THE TRAFFIC IN DRUGS

We hasten to give credit for some of the material in this issue of the NEWS to "The Anti-Opium War", a very readable sheet published by the International Anti-Opium Association, Peking. We wish that it were possible for this bulletin to be in the hands of every missionary in West China. And, further, that some of those who have a good mastery of the Chinese language could put some of this material into the language of this country. It is all too likely that the Chinese churches are in ignorance of the extent of this nefarious traffic. One cannot wonder at this; for because of its nature, it is difficult to catch those who carry it on. Yet the Christian forces in the country need to be aroused to this evil. It is steadily gaining in strength; and one reason for this is the stupendous profits to be made from successful smuggling.

Let us remember that this traffic comes from outside. It starts in other countries and reaches China by means of an underground system that is difficult to unearth. The wonder is that so much of the goods has been discovered and destroyed. It is not overstating the facts to say that, perhaps, ten times more of these drugs get safely past the customs than is discovered and destroyed. There are Chinese who will lend themselves to this illegal business; but when this has been said, it remains true that the manufacture and despatch of the drugs is largely in the hands of merchants of foreign countries. So that any efficient effort to stop this smuggling must have the active support of foreign governments. And we are sure that this support can be had if those of us who come from the West are ready to wage a war against the evil. It is enough to make angels weep to learn that merchants of the countries whose representatives sit close to the representatives of China in the Assembly of the League of Nations are willing
and ready to exploit China in this traffic. This in no wise exculpates this country of her share in the traffic; nor does it lessen her responsibility for the large increase in the opium traffic within her borders. What is needed is the cooperation of all the forces of righteousness in a war to exterminate both the traffic in drugs from without, and the trade in opium within China. In this way the nations of the West could verify their protestations of friendship for China and their willingness to help her in these days of chaos in the Republic.

CHURCH LIBRARIES

How many of the churches in Szechuan have libraries? How many books have been added to these libraries during the last twelve months? One has but to think of the many books he has read from the library of the Sunday School connected with the church of his youth to realize what a force for character building such a library would be if there were one in every church in this province. In the beginning of mission work this was not the first need in the churches. Even if libraries had been bought and offered to the people, they would not have been widely read; for the great majority of the members could not read. But conditions have changed within the last fifteen years. Schools have increased in number and efficiency; the movement for mass education has done wonders in the way of enabling thousands to read. The membership of the churches is more literate than it was at the founding of the Republic. Boys and girls can now read whose parents sat in mental darkness. A new opportunity has opened to the Christian church. And it should be grasped right now. The Bolshevist has caught it and is pouring in his propaganda in millions of tracts and leaflets. What shall the Christian church do? This. Get together, at first a few books that can be read by all who can read. Let them be interesting rather than profound. Don't let the Bible Concordance crowd out the interesting story; for this library is not primarily for the preacher or the Bible student but for the community. Having got the books see to it that they are read. Don't think it sufficient to place them on the shelves of the library; but be dissatisfied until they are in the hands of those who can read. If one member of a family can read, he will be ready to show off this fact by reading aloud to the rest. It might be possible to start reading contests and
conduct informal examinations of the members of "teams". Other methods will readily suggest themselves to wide-awake workers. We knew of a lady who conducted a school for mountain whites in the state of Kentucky who used to tell her girls that they could have any book they had read, if they would tell her what it was about. Her budget was a very limited one. Books in Chinese are comparatively cheap and it might be possible for some churches to make a similar offer to some of the readers of the library. We would be glad to learn of the existence of such libraries and would ask our readers to report to us if they have them in any of their churches.

We think mainly of the country towns and villages. Life in those places is not very full of ideas. One sees the men sitting in the teashops or under the shade of a temple, and the women gossiping at their doors. The children fill in the picture with their playing in the dirt of the street. What are they thinking about? What can they do in the long winter evenings? They become mentally stagnant—and stagnant pools, whether physical or mental, breed vermin. This picture is not overdrawn; and one can at least understand the reluctance of the young man or woman who hesitates to accept an appointment as teacher in such a community. If these young men and women were helped to get together a small library which they could lend to the folks among whom they work, it might make a big difference to them. Of course, it would be a fine thing to have a reading-room at every chapel; but this would call for more expenditure of time and money than a shelf of books would. We urge the establishing of libraries in our churches. Who will begin?

REQUIRED RELIGIOUS INSTRUCTION

We venture to ask our readers to express their thought on this topic thru the pages of the NEWS. It is one that cannot be dismissed and should have a good deal of careful consideration. Its immediacy is caused by the new regulations promulgated by the Ministry of Education in Peking. That body has definitely said of the curriculum of a registered school: "It shall not include religious courses among the required subjects". What do you think of this rule? Is religious instruction required in your school? What results have you gotten from it?
SIGHTLESS HEARTS

The wind builds visible beauty; the wind goes
Over the upland grass and down the dale;
It bulks the outward-voyaging, sun-bright sail;
Unseen itself, through visible things it flows
In might and majesty—sets water dappling,
Wakes dancing leaves upon a slender sapling,
Moves clouds that change into a bank of rose,
Then fading hyacinth—while twilight glows.

Yet there are those, esteemed as wise, who, seeing
The way the wind goes where the tree-tops shine,
 Accord it credence by seen paths so trod—
Who yet, with sightless hearts, reject God's being,
Nor, back of Life and Time, detect the divine
Perpetual immanence of unseen God!

—Harry Kemp in The Commonweal
Science and medicine are indispensable factors in determining the moral and humanitarian position. Economic considerations can enter the field at all only on such terms and in such manner as scientific, moral and humanitarian facts and findings may permit. In this or any other matter pertaining to human welfare, if the question of revenue or financial profit is allowed to play any part whatever, except that of the lowly servant of science morals and religion, it becomes a debauching influence, corrupting men's minds and perverting their morals.

Our watchword must be mutual helpfulness. The strong nations must aid the weak by example and precept. The obligation is not solely one of contract. It is inherent in any conception of world-wide society.

Moral questions have no boundaries. The world of to-day is steadily revealing itself to be a world of identical moral interests. If we exploit abroad where we defend at home, the downfall of the exploited will eventually become our downfall.

The control of the cultivation of the poppy within the limits demanded by medicinal and scientific needs is the only rational and effective means of closing the door at home and abroad to opium addiction.

The latest scientific judgement coincides with the earliest. It was given under the auspices of the League of Nations. The unequivical opinion of the Medical Committee of the League is that: "After a full discussion, and in view of the fact that the Sub-Committee was instructed to draw up its report solely from the health and medical points of view it was decided that medical use should be considered the only legitimate use and that all non-medical use should be recognized as abuse, and also that, in the opinion of doctors, the use of opium as a stimulant could not be considered legitimate even in tropical countries". Granted the possibility of one exception—I grant it only for the sake of argument—it is the exception that proves the rule. The above no meddling with the scientific definition can be tolerated. The exception must be dealt with as a purely internal
and domestic problem by those who are immediately responsible. It is within the sovereign rights of any people to disregard the proof and warnings of science, that great international guardian of human welfare, which has no favorites and is humane to all alike. But the moment a country interferes, directly or indirectly, with the policy of those nations which hold to the findings of science, it is their business to use every measure to defeat the intrusion.

Drug addiction is not only a disease, but a disease far more terrible than that which attacks the body. I would choose for myself, or for anyone I loved, malaria, or smallpox, or yellow fever, which kill the body, in preference to drug addiction, which kills both body and soul. To you, who like myself stand for the well-being of every child of man, it is just as horrible to contemplate the short-lived rickshaw coolie with his emaciated body punctured and scarred by the use of the hypodermic needles, as the secretive, cunning victim of the same needle in our homes of refinement and culture. (The Anti-Opium War)

A MENACE TO THE WORLD.

Opium and its products metamorphises the human soul: it debauches the human will; it wrecks the human body. Its addict ceases to be a voluntary agent; he becomes a slave, a tool, a victim of his own weakness, and a menace to society. The drug addict is a national menace, a canker in the body politic. Both the state and the victim need mutual protection both for and against each other.

DO YOU KNOW?

1. That at the three ports, Shanghai, Tientsin, and Tsingtao, during the year 1925, 10,846 ounces of contraband drugs were seized by the Maritime Customs.
2. That this amount was made up of 5,611 ounces of morphia; 4,068 ounces of heroin, and 1,167 ounces of cocaine.
3. That morphia is coming into China from Germany and heroin and cocaine from Japan.
4. That one of the two firms in Great Britain licensed to manufacture heroin and morphia were receiving such large orders for Strychnine Nitrate for China that they stopped shipping any more until they had made investigation as to its ultimate destination.
5. That when this British firm got the information they were seeking, they decided to send a small amount sufficient for use in vermin killing.

6. That not an ounce of British narcotic drugs has been seized in China since 1922.

7. That on June 7, 1924 the Congress of the United States of America by unanimous votes in both Houses passed H. R. 7079 prohibiting the manufacture of heroin in that country.

8. That heroin is made by the use of acetic acid on morphia.

9. That morphia is the active principle in opium.

10. That Japan has repeatedly declared at the League of Nations that she desires only "the social and moral welfare of the Far East."

11. That the world's production of opium ranges from 2500 tons to 15000 tons depending on the amount estimated for China.

12. That the Health Committee of the League of Nations declares that 450 milligrams per capita is sufficient for all medical and scientific purposes, which is equivalent to 720 tons for the world.

13. That caffeine is a non-narcotic drug, and not a poison; it acts as a powerful heart stimulant and should be used only under the supervision of a qualified medical practitioner.

14. That its unrestricted use in China is increasing rapidly.

15. That each month now as much as 2000 lbs is imported, chiefly to Shanghai and Hankow.

16. That there is about 1000% profit on contraband morphia.

17. That 5743 ounces of morphia were burnt in Peking during 1925.

18. That 8,086,000 morphia pills were burned during the same year in Peking.

19. That the Government of India is planning to reduce the amount of opium exported gradually until that trade is brought to nought.

20. That apart from India, the three countries producing large amounts of opium are Turkey, Persia and China.
PICTURE OF A COCAINE

BY THOMAS BURKE.

"He hated life and feared death. He was in constant terror of unseen visitations. He got thinner and thinner; he withered; and his clothes seemed to hide only bones. He developed twitches in his limbs, his head, and his features. His mouth sagged open. Only with a serious effort could he keep his lips closed. He dribbled. He would laugh long, high peals of laughter at nothing, and then would collapse in frantic tears and ugly fits of hysteria. He could not raise a fork to his mouth. He could not control the normal functions of the body. He could not eat. He could not even swallow drink.

"Nothing could lift the cloud of misery that pressed upon his body and mind, or relieve those sweats of frenzy or that maddening dryness of the skin. He tried to fight it, but cocaine will not let you try.

"I last saw him padding furiously round and round a square off Oxford Street. His boots were broken; his clothes hung upon his skeleton frame. His head sagged forward, and his hollow eyes shot right and left with the fear of the hunted. His knees knocked, and his arms jerked. He was cut off from humanity, and could only wander and wander.

"It was there that he was found by the police and taken into a place of restraint. He never came out".

MONTHLY MEETING OF THE EXECUTIVE COMMITTEE OF THE SZECHUAN CHRISTIAN COUNCIL

The April meeting of the Executive Committee of the S. C. C. was held at the residence of the foreign secretaries of the Y. W. C. A. on the Wen Miao Hou Kai, on the afternoon of Wednesday, April 7th.
After the minutes of the last meeting were read and approved,—the treasurer’s report was also read, showing a balance in the treasury of $261.54.

The first question arising for discussion was the request of the Chengtu Christian Council that the two Councils,—Szechuan and Chengtu,—be merged, as there is overlapping in the personnel and work of the two. The question was thoroughly discussed, but it was finally decided that the Chengtu Christian Council should hold exactly the same relationship to the Szechuan Council as to the Councils of other cities in Szechuan, and that they should continue as separate organizations.

A letter was read from the Chinese Student Volunteer Movement for the Ministry asking for help in promoting, throughout Szechuan,—Apr. 25th, as a special Day of Prayer for this Movement. Miss Smith reported that a letter to this effect had been sent out from the office, to both Chinese and foreign pastors of all churches in the province, as far as the office had been able to obtain lists of same.

A letter was also read from the West China Council of Health Education, asking the Szechuan Christian Council to appoint a representative to this Council with special reference to help and coordination in production of literature. Mr. Tang Po Chen was appointed as this representative.

The Editorial Board reported the resignation of Mr. Shao Hsun from the editorship of the Szechuan Christian Weekly,—and the election of Mr. Tang Po Chen in his stead.

Miss Smith reported the formation, on the initiative of the Home and Church Commission, of a Union Committee, composed of representatives of the S. C. the Y. M. C. A., Y. W. C. A., and West China Council of Health Education,—to promote a year-around program on Home Betterment, on lines suggested by a similar committee in Shanghai.

Mr. Fay reported for the Industrial Commission, the holding of two very successful meetings for ricksha coolies at which specially prepared slides were shown and lectures on health and other practical subject given.

Mr. Fay also reported the request received from the National Industrial Secretary for a copy of the recent industrial investigation, and the lectures given last year. It was voted that these be copied and sent to Shanghai.

Dr. Taylor spoke of the work planned last year by the Kiang Christian Council for Opei pilgrims,—and interrupted by the fighting and moved that this Council send them a letter of appreciation and express the hope that these plans will be
carried out this year. This was approved with the amendment that they also ask the Kiating Christian Council to send us samples of the literature to be used in the tract distribution. At the end of the business session, Dr. Beech of the Union University, led a most helpful hour of devotions.

We were happy to welcome as a visitor Rev. C. T. Denham, of the Shen Kung Hwei, at Pachow.

(Signed) Harriet M. Smith
English Secy.

EDUCATIONAL DEPARTMENT.

Dear Friends:—

We hope you all had good weather and good programs for Educational Sunday. If there was anything unique or of special interest in your own program, write us about it so we can improve on the suggested program for next year. Don’t forget to send half of the collection on to the Union. It all helps toward the salary of our Chinese Associate Secretary.

The Executive has decided on the following dates for examinations and the exact timetable per subject will be mailed soon,—Middle School examinations..............June 15—22. Primary School Examinations.....................June 21—26. One or two were in favor of still later dates for the Primary grade but that would mean papers coming late to the office, running the correcting of papers far into August, and making it impossible for us to send out pass-cards before September.

The new Educational Quarterly, March, completes the lists of Higher Primary sample examination questions. The magazine is being mailed this week.—one copy to every school registered with the Union, and one copy to each foreign supervisor of schools. Only two subjects of the Middle School are printed as yet. We hope to send them out this week.

An interesting and illuminating letter has been received from Dr. Wallace re Registration with the Government. It is a copy of the East China Christian Educational Association’s reaction to the Government Educational Proclamation of February 10th. Enough copies of this letter have been sent so
that we are mailing one to each of our registered Middle Schools. The National Association does not consider that the question of registering Primary schools with the Government is to be stressed at present, but our Middle Schools must be on the alert.

Very sincerely yours,

Beulah E. Bassett.
(English) Associate Sec'y.

STANDARDS FOR PRIMARY SCHOOLS.

(These are being followed in the grading of schools in the Saining-Hocho District).

Miss M. Brethoret.

1. Religious Conditions.
   10% Christianity and its principles practiced and manifested in the lives and conduct of teachers and pupils.

2. Intellectual Standards.
   1. Grades based on examinations given by Supt. and Inspector.
      30%
   2. Grades based on examinations given locally each term.
   3. Method of conducting examinations and honesty of pupils.

3. Hygienic and Health Conditions.
   Individual cleanliness on the part of teachers and pupils. 2%
   2. Brightness and cleanliness of school room and furniture. 2%
   3. Cleanliness of school toilets and drains. 2%
   4. Games and physical exercises of the pupils. 2%

4. Local Contributions for Teachers Salaries.
   1. One hundred and fifty dollars or more. 10%
   2. One hundred or more. 8%
   10%
   3. Sixty dollars or more. 6%
   4. Thirty dollars or more. 1%
   Less than thirty dollars school will be discontinued.
5. Other Contributions.
   1. Contributions for furniture and equipment. 2%.
   6% 2. " " repairs and upkeep of buildings.
   2%. " " incidentals. 2%.

6. Numbers of Pupils.
   2%.  1. Balanced numbers in the classes approximately as follows; 6th. year, 5 ; 5th. year, 7 ; 4th. year, 8 ;
   3rd. year, 10 ; 2nd. year, 23 ; 1st. year, 15. Making a total of about fifty to sixty pupils. Emphasis is laid not primarily on numbers but on the continuing of the pupils in school.

7. The Spirit of the School and Church.
   4%.  1. Degree of team spirit shown in the relations of Pastor, Educational Board, Teachers, Church leaders and Parents. 2%
   2. Courteous spirit and polite manners and team work on the part of the pupils. 2%

8. Social Service.
   1. School room and yard kept clean by pupils. 2 .
   12%. 2. Planting of trees, flower beds and gardens. 2.
   3. Observing Health Creed. 3.
   4. True patriotic and altruistic spirit, salute of flag etc. 5.

9. Relations of School and Society.
   1. Parent—Teacher Associations, school exhibitions, and entertainments, judged by their effectiveness in developing interest and co-operation in the school. 2%
   8% 2. Maintenance of cordial relations with government school officials and teachers. 2.
   3. Conducting of evening, or Popular Education Schools for poor and un-educated. 2.
   4. Organization of effective student clubs or societies. 2.

10. Number of graduates going on to higher schools.
   10% If the work of the lower schools have been effective, the better pupils will seek to go on to the higher schools. As a basis for grading 5 pupils going on to the higher primary will be counted as 5%, and 3 going on to high school as 5%. 
11. *Specials listed in addition to 100% given above.*

1. Schools giving training in agriculture, industry, domestic science or any practical, renumerative work. 10%

2. Land gift for school buildings. 10.

3. Local gift of $1000 or more for building. 20.

4. Local gift of $500 or more for school building. 10.

*Note.* All schools receiving a grade of 80% or higher will receive a bonus, which will be used for the further improvement of the school. Any school receiving a grade of less than 50% will be discontinued.

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**EVANGELISM IN A BOYS’ SCHOOL**

*By R. W. Switland*

Let us understand at the beginning that we are thinking of evangelism in its definition as the preaching or promulgation of the gospel, and that “preaching” to boys includes every word and act of life on the part of the preacher, not merely what he may say from the platform or the pulpit in a set and formal way.

With this understanding it is easy to see that evangelism is a continuous and progressive process, not to be confused with spasmodic “evangelistic meetings,” nor to be measured in its results by the number of “converts” reported. Evangelism in its proper and normal meaning thus becomes the daily, yes, hourly, task of every Christian teacher, whether his contact with the boy be at a religious meeting, a Bible study, a classroom recitation, a football practice, or a quiet chat in the dormitory.

To this every-day evangelism boys are readily responsive. For youth is naturally religious. As Headmaster Drury of St. Paul’s has well said in his chapter on “The Education of the Modern Boy”, “You do not have to carry in religion—it is there. . . . You will not have half sensed the education of the
modern boy unless you recognize him as a natural disciple of spiritual things. ... The school years are intensely sensitive years, aglow with religion or God-consciousness."

The task of the school, then, is to stimulate, direct and develop this "God-consciousness," and weave it into the warp and woof of the boy's character. For it is not the foundation or the denominational background that makes a school Christian, nor is it the daily chapel service, the required Bible study, the compulsory church attendance, or the pious exhortations of teachers, though these all have their place and their influence. That is a Christian school which centers all its activities about the fact that God is in all life and that Christ is the challenging and compelling example of what each man's life should become.

Results? God and eternity alone can tell. You may see them in the sudden change of life of a boy who is what we call "converted," though his numbers are few among modern boys; you may see them in other boys in the gradual but steady development from a frivolous, purposeless boyhood into a sturdy Christian manhood; you may see results only in later years as in the case of a peppery, profane and pugnacious football captain who wrote me recently to say that he was now a deacon in a Baptist church in a Georgia city and proud to fight as hard for his Master, Jesus Christ, as he once had been to fight for his team on the gridiron; and all, he said, "because fifteen years ago Peddie taught me what Christian manhood means."

Evangelism in a boys' school, then, is so practicing the presence of God amid the lives of youth that they may see the beauty of it, accepting the challenge of it, experience the joy of it, and thus, like the Master, "increase in wisdom and stature, and in favor with God and man." It's the finest, most exacting and most fruitful task the world affords.

WHAT ARE THE COUNTRY PREACHERS THINKING ABOUT?

Mark W Brown.

The important point is, of course, that they are thinking at all. The first country district I was given in China was, in many ways, a hard proposition. After my second trip around
It the conviction was clear in my mind that the hardest part of the problem was the pastoral staff of the district. Since some of these worthy men have since died and gone to their reward, it is perhaps hardly fair to quote at their expense a news item culled from a Western paper to the effect that there had been "unearthed in Arizona a skull one-half inch thick, which was sent to Washington without the formality of an election." Some of those preachers doubtless had brains, but they had ceased to function; and others of them were well fitted by nature for most any vocation where thinking was not a necessary qualification. It is an interesting fact that not one of the district force at that time is now in the service.

One of the many interesting stories of dear old Dr. Pyke concerns one of these fossilized preachers, whose friends were standing up for him against Dr. Pyke’s searching questions concerning the lack of initiative and results in his work. "But, Dr. Pyke, while he may not accomplish much, yet he is very "lao shih" (quiet and harmless)," they said. "True," replied the keen Doctor, holding up his old walking stick: "and this stick of mine is also very lao shih"!

That the type of preacher who is today establishing the frontiers of the Kingdom in the country towns is concerned with higher things than merely keeping out of mischief, is shown by the list of topics submitted by a group of pastors recently for discussion in a seminar class dealing with the country church and its problems. These six men, former graduates of the Peking Theological Seminary (Methodist), are back now after from five to ten years active experience in the pastorate for a year of post-graduate work in the Seminary. The list of topics which they submitted for class discussion is as follows:—

1. — How shall the Gospel be carried to the unevangelized parts of China?
2. *— How to secure the early establishment of indigenous and permanently self-supporting churches?
3. — Methods of pastoral visitation and personal evangelism.
4. *— The institutional church in country regions.
5. — Standards of the ministry for country work.
6. *— Building up the country Sunday School.
7. — The new method of Biblical interpretation and country membership.
8. — The contribution of the church toward the improvement of economic and social conditions in the country.
9. *— The development of volunteer workers and lay preachers in the country church.
10. — How shall we change the present apparent indifference and lack of reality in the religious worship of a majority of our members?
11. — The training of the children of Christian parents and pastors, so as to ensure a vital religious experience, and exemplary conduct.
12. — Methods of financing the country church, both as to current expenses and upkeep of properst. (This latter item is one of growing importance).
13. — The duty and responsibility of the church to the poor, and how to meet it.
14. — How shall we secure a literate membership?
15. — What changes in the ritual and discipline of the church will make them more acceptable to country members, while continuing to preserve and express the essential spirit of Christianity?
16. — The aims and methods of country evangelism.
17.* — The essential factors in the development and progress of the church.
18. — Winning business men and the gentry to Christ.
19. — The development of local responsibility for the church and its work.
20.* — The country church and the home.

(Note: Those marked with an asterisk were selected for the preparation of papers and thorough class discussion.)

It is a hopeful sign when even the supposedly second-grade pastors in the smaller country churches are grappling with their problem in such a comprehensive way. Theirs is not a mere academic interest; for several of these men have served self-supporting churches, one of them has served in an institutional church, most of them have successfully used the Thousand Character method of promoting popular education, and all of them have qualified as successful pastors.

With men like these as leaders, the development of truly indigenous and self-supporting churches in the country is a more hopeful project than is often the case in the large cities and with intellectually higher trained men. There is a much smaller gap to be bridged between pastor and congregation; and the practical, commonsense point of view which must control if Christianity is ever to stand on its own legs and walk in China, comes much more natural to these men than to the university graduate who has too often become denationalized in his thinking by the artificial conditions under which Christianity works.
in the large semi-foreign cities. It is to our country leadership which we must look for that primitive stirring of the Holy Spirit which has yet to bring to birth the real Church of Christ in China.—Chinese Christian Advocate.

CHINESE FORMS OF POLITENESS.

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

(Continued from the March number.)

In China, as elsewhere, if one receives calls, one must also pay them, and the friendly relations thus established help greatly in our work. Calling for other than business purposes presupposes, of course, some previous acquaintance with the recipient of the call, but very early in one's stay in any Chinese city one makes contacts with students or church members who would be pleased to have the foreigners come into their homes. An invitation to a meal in any home is the occasion for a call (if one has not already called) at some time between the receipt of the invitation and the hour of the meal. A governor's lady has been known to make such a call on the very afternoon of the dinner, scarcely an hour elapsing between her call and her reappearance with the family for dinner.

On occasions of rejoicing, such as birthdays and weddings, in families of people we know, calls are welcome, and presents as well, unless our connection is so slight that we have been quite omitted from a definite invitation list. The sending of a present brings an invitation to the feast, with a definite obligation to attend, or risk putting the host or hostess to the trouble of getting up another feast later to repay us. The congratulatory phrase used in greeting host or hostess on such occasions is "gung hsi" (恭喜) or "dao hsi" (道喜).

Special visits are made at the Chinese New Year and at the fifty and eighth moon festivals. On New Year's morning one should send red cards to people one should visit, deferring the call, however, until two or three days later. Most New Year's calls are made from the third to the fifty days of the year, and
the earlier the call, the more respect is shown. The calls on these occasions may be of the briefest, the congratulatory phrase on entering being "shih nien" (拜年). Special respect is due the old people at such times, and particular notice of the children is quite common. A gift of money, from several hundred cash to a dollar, is slipped into the hands of the small sons of the family, and never elicits more than a faint polite protest from the elders. If one must call later in the month upon people one has not already congratulated, it is well to apologize for not having called sooner.

Births, deaths, and sickness are occasions upon which calls are expected from friends of the family. In cases where we fear contagion, a card with respectful inquiries sent by a servant or the proxy of a closer friend or member of the family may serve. When a child is born, even a man, if well-acquainted, may call after the third day to "dao hsi" (道喜), and presents are sent when the child is a month old. In calling on homes visited by death there are so many customs to observe that it is well for a foreigner to consult a reliable Chinese friend and, if possible, go with him or her, to avoid embarrassment and mistakes.

On arrival at a new station, if the missionary community is small, or when staying for any length of time in places in the interior, a foreign man should take the opportunity of making an early call, with a senior worker or Chinese associate if possible, on the highest local official for the purpose of presenting his passport and other credentials, and explaining the purpose of his coming to that place. It is well to make an appointment beforehand for such a call. Formal visits are, as a rule, paid during the morning, but it is well not to visit officials before half past ten or eleven, as their duties keep them up late at night.

In paying calls upon Chinese people, one may nowadays go afoot or use any vehicle he pleases, except on the most formal occasions, when going by sedan chair is considered to be more in keeping with the dignity of the occasion. "On an informal or business call a man may wear a neat business suit. but if it is a social call, or a response to an invitation to a feast, one should go in cutaway or frock coat." A woman may more easily appear festive in this day of colorful attire, and brighter colors are considered to be of good omen on the occasion of birthdays or weddings, and are both admired and appreciated. One must be provided with cards on all occasions and present one to the gateman or other servant at the door. It is well, when a woman calls upon ladies where she is not well ac-
quainted, to give warning of the visit by sending a servant ahead with the card or cards of the callers, for a very particular housekeeper may not feel prepared, without some notice, for so formal a call. Having presented cards at the gate, it is necessary to wait there or in the "Datia" (大庭) or chair-hall, until the servant returns with the message, "chin" (請), when one follows him to the guest room. "On being shown in, one takes one of the lowest seats, not necessarily the very lowest. When one's host or hostess appears, one rises with a simple bow of greeting, not putting the hands together, but keeping them at the sides; unless indeed our host at once holds out his hand to shake hands, when we at once respond of course." A woman will almost never offer to shake hands, and is much embarrassed if we do so.

If well enough acquainted to be sure of a welcome when dropping in unexpectedly, and without cards, as one comes to be in some families, there is some danger of intruding on friends in a house without door-bells, and it is well to call out, so as not to seem to come stealthily, saying facetiously, "Keh lai loh" (客來咯), as the gateman would, or asking "Yu ren moh yu" (有人沒有), before approaching the family apartments where one will, as a familiar friend, be entertained.

The guest room in Chinese homes is usually furnished with a divan or "kang" (寢) opposite the entrance, with chairs and tea-tables alternating along the two sides. The highest or most honorable seat is that at the left end of the divan as one sits, and the next in order is that at the right end of the divan. A woman is seldom asked to sit on the divan. The next most honorable seats are those nearest the divan, first on the left side, and then, on the right, as one faces the door from the inner end of the room, and so on. The host or hostess must sit nearer the door than any of the guests.

"We should not take the highest seat without protest although we may know that ultimately we must submit. If we are making a call on our own initiative, we may well say on first seeing our host, "Shan tsao" (擅自), "I have come in upon you suddenly (or rudely)." When we have completed our errand, and are about to depart, the correct expression is "Tsoo rao" (操擾), "I have greatly troubled you." This is in case we have merely troubled him; we have not eaten of his food. If we have partaken of his rice or feast, we may say, "Do hsie" (多謝), "many thanks," but in any case we should say, "Da giao, da giao" (打擾 打擾), "I have inconvenienced you." There is another phrase which is exceedingly useful on occasions when
we have really troubled one or taken his time, "Gin dung" (驚動), "I have disturbed you." If our host is an old friend or acquaintance whom we have not seen for a long time, we may use the phrase, "Giu wei" (久違), "I have long disobeyed," that is "I have not been to pay my respects to you for a long time." If we discover in our host or guest one of whom we have long heard, but whom it has not been our privilege to meet, the correct phrase is, "Giu niang," (久仰), "I have long long looked up to you with respect." This and other similar phrases are looked upon as being decidedly complimentary and pleasing, and often serve to open the way to mutual understanding and friendship.

Among women, particularly, apologies on the part of a hostess are very profuse. Women of all classes will insist that their homes are "buh gan gin" (不乾淨) "dirty," and "buh grei ih" (不窩) "disorderly," to which the only proper reply is a direct contradiction, "hen gan gin, hen grei ih" (很乾淨, 很窩). These remarks are the minimum of politeness, and are to be considered in the same class with our polite disclaimer, "Not at all," in response to the "You have been very kind," elicited by some act of kindness, or in response to the "Oh, I'm so sorry. I'm sure I must have hurt you," of the individual who has stepped on our foot. When the menage warrants it, show additional appreciation of cleanliness and order of beautiful possession, for it is as welcome as among ourselves.

Whether as guest or as host, we must be on the watch for frequent compliments, and we should learn to employ them ourselves. To such assertions as that we are clever, that our schools are well managed, that we are more able than our Chinese friends, we may well respond with such phrases as "moh yu, moh yu" (沒有沒有) "not at all," "buh gan dang" (不敢當), I dare not presume," or "hao shoh" (好說), "complimentary talk." A pleased host or hostess upon seeing the guest will often greet his arrival with the words "hsi koh" (客客), "rare guest; but the guest should disclaim the implication that especial hospitality is due him by replying, "Buh hsi, buh hsi." (不稀不客) A host or hostess will often apologize for not having called on you "Yin gai dzao lai bai wang" (應該 早來拜望), "I should have come and paid my respects long ago, "or promise to make a call soon with the words, "Er tien ih din yao lai bai wang" (二天一定要來拜望), "I must indeed come some day soon and pay my respects," to which the guest with humble bow should reply, "Buh gan dang" (不敢當).
Polite phrases for asking pardon for social shortcomings are many and convenient. For awkwardness, such as in treading on another's toes, and for arriving late or forgetting a social duty one says “Deh dzui” (得罪), “I have offended”, or even more penitently, “Deh buh chi” (對不起), “I cannot face you.” To either of these the polite answer is “Buh yao gin” (不要緊), “It does not matter.” In asking excuses for another member of the family, or for a friend, or for slight offenses of one's own, one may say, “Chin yuen liang” (請原諒), “Please excuse,” and the answer may be, “Buh yao keh chi” (不要客氣), “Do not be polite.” (The expression “Chin yuen liang” (請原諒) is much used by speakers, either near the beginning or near the end of the address, in asking the audience to be patient with any mis-statements the speaker may make and his general incompetence to discuss the subject at all.)

In apologizing for failure to meet a social engagement, “Yu si” (有事), “I had affairs” or “Yu ih dieh yoo gindik si” (有一點要緊的事), “I had some important matters to attend to” will usually suffice, and these may also suffice to excuse one when obliged to leave some social function ahead of the other guests. In this latter case, a bow to each of the remaining guests and the phrase “Shih pei” (失陪), “Excuse my leaving you,” are appropriate on leaving.

As our acquaintance with Chinese families grows, we shall often wish to make polite inquiry after the elder members of the family or those whom we have not seen for some time. To do this we say “Chin wen hou lao tai tai” (請問候老太太), or whoever the person may be, which is about the equivalent of our “Please remember me to so and so,” or we may say, “Chin ge……ehin nyan” (請給……請安), “Please give my best regards to so and so.”

“On leaving, we say good bye, “Chin liao” (請了), as we prepare to leave the room. But our host escorts us at least outside the door, and in most cases he will cross at least one court. In other cases he will accompany us to our chair, or even outside the front gate if we are afoot. Once or several times, as we pass through door ways, we endeavor to prevent our host from accompanying us farther, by some such phrase as “Chin liu bu” (請留步), “Please restrain your steps,” or “Buh sung, buh sung” (不送不送), “Do not trouble to accompany me.” And let us not forget to make use of one of the phrases, “Tserao” (操擾), “I have inconvenienced you,” or “Do hsie” (多謝), “Many thanks,” as the circumstances may determine.
"These phrases may appear to be numerous and meaningless, because so exaggerated, but I do not agree with such an estimate. They are fixed by at least centuries of use; the gross exaggeration which appears to be there as we work out their meanings from the dictionary is one of appreciation and tactfulness on the part of the guest, coupled with a certain amount of refinement and polish, which is to social intercourse as oil to the cog-wheels—it makes things run more smoothly.

"It will pay us, then, to work away carefully on these phrases with our teachers, until we have mastered them, making use of every function we attend to practice one or more of them, until we have grown accustomed to their sound and sense, and can apply them as freely, almost, as the Chinese themselves."

PUBLIC HEALTH

Public Health is the Science and Art of physical adjustment of the individual, to and with his surroundings.

It includes every branch and phase of the science of Medicine. Its greatest advance is to be made, not with the many branches and sciences of Medicine, only, but also with the two great sciences, of Sanitation and Hygiene.

To-day, Sanitation is more highly advanced than its sister science, Hygiene. This is because it is a more practical subject and being the study of the adjustment of the surroundings to the individual it savors of the lazy side of life and because mankind has found it easier to adjust the surroundings than to adjust himself, this science has become at once the pitfall and the triumph of civilization. Our very word "comfort" implies anything but our ability to adjust ourselves to our surroundings. And but for some inherent urge and desire of some men, our latent ability of adjustment would assuredly fail altogether.

On the other hand, Hygiene is the science of adjusting ourselves to our surroundings. It is as yet embryonic and a science which will develop in lines that will astonish the world. Now that man has set his hand to the great question of Public Health and is lining up all the branches of medical science,
Hygiene will develop the more rapidly as mankind realizes that the greatest single truth in Public Health is, that health depends upon our ability to adjust ourselves to our surroundings. To this end we must first, cultivate our adjusting abilities to meet the demands made by our surroundings and at the same time, and which is a simpler and more practical task, control our surroundings.

Now the development of Public Health depends upon four things: 1 The growth of knowledge. 2 The ravages of disease. 3 The development of local government. 4 Social evolution.

1. We have been in the habit of thinking of mankind as something apart from nature, an extra, tucked in late in the game a sort of afterthought, not a part of Nature, but in some way different from, superior to, not fitted for this world. But Evolution has shown us that man is just as much a part of Nature as any insect or plant, just as much a part of Nature as a horse or an elephant. Not an afterthought at all but a real product based and rooted in all the Universe, not something different or something extra, not something unfit for this world, but on the contrary that man is "heir to all the ages" and in a most literal and realistic sense, physical and mechanical, a real natural outgrowth of nature itself.

The savage looked upon himself even more than we do as "something different" To him all nature was foreign, antagonistic, filled with evil forces, "evil spirits" he called them, all with designs on him His life was one long battle, one long series of escapes, from heat and cold flood and drought, thunder and lightning, animal enemies, and often human enemies. He was self-centred to an extreme. All things outside himself he must run from, conquer or destroy otherwise they would conquer or destroy him. But as man lost this attitude of the terrorstricken child, kicking and screaming, scratching his nurse's face, opposing everything whatsoever because of fear of being hurt, he gradually found his great nurse, Nature who was his Mother also, would not hurt him if he only stopped biting her long enough to find out what she wanted. And with the advance of knowledge came the lessening of savage worship, a gradual departure from spirit worship, to a more intelligent co-operation of man and his surroundings. But it is in the last forty or fifty years that knowledge has made its great strides and in this time or not so very long before it we have the splendid
achievements of men like Harvey, Jenner, Koch, Pasteur, Lister, Nagouchi, Banting, and others of a long line too long to mention, who have increased our knowledge and who compel us to look to and study the adjustment of the individual to and with his surroundings.

2. The ravages of disease have brought in their trail a greater desire on the part of humanity for some measures which would forestall such a tragedy in the future. Down through the ages we have the history of great plagues which have devastated humanity and made it imperative that man took steps to prevent his extermination from the earth. The Bible gives us not a few inklings of methods used to prevent the spreading of great plagues, and as long ago as 494 B.C. the Romans introduced methods to prevent recurrences of epidemics. Five hundred years ago there were nineteen thousand Leprasoria in Europe, while to-day one would not find it easy to discover one. The great Manchurian plagues made it imperative that China should take steps to prevent the recurrence of such ravages, and developed a Wu Lien Teh, who is of world wide fame to-day. And of Cholera and Smallpox and Typhoid and Malaria, all bear testimony to the fact that the ravages of disease made it imperative that man bestir himself to prevent the recurrence of these plagues.

3. The development of Local government was another factor in the advance of Public Health. With the aboriginal tribal control the duties uppermost in the minds of the chiefs was tribal supremacy and tribal maintenance. Health advancement was not a matter for serious consideration. But with the advance of government, to the Guild type, we see a greater concern for the individual. Religions played a part in the greater concern for mankind as governmental control became a factor in the life of mankind, Public Health developed.

And while Public Health will make some measure of progress even without the assistance of governments, it is only after the real backing that these governments can give, is forthcoming, that it will progress. It is one of the most important duties of every government. Religious bodies may give it an impetus but the real work must be done by the governing bodies of the nation.

Now in China, to-day we have one fourth of the population of the globe. Up to date there has been practically no effort made by the government of the country in the direction of Public Health. Of a truth there is an effort on foot now to do
some work along this line in Peking but its beginning are small and incited by foreigners. There is also the China Council on Health Education, an organization commenced some fifteen years ago by the union of six religious organizations. This body has made great stride in the dissemination of literature etc. and in the country wide lecturing and campaigns. Their work has commanded the commendation of all classes of society in China. It has been backed and supported by all the religious organizations in China and the good which it has done is incalculable. The moving spirit through all the endeavors of the Council has been Dr. W. W. Peter of Shanghai and his hard work and ingenuity has made the work the great success it has been. His total budget for all the work which the Council is accomplishing is but seventy thousand dollars and in this time of stress it has been found necessary to curtail even this small budget.

Dr. Peter came to West China during the winter of nineteen twenty-five. It was during the great West China Conference of the churches that he introduced the question of the opening of Health Education work in West China. It needed little explanation to show to the people the necessity of this work and they presented resolutions and memorials to their church constituencies. A response met their wishes even beyond their hopes. The West China Council on Health Education was formed and nine participating organizations joined together to begin Health Education in West China, where one sixteenth of the population of the globe were without any directed effort along this line.

The idea of the Conference in commencing this Council on Health Education was three fold:

First, it aimed to conserve the health of its church constituency. It argues that without good strong physical bodies we cannot hope for a good strong spiritual church. They looked forward to some supervision of the church members in regards to physical welfare, and of the physical condition his family. To get across to the church member all the education possible with regard to his family, male and female, his home, and its surroundings, that neighborhood in which he lived and his responsibility as a good clean living man to give some vision of good health to his neighbor. The church was to be the leader in the campaign for better health in the centre.

Secondly, it aimed to make better men physically of the students in the schools of the participating organizations. Girls and boys were to receive regular examinations, and the
courses of studies in Health Education were to come under review and revisions. They were to be brought down to date and made over into a system of study which would make it more interesting as well as more efficient for the student. Advantage was to be taken of all the material available and efforts were to be made to adapt whatever of that material came into our hands.

And in the education of the student there was to be the natural reaction namely that of an impetus to each student to practice and preach the health education that he had learned in school in his home and surroundings.

Thirdly, there was the great mass of humanity which we see around us every day. Ignorant and disease ridden, spreading all kinds of disease among the healthy. These were to be taught by all the means that were made available to the organization. Early in our efforts we were brought face to face with the startling facts that we had no literature worthy of the name with which to assault this great task. We did have the results of the working of the China Council on Health Education but this did not seem to fit into the needs of our West China fields. There was what we have called Special literature and which we will explain later. But of that kind of literature which was most essential to the task in hand and which was going to help us put across the biggest effort for Health Education there seemed none.

One of the first things which the Director of the West China Council on Health Education took up was the making of contacts with home constituencies. These were cultivated and it is most gratifying the way these organizations at home replied and sent us their literature. In no case did we meet with refusal from these people at home who are doing the same kind of work as that undertaken by us. They sent us all the literature they had available and gave us their blessing. We made contacts with dozens of organizations and have their literature on hand now, stacks of it. But it all awaits the efforts of someone who has the time to do it, to translate it and make it an appropriate product for the West China constituency. Up to date there is no one set aside for this very important work. Our greatest contribution to Health Education in West China is going to be through the medium of literature. The spectacular has been tried and it is the advice of the China Council on Health Education that we do not stress this, but that rather the lines as laid down above be followed and a steady solid and constructive endeavor in school and church will lead to the developing of a
cliental which will be of greatest assistance in the days that are to come.

Naturally the question which arises here is what can we all do to help this work.

The first and most important thing to do is to find and set aside the man or woman most suitable to head up such an endeavor. With this individual set aside to head up the work there can then be developed material to feed our churches, schools and hospitals with the literature necessary to carry on any campaign along the lines of Hygiene in its various departments, child, Maternity, Dental, and Sanitation of the home, the church, the school, the city and the county in which they live. Only as we have literature to scatter broadcast can we hope to touch the finge of this work and make it clear to these people the need of such education.

Text-books have to be translated for the various grades of schools and colleges and leaflets and pamphlets put into the hands of the church members, which will not only be instructive but also very thought provoking.

We should have articles in the various papers in the cities of West China. Our Christian papers should have ample literature for its Health department.

In every school and church there should be a library and this should include not a few books on Health Education and Public Health.

There should be a subsidized class of literature which could be sent broadcast through the country and scattered where all could receive it. We have made a start at this latter and sent out some twenty thousand tracts on Thirteen Rules of Health. Some of you have seen this tract.

Forms for the various kinds of health examinations should be translated. There are none such that are satisfactory.

We have some lantern slides at the disposal of the interested ones in West China. We hope that our stock will grow.

Every church, school, and hospital in West China should purchase sets of Health Posters, which deal with such topics as Hookworm, Kill the fly, Modes of Infection and Prevention, The Eye, Baby Welfare. These are now being reproduced in West China, for this field.

Popular lectures should be undertaken wherever possible and special evenings along Health Education lines given to members of the Gentry of your town or city.

Organize campaigns, such as a campaign for vaccination.
One was organized last year in Chengtu and over ten thousand students vaccinated.

Undertake the physical examination of the students in your schools. In one case where this was tried out in a school of eighty girls, boarders, thirty six were found to have Trachoma. Just prior to the examination a gentleman wanted to send a self-supporting student to the school but told the teacher that the child had Trachoma. She refused admittance to the student but to her horror found just a little later that fifty percent of her students had the dreaded disease.

Last year a thorough examination of the students of the school at the West China Union University was undertaken. It revealed an appalling physical condition of the examined. Health Education should be on the curriculum of the schools of the university.

Hospitals should carry two kinds of literature, one a specific kind which can be given to patients according to the disease from which they seek relief at the hands of the physician and what we have call fugitive literature, a simple cheap and catchy tract, which can be broadcasted all over the district.

The Council on Health Education plan a "Health Sunday" for the first Sunday in May next. Plans and programmes for this will appear in The West China Missionary News in its next issues.

ATHLETICS.

The Effect that athletic contests have on the hearts of growing boys and girls is discussed in a current issue of "Hygeia", a health magazine published by the American Medical Association. At the instance of the director of hygiene in a large school system, who had recommended the elimination of the 440 yard dash from high school contests because of the strain it incurred, Hygeia submitted the question to five prominent specialists in heart disorders and to five directors of physical education in high schools and colleges who are also physicians.

The heart specialists were unanimous in saying that in a child whose heart is normal to begin with, as determined by previous careful examination, no harm will result. on the other
hand, they said that a heart weakened by local disease or by general faculty conditions, such as anemia or malnutrition, may be seriously damaged by athletic contests.

The replies from the physical directors report no specific instances of damage to the normal heart from overstrain, but they are in accord that the more prolonged contests should be prohibited, or permitted only in special cases, and that great care should be exercised as to the conditions under which such events are held.

One director is of the opinion that rarely should a boy under fifteen indulge in a race over 100 yards in length; that fast growing boys are especially liable to be injured by extreme exertion in athletics, or, for that matter, in farm or other work. He urges the importance of prolonged rest between athletic events, of careful training for such competitions and of avoiding violent exercise for some time after a full meal.

Those who were of the opinion that the 400 yard dash might be permissible for a strong, vigorous boy, stated that it should be run only once in the events for a day, and that contestants in this race should be restricted to one other event involving brief effort.

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NEWS NOTES

Missionary News.

Campus Notes.

Possibly the most unusual news of the month was the announcement of the engagement of Bishop Mowll's secretary, Miss D. Symmons, to Rev. G. T. Denham of Pachow. Both of these interesting people are on the Campus for this month.

University Day was observed on April 6th with a very good program and a luncheon for the Faculty and their guests (200 in all). This marks the 16th year of our Union Christian University.

The program of the Saturday Night Club was a most interesting one this month. It was given by the Misses Manly assisted by several of our musical members.

Bishop and Mrs. Mowll are on a trip visiting the stations of Mienchuh, Nganhsien, Maochow and expect to return by the
first of May via Kwanhsien. During their absence Rev. A. Lee is in charge of the C.M.S. dormitory. He leaves on furlough the end of April.

Dr. and Mrs. Webb and Miss E. Nelson have left Chengtu and the Language school for their field of work, Yachow. They are making the trip via Kiating on rafts and anticipate a unique experience.

Our expert gardener, Mr. Dickinson, sent two rather wonderful specimens from his vegetable garden to the Flower Fair exhibit,—a huge cauliflower measuring fully six feet across the plant, and an enormous cabbage weighing twenty-five pounds.

The Union Middle school presented an interesting musical program April 15th. As the Principal, Mr. Yang, said there was Chinese and foreign, ancient and modern, instrumental and vocal. All the guests, Chinese and foreign alike, were specially delighted with the duets between Mr. Sweetman on the violin and Mr. Johnson on the Cello.

Chungking—

The A. P. Quentin and Homer Brown families have passed thru Chungking on their way home for furlough. They were fortunate enough to get a boat from here going direct to Shanghai as several of the smaller boats are going thru directly now. This party will sail from Shanghai via Europe with some seventeen West China people including Mr. and Mrs. O. G. Starrett who have also going down to Shanghai. Mrs. Ola Dudley and Miss Flora Richardson, of Chungking, who are to leave here very soon, are also of this party. Miss Clara Collier, who has been laid up here by strains sustained in a fall on the way from Chengtu to Suining, will go from here with Mrs. Dudley and Miss Richardson and hopes to be able to go with them on the European trip also. Mr. Walter Crawford is here now and will soon go on his plan being to go directly to America.

Dr. Maxwell, dentist for the U. S. Navy, was taken ill with small-pox shortly after arriving here on his annual trip, and was placed in the Syracuse-in-China hospital where after five weeks he died on March 29th. Death was due to complications following a serious case of small-pox.

We are all glad to see Mr. M. H. Smith about again after a long illness of rather a baffling nature.

Miss Irene Harris has been quite ill for the past two weeks but is recovering nicely now.
The ladies of the M.E. Mission gave an at-home recently for Mrs. Dudley, Miss Richardson and Miss MacDonald who will all leave soon for furlough.

Born to Mr. and Mrs. James Endicott, on March 25th, a son, Norman Austin.

A beautiful Cantata, "The Lord of Life" by Heyser, was given on Easter Sunday at the International Church by some 15 members of the city community. It was very ably directed and accompanied by Mrs. R. W. Blanchard. The piece as a whole was very well rendered and was greatly appreciated by a large crowd. Dr. and Mrs. McCartney entertained the entire chorus and their families at lunch and tea was served following the musical by Mrs. Starling and Mrs. Lupton.

WESTERN CHINA DIOCESAN NOTES

Paoning

Miss Mitchell has left for Kwangyuen and Miss Allen arrived on March 12th to take up the work amongst the women in the outstations.

Archdeacon Ku was married in the Cathedral on March 9th to Miss Wang Chin I, of Shunking. Bishop Mowll, with Rev. C. H. Parsons and Rev. H. G. Thompson, took the service. Mr. Houghton had previously conducted a service in the house where the bride was staying. The bride was accompanied by Miss Schroder and attended by Mary and Edith Bruce, and the daughters of Mr. Lu and Mr. Li. The Archdeacon was supported by Mr. Snow and Dr. Hillier, Mr. Chen and Mr. Chao.

A very successful Bible School for men from the country has been held. This is to be followed by one for women, led by Miss Allen.

Mr. and Mrs. Houghton leave for furlough in May.

The Archdeacon left Paoning on March 23rd and planned to spend the following Sunday at Kwangan and to go on to Kwang-in-koh, where the new church was opened on the 17th, and where a special evangelistic campaign is to be held. He expects to be back in Paoning in April.
Pachow

Although there are still nearly fifty workmen employed at the Girls’ School, term was to commence in the middle of March.

Mr. Bazire is visiting the out-stations on the Paoning road and expects to be away for a month.

Yanpu

Special meetings were held for Christians on March 17th and 18th, led by Rev. H. G. Thompson. About fifty or sixty were present.

Yang-hsin seng has been transferred from Tachiao to Sin-chen-pa.

Shunking

Mr. Hannah has been asked to carry on the work until Mr. and Mrs. Jennings arrive. He planned to return to Suiting from Tachuh on March 26th and to spend Easter at Chuhsien en route. The departure of the Jennings from England had been delayed until the end of February.

Yingshan

Miss Johanson has spent a week here en route to Pachow. She arrived in Wanhsien on March 12th.

Kwangan

Mr. Housden arrived from Suiting on March 11th. Tracts and Gospels have been distributed by him and Mr. Fryer and Chinese fellow-workers with a most encouraging response. Mr. and Mrs. Cordner were expected in the latter part of the month.

Mr. Evans has been prevented through ill-health from returning to Szechwan and is going to the Hangchow Bible School.

Mienchow

A very successful evangelistic campaign has been held in the various out-stations. The men have been accompanied to several places by Mr. Howden and Chang-poh-ngai.

Miss Wells, with Miss Settle, had a good time at Weichen and Feng-ku-ching. Miss Settle afterwards visited Yang-chia-tien and Hwang-lu-chen and Loh-chiang.

There is a large number of new boys at the Boarding Schools, and there is a good spirit amongst them.

Mr. Lee was holding special meetings in the Girls’ School from March 24-27.
Anhsien
Dr. and Mrs. Lechler were helping at an evangelistic effort at Hsiao-pa and Ch'a-p'in in the last week in March.
Miss Edwards has returned from Chengtu.

Mienchu
There are thirty scholars in the Girls' School.
A fortnightly meeting has been started at U' tao-en in the home of the Ch'en family where the idols were taken down last year.
Four women and two men were admitted to the catechumenate on March 21st.

Mowchow
Mr. and Mrs. Spreckley were due to reach Mowchow on March 27th.

Sintu
Miss Wied and Miss Fugl have held a small women's Bible School and subsequently visited Chin-tang.
Mr. Lee has held Bible Schools for men hearers and for country Christians. He also visited Chin-ling-si where he found a school with sixty scholars had been established through Colonel Tao and his successor. Mr. Chiang, who last year taught at Hanchow, is in charge.
U-uyin-ngai reached Tehyang on March 5th.

Chonghsiang
Bishop and Mrs. Mowll spent Sunday, March 14th, here. Mr. Munn was here the following Sunday.
Miss Mellodey visited Ta shih-kang early in the month and found the women remarkably responsive. The old premises there are soon to be given up and new premises have been acquired just outside the market.

Suiting
There are twelve women in the Bible School. Liangshan, Pachow, Shunking and Tu-chi are represented besides the local out-stations.

Chuhsien
Large numbers came round at Ko Nien and were most friendly and listened well to the preaching.
Miss Allibone, with the Evangelistic Band, was out in the country for ten days in the latter part of the month.

Tachuh
Miss Johnson spent the first half of the month visiting out-stations, where she had encouragement.
A most encouraging women's Bible School has been held for out-station women. Eleven came from four different places. All walked at least 80 li to attend, some more than 120, taking three days on the road.

The Boys' and Girls' Schools have re-opened with good numbers and a nice spirit.

Mr. Robinson has spent ten days at Hsin-chang.

The famine relief scheme has been warmly taken up by the Christians. On March 3rd, 240 poor starving people were fed and had the Gospel preached to them.

Miss Roberts arrived on March 4th, after being delayed at Wanhsien and on the road through coolies being impressed.

Owing to the large number of soldiers, business is practically at a standstill and many of the large shops have not opened since the New Year. All available men have been impressed for coolie work.

Three days' meetings for Christians were held on the 5th, 6th and 7th of the first moon. The theme was the Cross of Christ. Mr. Hsiang preached the first day, Tan Pao Lo the second, and Mr. Jackson the third. Twenty men and women attended, and there was real blessing. Five days' evangelistic meetings in the city commenced on the 10th, with cottage meetings and street preaching by a band of nearly twenty. The people were very friendly. The whole city was visited. Mr. Jackson noticed that each speaker spoke only on the Cross of Christ. He says "it was lovely to hear them". Since the meetings, quite a few outsiders have been coming to the services, and several have become interested. Miss Clarke held an effort for the women at the same time.

Towards the end of March, four evangelists left for Li-chuan, five days' journey in Hupeh, where there is no Mission working except the R.C.S. They expected to be away a month.

Miss Wallis left for Shanghai on Feb. 14th.

Both Schools re-opened on March 8th, the Boys' with 21 and the Girls' with 54. The number of girls could have been doubled if there had been accommodation.
YACHOW NOTES

We have received word that Mr. and Mrs. Chester Wood, Betty and Peggy are sailing from Shanghai on the “Empress of Canada” about the twentieth of March.

Dr. Crook has been on a five-days outstation trip to Minsan. He vaccinated two hundred and six patients for smallpox and saw one hundred and twenty-four folk besides. He then had to turn folks away or invite them to the Yachow Hospital, because of the imperativeness of returning to the central work.

Easter Sunday was a beautiful day in Yachow. We welcomed fifteen members into the Yachow church by baptism. This number includes men, women and children. The different schools participated in the program.

Liu I Chiu is instigating many measures for a “cleaner Yachow”. Street drains are being torn up and cleaned; roofs protruding into the streets torn down, and beggars eliminated from the streets.

On April the fifth, the Yachow Boy’s school held an Arbor Day. Every student planted a tree, placing the soil around the roots himself. Mr. Mong spent the whole day directing and caring for other trees which were being planted.

M.L.C.

INTERNATIONAL LABOR CONFERENCE

China was represented at the first International Labor Conference at Washington in 1919 by Wellington Kuo, at the later conferences at Geneva and Geboa by Cheng Hsiang Lou. Last year for the first time the Chinese government sent a delegation of five representing the four ministries interested—Foreign Affairs, Interior, Communications and Agriculture and
Commerce, with his Excellency Tang Tsai Fu as head of the delegation.

This year the conference will be held in Geneva, May 25th. Mr. Tang Chin has been appointed delegate by the Ministry of Agriculture and Commerce, and Mr. Hsieh Tso Chow by the Ministry of Communications. Mr. Tang Tsai Fu will probably again head the delegation. Mr. Tant Chin who was a member of the delegation last year and who is in the department of labor of the Ministry of Agriculture and Commerce, made a study last year, at the request of the Ministry, of factory conditions in eight provinces. Mr. Hsieh Tso Chow was formerly a student in the Changsha Technical School, Hunan, and later an active labor leader in Shanghai and is now in the welfare department of the Ministry of Communications concerning himself especially with workers' education.

Donald Fay,
Secretary of the Szechuan Christian Council.

AMONG THE BOOKS

A parcel of books published by the America Tract Society of New York has come to our table. They are all by the same author, David James Burrel, D.D., pastor of the Marble Collegiate Church, New York City. Dr. Burrel preaches to large congregations both inside and outside of his church, as he has an open-air pulpit looking on Fifth Ave where noontime services are held. He has served long and faithfully and may be regarded as occupying a conservative position in theological affairs.

The four books all have to do with one subject—The Apostle Paul. The first is a small paper-backed volume giving us inspiring information about Saul of Tarsus. It takes the reader to the early home and boyhood days of the great missionary; follows him to college at Jerusalem and suggests that while a student there he may have met Jesus and possibly have
stood at the foot of the cross on the day of the crucifixion. The reader is left free to accept this suggestion. The volume leaves Paul escaping from Damascus because of the opposition of his erstwhile friends. This book is easy of translation and it would be well if it could be done into Chinese of simple style and thus made available for the ordinary reader. It might be well to issue it a chapter at a time in the Szechuan Christian Weekly.

The second volume deals with Paul's Campaigns and is a study of the apostle's missionary journeys. In his introduction, Dr. Burrel tells how he and others in a Sunday School class in a frontier town in the West of the United States were required to commit to memory "The Acts of the Apostles." At the time they had difficulty in seeing just what benefit they would derive from such work; but certainly one of them became familiar with the life and work of Saint Paul and it has stood him in good stead in after life. The chapters deal with Paul in the different cities he visited on his three missionary journeys and the final one takes him to Rome. There are good charts of the journeys.

"Paul's Companions" is the title of the third volume. The author claims to see a parallel between the men and women who were Paul's friends and the characters in "Pilgrim's Progress". This may seem far-fetched; but in certain instances the likeness is verified. In his study of Barnabas: "A Good Man", Dr. Burrel makes these divisions: I. He Was A Communist; II. A Gentle-Man; III. An Evangelist; IV. A Missionary; V. A Pacifist; VI. A Vaciator; VII. A Man with a Temper; VIII. A Good Man. All these character studies are told in a refreshing way and many suggestions that stimulate thought are put forth.

The last in the group is "Paul's Letters". There is no attempt to display scholarship in this book; indeed, the author says in his brief preface "If any one is looking for a critical exposition of Paul's Epistles he will not find it here" But he will find a good deal of suggestive thought and not a little help in his daily life. And surely any author that brings to his reader encouragement for "the common round the daily task" has given sufficient reason for his having written a book.

One wishes that these volumes could be made available for Chinese Christians; for they are so clear that there is little likelihood of one missing his way in them.

J. T.
"Once more unto the breach, friends, once more unto the breach". Keep the fight going until the Weekly is in the churches and homes of the Christians in Szechuan. No church will have sufficient outlook that is not acquainted with the work of its sister organizations. The individual Christian will tend to a narrow vision unless he is brought into touch with all the Christian forces at work in this province. He needs the help that comes from the communion of the saints. It will be a source of encouragement to him and help him to realize that he is part of an army of Christians even tho he may be doing outpost duty.

We have had some criticisms of the Weekly—so far no commendations have reached our desk. The theology in some of the articles is not in keeping with the thinking of some of our friends. That may well be. Anyone starting out to write for a Christian newspaper will sooner or later find himself at odds with some of his fellows. We dont underwrite all the theological opinions in any of the church periodicals which come to our desk; it would be too great a strain on our brand of theology. Write an article when you are dissatisfied with the theology of your brother and ask the editor to put it into the Weekly. There is room in that paper for lots of opinions.

Someone did not write any too graciously about one of the foreign nations in one issue of the Weekly. We are sorry that the writer did not stick more closely to the precept and example of our Lord; but he will learn to do so, if we can continue to regard him as a brother in Christ and help him to enter more fully into fellowship with Him and his fellowmen. Don't look for a perfect paper—just yet. The men who are giving their time to this work are just as liable to make mistakes as those who read the paper. The point is, that we all need to push this journal until it gets established and then help to make it bigger and better. Did you read the March and April numbers of the News? Both these issues have something to say about the Weekly. It may not be out of line to repeat something of what was said. The Weekly is published at the office of the Szechuan Christian Council, at the Methodist Church, Shu Wa Gai, Chengtu. You send In your subscription, fifty cents a year, and they send you the paper. It is still a secret how they do it for the price, but—They do it. It has been said that if you will send in ten or more subscriptions to the same address,
the price will be thirty cents each. Again, we say we do not know how they do it, but They do it.

Have you sent in any news from your district? Remember that the Weekly is your servant. It will tell about your work and progress. And thus it will help to spread the news of the Kingdom. Get your students to write for the paper. Ask your church officers to send in news. This is one way in which you can help. We learn that the list of subscribers is growing.

UNITED CHURCH OF CANADA

FUSHUN SZE., CHINA. APRIL 7TH 1926.

THE WEST CHINA MISSIONARY NEWS

DEAR EDITOR:—

You are anxious for news re the anti-christian education in this city and county, where it was so severe last summer, owing to the May 30th, incident in Shanghai, and Mr. Westnidges’s testimony at the court of investigation, which was telegraphed to this city, with the object of stirring up hatred especially against the British. There are now rumors floating around that the British are sending in a huge army to fight China, but still the best people do not believe it and I have heard the public men declare that the British merchants always sold reliable goods and that the Christian church was China’s best friend for she opposed everything that is injurious to the people, like opium and gambling etc.

Our day schools are overflowing and we are charging fees from the pupils and getting local financial help in some places. I have just completed a trip around the district and invited the parents and friends to meet in our schools to hear the pupils sing the hymn, “God Save Our Native Land” to the British tune also Jesus Loves Me” and believe me they enjoyed it. The Bible and especially the New Testament is the most used and the most important book in every school. There is no objection to the Jesus religion in any of our schools, indeed we are encouraged to believe that the pupils are beginning to discover Him for themselves.

I am troubled over the lack of educational facilities of any kind in the rural part of this lovely rich county of Fushun, where boys and girls in farmers homes have asked the writer to teach them how to read.

Yours for Rural CHINA.

W. E. SMITH.
The Dependable Film
in the Yellow Box

BEFORE it ever gets into the yellow box in which you buy it, Kodak Film must undergo such a series of tests that its speed and latitude are sure to be up to the established standard.

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