has accepted the invitation of the Council to become a full time secretary. On request of the China Christian Educational Association he is to be permitted to give a considerable part of his time to that body as secretary of Higher Education, with the special purpose of helping to realize the proposals of the China Educational Commission for the Christian colleges and universities. An invitation has been extended to Dr. Cheng Ching Yi, who is now in America, to become full time secretary, and it is confidently hoped that he will accept the invitation. The programme for this body of secretaries for the coming year includes the following: special emphasis on study and research in the problems of the indigenous church, the rural church, and the home; the promotion of the study of industrial problems and of anti-opium activities; and, of outstanding importance, the continuation of the work in connection with retreats and evangelism. As in the past year the secretaries will spend the great bulk of their time in the field, visiting cities and country districts, holding conferences, study
ing the life of the church and bringing to it suggestions and inspiration.

West China was represented at the Council by only one delegate who had come directly from the west, Rev. W. J. Mortimore of Chengtu. There were three ex-west China missionaries in attendance, Dr. H. T. Hodgkin, Rev. J. M. Yard and the writer. "Jimmy" Yen, who presented the popular education movement, is an old West China boy, from Pachow and Chengtu. One of the earnest speakers on industrial problems was M. T. Tchow, better known to his Chengtu friends as Chu Mung Chin.

One realizes after a year in Shanghai how very far away West China appears to be to those who live in the East, and also how difficult is the problem of relating West China to the national Christian movement. I believe that during the next year or two the organization of provincial Christian councils will prove a way out of the present great difficulty of educating large numbers of church people in the problems of the church as a whole, and at the same time of providing progressive leadership. Here Szechuen is proving itself again a pioneer.

I may close this rambling account of the conference with a few striking sentences taken from my notebook.

"Local congregations need to have developed both a national consciousness and a sympathy with local conditions." S. P. Chuan.

"Before we may have unity we must first have units." D. E. Hoste.

"We Chinese Christians, believing in one Lord Jesus Christ, should transcend all denominational and territorial differences." Motto of a group in Peking.

"The National Christian Council and its secretariat, are to act for the church, not as legs to walk upon but as antennae to explore and to point out the way." Bishop Roots.

"The retreat gives an actual experience of what true Christian unity is, a spiritual experience in Christ." H. T. Hodgkin.

"Because the church was originally an imported church, and missionaries did not interfere in national questions, Chinese church members have adopted the same attitude. Chinese Christians must learn to fight evils in national and social life." T. Y. Chang.

"The success of evangelism partly depends upon thinking through and clearing up the things in civilization that make it impossible for men to listen to the evangelistic appeal." J. M. Yard.

"The greatest field of undiscovered truth is God." F. S. Brockman.

ANTI-NARCOTIC COMMISSION REPORT TO THE ANNUAL MEETING, MAY, 1924.

S. H. Chuao to N.C.C.

General Remarks. A brief statement relating to The Organization of the Anti Narcotic Commission of the National Christian Council, The Present Situation of the drug evil, An Appeal For Help in the work, The Object of the Anti-Narcotic Commission, The Four Phases of The Problem, The Chief Difficulty in the work, the Suggested Present Procedure, etc., have been prepared by the General Secretary and appeared, under the title of "China's Black Peril", in the Chinese Recorder, March, 1924.

This report covers only the work done by the General Secretary since the Commission started its actual function on about the middle of October, 1923.

In Peking. On November 21st I addressed the Peking Missionary Association and the subject was "The Present Opium Situation and Narcotic Traffic in China". During that meeting the General Secretary of the International Anti-Opium Association also spoke on the International aspects of the narcotic problem. At the conclusion of the meeting the following resolution was put to the meeting and carried unanimously:

"That this Association views with deep regret the extensive recrudescence of opium production and use in China during recent years. This Association values as a memorial the laudable action of the Chinese Government in bringing about the total prohibition of poppy cultivation in the years preceding 1917, and also recognizes that the present recrudescence is largely attributable to the disturbed condition of the country, with its
interprovincial wars. Nevertheless, whilst a large portion of the opium is being produced in provinces opposed to or not under the direct control of the Central Government, it cannot be disputed that much is being grown in provinces such as Chihli, Honan, Shensi, Kansu, Anhwei and Hupeh which profess allegiance. Further, in loyal provinces where opium is not produced, an almost unrestricted sale and use in permitted, smoking dens are licensed, transit and opium shop taxes are imposed, and an opium traffic is carried on under military and civil protection. In many places Chinese Christians have protested against compulsory cultivation, as being contrary to their conscience, their Christian faith, and their obedience to the law of the land. Should this enforced cultivation continue, it will be destructive of national morality and increasingly lessen the respect of the people for Governmental authority. We, as an Association, declare it to be imperative that the Central Government should immediately formulate action to stop this traffic in the provinces under their control in order to recover China's national honour abroad, to vindicate her laws at home and to save her people from the bondage of a degrading habit”.

The following Thursday I had the opportunity of speaking to the whole student body and faculty of the men's department of the Yen-Ching University. The talk lasted fully one hour, and attention was called to the recrudescence of the growing and smoking, and the use of morphia and other narcotic drugs in this country. The audience was not only moved but startled in knowing the real situation, and many of them remarked that they had not realized the extraordinary seriousness as well as the extensiveness of the evil until the facts were revealed to them during that hour.

On the 5th of April, the Annual Convention of the American Board Mission of Chihli province which was then held in Peking, invited me to speak on the Present Opium Situation in China. I had to leave the meeting immediately after my speech, but I know that they had later in that evening resolved to take action and show their active interest in the work.

I had two interviews with Mr. Wellington Koo, Minister of Foreign Affairs, the first was a lengthy one in the Foreign Office, and the second in his private residence. He evidently was much concerned with the problem, and has done all within his power and influence.

In Hangchow, Chekiang. Upon my arrival at Shanghai on the 31st of December, 1923, I heard the rumour that an
unusually large quantity of opium was being landed on the coast of Chekiang province and which was waiting to be shipped and sold throughout that province. As Chekiang enjoys that reputation as almost a clean province in relation to the production and use of opium, I immediately hurried to Hangchow, where I first discussed the case with Mr. Ma Wen-cho, General Secretary of Hangchow Y. M. C. A. and, later, we called on Mr. Hsiach'ao, Provincial Commissioner of Police. I understood Mr. Hsia was very busy on that day, so we briskly got to our business. Commissioner Hsia answered our questions concerning the rumour by saying that $20,000,000 worth of opium was landed in the harbour of a small town north of Ningpo, called Tai'pu, and that the stock was supposed to be of Indian and Fukien origin. It came through the Chow-shan islands, and was first landed at Shih-p'u, and retranshipped to Tai-p'u. It was well known that a certain brigadier-general of the 4th Chekiang division and a commandant of gendarmerie were the leaders of the combine; but owing to the enormous quantity of opium to be disposed of, they realized that it could not be accomplished unless they could influence General Lu Yunchiang the Military Governor either to acquiesce or participate. The disposal of the opium had thus been held up for then over two weeks, for General Lu is believed to be a good man, and the combine leaders must feel their way cautiously. While Commissioner Hsia would not commit himself to any definite statement regarding to his method in dealing with the matter in question, it was, however, stated by him, toward the close of our discourse of fully two hours, that he was determined to fight it out, and that he would use "extreme measures" in case he should have found it necessary. This case has since been followed up by correspondence between myself and Messrs. Ma and Hsia, and recent letters from them assured me that particular danger has been removed through the joint efforts of both the Civil and Military Governors and Commissioner Hsia. But, whether the twenty million dollars' worth of the stuff finding its next entry is a question to which I cannot yet reply.

In Sh'ingpo. From January 5th to 12th and February 12th to 29th I utilized the time in holding conferences with the secretaries of the National Christian Council, group meetings with the Student Secretaries of Y. M. C. A. and Y. W. C. A., and calling on persons who are interested in our work and other friends through whom I could gather information concerning the smoking of opium and smuggling of narcotics, the latter,
indeed, has made Shanghai notorious during, especially, the recent years. The Student Secretaries of the Y. M. C. A. and Y. W. C. A. in Shanghai conspicuously showed their interest, and were very anxious that a precise program could be laid out for their cooperation. Mr. McGill of the Shanghai Y. M. C. A. was especially earnest, and he said that the plans of the student department included a vigorous campaign on the opium question covering a number of different items, and I had the opportunity of meeting him twice and obtained some of his valuable opinions. Mrs. Herman C. E. Liu, Secretary of the W. C. T. U. of China showed her keenest interest, and she said that she would like to stir up students all over China to conduct anti-opium campaigns. I had the good fortune of having lengthy conferences with Rev. E. C. Lobenstine who worked for the N. C. C. abroad in connection with the review of the international aspects of the drug evil, and through whom I received much light and encouragement. Mr. I. Mason of the Christian Literature Society and Mr. Lin Yen-fu, editor of the Shih-Shih-Hsin-Wen ("China Times") are the persons most cognizant with the opium and other narcotic affairs in Shanghai, and it was through them I gained most of the information and data regarding the smoking and smuggling in that great port. Through the courtesy of Shun-Pao, the leading newspaper in China, more than 80,000 copies of one newspaper page of our literature were printed and circulated on the 24th of February.

In Foochow On the 14th of January I arrived at Foochow, where I stayed ten days, making what I once thought my strategic move of dealing directly and personally with the Military Governors, one of whom I had long been acquainted with and who was known as the chief culprit for the widespread revival of the opium menace in Fukien province. Both the Military Governors and other high officials received me most cordially, and, in fact, I lived and dined with them, and had the opportunity of displaying before them my file, showing them the map and chart, and explaining to them the seriousness of the opium situation in China in general, dwelling upon the international, commercial, agricultural and moral aspects of the opium evil, and emphasizing the imperative necessity of eradicating the evil from not only Fukien province but the whole of China. Their sense of patriotism was apparently moved and the chief sinner actually promised me that he would not do "that" again, and I have now in my possession one of his private letters to his friends in Peking referring to his words of promise.
But, it was too late for the sinner to repent, for a month after
my departure from Foochow, he was driven away, his power
vanquished and his seventy thousand soldiers all dispersed.
Destiny served him right, but how the new regime will behave is
a matter now engaging our closest attention. The militarist in
Fukien gave me their view concerning the enforcement of opium
cultivation, which they thought was quite reasonable. They
told me that they came to the Fukien some six months ago when
they found the provincial treasury was empty, and that in order
to establish themselves in that province they needed money, so
they had discussed the means of raising funds by either ordering
the people to plant poppy or else collecting land tax five years
in advance as it was done in most of the southern provinces.
As the question of raising land tax up to the 18th year of the
Republic was not thought possible without completely paralysing
the trade and productiveness of the province, they therefore
decided to adopt what they deemed the "lesser harmful measure"
of compulsory poppy cultivation and opium trafficking. As a
matter of fact they seemed quite logical, for the choice before
most of the militarists to have been between opium and wholesale
looting of the towns and villages, the latter would certainly be a
"more harmful measure" to be undertaken:

Bishop John Hind of Fukien is the most enthusiastic anti­
opium advocate I have met, and he arranged a meeting of the
leading men of the city to hear me one evening. I had the
chance of speaking to several of the Y. W. C. A. secretaries, and
also most of the returned students in that city.

In Hankow. A meeting at Wuchang and another at Han­
kow for the Church leaders were arranged for me by Mr. W. P.
Mills under the auspices of the Hankow Christian Union on
March 8th and 18th, when I reviewed with them the opium
situation in China in general, and gained from them much
knowledge relating to the traffic of opium in that province. On
March 9th I spoke at the Sunday service of the Baptist Church
of Hankow, and my subject was "Opium Evil". Of all the
cities I visited I found the Church people of Hankow and
Wuchang, as a whole, being more interested than the others in
this important anti-narcotic work. One of the Hankow papers
has also asked us for permission to reprint our anti-opium
supplement. My investigation on the spot confirmed my
statement in The Christian Recorder regarding the enormous
traffic and use of opium in Hupeh province, and the former
proves to be the greatest source of supply for the northern
provinces.
In Other Cities. A paper of some ten thousand characters was prepared and read before the Fifth Conference of the National Medical Association at Nanking on the 10th of February, and the subject was “Eradication of the Opium Menace in China”. I had also a lengthy talk with Mr. Wen, Commissioner of Foreign Affairs of Kiangsu, and he not only showed keen interest but pledged himself to the support of this cause. At Tsingtao, on the 27th of April, I addressed the English Service and at the time of writing this report, a mass meeting of a thousand people is being arranged, for this small port of only ten thousand men, on the 4th of April when Mr. Kao En-hung is expected to preside.

Final Remarks. Everywhere I visited I found the people unanimously desire to welcome a united national campaign against this evil, and have expressed a willingness to assist and cooperate in the fight, and it is hoped that something more definite about the scheme than hitherto been possible be arranged, so as to enable the Commission to carry through the campaign in a quick and effective way. May the good will soon conquer the ill, and the light dispel the gloom, so that where sin did once abound, grace will be more abundant.

THE CHURCH AND THE HOME.

Report to Annual Meeting, May 1924.

Our Commission.

Our duty, as stated in the Terms of Reference handed to our preliminary group on Sept. 14 by the Standing Committee on Social and Industrial Problems, is “To study problems connected with the Home and develop constructive plans for its betterment.”

Meeting for the first time as a fully organized Commission on Nov. 7th, and recognizing that our field includes all China, we are not too much cast down at the small results of our four months of work.
Aim.

The aim of our work is stated to be "The Establishment of Christian Homes." We assert that "all family relationships should be made Christian both as to inward spirit and outward form," and that the principle underlying all such home life must be "The love which is described in 1 Cor. 13:4 to 7; that is, love and reverence for the personality or others, expressing itself in courtesy and service." Such an aim forbade our initiating merely spectacular and surface reform.

Plan.

The Commission's plan is to work primarily through existing bodies whose objects are in harmony with ours, soliciting their help in supplying us with the results of their work which we may in turn pass on or exchange. We have corresponded with 15 persons in 13 places suggesting that they gather into Committees on the Church and the Home representatives of those local groups who are studying or are willing to study one or more of the following topics:

I. The Home for Christ.
   a. Evangelism in the home.
   b. Cultivation of the religious life.
      i. Religious Education.
      ii. High ideals.
      iii. Good examples.
      iv. Development of personality.
   c. Family worship.
   d. Keeping of the Sabbath.

II. The Family and the Family System.
   a. Importance, functions and history of the family.
   b. Family systems—Patriarchal systems vs. Separate Home.
   c. The family and the community.

III. Marriage.
   a. Marriage an essential factor in society.
   b. Betrothal and the customs connected with it.
   c. Marriage and the customs connected with it.
   d. Divorce and the causes of it.

IV Family Relationships.
   a. Husband and wife.
   b. Parents and children.
c. Mother-in-law and daughter-in-law.
d. The child in the midst.
e. The daughter and the happiness of the family.
f. Sister-in-law and brothers.
g. Mistress and servants.
h. The man in the home.
i. Relatives in the home.

I. The home as a center of social life.
   a. Use of leisure.
      i. By adults.
      ii. By children.
   b. Games suitable for the home.
   c. How can the home take the place of the tea-house?
   d. How far is the creation of a home a financial question?

II. Home-making and home management.
   a. Home making a business and social enterprise.
   b. Training in home making.
      i. The care and rearing of children.
      ii. Housing.
      iii. Feeding the family.
      iv. Clothing the family.
      v. The health of the family.
      vi. The family budget.
         1. The amount to be spent on religion, philanthropy, recreation, vacation, education etc.
         2. Savings.
      viii. Discipline, education and training in the home.
      ix. Service of the family to the community.
   c. Responsibility of the home makers as stewards.
      i. To God.
      ii. To the Community.

III. Slavery.
   b. Effects.
      i. Upon masters and mistresses.
      ii. Upon slaves.
      iii. Upon society as a whole.
   c. Will good treatment adjust slavery.
   d. What is fundamentally wrong with it.
   e. The church’s duty.
VIII. Concubinage.

a. Origin.
b. Effects.
   i. Upon home.
   ii. Upon society.
c. Locating responsibility.
d. Is concubinage an economic question?
e. How to deal with the evils of this practice?
f. The church's duty.

Co-operation.

Magazines interested in subjects related to the home have been appealed to for co-operation. The Commission hopes, with their permission, to use from time to time, reprints from their columns. We have also written to several experts at home and abroad for appropriate literature. Such literature will be on hand for use by the Local Committees referred to above or for others interested, at small cost. From Miss Milam of Yenching College, Peking, we hear of a Questionaire issued last year, which, when fully correlated, will be of much use. The Peking "Better Homes Week," as conducted by Miss Haass, Community Service Secretary, will supply a most suggestive model for similar campaigns, which we hope will be undertaken next winter in many other centres. The response in Peking, by the way, has established, among other things; the fact that, that our appeal should be to men quite as much to women.

Students.

The Commission has thought it right to urge upon Chinese students abroad the study of the Home that they may be prepared to bring back knowledge and experience to their native land. We are in correspondence with those who are preparing for Summer Conferences and Summer Schools in this country and hopes that this important subject of "The Home made Christian," may find a place on all their programs.

Finance 1923—1924.

To date we have spent $46. The getting out of a poster which we have in hand, as well as of some other literature, will bring our expense for this first very short year to $100.
Budget 1924—1925.

For the coming year we ask for $1000, estimated as follows:

- Postage and Stationery ....................................... $50.
- Literature, original and reprints ........................ 450.
- Travel ....................................................................... 500.

The item of travel is to be explained as follows: while we find that a hopefully substantial number of groups are already working on a few of the more acute of the problems suggested for study, some of the more difficult are entirely untouched. Moreover, the tradition of co-operation is still very weak. The individuals we have asked to gather representatives of local groups into Local Committees have been slow to report action, though they accepted their original responsibility readily enough. It may be that our proposition is not a workable one, or it may be that it would work if given a start by the coming of the right outsider. In either case some travel will be necessary either to or from the local groups which are the key to our effort. We count, of course, as before, upon the assistance of the Secretaries in their journeys.

Recommendation.

The present is a time of great hope, but also of great danger to the Home, which, in China perhaps more than in any other nation, has hitherto been "the great social unit and the dominating force to the individual." We believe that the two years which have passed since these words were written have proved both the need of help from the Church in this crisis and the ready response which await its wise leadership. We strongly urge that the Council provide at least for a year a man and a woman who may give their whole time to carrying out and stimulating the work of this Commission. When as at present such leadership is left to one of the regular Secretariat who may at any time be called away from Shanghai, on General Council's business, the work is bound to drag and opportunities are lost. During this important initial year we have unavoidably suffered from this. If we do not act vigorously now we may fall hopelessly behind those forces of reform which are neither Christian nor constructive, but which are already at work upon the home. An alternative plan would be to secure the services of some person or persons already at work in China who could loan their time to the guiding of this movement from the office of the National Christian Council.
TEXT BOOKS AND INTERNATIONAL RELATIONS

N. C. C. Report

In the investigations carried on by Miss S. C. Ting into the Chinese primary school textbooks it has been found, after several meetings between Miss Ting and groups of people who prepare and sell such books and after careful first hand study of the textbooks themselves, that these books contain nothing that is harmful to International friendship between China and other nations. What is said in these textbooks points only to the good elements in other civilizations than that of the Chinese people, things that Chinese children are advised or taught to learn and practice. The reasons for the goodwill implied in these texts toward other nations are twofold, namely, (1) the textbooks must first pass the Government Board of Education before they can be published and the Board of Education does not want to have anything appear in the textbooks that would be harmful to international friendships, and (2) the Chinese people, being in the habit of loving peace and having generous opinions of other peoples, do not want to put ideas in textbooks that would on the one hand mislead the students and on the other hand stir up ill feelings toward other nations. Neither sarcasm nor contempt are expressed against other countries and their customs. These results are confirmed by Mr. T. W. Tao, the Central Secretary of the National Association for the Advancement of Education, who writes in reply to Miss Ting’s inquiry, saying: “one of the Committees of our Association is on ‘International Education’ but the problem of internationalism in school textbooks has not been looked into by this committee. When this question is discussed in our conferences, we shall be glad to make use of the results of your study to guide us. Our people are by nature peace loving. There is indeed nothing in the textbooks that is unfavorable to international friendship and this is in agreement with the findings of your Committee. As to the contents of the textbooks of other countries, as far as I know, those of the United States contain by far the most numerous misconceptions of China, Germany is second in order and Japan after Germany in the perpetuation of mistaken ideas about our country. Although there was a
great deal of incorrect information in Japanese textbooks, they have been corrected recently. Besides these countries there is no other nation that puts into textbooks material that is not favourable to international friendship. Prof. T. T. Lew of Yenching University has written a book in English entitled "China in American Textbooks," in which he points out in detail the mistaken ideas entertained by American textbook writers. Therefore in a meeting with people interested in the textbook question, it was decided to recommend to the Committee on International Relations that it should make an investigation into the textbooks of other countries to find out whether or not there are ideas contained in them that are destructive or obstructive to international friendship and justice and that the Committee in so doing should have as its aim the promotion of international good will and, if necessary, should appoint a committee to conduct such investigation.

WEST CHINA GENERAL CONFERENCE
under the joint auspices of
THE WEST CHINA MISSIONS' ADVISORY BOARD
and
THE SZECHWAN CHRISTIAN COUNCIL
To be held in
CHENGTU, JANUARY 14 to 18, 1925

THE NEED FOR SUCH A CONFERENCE.—For more than forty years Missionaries have been at work in West China, preaching, teaching, healing, organizing, in the certain hope that an indigenous self-conscious Christian Church must be the inevitable result of their efforts. Yet during all this time no general conference representing both Chinese Christian and Missionaries has ever been held. Not once have we ever come together to sum up our common achievements, and face our common tasks in the spirit of prayer and brotherhood. Conferences of Missionaries have been held with definite and far-reaching results. About thirty years ago such a gathering of Missionaries was held which resulted in the organization of the West
China Missions' Advisory Board. This was a distinct advance in the comity of Missions and had proved of great value in harmonizing and unifying the work of the last generation. Fifteen years ago, another general conference of missionaries made further great advances in organizing the West China Christian Educational Union and the Union University. So significant have been the spirit and purpose of these various movements that throughout China, and in many other parts of the mission world. West China has come to be regarded as the pioneer in union Christian work, and in emphasizing the oneness of the whole Christian movement. It still remains to hold a general conference representative of all churches and denominations, Chinese and missionaries, representative of all forms of church organization and all shades of emphasis in proclaiming the Christian message. In such a conference the unity of the church would be the supreme emphasis, our Chinese leaders would be led to see and feel the scope and aim, the power and magnitude of that living, vital experience in Christ which we call the church. Henceforth they would think not in terms of the isolated group of Christians with whom they worship on Sundays, but in terms of a world movement with a great and triumphant history, in China as in other countries. It would define and unify the program of the church in West China, emphasizing the solidarity of its brotherhood, and give the prominence which should be given to the privilege and responsibility of Chinese Christian leadership in the evangelization of West China.

Organization.—Four of the Missions and Churches at their annual meetings endorsed the idea of holding such a Conference in 1925. They agreed to hold their annual meetings in Chengtu, and made a preliminary grant of $50 towards the necessary expenses of the Conference. The joint Executives of the Advisory Board and the Szechwan Christian Council have undertaken the responsibility of organization. They have appointed the following as the Executive Committee of the Conference

Rev. Donald Fay, Chairman; Mr. C. Fang, Rev. H. J. Openshaw, Secretaries; Miss Caroline Wellwood, Rev. T. K. Li, Rev. K. C. Wu, Dr. Joseph Beech, Rev. R. O. Jolliffe.

The Canadian Methodist Mission have released Rev. J. Beaton for half time to act as Executive Secretary.

The Senate of the West China Union University, have agreed to place the buildings of the University at the disposal of the Conference.
The date is January 14th to 18th (inclusive) 1925.

The number of delegates has been set at 400, whom 250 are to be Chinese and 150 missionaries.

The delegates have been apportioned among the various churches as follows,

A. Chinese. (men and women)

<table>
<thead>
<tr>
<th>Church</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglican (including C.I.M. East, and C.M.S.)</td>
<td>50</td>
</tr>
<tr>
<td>Baptist</td>
<td>30</td>
</tr>
<tr>
<td>Canadian Methodist</td>
<td>50</td>
</tr>
<tr>
<td>China Inland Mission, West</td>
<td>30</td>
</tr>
<tr>
<td>Friends</td>
<td>30</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td>60</td>
</tr>
</tbody>
</table>

Total: 250

B. Missionaries. (men and women)

<table>
<thead>
<tr>
<th>Church</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglican (including C.I.M. East, and C.M.S.)</td>
<td>38</td>
</tr>
<tr>
<td>Baptist</td>
<td>15</td>
</tr>
<tr>
<td>Canadian Methodist</td>
<td>40</td>
</tr>
<tr>
<td>China Inland Mission, West</td>
<td>14</td>
</tr>
<tr>
<td>Friends</td>
<td>12</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td>21</td>
</tr>
<tr>
<td>To be co-opted</td>
<td>10</td>
</tr>
</tbody>
</table>

Total: 150

In case any church finds itself unable to appoint its full quota of delegates, the responsible officers of that church are earnestly requested to notify the Executive Secretary, early enough to permit the re-apportionment of such delegates, so as to keep up the total number, and provide for all who may be desirous of attending.

The Theme of the Conference will be "Our Unity in Christ".

Two Commissions have been appointed to outline the work of the Conference, and their interim reports are herewith presented.

Commission 1. The church in West China—work accomplished.

Commission 2. The church in West China—present needs and supreme aims.

The following suggestions are made.

1. That the Survey report of the N.C.C. on the work in West China be printed and sent out to be brought up to date. We would lay special emphasis on religious education, medical work, social service, evangelical movements and unoccupied areas, as well as independent church work.

2. That information be secured regarding those movements outside the church which affect the church work.

3. That in addition to the questions in the N.C.C. survey special questions on the Sunday School and Social Service be prepared.

4. That the survey should include a careful study of all union and cooperative work.

5. That this work of securing information should be finished by September.

6. That the members of this Commission who reside in Chengtu, should be constituted an Executive to carry out these plans.

Commission Two.

A suggested and tentative outline of the work of this Commission in preparation for the General Conference.

Theme—To Visualize the Present Need of the Church of Christ in West China, and to endeavor to forecast some steps in the immediate future program.

Note. The order of sections, and likewise the topics and divisions are merely suggestive.

It appears that the work of the Commission will be forwarded by a division into sections or groups, and the following sections are suggested.

Section 1.

To give expression to our essential unity in Christ and to foster its fuller realization in such a manner as will draw the Church in Szechwan closer together, and not estrange from the Church in all China and other lands.

Suggested Method of Treatment—by Addresses, Discussion, or actions.

1. The devotional periods to be grouped about this idea, with Christ as the center and power that makes for unity in the Christian life.
2. To emphasize a church name common to all, and inclusive enough to enfold our present organizations or groups.

3. The holding of periodic general conferences (four or five year periods), to foster this unity and to find further means of giving expression to it.

4. A Szechwan Christian Council representative of the general conference, so chosen as to be also representative of the mission groups. (A sort of responsible continuation council of the general conferences).

5. A common church paper, participated in by all, and supported by all, to give emphasis to our oneness and to express our spirit, message and aims to all within, and without the church, daily or weekly.

Section II.

The message of the Church and the form of its expression in the changed condition that confront us. There are the abiding elements, the eternal verities, in our message that do not change, but St. Paul sought to be all things to all men in the presentation of these eternal truths, and the Conference should seek to express not only the message that we must emphasize, but the best manner of giving expression to it. This message should find place for--

1. The exaltation of Christ and His apprehension.

2. The need of a supreme loyalty to the God he reveals, especially since the minor loyalties that have prevailed in China are losing their hold upon the people, and there is no ethical force making for unity in national and social life.

3. A gospel that seeks a charitable approach amid the intellectual social and national problems of today.

4. A social gospel comparative to the social needs.

(a) The right of every child, and especially the children of Christians and Christian children for a minimum standard of education at least graduation from the sixth year Primary School.

(b) Emphasis of the need of and the inauguration of movements making for mass education as a part of the Christian movement.

(c) The formation of a medical program that looks to a service that is comprehensive as our evangelistic and educational work.
5. A Christian message that is supernational, that is entirely divorced from, and utterly antagonistic to war and to appeal to force between nations.

Section III.

Chinese leadership and responsibility—

Missionary work is essentially a work of preparation, and it succeeds only as it creates leaders who carry forward the work begun to a successful conclusion, and who assume the chief responsibility for it.

(1) Therefore consideration should be given to the changing form of leadership in the work of the Church in West China,

(2) The place which the training of leaders should occupy.

(3) The character and quality necessary for leadership, and the methods to be followed in their training.

(4) The division of responsibility between the missionary and the native workers, and the transference of increasing responsibility to the latter.

(5) The emphasis of self-support as a corollary to responsible leadership without abandonment of the principle that responsibility also rests upon the Mother Churches in view of our essential unity, irrespective of time and place.

THE SEVENTH SZECHWAN Y.M.C.A., STUDENT SUMMER CONFERENCE

A. J. BRACE Executive Secretary.

Only about three miles from the North gate of the Capital city of Chengtu is situated the beautiful Chao Chio Si temple surrounded by twenty-five English acres of shady woodland containing great cedars and cool bamboo groves. The temple buildings are spacious and artistic. The temple always a famous
The West China Missionary News

one, was destroyed by the arch-enemy of Szechwan, Chang the Butcher over two hundred years ago. It was rebuilt in the reign of Chien Lung, and has ever since been kept in splendid repair. The outlying two hundred odd acres are ample to supply the financial needs for upkeeps, and to nourish the Buddhist priests who daily minister in the great temple to the number of one hundred and fifty.

It is significant both of the broad tolerance of the Chinese Abbot and Chinese natural courtesy that we could secure the use of these historic grounds for a Christian Conference. Still this is the universal custom in China. We can hardly conceive it possible in our own land, that valuable church property of the Christian church would be loaned for a Buddhist conference. The Abbot was exceedingly friendly. He personally conducted the delegates through the temple precincts pointing out places of interest, and finally in the great Audience Chamber gave us a lecture on the history of the temple. He appeared with us for the Conference photograph, and came on invitation "Stunt Night" and seemed to immensely enjoy the fun. They do not charge anything for the use of the temple or grounds, but we always send a copy of photograph and a useful gift such as an arm chair or clock.

It proved an ideal spot for the Conference held from June 28th to July 4th. The students gathered Saturday afternoon immediately at the close of the Middle school examinations at the Union University. At seven o'clock, after supper, the Reception to the Delegates was held. Mr. S. X. Fang, B. A., the Chairman, a returned student from England, and Principal of the Normal School, presided with grace and ability. A jolly half hour was spent with picture puzzles, then the various committees reported on the plans and rules of the Conference, chief among them were the Social, Physical, Program and Medical committees. It was seen at once that a comprehensive program was under way, and the whole Conference was given a rattling good start by the merry, witty address of welcome by the inimitable Harry Openshaw of the Baptist Mission.

Sunday proved a great Opening Day. Dr. Joseph Taylor was the right man in the right place as Conference preacher. His messages on "My Father worketh hitherto and I work. I must work the works of Him that sent me" was a tremendous call to sacrificial service that found a response in every student, and echoed and re-echoed throughout all the Conference sessions. He spoke in English with great power. This was much
appreciated by the students of English in the Conference. Then Mr. C. T. Song, B.A., interpreted in his matchless manner. He was simply perfect. Together they worked as one man. Rarely is an interpreted address sent home with more conviction and in the power of the Spirit. The atmosphere was electric with spiritual power. Both speakers had the unction of the old prophets and naturally powerfully moved the Conference. The afternoon was spent in rest and an out-door “Sing Song” when the old Conference favorites were enjoyed, and Harry Openshaw was at his best as leader of song. Mrs. A. J. Brace presided at the organ for the Sunday services, and a quartet by Miss Ross, Mrs. Brace, Dr. Wilford and Dr. Stubbs was exceedingly effective, “Make Me Captive, Lord”. This hymn so stuck that later in the Conference a prize was offered for the best translation into Chinese. Many have attempted it.

The Sunday evening service was held out in the woods. It was the beginning of the Life Work Meetings, and Lincoln Chang, M.A., B.D., delivered a masterly address on “Principles Underlying the Choice of a Life Work”. He showed broad reading and close intimacy with his subject, and brought to it a wealth of personal experience that was very convincing. Mr. Chang has recently returned from U.S.A. where he took his Master’s degree after graduating from the Union University here. He made a great contribution to the Conference with his three high-grade addresses and leader of the Normal class of Bible study teachers.

Monday morning the real program of the Conference started at 5.30 A.M. 6 to 6.45 the Quiet Hour or Morning Watch was observed. 6.45 to 7.30 the eight group Bible classes were held on the “Spirit of Jesus”. 7.30 to 7.45 the Flag-Raising ceremony and morning setting-up exercises were observed. The Flag-raising was an innovation that will be repeated. As the five-colored Republican flag of China went up all stood smartly to attention, then the National Anthem was sung, then the first morning a short address on the Flag by Mr. Chang and prayer, then the exercises. This was done each morning except that a yell took the place of the speech. 7.45 was breakfast, then 15 minutes for a general “Camp Clean-Up”. Then at 8.30 came the Morning Lectures on the Conference theme, “The Christian Life in the Modern World”. The entire course of four morning addresses were masterpieces, and it would be invidious to make comparisons. Monday, Mr. W. S. Chen, Manager of the Commercial Press, spoke on “Christian Life in
Relation to Human Society". Tuesday, Mr. Chang spoke on "Christian Life in Relation to our Schools". Wednesday, Mr. C. T. Song spoke on "Christian Life in Relation to our Home". Thursday, Dr. Stubbs spoke on, "Christian Life in Relation to the Individual". The whole proved an exceedingly valuable course. From 9.30 to 10 was Recess, 10 to 11 was Conference Hour—The Student's Forum—when the students discussed the points raised in the A.M. lecture. 11 to 12 was an hour for writing and reading in the well-appointed reading room which was the Dining Hall with charts on the wall telling the danger of flies and general hygienic information, while Association books and tracts were sold and distributed free.

After dinner an hour's rest was enjoined upon all. Then the Doctor's parade, and the whole afternoon given over to athletics. Volley ball and tennis were the prime favorites, with target throwing and rope quoits coming close after in popularity.

Just before supper the Life Work meeting were held in the woods. Monday, R. O. Jolliffe spoke on "Journalism and Government Service as a Christian Opportunity". Tuesday, Mr. W. S. Chen, on "Commerce and Industry as a Christian Opportunity". Wednesday, Mr. Lincoln Chang on, "Education as a Christian Opportunity". Thursday, Mr. C. T. Song, "The Ministry as a Christian Opportunity—the Need of Consecrated Christian Leaders". After supper each evening the various college groups would meet according to dormitories or schools and discuss for half an hour the day's program and review the worthwhile points. This was very helpful and very widely participated in. The last night, Thursday was one to be long remembered. It ran for almost two hours. Mr. Song made an impassioned appeal for Christian leaders. In the hour of testimony, many answered up to the call going on record to follow the Christ where He should lead. During the day blank tickets had been passed out asking students to write down impressions received and indicate what special help they needed. Forty-nine responded to this appeal and carefully wrote out their impressions and needs. These have been handed over to a careful committee who will follow up this work during the next school term. We praise God for His undoubted presence and power in this Conference and ask for wisdom to adequately follow up and get real results for the Kingdom.
The registration of the Conference was as follows:

Canadian Methodist Mission Dormitory, U.U. and Middle school 27
Methodist Episcopal Mission Dormitory, U.U. and Middle school 17
American Baptist Mission Dormitory, U.U. and Middle school 15
Friends and Church Missy. Society Dormitory, U.U. and Middle school 6
Canadian Hospital students - 4
Young Men's Christian Association English school 5
Government school students - 6
Special 3
Staff 5
Teachers and Leaders 18

Total 106

65 were from the Union University and Union Middle School, 27 of whom were senior University students.

MT. OMEI SECTION AND ITS MEANING.

C. L. Foster, M.A.

The accompanying sketch is an attempt to represent the sequence of strata as observed from the foot of Granite Gorge to the top. It is the privilege of many to go up and down the Granite Gorge, and there one can see the old granite surface of ancient land with its "humps” and “hollows”, though not large ones. Then as the crust of the earth was once more buried by the waters of expanding seas the granite surface was buried, and began to be covered with sands washed in by the streams. Fluctuations in the depth of water, or fluctuations of the streams would cause a change in the character of the sediment that would be laid down from time to time, and so we follow these changes from sand to mud, muddy sand, sandy mud each grading into the other, until the water was deep enough to be free
Map of Mt. Omei Escarpment
Section Showing Successive Strata
(Vertical Scale: 2000 Feet equals 1 inch)
from land muds, or they were present in relatively small amounts, and the sediments became largely those of organic origin, producing the muds that hardened into limestone, enclosing the shells and remains of the animals that lived there. Then after several feet of limestone the waters began to shallow, or else the streams became swollen, and more mud and silt came in, resulting in the change to shaley shales, shaley limestone, and then a great change took place with coarse sands and layers of white quartz pebbles in it. This condition continued long enough for about thirty feet of this pebbly sand to be laid down. Then deepening water again resulted in finer sediments which formed a shaley sand. Judging by the amount of finely divided mica in it, the rock that produced it was granite or some similar rock with large amounts of mica in its composition.

The next change is very sudden and very great. Right on the shaley sand lies a conglomerate in which the "pebbles" range from the size of one's head to about two feet in diameter and are mostly angular, and each one packed in mud shale. The suggestion is that this is a glacial deposit, and the boulders were rolled in the mud which later hardened into the shale at present seen. The shale forms an element of weakness, and wears away readily, so that this formation forms recesses above the top of the shale, and gradually the roofs of these recesses fall and so more material is available for the mountain torrents to use in scouring their channels.

Above the conglomerate is a limestone rich in fossils. This can be seen as one goes to the top above the "Elephant's Bath" and near the Lue Tung P'in.

Another change took place that brought shallowing waters, and above the limestone there is a formation that was originally sand which became consolidated into sandstone. This was the end of deposition in seas or lakes for the region under consideration. The next episode was a fairly long period of lava flows, reaching from 1000-2500 feet thick. The heat from the lava baked the sandstone so that it was partially crystallized, and so became quartzite. It is likely that one could see it under the "top" if one were willing to take a strenuous climb down and up again.

The lavas are of different character at different places. Near the temple where the foreigners stay at the "Top" it has a large amount of iron, and so is red, and is filled with white lath-shaped crystals of feldspar. These give it its name of "feldspar porphyry". Lower down the gas pockets of the lava
have been filled by quartz which was a gradual process and the result is banded agates in the cavities. It is not far down to these.

Over the hill along the path to the South, not far back from the cliff, is columnar basalt. This is to be seen along the path as part of the pavement of the road above Peh Un Shih and then on to the top.

When these lavas were poured out, Omei did not stand at its present elevation, but was part of a surface that formed a fairly even region from Er O to Wa Shan and to the vicinity of Shiao Tiea Tzi. While the lava was poured over sandstone at one point, it flowed over shales at other places, and these were baked so that many crystalline masses appear in them. At the slope in the road just above the bridge at Flying Bridges it can be seen to good advantage. By the path below Ta O Shih, after crossing the large slab bridges it is seen to less advantage. The floor of the valley between Si Chi Pin and Er O is all of the same porphyry as the Top of Omei. This indicates that after the flows ceased, possibly caused in part by them, the crust folded. In this process parts went up, and other parts went down. The folding was so vigorous that fractures occurred and the Omei escarpment is one result, thrust up from six to eight thousand feet above its surroundings. The folding involved a much more extensive region, but with that we are not here concerned.

Evidently, the region between the foot of Omei and Kiat ing not only was not lifted, but went down, so that the tops of the hills we now see near Su Ch'i represent mountains of an earlier time. In the wearing away of the mountain mass above, material has been supplied for covering the bases and all but the tops of the peaks.

Now the great Omei is being worn away, slowly but surely, and the sediments that are formed from its debris will be built into structures of the future. "Given time enough, nothing is more destructible than the hills," said one. But it is not easy for us to comprehend such expanses of time.

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NOTICE—Our financial year ends October 31st, and a report must then be made to the Advisory Board. Please send your 1924 subscriptions to the Business Manager before that date if unpaid.
THE YELLOW DRAGON GORGE.

D. C. GRAHAM, M.A., B.D.

About eighty li east of Songpan is an unique and beautiful place. It is called the Yellow Dragon Temple. To reach Huang Long Si one must cross a mountain pass whose altitude is about fourteen thousand feet. However, there is a gradual ascent to this pass on both sides, and a fine view of the surrounding country from the top.

The Yellow Dragon Gorge is about ten miles in length. There is a stream that flows down this canyon, beginning at the base of a snow mountain and emptying into another stream that flows at right angles to it. The water of this stream is so full of mineral that the mineral substance is deposited all the way down the gorge, becoming a bright yellow stone. In some places the creek widens out and the bed is a wide layer of yellow rock. In other places the water trickles down into a series of pools resembling terraced rice paddies on the hillsides, with the outer banks rounded into irregular shapes. There are similar pools in the Yellowstone Park, but there are many more of them in the canyon of the Yellow Dragon Temple. The bright yellow color of the stone and the crystal clear blue water give the pools a beautiful appearance which is increased by the surrounding forests that cover all the hillsides, and a wonderful variety of flowers. In the forests there are gnarled and twisted cedar trees, and tall firs with long, down-hanging white moss. Underfoot one often treads on a carpet of green moss which is so soft that he sinks above his ankles. Butterflies flutter about among the trees, strange birds sing their songs, and there is a fragrance which is found only in virgin woods. At the head of the gorge are mountain peaks that are perpetually covered with snow, and great streaks of white snow reach far down the mountain sides.

There are several large temples in the process of construction. In fact, this is becoming a religious center as important in the Songpan district as Mt. Omei is in central Szechuan. Chinese and aborigines make pilgrimages throughout the year and unite in a great annual festival.
In the highest temple is the Yellow Dragon King who is the chief god and ruler of the district. He is not a real dragon, but an old man with a long white beard and with garments resembling in color the bright yellow rocks of the creek bed. Outside the temple and in front of it, is a large stone altar where the aborigines worship, burning cedar twigs for incense. The Chinese do not worship at the altar, but inside the temple.

This district would be very interesting to a geologist. A large amount of the mineral is deposited near the edge where the water flows less swiftly, so that the stream constantly builds up banks for itself. In some places the stream is from five to twenty-five feet above the surrounding land. The lowest places are old discarded creek beds. Evidently the stream does not dig a deeper channel, but is constantly building up its bed, which becomes higher than the surrounding soil, until in a freshet it suddenly breaks its banks, adopts the lower course, and begins anew the process of building up until the new bed is higher than the one that has been left.

Leaves, twigs, and trees that fall into the water are encased in the deposited mineral rock and buried deeper and deeper. An interesting question is, will these become petrified? Only time will tell.

One who enjoys climbing can go about ten li down the road from the mouth of the Yellow Dragon Gorge, where, just above a dingy little inn, he will find a path winding gradually up a ridge to a point opposite the Yellow Dragon Canyon where the elevation is over thirteen thousand feet. From this point one gets a fine view of the Yellow Dragon Gorge, with its waterfalls, its forests, its terraced pools, and its temples. To the east can be seen high, pointed mountain peaks, which seem to be far above the snow line, but whose sides are apparently so steep that snow cannot lodge on them. To the north are bald lava peaks, on the sides of which are wonderful foldings of the rock strata. There is a high but small waterfall to the left of which great layers of rock are folded and refolded. Higher and to the rear there are much finer but not less interesting foldings which are so pointed and regular that they resemble pointed crochet patterns.

There are many other things that might be described, but enough has been said to indicate that the Yellow Dragon Gorge is one of the most beautiful and interesting spots in Szechuan.
CHENGDU'S INTEREST IN MASS EDUCATION

HARRIET M. SMITH.

Of the many schemes introduced within the last few years, to lessen illiteracy in China, none has seemed to meet with the enthusiastic response from the Chinese themselves, all over the country, as that introduced by a Szechuan man, Mr. James Yen, now of the National Y.M.C.A. This is known as the "Thousand Character" plan, being based on that number of the most widely and commonly used characters of the "pei hua". These are arranged in four readers, in a very clever and original style, and it has been demonstrated that a four-months' term, one hour a day, six days in the week, will familiarize the average man, woman or child with these characters and thus equip them to read easy books, newspapers, write letters in the "pei hua" and keep accounts.

This movement has now become national in its scope, and has been tried out with real success in many of the cities of China already. The Y.M. and Y.W.C.A. have, naturally, taken the initiative in this work, in the cities where they are found, but have always had hearty cooperation from the community. In this Chengtu has been no exception. At the beginning of this year, both organizations were planning to devote time and money to Mass Education,—but when in the early spring a city-wide organization was proposed, they welcomed the idea and have sunk their separate plans, in those of the whole.

This city-wide organization is entirely Chinese in its origin and almost entirely so in its management. Mr. H. J. Openshaw is the only foreigner on the Board of twelve, all of whom by the way are men, with the exception of Mrs. Feng Pi Hsai of the Y.W.C.A.

Their goal was to reach through this plan 10,000 illiterates, men and women, boys and girls, and this had, according to the latest reports, actually been reached.

Any group of five or more, meeting daily for one hour, with a teacher and the minimum equipment of books, a blackboard and chalk, counts as a unit in this scheme, and groups of
this kind, some large, some small,—are now to be found all over Chengtu, and in every kind of place,—some in private homes, others in temples, churches, or the Associations, still others in schools (after hours) and factories. All the teaching is voluntary, but a certain amount of chair-hire is paid where necessary.

Books, as well as tuition are free, to the scholars, and these together with such simple equipment as is used and the chair money for teachers and supervisors makes an overhead expense for the Board which they compute to average 70c. per scholar. This makes a budget of $7000.00 which has been raised locally. The Chengtu Christian Council and the Y.M. and Y.W.C.A. have together contributed $1000.00 of this; Gen Yang Sen gave $2000.00 and the balance has been secured through subscriptions (Chinese) and memberships,—the latter being designed to interest people not only to give money but time for teaching.

The Y.W.C.A. is naturally most interested in and most familiar with the results of this movement as it touches women and girls. We have counted it a real privilege to grant Mrs. Feng's time and efforts to this end of the work even to the exclusion of many other things. Results are encouraging, as there are now more than 3000 women and girls, representing 60 different groups, in these classes.

**BACK-FIRING THE FIRE GOD IN KIATING**

No small stir was created this year in Kiating by the festival to the fire god. For days the streets were thronged with visitors from neighboring cities, villages and country places. A traveller from the city described the road and markets passed as deserted. In the city the crowds collected on the drill ground outside the fire god temple, where theatricals were in process during ten successive days.

Such an opportunity was not to be neglected by the Christian forces in Kiating whose Council is organized for joint endeavor when such occasions offer. We united in erecting a mat booth at a strategical point behind the theatre with the inscription "Chinese Christian Church Picture Book Room" in
large red letters across the front. Inside Scripture pictures and texts adorned the walls, including forty of Copping's pictures depicting the life of Christ, and His teachings. Books and Gospel portions were displayed on tables. From 9 a.m. to 6 p.m. workers were supplied in rotation from each mission to preach from the pictures, to sell books, and to distribute tracts. The tent was most popular. In addition to work done for the constantly moving crowds there were many interesting conversations with individuals, some of whom said they had never seen foreigners before. During the six days a thousand Gospels were sold, and over eleven thousand tracts distributed. By our united endeavor we hope and pray multitudes have been reached by the Gospel message.

E. C. B.

IN MEMORIAM.

Mrs. T. H. Williams.

Recent Canadian letters announced the death of Mrs. T. H. Williams (Laura Winifred McGirr) in the Winnipeg General Hospital on April 29th 1924. Our little community in Chungchow was filled with sorrow to think of one so young and full of promise being called so soon. Dr. and Mrs. Williams arrived in Chungchow early in December 1919, coming direct from Canada. Her few years with us were devoted to deeds of kindness and promotion of good will.

After recovering from an attack of typhoid fever, which extended throughout September, October and a part of November she was again stricken with another disease which slowly, but steadily sapped her vitality and energy ending in an untimely death. It was near the end of February when Dr. Williams decided it was advisable to hasten home where every medical facility could be provided. On March 3rd we carried her gently aboard the "Chi Chuen". A remarkably comfortable and quick trip landed them in Vancouver on April 1st. Her mother and sister had hastened to meet them at the dock expecting to accompany them at once home to Winnipeg, her
Weakened condition made it necessary to spend a couple of weeks in the Vancouver hospital before proceeding home. Upon arrival in Winnipeg she was taken directly to the General Hospital. After a slight operation, which proved of no avail she sank rapidly. Although she did not see her own home, she passed away peacefully surrounded by her immediate loved ones.

A very fitting funeral service was held in Young Methodist Church, where before coming to the Mission field she had rendered her service in song. Many friends escorted the catafalque out to Morden, Man. where she was gently placed beside her father in the family plot.

On Sunday evening, May 4th, a beautiful memorial service was held in Young Church at which Rev. Wilkinson, president of Manitoba Conference, Miss Annie Thexton of West China and Mrs. George Jackson, who recently visited the Mission fields of the Orient appropriately paid tribute to a life of unselfish service.

May an abundance of grace and fortitude be apportioned to Dr. Williams, Mrs. McGirr and the sorrowing sisters and brothers.

M. P. S.

CORRESPONDENCE.

Marseilles, June 30, 1924.

Dear Friends in West China,

Many rash deeds have been committed in moments of weakness, so here goes another. Over two months have gone since you bade us "bon voyage". We had been looking forward to our first furlough with a great deal of pleasure, but when the actual day of departure drew near it was not easy to say good-bye to you all. However, though the best of friends must part at times, you are very often in our thoughts.
The trip through the Gorges was enjoyed immensely. Breathes there a man with soul so dead that he couldn't enjoy it? No tourist to China should miss it. In Hankow, we met Mr. and Mrs. V. Smith, former postal commissioner in Chengtu, and Mr. and Mrs. V. Butts formerly of Chungking. They were enquiring after all their old Chengtu friends. The reports we gave were as good as our consciences would allow. The week spent in Shanghai was well filled with shopping, arranging for passage, etc. Former Chengtu residents now living in Shanghai treated us right royally.

The trip has proved that I am a rather poor sailor, being about as much at home on a rough sea as a whale on the Sahara desert. The week's run from Colombo to Aden was the worst. The monsoon was rather boisterous and gave us a rough ride. The only thing I could keep on my stomach was my hand. My waistline became gradually like a wasp's; I lost ten pounds in the mix-up.

Calling at the various ports every few days broke the monotony. The motor ride around Hongkong island was very beautiful. Raffles Museum in Singapore gave a fine idea of life and industries in the Malay States. There were some fossil teeth there which I would like to have pinched for our collection at Chengtu. Although Singapore is only about 80 miles from the equator, the heat was not too great. In fact, we did not suffer at all from the heat, only one really hot day near Aden; we were fortunate in having a breeze other times. The run through the Red Sea and Suez Canal was very interesting, something to look at least, although rather barren at times. Remains of trenches, barbed wire entanglements and camps were still visible along the canal. After sailing thru the Straits of Messina, we passed very close to Stromboli, which was belching forth smoke. The next view of land was Corsica and Sardinia as we passed through the strait of Bonifacio which separates them. We are having two days in Marseilles, an interesting city, and then leave for Italy and Switzerland.

We have had no news from Szechuan but hope that the province is peaceful at present and that you all have a good summer at the mountains.

HAPRISON J. MULLETT
Dear Dr. Stewart;—

It was with a great deal of pleasure that we read in the July-August number of the 'News' of the opening of Baby Welfare Work in Chengtu. We notice that the writer states that she believes it to be the first work of its kind in the Province. We have had Baby Welfare Work in Fowchow for the last six years. The first baby registered, having now graduated from our Fowchow Kindergarten, enters Lower Primary School this Fall.

In the October number of the Chinese Journal of Nursing you'll find an article in Chinese and English entitled, "Baby Welfare work in Fowchow, Sze.," which you may copy if you wish. This deals with our work from the beginning. Whether this article is published in the "News" or not we would like your esteemed Journal to publish the fact that Baby Welfare Work was organized six years ago in the humble city of, Fowchow under the C.M.M. and is still "going strong."

We have also a playground just started about two months ago for children and would like to know through the "News" of any other playgrounds in the Province.

Sincerely yours,

MARGARET J. BRIDGMAN, R.N.

1325 Spruce St., Berkeley, Calif.

Dear Dr. Stewart;—

We have taken a furnished house at the above address and plan to occupy it for a year.

We had a very pleasant trip across. Just now Mr. Service and the three boys are camping and fishing in the Sierras while I am at the beach with my parents. We shall settle in Berkeley early in August.

I trust this finds you enjoying peace in Szechuan.

Very truly,

GRACE B. SERVICE.
Chungchow—

Chungchow and surrounding district seems to be a robber's paradise. Every few days there is a scare some place not far away and at night the 'Tuans' are all busy keeping watch.

We are all up here on the hills enjoying the cool pine-scented breezes and the beautiful views. As long as we are left alone we will be quite happy.

Malaria has taken a large toll of our population this spring. Miss Bedford and Mr. Edmonds were brought up to the hills on stretchers and are still down with it though recovering slowly.

July 5, 1924.

Chungking News—

Having been appointed by that august body, the Chungking Missionary Association, as News correspondent, here I am taking my typewriter in lap so to speak, amid the great pines of the Chungking Hills. We have had an altogether delightful summer in this, China's leading summer resort. None of the chill fogs and protracted rainy spells which so mar the alleged beauties of Behludin and Omei and yet no excessive heat. Our longest hot spell concluded on August 28th and the past few days have been almost too cool.

Disastrous Fire—Unfortunately this last hot spell brought disaster in its train in the shape of a bad fire which broke out about 7.30 p.m. on August 28th. Occupants of the bungalows were brought to the hill tops by the glare but after watching the fire for a time decided it was only one of the suburbs on the East side of the river. Later the news came that the fire was much more serious than at first supposed. It turned out that the fire commenced in the huddle of shacks on the foreshore just below the Tai Ping Men and aided by the dryness of everything after a two weeks hot spell, and by a high wind, spread rapidly up the hill. Barry & Dodwell's building was soon ignited and in a short time nothing but the walls was left
standing. The fire spread right and left destroying the fine foreign style house of Barry & Dodwell's compradore on the one side and the immense office building built by the Mint on the other. This building was once the headquarters of Yang Sen. Chinese shops on each side were destroyed and finally to the Friends Institute which was completely destroyed. Here the fire was arrested by an open lot. In the other direction the fire extended to Hsien Miao Gai where a fire wall arrested it. Across the Bei Hsiang Gai several buildings were destroyed but those immediately in front of Barry's and of the Mint building (including the Commercial Press) were saved, no doubt protected by the brick walls of the two buildings mentioned.

Outside the city hundreds of shacks and some buildings of better quality were destroyed and it is reported there was considerable loss of life. Chinese reports say 100 people were burned to death.

Barry & Dodwell's old pontoon caught fire and being cutadrift went blazing down stream. The Chwanlan was saved through the prompt action of Captain Lupton of the Shutung who crossed in the B & S motor launch and took the Chwanlan across the river out of danger. Mrs. Curtis was aboard at the time expecting to leave for Kiangtsing at daylight. Mr. Curtis is reported to have been in Barry's building when the fire broke out, and only got back to the Chwanlan with greatest difficulty.

The sympathy of the whole community goes out to Mr. Barry. It is understood the buildings were covered by insurance but there is much that insurance cannot cover. Much sympathy is also felt for Mr. Peake all of whose goods are gone. He had been collecting furniture preparatory to setting up his own house after his marriage this fall. Mr. J. H. Morrison also suffered the loss of all his plans and records.

As an official of the Missionary Association the activities of that body should claim first attention. The Association has taken on a new lease of life recently and has issued a program calling for a series of lectures by Chungking's foremost public speakers.

Mr. R. J. Davidson's Reminiscences of 40 Years in West China—The first of these lectures took place this month when Mr. R. J. Davidson gave a most interesting address on the early days of Mission work in West China. It is regretted your correspondent was unable to secure the manuscript of this address for the edification of the readers of the News, and that only a passing reference can be made in these notes. Mr.
Davidson's Reminiscences referred in passing to such great men in Chinese Mission work as Hudson Taylor, the Cambridge Seven, Dr. John and all the pioneers of West China work who in one way or another had touched his life. In getting to his chosen field Mr. Davidson was delayed at Hankow because the 1885 riots in Chungking made the authorities wary about allowing people to proceed via the usual Yangtse route. Mr. Davidson had therefore to come in via Shensi and arrived in Chengtu after a ten weeks trip in 1887.

Presentation to Dr. and Mrs. Parry—Perhaps the name which occurred most frequently in Mr. Davidson's address was that of Dr. H. L. Parry. Mr. Davidson met Dr. Parry when engaged in Mission work in the East end of London before either had come to China. Dr. Parry sailed for China a year before Mr. Davidson and was later of assistance to Mr. Davidson when they again met in West China. Mr. Davidson's tribute to Dr. Parry was most appropriate as this year marks the completion of forty years service for Dr. Parry and the Missionary Association chose the meeting at which Mr. Davidson's address was given to express it's congratulations to Dr. and Mrs. Parry, by presenting a pair of silver vases and a quantity of embroidery. Dr. and Mrs. Parry were taken quite by surprise but the Doctor responded with well chosen words which were an inspiration to all who fortunate enough to be present.

Hills Activities—Much of Chungking's Social life is concentrated into the weeks spent on the pine-clad Hills. There has been quite the usual amount of it this year and it has been aided by the fact that ice could always be had. It is stated that one gentleman well up in the list of Missionaries claims to have devoured 13 dishes of ice cream in two days. The News understands there was no connection between these 13 and the fact that this gentleman had to abandon a proposed itinerating trip.

The usual Tennis Tournaments have been in progress. Mr. risli is badly missed in this connection as in no event have missionaries even reached the semi-finals.

Chungking has managed to dispose of teams from the American gunboats in baseball matches on two occasions during the summer. Chungking has several good players notably Messrs Irle and Bolton of Basketball fame and the new American Consul Mr. Synthe who is a first class catcher.

There has also been Cricket at which the English portion of the community with the assistance of a few Canadians,
managed to defeat a team from H.M.S. Cockchafer thus partly revenging several defeats earlier in the season by the team of H.M.S. Widgeon.

Something novel in the way of sports for Chungking were two afternoons of Aquatic sports held in the large swimming pool of Mr. L. Anderson. In the first of these a Chungking team defeated a team from H.M.S. Cockchafer while in the second a team from H.M.S. Widgeon defeated Chungking. In a race for women Miss Beatrice Longley tied for first with Miss Gwen Lewis.

Musical Event—Chungking has many times had occasion to congratulate itself on having Mrs. Dixon as a member of its musical community. Not only by her ability as a violinist and as a vocalist but also as an organizer of musical events, Mrs. Dixon has contributed greatly to our enjoyment during the time she has been here. This summer Mrs. Dixon organized and conducted a choir of 24 voices and on August 16th., in the Hills Church presented Stainer’s “Daughter of Jairus” preceded by a short mixed programme. The performance of the Cantata was most creditable. The choruses were all well done though special mention must be made of the mixed chorus “Awake Thou That Sleepest” and the men’s chorus “Come Let us Enjoy”. The solo work was excellent Miss Mabel Allen who took the Second Soprano work particularly distinguishing herself.

The church was lighted by electricity for this event through the courtesy of Mr. B. M. Barry who also took the bass solo work most acceptably.

The organizer and the members of the chorus put in a lot of careful work in preparation for this cantata, the practices becoming events of interest in themselves.

Personals—The Bridgmans, Longleys and Simpsons from Fowchow, Mr. and Mrs. H. H. Curtis from Kiangtsing are the out of town people who have occupied bungalows on the Hills this summer, while Miss Cumber Mr. and Mrs. B. Wingham, Miss F. Richardson and Mr. W. H. Batstone have deserted us for fields (?) afar.

Miss Jeffries of the Scotch Mission Ichang has been visiting Mrs. Wolfendale.

Misses Tomlin and Barton of Wuchang have been visiting Mr. and Mrs. C. C. Shedd.

Moving Pictures—On August 27th. at the bungalow of Mr. B. M. Barry, who kindly, arranged for the necessary electric current from his Delco plant, a Moving picture was
presented by Mr. C. C. Shedd of the Y.M.C.A. by means of his excellent portable machine. A splendid picture by Miss Gloria Joy was greatly enjoyed by all present. After the picture refreshments were served by Mrs. Barry.

Some have already moved to the city to prepare for fall work or to get children ready to go to Chengtu and this week will see many more moving down. However, there are those who say the Hills are at their best in September and October and several families will still remain up for some weeks yet.

Aug 30, 1924.

G. R. J.

University-Campus—

This summer holds the record for residents remaining on the campus all summer. The families of Dr. Service, Dr. Freeman and Mr. Muir also spent their vacation here, adding greatly to our pleasure. Rainy days were fewer than usual, and the heat was not excessive, so tennis was the principal recreation.

Rev. W. B. Albertson and family are being thoroughly welcomed to Chengtu, both by city and campus friends. Mr. Albertson has commenced his duties as Bursar of the University.

Lieutenant Umstead of the American Navy, and Mr. Franck, noted writer of travel books, were guests of Mr. and Mrs. Muir during part of the summer. Mr. Franck also added a hurried trip to Kwan Hsien and a visit to Omei, to his visit in West China. Carman Brace accompanied him on both these visits.

Dr. Freeman, Tom, and Harvey had a three weeks' trip to Tsakulao meeting the Kwan Hsien party at Lan Mu Yuan. They all report an excellent time.

Deep sorrow is felt in the University community over the sad news from U.S. that a former graduate Mr. Ran Ru Tse had died there while attending the M.E. General Conference. Mr. Ran had been in delicate health nervously for some time and a special loneliness for his home land and friends seems to have filled him during his last days. He was found dead in his room in one of the hotels. Fortunately Rev. J. F. Peat was present at the gathering and took charge of Mr. Ran's affairs. The body is being brought back to his old home in West China for burial.
Mr. S. C. Yang who has been absent in England and America for educational purposes has again returned, accompanied by Mrs. Yang who spent a year with her people in Wuhan. Mr. Yang will continue his work as principal of the Union Middle School. The following testimony from the Central Council of Selly Oak Colleges, England will show some of the important work Mr. Yang has accomplished while abroad:

This is to certify that Mr. S. C. Yang (Yang Sao Chuen) has been a student in the Selly Oak Colleges. From June 1923 to April 1924. His particular studies have been under the Secondary Education Department of the Colleges which is recognised by the Secondary Teachers' Training Syndicate of the University of Cambridge. He has attended the regular lectures given in connection with the course of training prescribed including the special lectures given on Bible Teaching. He has also studied English language and literature and has interested himself in the manners and customs of English life. He has paid many visits to day and boarding schools and to places of educational and social interest thus greatly extending his knowledge of modern experiments in both departments of community life. He also attended the Summer Education Course at the University of Oxford.

In December 1923 Mr. Yang passed the practical teaching test of the Secondary Teachers' Training Syndicate of the University of Cambridge.

It is felt that Mr. Yang has gained greatly by the special study and observation made possible for him in England. He carries back to his work in China the sincere friendship, and best wishes of those with whom he has been associated in England.

The Summer Normal School. The Summer Normal School this year was in charge of Mr. S. H. Fang—assisted by Mr. Tao Li Iong. Seventy two students took the course, and showed no little earnestness in their work. The outstanding feature of the Summer was the attendance of twenty-five women teachers. Miss Cowan of the M.E.M. was in charge of the women students. So far as one month proves anything, co-education in Summer Normal work is entirely practicable. Only two slight incidents occurred in this first experiment. One of the men students made a remark relative to the female of the species which proved himself a very manly if not an entirely
enlightened fellow. At one recess period or before school opened in the morning, one or more of the men students by writing the names of several of the girl students on their (the said girl students) desks and adding in English, “How are you?” proved at once that they had individualized some of the fairer sex, that they themselves were masters of the English tongue, and that they were not entirely scrupulous in the matter of observing the little niceties of human social intercourse. Aside from these trifling matters, the relation of the students of the two sexes was above reproach of any sort.

The University Summer Courses. For the first attempt at University Summer work, it seemed pretentious to use the words “Summer Session” The success of this Summer will doubtless warrant the use of the term—if not next Summer—the Summer after next. Eighty students registered. Six courses were given, one of which was a special. Physics, Chemistry, General Mathematics, and two grades of English were the regular courses given. The special this year was a course of four hours a day for the full period of six weeks in Physical Education. Eighteen boys registered in this course. The Medical Faculty of the University provided the teachers for the Anatomy, Physiology, Hygiene, First Aid and such subjects. The Physical Education Department of the Higher Normal School supplied the practical work in athletics, gymnastics and games. Many of the schools of this end of the province were represented by teachers who showed signs of ability to promote Physical Education. This would seem to be one of the great lacks in many of our schools. We outline a fairly rigorous course of study, demand that students pass examinations, but do not in many cases give adequate attention to the physical condition of our students. As a result not a few succumb. The aim of the Physical Education Course was in a small way to meet this situation.

The Sunday School Institute:—Another new departure at the University this year was the holding of a Sunday School Institute. There are few who are not at least theoretically possessed with the strategic importance of the Sunday School as a means of Religious Education. We have abundance of material for teachers in our Higher Primary, Middle School and other students and in many of our church members. Meeting places for classes are also easily arranged for an hour or so a week in homes, shops, temples as well as in churches and
chapels. The difficulty seems to be to secure the proper impetus to utilize these and other factors. As a slight contribution to the problem, a few interested parties, especially Mr. H.G. Brown of the Educational Union and Miss Smith of the Y.W.C.A., succeeded in rousing an interest among local churches and Sunday Schools about Chengtu, and brought all together for a week in VanDeman Hall at the University. According to testimonies of the forty and more in attendance, the time spent on the study of the lessons, on child psychology and on religious problems concerning the Sunday School was most profitable and all voted that the Summer Sunday School Institute should be a permanent and ever widening institution.

Pine Crest Suifu Hills—

The summer at Pine Crest has been a very delightful one for the community gathered there. The weather has been almost perfect for summer months; a few hot days and some rain but no prolonged spells of either. Dr. and Mrs. Clarke with Jean and Baby Donald have been with us and both children have gained much in health during these weeks on the hills.

Out of town guests have been, Mr. Ballantyne of the A.P.C., Mr. John Muir of Chengtu, Mr. H. Franck, a well-known traveller and author and Mr. Denham of the Standard Oil.

We also had a short visit from Mr. A. Lloyd Brown of the A.B.C. and Captain Cheshire of the steamer Ngan Lan.

Mr. Muir met with a thrilling and most unfortunate accident while at Suifu. Leaving the city in a small boat to come to the Hill for a week-end, his boat was caught in one of the whirlpools which form at the junction of the Min and Yangtsi rivers, and was filled with water. Fortunately Mr. Muir and the coolies with him were able to cling to the boat as it was carried down by the swift waters, until a salt junk was able to reach them. One coolie was missing when they were at length taken on the salt junk and some supplies for Dr. Clarke were lost. It was a narrow escape for them all.

Steam navigation has suffered no interruptions from fighting or floods this season. Some sixteen steamers have been making this port at uncertain intervals, coming and going as they have been able.

The U.S.S. Palos made a brief call at Suifu, then went to Kiating. The Japanese gunboat also went to Kiating after a
few days here, and the French gunboat has been in port for a short time.

Under the pretense of raising funds for a public park and tea house, General Liu has been assessing each steamer from sixty ($60.) to two hundred dollars ($200.) each trip, according to the size of the ship.

So much opposition was shown that a compromise has been reached, each of the shipping firms subscribing one thousand dollars ($1,000.) to the enterprise.

The Chuan Lan and the Chuan Tong have been able to make a few trips to Kiating.

At the C.I.M. bungalow, on this same range, Mr. Toyne and Mr. and Mrs. Olsen of Luchow and Miss Lena Thoring of Chungking have been spending the summer.

M. B. T.

Douglas Heights—

Douglas Heights reports a summer almost free of rain and mist, but the springs, though some days they trickled slowly, did not go dry.

There are three tennis courts, but only one was in constant operation. A tournament was arranged for in August, and the Men’s Doubles played to a finish, being won by Drs. Allan and Wilford.

Ending with the second week in August, a Bible School was held in the school building at the foot of the “high stone steps” and a number of folk gave up part of each day to take some share in its teaching.

Mr. and Mrs. Havermale and little Jerrold came early in July to occupy their new and beautifully-built bungalow in “The Tribes’ Country”. Mr. and Mrs. Sibley spent the summer in their new bungalow in the same region. The dwellers in “The Tribes’ Country” have wonderful views of plain and hills, and are not too far away to enjoy the full life of the community as a whole.

Dr. Hill and Roland Landry arrived in August, and for that month occupied the bungalow belonging to Dr. W. E. Smith.

There are nineteen bungalows now at Douglas Heights, and they were all occupied this summer but one. Our total summer population was seventy-two of which thirty-five were children.
Everyone including the babies—and Dr. Hill’s dog attended the Sunday services. During the second week of August a two days’ conference was held, at which problems relating to the various phases of the missionary’s work were freely discussed, and in the comparing of notes and giving of experiences, much that was helpful and inspirational was said.

Mr. Brace came with Dr. Wilford, arriving the first day of August, and spent ten days at the Wilford bungalow. He made the boys happy during his visit by taking them on several hikes. He himself “hiked” to Junghsien,—a day’s journey there and back again.

Mr. and Mrs. Hoffman and the children returned to Tzeiutsing before the middle of August to prepare for Mrs. Hoffman’s departure for Canada in September.

There was an open air concert, a “stunt” night, a children’s sports’ day, as well as several community teas during the summer. These times of getting together everyone enjoyed.

E.A.R.V.W.

Batang.—

The foreign population of Batang has more than doubled in the last three months, with the arrival of fifteen foreigners. Thirteen were in the party of new recruits coming out for the United Christian Missionary Society under the leadership of Mr. and Mrs. J. C. Ogden, who are now commencing their third term on the field. The other two were John Kenneth Duncan and Sarah Gregory Hardy who take their places as the two most junior of the junior missionaries here.

These arrivals give Batang a larger foreign population by far than it has ever had before. There are here now sixteen foreign adults and twelve foreign children, all members of the Tibetan Christian Mission of the United Christian Missionary Society, except Father Nusbaum, of the Catholic mission.

Mr. Duncan and Mr. Morse left this morning for Atuntze on a combined itinerating and vacation trip. They intend to travel by easy stages, visiting Yenjin on the trip South and coming back over Tsali pass. The local official has given full permission for the trip. His judgment that the surrounding country is quiet and safe seems to be that of all the residents of Batang, both native and foreign.

L. H. Emerson,
Chao-Tung.

All is fairly quiet in the province here. There is a good deal of brigandage in the Nosu area towards Weining, Kuei-cheo. There, great bands of brigands are robbing and burning. A few nights ago a large band rested at our church at Si-fang-ching. Mr. and Mrs. Hicks were there but the brigands did not interfere with them. It was an anxious time.

W. H. HUDSPETH.

Luchow.

We ran into some very hot weather on our way down from the hills and after we got back but it is cooler to-day. Our city is peaceful just now but “la fu” is still the order of the day as there always seems to be some one coming and going. Just now they say it is some of Yang Sen’s own men on their way to the capital. I wish they would all stay put for a while. I have been out on our district this week and the country people are as usual in constant fear of the soldiers.

H. J. VEALS.

ADVISORY BOARD MEETING.

The regular annual meeting of the West China Missions Advisory Board will be held in Chengtu, October 31st and November 1st, 1924.

ADELAIDE HARRISON, Secretary.

BIRTHS

HARDY,—At Batang, Tibet, on June 3rd, 1924, to Dr. and Mrs. W. M. Hardy, Tibetan Christian Mission, a daughter, Sarah Gregory.

BREWER,—At Mt. Omei on July, 8th, to Mr. and Mrs. Raymond Brewer, R. Brewer, M.E.M. a son, Paul Kenneth.

HIBBARD,—To the Rev. and Mrs. E. Hibbard, a son, William Dixon, on July 28th, 1924, at Hsin Kai Si, Mt. Omei.

BRIDGMAN,—To Rev. C. A. and Mrs. Bridgman of C.M.M. a daughter, Elizabeth Ruth, September 8th, at Chungking.

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Bookbinding Department

Canadian Methodist Mission Press
Chengtu, Szechwan
## FORM I—A. FOREIGN FORCE

<table>
<thead>
<tr>
<th>Station</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
<th>Married Women</th>
<th>Widows</th>
<th>Single Men</th>
<th>Single Women</th>
<th>Missionaries</th>
<th>Missionaries, Unmarried</th>
<th>Clergy, Fully Ordained</th>
<th>Clergy, Unordained</th>
<th>Clergy, Unemployed</th>
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</thead>
<tbody>
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<td>Total</td>
<td>220</td>
<td>261</td>
<td>481</td>
<td>117</td>
<td>37</td>
<td>203</td>
<td>226</td>
<td>3</td>
<td>64</td>
<td>30</td>
<td>97</td>
<td>22</td>
</tr>
</tbody>
</table>

**Notes:**
- Include only "clergy," or "fully ordained" men.
- Include all wives of men noted in column 3: also married women of other men under column 8.
- All other men, such as teachers, physicians, business agents, etc., are regarded by your Church as qualified to administer the sacraments. These included under column 8.
- All workers, men or women, appointed for short term periods, whether on the permanent staff of the Mission.

## FORM III—C. THE CHINESE CHURCH

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>346</td>
<td>467</td>
<td>813</td>
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</tbody>
</table>

**Notes:**
- Under "communicants" include all who are recognized as full members, that is, those baptized who are also employed by the Mission.
- The total of columns 3 and 4.
- Include only regular workers employed by the Mission.
- All baptized non-communicants, whether adults or children.
- All others under definite and regular Christian instruction, including unordained children of Christian parents.
- Under "other Sunday Bible teaching work."
## WEST CHINA MISSIONS ADVISORY BOARD

### EDUCATIONAL STATISTICS

Covering the Twelve Months

Between Jan. 1st, 1923, and Jan. 1st, 1924

<table>
<thead>
<tr>
<th>STATION</th>
<th>Total Teaching Force</th>
<th>Kindergarten</th>
<th>Lower Primary (Elementary) Schools</th>
<th>Higher Primary (Elementary) Schools</th>
<th>Middle Schools</th>
<th>Normal Teaching Schools</th>
<th>Bible Training Schools</th>
<th>Missionary Contributions</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>(a)</td>
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<td>(d)</td>
<td>(e)</td>
<td>(f)</td>
<td>(g)</td>
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<tr>
<td></td>
<td>Students</td>
<td>Teachers</td>
<td>Pupils</td>
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<td>Kweichow</td>
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<td>23</td>
<td>37</td>
<td>2</td>
<td>91</td>
<td>28</td>
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<td>Kwei. &amp;</td>
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<td>E.M.</td>
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<td>Yunnan</td>
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</tbody>
</table>

### Remarks

1. Include here all schools covering the four years of primary (elementary), training after the kindergarten. These schools are variously called, but probably the most common Chinese name is Ch'eng Tung Hsiao Hsioh (町創小學校).
2. The teachers of the lower and higher elementary schools were separately called for by the action of the China Continuation Committee, at its second annual meeting. These should, however, be included also under columns 3, 4, and 5.
3. Include here the higher primary—elementary, intermediate, or grammar (that is, Yuen Tung Hsiao Hsioh, variously called for by the action of the China Continuation Committee, covering the second period of the four or six years of study. These include classes for grades 7 to 9, and whose entrance conditions are lower than those for the higher primary (at least seven years) preparation (中學) or college preparatory schools.
4. These schools are variously called Middle Schools, High Schools, College Preparatory Schools, and Colleges.
5. Enter here all schools for training of teachers (Shih Fan Wu S> or normal. These include schools for the blind and deaf mutes, rescue homes for the homeless and feral, reform for boys, etc.
6. This should include all schools reported on Form III, IV, V (i.e., the total in this Form, columns 7, 12, 21, 25, 29, 33, 35, 43, 46, 46. Form V, columns 11, 15, 18, 21, 24, 28, 31, 34, 37, and Form V, columns 45, 49, 53, and 56.)
7. Enter for industrial institutions those where boys and girls are taught trades, already or may later have a licensed.
8. Other denominational, educational, and philanthropic institutions. These include schools for the blind and deaf mutes, rescue homes for the homeless and feral, reform for boys, etc.
9. This should include all schools reported on Form III, IV, V (i.e., the total in this Form, columns 7, 12, 21, 25, 29, 33, 35, 43, 46, 46. Form V, columns 11, 15, 18, 21, 24, 28, 31, 34, 37, and Form V, columns 45, 49, 53, and 56.)
10. Enter here all schools for training of teachers (Shih Fan Wu S> or normal. These include schools for the blind and deaf mutes, rescue homes for the homeless and feral, reform for boys, etc.
## WEST CHINA MISSIONS ADVISORY BOARD

### GENERAL STATISTICS

#### Covering the Twelve Months between Jan. 1st, 1902, and Jan. 1st, 1903

#### Yunnan

<table>
<thead>
<tr>
<th>Station</th>
<th>Chinese Medical Staff (a)</th>
<th>Foreign Medical Staff</th>
<th>Dispensaries. Business &amp; others (c)</th>
<th>Total for the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

#### Total for the Year

1. Including extraordinary expenses reported in column 48.

2. Including capital items only.

3. Including those which treat both men and women.

4. Other denominational philanthropic institutions may be noted on the back of this sheet. These include schools for the blind and deaf mutes, rescue homes for the friendless and fallen, and refuges for slaves, etc., so far as not given in column 18 above.

### DENTAL STATISTICS

#### Jan. 1st, 1902, to Jan. 1st, 1903

#### Teeth

<table>
<thead>
<tr>
<th>Surgery</th>
<th>Disease</th>
<th>Chinese</th>
<th>Chinese New</th>
<th>Return</th>
<th>Chinese</th>
<th>Foreign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
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</tbody>
</table>

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**Notes:**
- Form V should include statistics of **DENOMINATIONAL** institutions only, whether supported by the Mission or by different union institutions.
- Forms and blanks for these will be sent to the head of the Chinese Church connected with the Mission. All institutions only, whether supported by the Mission or by missionary societies only.
- Enter here all hospitals not included in columns 16 and 17, specifying character (use back of sheet, if necessary).
- Omitting odd cents.
- Including extraordinary expenses reported in column 48.
- Including capital items only.
## West China Missions Advisory Board

### General Statistics

**Covering the Twelve Months**

between Jan. 1st, 1923, and Jan. 1st, 1924

### D. Educational Statistics—Union Institutions

<table>
<thead>
<tr>
<th>Missions or Societies Co-operating</th>
<th>Date of Entering Union</th>
<th>Total Teaching Force</th>
<th>Students</th>
<th>Boarders</th>
<th>Chinese Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2 Men (b) 3 Women (b) 4 Total (c) 5 Men (d) 6 Women (d) 7 Total (d) 8 Non-Christian Chinese Teachers (e) 9 Male 10 Female 11 Total 12 Male (f) 13 Female (f) 14 Total 15 Chinese Contributions (g)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Union Normal School for Women</td>
<td>1915</td>
<td>1 1</td>
<td>3</td>
<td>3</td>
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</tr>
<tr>
<td>A.B.F.M.S.</td>
<td>1908</td>
<td>7 1 8 1 1</td>
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<tr>
<td>A.F.B.F.M.</td>
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<tr>
<td>C.M.M.</td>
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<td>10 2 20 5 5</td>
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<tr>
<td>C.M.S.</td>
<td>1918</td>
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<tr>
<td>F.F.M.A.</td>
<td>1908</td>
<td>2 2</td>
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<tr>
<td>M.E.M.</td>
<td>1908</td>
<td>6 1 7 6 6</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Union University Arts</td>
<td>1908</td>
<td>49 49 49 49</td>
<td></td>
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<tr>
<td>Dentistry</td>
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<td>14 14 14 14</td>
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<tr>
<td>Education</td>
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<td>31 31 31 31</td>
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<tr>
<td>Medicine</td>
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<td>55 55 55 55</td>
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<tr>
<td>Religion</td>
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<td>19 19 19 19</td>
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<td>Science</td>
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<td>40 40 40 40</td>
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<tr>
<td>Special</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>University Bible Training School</td>
<td>1908</td>
<td>7 1 8 9 9 1 26 26 26 26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle School</td>
<td>1908</td>
<td>6 5 11 16 16 270</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Normal School</td>
<td>1908</td>
<td>2 2 2 2 1 12 12 12 12</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Summer Schools</td>
<td></td>
<td>2 2 4 4 45</td>
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<tr>
<td>Total for the Year</td>
<td></td>
<td>54 11 65 45 45 2 561 516 516 516</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Footnotes:

a. Form VI should include only statistics of UNION educational institutions whether of the same ecclesiastical order or not. Enter on separate lines the statistics of each Mission or Society sharing in the institution and also all statistics which cannot be definitely assigned to those organizations, e.g., teachers employed by the institutions as such rather than by any constituent member. Use separate blanks for the distinct departments of the institution, such as the Middle School, Arts, Theological, and Medical Colleges, Normal and Training Schools, etc.

b. Include under columns 2-8 only teachers giving the greater part of their time to educational work.

c. Should equal total of columns 2 and 3.

d. Include in columns 5, 6, and 7 all Chinese teachers (whether Christian or non-Christian).

e. Non-Christian teachers included in columns 5, 6, and 7.

f. Boarders already included in columns 9, 10, and 11.

g. Enter here all fees and contributions toward tuition and board of students, including sundry expenses, and toward the plant and running expenses of the institution.
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Chengtu, Sze.