

|| *The West China* || || *Missionary News* ||

JUNE,—1931

EDITORIAL

Of course we all know that the best way to build up a large and flourishing church is to give each Christian a thousand cash for every service attended and say five hundred cash for a prayer meeting. We have not had the pleasure of meeting any missionary who has given this method a fair trial. In fact all that we have met seem to be of the die-hard variety who prefer to stick to the old and slower methods. Yet the principle worked wonderfully in school-days. When the inevitable choice had to be made between the horrors of a morning in school, *plus* a half-penny, or, a morning minus both, the horrors *and* the halfpenny always won, even though a compromise was often effected by running away at play-time. But in that case the market equivalent of the half-penny exchanged at a little shop located tactfully and strategically near the school, had to be stowed safely away in an inaccessible receptacle before returning home. That is however all by the way. Schools are different now. Instead of being bribed to go to school, our children are threatened with being kept away as a punishment. Which simply goes to prove that either children have changed or else schools have. We think it must be the schools that have changed for in all other respects, children seem to be as queer and dear as ever. Can it be that schools have really become attractive? Shades of Squeers and Gradgrind! What can have happened to humanity that schools have actually become places to which children LIKE to go? We are not wise in these things, but they do say that

teachers have given up trying to teach facts and are now trying to teach children. And thereby let us see a token. Is there a hint here for our churches too? Why not try less to teach Christianity and try more to teach Christians? The children like to go to school because they find it interesting. They feel, without knowing that they feel, that an inner craving is being satisfied. Dear wee mites, a merciful Providence has protected them from the modern bombardment of psychological jaw-crackers and they neither know wherefore, nor care why they like it. But if the school is the sort of school they like, it is a school that satisfies a natural demand.

And what about the Church? There is a blessedness assured to those who hunger and thirst after righteousness. Is the Church always the place where that natural craving finds satisfaction?

"All is not worship that is called by that name, *and* a church that seeks to organize its devotion with a view to making it more attractive and more effective has good cause to beware lest in seeking to save its life it lose its soul. There is nothing in 'the finest prayer ever addressed to a Boston audience' to distinguish it from a concert or a dramatic performance. The test whether of worship or of prayer is sincerity, and the test of sincerity is that the worshipper should forget all else save that he is speaking with his God."

That is a little bit out of Mr. L. W. Grensted's Bampton Lectures on "Psychology and God." There is much else we would like to quote out of the same book, but we have heard hard sayings about the length of Editorials and we are shy.

Institutional Christianity.

In the complicated system of western civilisation of this century, it is difficult for a Minister of the Gospel to see how best to fulfil the simple command of our Lord—"Go, make disciples of all nations." In a simple primitive society the methods can be likewise simple and direct. Aidan and his companions could personally and persistently itinerate among the towns and villages of Northumbria. Augustine and his monks could seek and obtain audience of the local king. Brainerd could

live amongst and evangelize the tribes of North America. But as the organization of society becomes more complex and as the church develops from a little congregation of converts to a large community of Christians of the third and fourth generation, the task divides like a life-cell in mitosis and becomes a more complicated affair. The work of the church then becomes, not only to make disciples, but to keep the disciples whom it has made. What began as a spiritual and evangelistic movement like a stream fresh from the mountains becomes a system of canals flowing along artificial channels prepared by the device of man. Clubs, unions, associations, leagues and what-not are formed within the Church and often become the only live or attractive part of the church's life. The spiritual torrent of the hills settles into the institutional irrigation of the plain. The elemental fervour of pioneer evangelism flows into the canalized waters of institutional Christianity.

Now canals and irrigation are good and the harvest of the plains is the richest harvest of all, but it is essential that the canals should be dug in the proper places and that they should be full of the water that flows from the hill-springs.

It seems that the Christian Church in the home-lands is eternally faced with the problem of keeping its institutions going, of freshening the water supply and repairing the channels. The Revd. J. Gordon Hayes in his book on "Institutional Christianity" says that "Institutional Christianity was de-spiritualized by paganism and has never recovered its original purity." In many churches at home this de-spiritualized Christianity has now to descend to all kinds of "organizations" in order to keep itself going and to preserve its existence. There is a continual demand for "stunts", fetes, new methods, some of which seem far removed from the original ideals of the first Christians.

Every church has to face the danger, because of the need for organization, order, and financial support, that the choir shall become interested in its own singing, the bellringers in their own ringing, the preacher in his own preaching. Worshippers may possibly be attracted but they will not be worshippers of God. "Perchance it was for this that the Sacrament of the Lord's Supper

was ordained, that in the presence of the humble symbols of so great a tragedy of Love, our human pettiness and self-esteem might be swept aside, so that worship might be very worship and the spirit of man lie bare to the Divine Presence."

Now in regard to this matter of organization and institutionalization, where does the Church in China stand? In some of the large cities churches have certainly settled down into a definite routine of institutional life. Clubs, classes, associations and institutions of all kinds have been formed, and an organized Christian community, albeit very small is carrying on an organized Christian church life. Does that mean that we have arrived at the goal?—if there is a goal! As a matter of fact, in R.L.S.'s words "there's no such place." The Christian congregation in any city is but a drop in a bucket compared with the masses in the same city which are entirely unevangelized. It is not yet time—anywhere, East or West—for any church to settle down into an organized community, content with a regular routine of services and meetings for those who are fortunate enough to be members. That is the way of dry-ruts, death. Christianity can be continued only by the methods by which it started. So Neander reminds us in his deeply spiritual Church History.

"To the Kingdom of God, which derived its origin from these influences in humanity (i. e. the power from above which came through the personal life and redemption of Jesus of Nazareth) and which must ever continue to spring up afresh from the same, may be applied the remark of an ancient historian respecting the kingdoms of the world, that they will be preserved by the same means to which they were indebted for their foundation."

The same influences and forces which led to the founding of the Church must impel its future progress. Christianity can be continued only by what is known as **THE NEW BIRTH IN CHRIST**. The neglect of this means spiritual sterility.

The Third and Fourth Generation.

Is there such a thing as third or fourth generation Christianity? Surely every individual must be himself, consciously and willingly born again. Even if he is a

Christian of the thirtieth or three-hundredth generation, he is no Christian in the real meaning of the term unless he is himself converted in heart and mind. It is not certain that every son of Christian parents is a Christian, even though he were baptized as an infant and confirmed or admitted as a youth. Every generation has to be evangelized afresh. The Church, even though it be old and hoary in the service of the nation has never done with the need for evangelistic methods. The only difference between a church of the first generation and a church of the fortieth is that the older church should have more evangelism, because it has more members, more witnesses and more evangelists.

The live Church and the life-giving Church is not the well organized one but the evangelizing one. The methods of individual testimony and personal dealing with souls should be as energetic and electric in the fortieth as in the first generation. The way to make the church attractive, the pastor's constant query, is not to provide cheap entertainments, or to be continually devising "stunts" but to meet the real though often unexpressed, spiritual yearnings of men.

On With Evangelism.

In England, now, there is a strong feeling that the Church should arise with united front in a great movement of evangelism. Is it an echo wafted back from the Mission Fields? Someone suggested that the Kingdom of God Movement in Japan and the Five Year Movement in China should be applied to the old country. Good! There is need and opportunity. "Who are these that fly as a cloud and as doves to their windows?" They are the thoughts of unselfish love and service that were sent out from the old countries to found new churches in far-off lands, returning charged with fresh vigour and wide-ranging influence to revive the lands from which they arose.

In any case we are convinced that whether at home or in China the time is ripe for a forward movement in evangelism.

SOME LETTERS OF DR. C. W. SERVICE.

The following letters, written by Dr. Service during the last months of his life in Chengtu, have already been circulated among some of his personal friends. The Editor has asked and received permission to publish them in the "News", feeling convinced that many grateful patients of Dr. Service as well as other friends will find help and inspiration from reading them.

Although the letters were written in the midst of a busy life and were never intended to be read by others than members of his own family, they contain messages of great spiritual value for a much wider community. The tone is so lofty and the spirit so full of courage that the letters cannot fail to help all who read them and spur them on to higher endeavour.

"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

The letters, with the exception of that of February 16th, are given almost in full.

Chengtu, Feb. 9, 1930.

My Dear Ones at Home—Here it is just ten o'clock and I am only beginning my letter. Such is the life of the doctor and so I do not complain. At five a.m. I was called to attend a case of midwifery. I was home in time to get dressed and see some patients in the two hospitals before Sunday school at ten o'clock. I have a few very sick patients and so had to see them. I got to Sunday school just in time and conducted it as usual, then led the singing at church, then went to the hospital to see a new patient, had dinner and a sleep. Then I had to go to the hospital again and also over to the W.M.S. hospital. While there a woman was brought in who had been in labor since yesterday and on examination I found a Caesarean section was required, so I did that and have just returned to my study.

And what a busy week I have had with operations, etc. There are no lectures at present due to vacation and I had no dispensary to look after, yet I am kept going all the time be-

tween the two hospitals. Sure it is a busy life and one full of great responsibility as well as real work. You see so many decisions rest on myself alone. However, all the patients are doing well now although one of the women on whom I operated this week for a very serious and difficult pelvic condition did give me a scare and a lot of work for several days. But she is in fine shape now and I am relieved of anxiety. However, the woman on whom I operated to-night may cause me a lot of trouble before she is out of the woods. Indeed, she has only a fifty per cent chance for life; there is the probable fight unless I am disappointed. Oh, yes; it is a great life and full of thrills and interest as well as hard work and great responsibility and long hours. But I seem to be standing it all pretty well.

My foreign cases have all done well. During the past two weeks I have removed the appendix for two members of our Chinese hospital staff.

During the New Year (Chinese) holidays the number of patients in both hospitals fortunately was very low, but some of them were very sick and required a lot of attention. Patients are again coming in fast and we shall soon be loaded up with all we can attend to. Our services are now more valuable than ever and are being sought after with the result that the better-class people are coming in far greater numbers; this includes the Governors and their families.

There is no fighting here at present but there were threats of it recently. Indeed, we did have a flare up right here at Chengtu when there was fighting in and around the Arsenal. We got several of the poor victims, one of whom was shot through the upper part of the left lung; he developed a pyo-pneumothorax. I did a thoracotomy. Here is a case for which I wish Dr. Shenstone or Dr. James were here as it is quite unlike anything I saw while in Toronto. Oh, yes; how I do wish some of those surgeons were out here with me. Why cannot some of them come for a period of six months and have some one of them here all the time. We meet all sorts of surgical problems and I am sometimes greatly perplexed, as I am just now with one of the Chinese Y.M.C.A. secretaries whom I sent into the hospital for diagnosis.

Do get in touch with Dr.—and tell him he must come to Chengtu this year. Here is where he is so badly needed. Impress on him what a plight I am in personally as well as the departments of surgery and operative gynecology. If he or Dr.—should not come this year I am doomed I fear, so do your

best. Get after Dr. Arnup when he arrives home and see if he can do anything to save the situation. I am sure he realizes what an impossible task I have.

We have Mr.—back again in as hospital evangelist and we are pleased with this. He does good work and also works well with us. There is so much round a hospital that a kindly and cultured elderly man like him may do.

I wish some time you would get me two or three samples of that literature on temperance teaching for the young people of our Church put out by the Department of Social Service and Evangelism. It could be adapted for translation into Chinese for use here.

I had another robbery the other night but do not know how much or what was taken. They had looked into my book boxes but I think they were not interested in the study of the English language. There has been a lot of robbery lately.

It is now five minutes to eleven o'clock. Perhaps I may find time to add more to-morrow.

Monday evening: Another busy day has nearly gone. I have not had a moment to sit down. This afternoon I did two operations that were a triumph for me and I was elated. In addition we had three other operations. I have been over to the W.M.S. hospital three times to-day seeing patients.

Tuesday, 2.45 p.m. I hope I shall finish the letter this time. I intended to do so last night but I felt so tired I went to bed right after supper. I feel rested to-day and have put in a good forenoon's work. I have just come over to the study and hope I shall have a few hours of quiet to write letters and to do a little reading. I have to lead the foreign prayer-meeting on Thursday evening.

I operated on a missionary this forenoon and got through the operation in splendid time. I was at the W.M.S. hospital for over three hours. There are several very interesting cases there now. I saw a new one this forenoon; a case of large pelvic tumor—difficult to diagnose. I hope she may consent to operation.

As for the future I cannot say. Much depends on whether surgical help comes soon. Our needs now are for replacements. But we must not let the future worry us unduly. I always like to look ahead and see daylight if possible. This is a dull, rainy, raw day but the sunshine ought soon to be here and the hot weather is not far off. How lovely it is to have a warm bed into which to creep at night.

Chengtu, Feb. 16/30.

My Dear Ones at Home,—Well, it is now half past nine and I have just returned from the sing-song. We had a delightful time as expected. Mrs. Sibley also played some of Grieg's music and other music. It is a lovely close to a Sunday. How I long that the Chinese might be able to experience the same spiritual uplift that we get from hymn singing. But, Oh! how empty is the life of nearly every individual Chinese. After all, it is really only those of them who have a large degree of the spirit and the outlook of Christ who are able to look out upon life as we are able to do. What a tragedy is the life of most of them and how unsatisfying. They also have so little to read that is uplifting, and so little of art or of music and so little comfort in their homes. Oh, how grateful we should be for all our blessings, those of us who live in other and in really Christian lands and homes. It DOES make a great difference and I realize this more and more as the years pass out here. How full are our lives as compared with theirs.

It will not be very long before you see Dr. Arnup. He must be nearly at Hankow by this time. He is to be met there and conducted to our Honan Mission field. He will find it vastly different in many ways. Then he goes to Korca and then on home. How full of the mission fields he should be after all of this great experience. He will likely do much to inform and arouse the flagging Home church. But what the Home Church needs more than anything else is the indwelling of the Holy Spirit, a putting off of the old man and a putting on of the new man. In other words a real renewal of life which will take away all the dross and leave each and all sterling in quality of Christian character. Oh, how I pray that—may come to us filled with fire and devotion and fully consecrated to the great task that awaits them.

Chengtu, Feb. 23/30.

My Dear Ones at Home,—It is now twenty minutes past four on this beautiful Sunday afternoon. The buds are beginning to show themselves and the gardens are being dug up and the seeds sown and it will not be long before we are enjoying again the great profusion of flowers which is our good fortune out here and which we miss so much at home.

The streets are just recovering from the Chinese New Year and the shops are again opening. There are such crowds of people on the streets these days and it is so different from conditions years ago in that there are so many women and girls

on the streets, most of whom have bobbed hair and are dressed in new style garb, many of them very pretty to see. Yes, this IS a new day for China. There is a new freedom abroad, some of which is for good, but some baneful. There is much less respect for age and authority than before and old time manners have largely disappeared.

I am convinced that not all that is modern is best and also that not all that is good comes from the West. Decidedly not. There is much in our homelands of which we may heartily be ashamed. But Oh, the misery, the disease, suffering, greed, oppression, callousness, filth, dirt, rascality, degradation, etc. etc. etc. there still exists. The righteous souls of a few Chinese are indignant at what they see and know. Our Chinese Doctor on Thursday morning, at our staff worship, unburdened his heart and painted a picture that you yourselves may perhaps be able to appreciate a little bit from having lived out here, but one that is all too true. And he declares most emphatically that the only hope for rectification of it all lies in Christ, dwelling in the hearts of His followers and exhibiting a form of life so rarely seen out here. Yes, it was a heartburning message and a fearless one and one that rang true. He himself is a splendid specimen of a Christian, one of the best I know. And he comes right out into the open to declare his allegiance to Jesus Christ. His work is almost entirely with little children as he is a fine Pediatrician and is so lovely and so gentle with them that none of them are afraid of him in the least. It just does one's heart good to work with this type of young doctor and realize that it is ALL due to the work of Christian Missions. Even one such encourages us greatly. But there are others, yes, scores of these young people, male and female, who are a great joy . . . yes, and the CROWN of our work out here. Of, if only—had the root of the matter in him, but he is not within a hundred miles of Dr.—He seems to think only in terms of dollars and cents and getting on in life, as we say. Yes, it is disappointing to see a potentially useful career blighted by ambition to get, to have and to keep. What a tragedy! And yet there are multitudes of the same kind right there in dear old Canada and Toronto. I have faith to believe that none of my precious family will ever succumb to the wiles and fascinations of mere money, or pleasure per se. You see, I say 'per se' for there is a legitimate place for both money and pleasure. But as Fosdick says, their legitimate place is the second place and not the first. In other words the person must be the master of the thing, else the person is dragged

down to the level of the thing and what can be worse than that. A person a mere thing; just think of it, and yet the world is FULL of them. The Lord save me and mine from that. Well, here I have given another sermonette.

In your letters just received mother expressed a wish that I might not "take on" the Sunday School. Well, I have taken it on as there seemed no one else to do so and I do not think it is going to be a great burden, mainly because I myself am not taking a class to teach and therefore I have not to spend a great deal of time in lesson preparation. However, I really should love to have a large Bible class of church members as I had in Chungking, but there is no immediate need for that and so I content myself with merely running the Sunday School, itself, and trying to get the school better organized and seeing that there are plenty of teachers for all the classes. I am so glad that I do have some aptitude and some fondness for this kind of work. The only difficulty I find is in getting there sharp at ten o'clock. Our own hospital service is held at eight on Sunday morning and I have the wards of both hospitals to visit between the service and the hour for Sunday School. I got there this morning just on the dot as I had been over at the W.M.S. hospital. I heard the quarter to ten church bell ring while I was there and I still had a special examination to make. However, I jumped into a rickshaw and landed back on time.

Nearly all of our patients are bed-ridden so that very few of them are able to attend chapel service. I distributed some tracts to each of them this morning.

There are four new cases for operation to-morrow morning, one a cystoscopy. My, how many interesting cases we are getting. Oh, say, how I should love to have some of those good Toronto surgeons out here with me. I should just love examining these cases with them, and interpreting for them and operating with them. If any of them should come and we should advertise the fact I am sure we should at once be deluged with surgical cases of the greatest assortment and interest. Tell some of those men in Toronto just to take a vacation for six months or a year and come over and try it out. Of course they would be out their fees, but then they would have the time of their lives, I am sure, and would see a distant and interesting part of the world.

Lectures started last Monday and so we are "at it" as hard as ever. The students are now on the home stretch so far as this year's work goes. We have a most interesting case in the

W.M.S. hospital, one on which Dr. Kilborn and I have already made two or three diagnoses and have had to change until now we have gotten to the point where we are only sure of one thing and that is that there is certainly a large pelvic tumor of some sort. Boys, Oh Boys, it keeps us humping to keep pace with the old dame, who is not altogether there in the upper storey. But we hope she will come to operation and clear up our doubts and save our much worn "face" as well as relieve the the 'lady from the country' of her trouble.

Our hospital overhauling is making rapid progress. Indeed we are now moving back into some of the freshened up rooms and wards and we look and feel very decent. It will use some dollars I tell you, but it just HAD to be done and that is all about it.

The dispensary alterations are getting on towards completion but just how we can start in with the added burden of a much enlarged dispensary service is the great question. The trouble is our dearth of a surgical staff, and most of the dispensary cases out here are surgical in character—in some of its branches. But when Drs. Canright, Liljestrand and Gladys Cunningham get here in the Fall, we ought to be able to swing the dispensary with great success. With a good staff, we ought to run an average of 1500 cases per week. Say, that will mean a lot of added work. I say ADDED work for we are doing almost nothing along this line at present. It simply means just that much more work for us doctors and nurses, but work that will be well worth while and a great boon to tens of thousands of patients, many of them of the poorer class who cannot afford hospital care. We are all keen for it and it will be a great training ground for our students. The alterations, the fixtures and the simplest necessary equipment for this dispensary will cost probably nearly four or five hundred gold dollars. How simple and easy it would be for some good brother or sister at home to send us that money. If you know of any such benevolent person, why just invite him or her to enclose a gold check in an envelope and mail it right out.

After a long wait several home letters arrived this past week. Your other letters were written, before, during and after Christmas and New Year Seasons. My, what a time you did have together in Toronto. Yes, of course, I did think of you many, many times and longed to be there. And that turkey. . . .

It is now nearly 9 p.m. Most of the male nurses came in after supper and we sang for over an hour—hymns new and

old. Some of the nurses belong to the choir. They do enjoy singing.

Chengtu, West China, March 2/30.

My dear folk at Home: What was my delight after Church to find the gateman with letters in his hand waiting my return. There were two from you, one stamped January 8th and the other the 13th. Thank you all ever so much for this timely arrival on Sunday noon, especially since I am all alone today as the Neaves are out at the University with the Plew-mans over Sunday. It is now quarter to three and after dinner alone I lay on the couch in the parlor and read all of your letters twice over. I have just come over the study to start this letter.

I had breakfast alone and then went to the Hospital service, saw all of my patients in the wards and did some of the dressings, then went to Sunday School and conducted it as usual, after which was the Church service, after which the choir remained for a half hour practice. Thus I have about contributed my share towards the work of the day in that line. Three services and a choir practice are about enough for one person, I think. But I am made that I am inclined to that kind of work and do not find it a burden. I deem it as much a part of my regular work as attending to the sick and I certainly do enough of that to be sure. But this is all a great work and I am so honored to have a part in it. Much of my work has been rather lamely done, I confess, but then I have never shirked and I have for the most part done my best.

The hospital repairs are moving along splendidly and we are beginning to look like a brand new hospital. What a fine hospital we have here. It is one to be proud of and I pray that more and more it may be a place where the Spirit of God dwells continuously so that men may be brought to the foot of the Cross and made over into new people, spiritually as well as physically. Of the latter we see a lot of good results. But oh, for much more of the former in our work. The success of a Mission hospital lies not so much in the amount and the quality of the work done as in the effect on the lives of the people who come to us.

There was a lot of news in your letters. Of course there would be for you were all full of the Christmas and New Year spirit and experiences. Some of you wrote that you missed me. Well, I hope you did. I should feel sad if I thought I had not been missed, or had not been thought about during those days

you were all together. What a joy it is to me that you really have a home which you can all call your own. And for that reason I am glad that mother is there and able to make a home for you. Yes, of course I miss the home, but I am so happy in the thought that you have a home of your very own, where mother is present to make a home. I know that you children all appreciate this great fact and treasure your very own home and mother. I hate the thought of it ever being necessary to break up the home even for a time. I would have it as it is, for your sakes, as long as it is possible. Do not worry about me. I am so well and I have so many kind and thoughtful friends that I cannot help but be contented. I think I have reached the state of which Paul speaks when he wrote "I have learned in whatsoever state I am to be content." Now that is a great achievement, but I think I have got there. And I have no regrets as the great decision we made to have it thus. May the loving Father of us all richly bless you, one and all, and make us all very happy together as we think mildly and lovingly of one another. And may we all of us so live that we shall esteem it an honor to bear the name Service. I know we shall and I have every confidence in you all. You are a great bunch to be proud of and I pray that each one of you may make a far deeper impression for good on this old world than ever your parents did. Mother and I have tried to do our little bit as well as we were able to do it. But we do fondly hope for still greater things from you four children. You may not get exactly into the place you had hoped and expected and where father and mother may have hoped and expected. But you are all fitting yourselves to fill some place nobly and well. But to do this perfectly you will have to be very careful not to get mixed up with "the entanglements of the world." The art of living is a noble art if one knows how to live the best life for ones self and for the world in which one lives. Oh, how this sad, suffering world needs great souls to enoble it. Therefore great personalities are needed and such are made ONLY by patterning life after the great Model, the greatest and sublimest Character who ever lived and who alone both furnishes the example and the POWER to live the FULL life. What a wonderful Saviour we have.

You did have a full Christmas Day and I am so glad it went off so smoothly. That turkey must have been great indeed and cooked "just to a turn." And you did have such a fine assortment of friends with you during the day.

Your letters were also full of the dedication of the new school of Missions. I am so glad it is finished and I do hope it

is all paid for. Dr. and Mrs. Murray will be so happy. Please convey to them my congratulations and best wishes. My best wish for the school is that it may be a place of power because it is a place of prayer. Missionaries need to learn to pray more and so my best wish for the School is that it may be a place of prayer.

You asked about my first thoracoplasty, Margaret. I operated twice and he finally went home before he was completely well, as so many of our cases do, and we never hear of them again. This is one of the disappointing parts of our work, but this man got along very well indeed until the time he left. He might have needed another operation. At any rate I "got away with" this first case all right. I am now thinking of trying a second on a poor soldier who was shot through the upper part of the left lung and has a bad condition of Pyopneumothorax combined with pulmonary fistule. He is in bad shape to be sure and I only wish my good friends Shenstone or James were here to advise and help.

I have a lot of interesting major surgical cases in the two hospitals now in addition to a lot of the smaller class. To-morrow I expect to do a Gritti-Stores amputation of the leg, and also an excision of the knee for tuberculosis, in addition to some smaller operations. There is a case waiting for a Gastro-enterostomy. There is another serious pelvic case waiting for operation and still another that sooner or later will require operation. Two hernias in the men's hospital have gone home during the week, and three abdominal cases in the W.M.S. hospital probably leave tomorrow. Both hospitals are filling up very rapidly following the New Year and the event of warmer weather. So far so good.

But we have our tragedies as well. On Friday we had a most unfortunate experience, when we lost a case on the table from an inexplicable cause. I was at the W.M.S. Hospital and left the assistant doctors to start in with the operations. They had seen me give Caudal block anesthesia a number of times. This was the first time they had tried it themselves. Miss Nicholls was there and she says they got the needle in splendidly and that everything seemed to be going all right when within three or four minutes from the time they started to inject the novocaine and when they had given only one-third of the full amount required, the patient started to have convulsions. It was just at this stage that I arrived. We worked with him for nearly three hours but he died of respiratory failure. I cannot yet explain his death. His friends live five days from here and

are fortunately friends of Dr. Yang. I do hope there will be no fuss over it. It is a sad event and dangerous even, under present conditions in China. But we shall know in a few days if anything is going to happen. Missionaries and especially doctors and hospitals have to walk very carefully these days. It takes very little to start a fire now. Dr. Peterson in Shan Hsi Gai hospital has had several bad experiences during recent months and the W.M.S. Hospital has recently safely passed through one. I hope it is not our turn now.

However, do not worry about us out here for we have hosts of Chinese friends and multitudes who do not want to see our hospitals closed. I think we have about decided that Shan Hsi Gai, Hsi Tse Gong and our own hospital shall all stand or fall together, at least we have been talking that way lately and every one seems to think it is wise to do so.

Mr. Gan, Ida's husband, is likely to go to Toronto this year so that you may see him soon. How I wish he could be got into a splendid Christian home. Another one of our University graduates is going also. What they need there is to see the best and to associate with the best that we have. I deprecate their going into residence. I wonder if Orlando cannot do something about it and find a place for them. I scarcely approve of sending our men abroad under the conditions that exist at home these days.

The Chinese are adopting the froth of our so-called Western civilization. Yes, the froth and the scum. How lamentable. And we had a demonstration of that last night. All of us foreigners on this street, including men and women, had been invited to dinner last night at six o'clock by some Chinese gentleman who had put on the supper in honor of—Everything was staged for a grand dance. Of course we knew nothing about this. There were a lot of young Chinese who had been educated abroad and a few young Chinese women dressed to kill. At each place at the table were two glasses of wine. Evidently the host did not know the bunch he was inviting. Nor did we know what were getting into. The University foreigners had also been invited but they had another event out there and had to refuse. We hear also that an effort had been made to get the University girl students to attend the dance.—sent someone to ask some of the foreign ladies to dance with him and they refused. After the dinner was over we merely went upstairs where the dance was to be held and after a few minutes we all paid our respects to the host and made a hasty retreat. It is a pathetic commentary on the effect of our Western life on this

and all other peoples all over the world. But oh, how sad it made us feel; and the more so when we think that this is the very kind of life that multitudes at home are leading, empty, frivolous, frothy, vicious, degrading. Who says there is no harm in dancing? When one sees it with all of its concomitants and sees the effect on the lives of those who indulge in it, it is hard not to hate it. Certainly we missionaries got a fill of it and its side lights last night and were mighty glad to escape early, and thus make a negative and quiet protest.

It is almost five or six weeks since I have been at the University and yet it is only three miles away. There have been several receptions and farewells during that time, but I have preferred to remain here and either do necessary work or else lie down and rest. There are several committee meetings and a medical faculty meeting just ahead.

In my last letter I wrote about officiating at the birth of a son in the home of Bishop Song. Well, the other day he sent me a present of hen and thirty eggs. He is so appreciative. I enclose two cards of pressed flowers which he gave me. These he had brought from the Holy Land, so keep them carefully.

And so life goes merrily on, so to speak, with its ups and downs, its lights and shadows; and the life of the doctor and the nurse is not an easy road to be sure. But oh, the many compensations there are in saved lives, and repaired bodies. It is worth it all, is it not?.....? What experiences we do have and what decisions we have to make and often so suddenly. Surely if anyone needs the presence of God his life, it is those of us to whom is entrusted the lives and the bodies and the secrets, and the tragedies of human life. And how many these are!

How often I long for the sermons, the lectures, the music, the associations of the home land. It is wonderful to read your letters and to realize what you are enjoying this winter.

Remember me very kindly to any of my doctor friends and nurse friends whom you meet, especially if they are good enough to ask about me. I am so glad that I am able to regard so many of them as real friends. They surely were good to me, from the internes right up to the professors.

You must try to hold.....to the idea of coming to West China. Do not let him slip away. I am so anxious about..... and.....I do so want them for Chengtu.

Remember me to the good friends around Trinity.

NEW FORCES
CHALLENGING CHRISTIAN FAITH.

The School of Missions in Toronto is domiciled in a very fine building is most comfortably furnished, and forms a centre for all missionaries on furlough of all the churches, not only to attend a selected course of lectures but also to meet for social purposes.

The West China group held a monthly meeting, when letters from West China were read, tea served and friendships renewed. Every Wednesday after the lectures and a Chapel Prayer Service the Missionaries from Africa, India, Japan, Korea and China meet in the reception room for a social hour. On January 21st a special reception was held to meet Dr. J. H. Oldham who has been a most prominent member on an International Missionary Committee which had its origin in the Edinburgh Missionary Conference 1910. Two other distinguished guests were present, the Revd. Dr. Joseph Beech of Chengtu and the Revd. Dr. Bates of Kobe. The guest of honour however was Dr. J. H. Oldham who has delivered five impressive addresses to very representative gatherings and has aroused keen retrospection regarding the methods that have been in vogue for the evangelisation of the world. His great emphasis was that the Church was confronted with "New Forces" that were challenging the Christian Faith and were powerfully affecting the whole missionary enterprise. The Churches and their respective Mission Boards must take cognizance of the "New Forces" and prepare to meet them with a superior challenge if the Christian religion was to maintain her supremacy.

While it is true that mission forces have expanded wonderfully yet these new forces have a much greater expansion or in other words mission activities have only one thousandth part of all the activities working to influence men's thinking and acting.

The "New Forces" have arisen out of the modern "Industrial Civilization" and to a degree little realized as yet, are absorbing the minds of the thinking classes of those races who attribute their inferior status among the nations to their backwardness in industrial accomplishments. These 'New Forces'

having arisen through science, and as science has in the minds of too many leaders of thought replaced religion, serious thought on spiritual things is in danger of being relegated to the same limbo as their superstitions.

Industrial civilization, Dr. Oldham said, possessed three characteristics:

First it has a Scientific Basis. Advancement in scientific methods is one of the factors that has given western nations a superiority over eastern. Today however both the near and far east, India and Africa are awakening to the accomplishments of science in relation to national prestige and progress as well as its beneficial effects on the lives and customs of the people as evidenced in sanitation, communications, liberalisations affecting both sexes from the noblesse to the proletariat.

A new emphasis is being laid on education. Tens of thousands of students are keen in their pursuit of scientific knowledge. Professors of biology, chemistry, geology or history in the universities of China or Japan or India are one in their teaching material with the professors in Toronto or the United States. A common outlook is thus growing throughout the world.

The student minds in Eastern Universities are in danger of being impregnated with the thought that the Creators of these "New Forces" are the scientists to the exclusion of the truth that these forces are only being harnessed and made known by scientific research. They reason that the force released by science "WORKS". The speaker emphasized "works". They have a reality that is apparent. They meet present human needs. Their applications have close connections with the daily life of the people. Thus the scientist, though hidden in his laboratory, is a creative force swaying thought in all lands and so numbing the people that they become indifferent to religion in all forms.

It is here that the challenge comes to the churches. Has the Gospel message they offer a force, a reality that "WORKS"? Can it live up against those forces that are leavening the students who are going out as teachers and leaders carrying with them enormous prestige?

The *second* characteristic of industrial civilization is its worship, so to speak, of the machine. Dr. Oldham described a picture he recently saw in a communistic magazine of a communist church which had all the semblance of a church except that where the altar should be there was a big machine. The machine becomes the emblem of power and progress. Those

human and divine qualities that Jesus so truly possessed and so earnestly taught are submerged. It is because the machine "works", produces, that nations, awakening from their long sleep of inertia, substitute the machine for religion.

The *third* characteristic of industrial civilization may be found in the economic forces that tend to break up social ties and divide homes. Dr. Oldham has had very special contact with South Africa and his deductions were largely influenced by the knowledge he has of conditions in that continent. It is however evident that generally speaking, in all countries home and abroad, the new industrial spirit works along similar lines. There is the tendency of able-bodied men leaving their homes to congregate around mines or industrial centres to the detriment of the home communities. He related that in his travels in Africa he would pass through village after village where no able-bodied men were to be seen. They had gone to industrial centres, especially the mines and living in conditions that made Christian work most difficult. Thus the new forces brought into existence by this modern industrial civilization has added tremendously to the task of evangelizing the world. Men are influenced to seek their own autonomy. They want to dominate the world by their own efforts, to feel that they are their own master-builders. Mechanical things bring them in contact with reality, with something tangible, with things that work. Dr. Oldham then emphasized the thought that religion must meet these new forces by a gospel of overwhelming reality. Men WILL follow that which has to do with their daily needs. These daily needs are not interested in Classics, philosophy or academic discourses on theology, but in the things that make existence real. Has the Gospel of Christ such a force? His answer was Yes. Gospel reality is right at our door where we meet men in need. It is person meeting person in the actual strife of life. It is exemplified throughout the ministry of Jesus. It is the divine touch that enters into the direst needs of mankind.

GEO. E. HARTWELL.

THE WAY OF RENEWAL.

Those missionaries of the C.M.S. who could possibly get away from their work gathered at Hanchow on April 17, 18 and 19th for three days of Quiet Prayer and Waiting upon God. There were thirteen present and all felt that the time was well spent. There was little organization but much prayer.

Our prayers centred chiefly on Revival—for ourselves, the Chinese Church and particularly the Chinese workers. There was very little speaking and no preaching. In fact there is not much that one can write about to make an interesting record. Just as there is no verbatim report of all that happened when Moses was at Sinai's Summit, nor of what happened when a Greater than Moses spent the whole night on the mountain in prayer. But somehow we felt that this time of definite, un-ited waiting upon God was real work, as strenuous and as valuable as much else that passes for work in our daily programme.

"If we urge that the highest moments of Christian worship are not the so-called great occasions, but the meeting of small groups for prayer, the quiet and unadorned gathering of the faithful about the Table of the Lord, the peaceful and un-hurried silence of a retreat, we shall perplex the journalists, but the saints will understand. And as understanding spreads the Church may once again enter upon the Way of Renewal."

SILHOUETTES BY "SPEX".

The best way to travel in Szechuan is to walk. Especially on the old roads. The old roads are companionable. They have character about them. The "Ma Loo" is straight, wide, direct, business-like. It means to get there, and no nonsense about it. Well, that's all very nice for motor cars, rickshas and suchlike new fangled contraptions. But give me the old roads that meander leisurely and interestingly among the farm-houses and rice-fields and seem to be continually losing them-

selves again in unexpected places. Why, we make a detour of half-a mile to avoid a few graves and turn a dozen corners to make sure the devils shall not follow.

What fun it is to stop and read the milestones and see how far you have gone and how far you have yet to go, though each successive stone tells you that you have gone farther and farther from your destination. "To Fragrant Flower Market—30 li" and cheerily you tramp on for half an hour, only to meet another stone standing up to greet you "To Fragrant Flower Market—35 li." If it had a tongue it would be in its cheek, if it had a check to put it in.

Then there is always the excitement of working out whether the stone is seeing things from your point of view or whether it is entirely self-centred. "To the right (on a straight road with no turning) to High New Bridge. To the left to Mulberry Grove Market" and only a sense of humour can carry you through the interview unruffled.

Sometimes a milestone is a bit more highbrow and ascends to geographical distinctions. "To the East to White Temple Street... To the North to Black Water Valley." But when the Szechuan pall of murky grey obscures the heavens and neither sun, moon nor stars appear to point the compass for you, the well-meant directions are as impenetrable as the stone they are carved on, and you must be content with the "Long life, Riches and Honour" which the kindly stone never fails to wish for you.

And then the companions you can meet and the conversations you can have on the old roads! They are one of the greatest charms of the journey and help to shorten the miles in a wonderful way. A cheery wheel-barrow coolie, with all the grace of a Lord Chamberlain, invited me to tea at his expense in a way-side inn. A Taoist priest conversed for miles of roadway on the evils of opium. It was obvious he had given it a fair trial but the conversation arose from the spreading fields of nodding heads through which we were passing. All radiant and gay with many colours, the beauty of the poppies seemed to lure mankind to death with a charm as potent and seductive as that song of the sirens which enticed the old-time mariners to the deadly sea-girt isle.

I wouldn't have missed those chatty acquaintances of the road for anything. What insights one can get into the life of every Li and Chang! What side-lights on the economics of the countryside!

One day I saw a thing that seemed to sound the depths of human pity. It was a blind coolie carrying a load across his shoulder. With one hand he steadied the *pien t'iao* and with the other he grasped a cane, the other end of which was held by an old, old man who thus led him along the road. It stirred me as nothing else has done for a long time. Was the old man his father, whom he felt bound to support? Was he a blind son whom the father could not afford to keep? Age could see, but could not carry. Youth could carry, but could not see. And so together they trudged along the road of life and shared the meagre profits of their toil.

SPEX.



There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said, "I count life just a stuff to try the soul's strength on." Spell the word "discipline" with a final g,— "discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it! Circumstances do not make character. The noblest character can emerge from the worst surroundings, and moral failures come out of the best. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to his likeness.

LITERATURE

FROM THE FIELD END

It seems to me that we hear altogether too little about Chinese literature———and I refer particularly to Gospels and tracts of all descriptions.

This is certainly the day when China professes to be laying special stress on general education and we as Christian missionaries claim to be doing a reasonable share in encouraging such good work.

I rather think that it is common experience, particularly throughout Sze Chuan, that perhaps, never before, has there been such an enthusiastic attitude towards purchasing Gospels. At least I have never found people quite so ready to invest. We can and do sell them by the hundreds on the streets of our market towns.

There also are distinct indications that people are reading them as never before. Different people tell us what difficulties they have, in understanding the message.

This particular difficulty, however, does not seem to exist with reference to tracts. Of course they are brief and that helps considerably.

I am curious to know what experience fellow missionaries have with tracts.

Sometimes it seems as if our source of tract supply, is very hesitant, or are they too modest, about advertising their wares, while we seem to have gotten accustomed to being canvassed before we will heartily buy certain goods and to take it for granted that there is no great need of buying, until we are practically compelled to do so.

I find that my greatest difficulty is in being able to keep on hand a reasonable stock and variety.

I tried ordering from the coast and inland stations and while such stock seems, perhaps, to offer a greater variety, than our than Sze Chuan supply, it is rather an uncertain quantity so far as transport is concerned and on the other hand I have been agreeably surprised at the great variety that really is available in our own province, particularly in the line of illustrated tracts.

The people generally, but noticeably certain classes, appreciate our Health Tracts and seek them. Some of them we even manage to sell.

From several sources our Chinese have made the suggestion that it might be well worth while, to put in at least a paragraph or two on religion pure and simple, something fairly suitable to the class that most seeks such tracts.

We give away most of our tracts, with the sale of Gospels.

People everywhere are very ready to post up these tracts and such beautifully and suitably illustrated tracts as the "Hope" series, come into particularly good service.

China has never done as much advertising as at present and why should not our Christian tracts be right in the foreground?

I am persuaded that there is probably much more good influence wielded, through tracts today, than through preaching, even such comparison may be odious.

At any rate there is a wide open door and it may not long remain so wide open.

It was a bit of a surprise to me, I must confess, that our medical workers did not show up better in the Health Tract circulation, as reported, but at least this needs to be stressed—that if literature is going to be gotten over to the bulk of the people, it must be through us as pastoral and itinerant preachers.

I am cognizant of the fact that our Chinese workers go only as far as we go, in this matter, but they will respond in so far as we lead the way and I believe that God will much use His message, in this form.

I notice too, that our tracts remain posted, as long as the average public notice and some of them much longer.

This type of literature has ever been worth while but at present its use, should give us very serious concern.

A. C. Hoffman

Child (defiantly): "I won't wash my face!"

Auntie: "Naughty, naughty! When I was a little girl, I always washed my face."

Child: "Yes, and now look at it!"

THE BIRDS OF OUR MOUNTAIN RESORTS.

During the weeks which we spend at the mountains in the summer we all like to have as much time as possible out of doors really appreciating Nature and drinking in all of the invigoration which she has to offer. As a result, we cannot but notice the birds which chirp, twitter, and sing about us, when it comes to actually *knowing* them, however, many more difficulties present themselves than here on the plain.

To begin with, the bird life of the mountains depends upon the altitude, and this varies greatly. Omei, Beh Lu Ding, Kwansien, Chin Chen Shan and Sintientsi have each their own avifauna, and while many of the birds are the same, there are also many which differ. Not only so, but even in the individual resorts there is considerable variation. At Omei there is likely to be a decided difference between the birds seen around the Adams' bungalow, and those around the lower tennis courts, while of course those to be seen at the Golden Summit are entirely different. At Beh Lu Ding one frequently sees birds at the foot of the Devil's Staircase which one does not see at the top; and even between the Service and Simkin bungalows there is likely to be some variation.

The time of our summer holidays is the time of densest foliage, (and mountain foliage can be especially dense), so that this is another reason why it is often difficult to locate and identify all of the songs which one hears. Pheasants have many and varied calls, but it is almost impossible to catch sight of the birds as they slip along under the underbrush. Mountain cuckoos are just as difficult to see as are the two kinds which visit us here on the plain, and the small warblers quite baffle us with their numbers and their songs, as they dart in and out of the foliage well up over ones head, or in trees which are just out of sight around the next curve of the mountain!

Added to this is the fact that our time at the mountains is limited to two months or so, and the bird population is also more, transient than it is at lower altitudes. In the case of many of the little fellows one may catch just one brief glimpse, and not another all summer, and this is not conducive to really close acquaintance! Moreover, the writer's knowledge is more limited than it should be owing to the fact that during several

summers no written records were kept. There has been one summer of careful note-taking at Omei, one or two at Beh Lu Ding, one at Chin Chen Shan, and a brief week-end at Sintientsi.

Of the commoner birds of the Chengtu plain, the Big-billed Crow is found as high as Beh Lu Ding. Colonies of crows are to be seen around the foot of the Devil's Staircase, and they are common around the bungalows at Monkey Mountain. There are also Big-billed Crows in the pine groves on the Golden Summit of Mt. Omei. It is possible that they belong to another species. On the way to Omei one sees flocks of Rocks on the river flats about Su Chi, but they do not get to the higher altitudes as does the crow. The Collared Crow I have recorded once at the foot of the Devil's Staircase.

The Black-eared Kite was recorded nearly every day at Monkey Mountain, and twice during the summer at Beh Lu Ding. If barometers were not available one could make a fair guess at comparative altitudes by a study of bird life.

The Daurian Redstart, with which we become well acquainted here during the winter, is very common both at Omei and Beh Lu Ding, often building around our bungalows. At the mountains, however, he surprises us with a wealth of song of which we never dreamed him capable down here. Look for the clear white spot on the wing, and the nervously twitching orange tail, with darker central feathers, and you will be sure of either the handsome male, or of his more mature mate.

The Dark-faced Bush Warbler is another of our winter birds which we find again at the mountains in its summer haunts. Just as soon as we begin to climb the mountains we may begin to listen for his "O-o-oh sweet bird", coming from the midst of some thick bush. Unless you have a good deal of time at your disposal do not try to stop and find him, for it is an almost hopeless quest. I recorded his song nearly every day both at Omei and at Beh Lu Ding through July and into August, but during the latter part of August he becomes less vocal.

The Chinese Red-billed Leiothrix is one of our most common birds at Beh Lu Ding. I recorded him also a few times around the Adams bungalow at Omei, as well as on the higher ridge beyond. He is about six inches in length, appearing large in comparison with the warblers and tits with whom he often associates. The head and mantle are olive grey, with a bright red and yellow spot on the wing; the bill is bright red, and throat a clear yellow, shading into a deep orange-red on the breast. The tail is quite deeply forked. The bird is a beautiful

songster, and so is a favorite cage bird with the Chinese. It is always to be found at the Spring Fair at Chin Yang Gung. We occasionally see them here in Chengtu in their spring and autumn migrations.

A common type of bird at any of our summer resorts is a little olive-green fellows with whitish or yellow wing bars and eyebrow, and light grey or yellowish abdomen. You are fairly safe in labelling such a little fellow a Willow Warbler. The number of species, even in this one part of China, seems to be almost legion, and one needs to be an expert, and to have the actual specimens in hand, to be always, sure of the exact identity. A few differences, however, are easily observed. The Pallas willow Warbler, to which I have already introduced you as one of our regular winter visitors in Chengtu, is one of the smallest of the group. He has a distinct median line, and a yellowish rump, which shows up plainly as he poises on the wing. We see him occasionally at Beh Lu Ding, but I did not record him at Monkey Mountain. He was seen with other small birds near Elephant's Bath, on the way to the Golden Summit. A *very* common bird, both at Beh Lu Ding and Omei (and also recorded at Simientsi), is slightly larger than Pallas, and lacks the light rump, but otherwise is very similar. The bill is yellowish pink rather than black. His song, which sounds like "You can't see me" is one of the common and easily recognized notes of the lower mountain altitudes. This I believe to be the Yellow Browed Willow Warbler of the Peking List. A third variety which is frequently seen at Beh Lu Ding, and is very common around the Golden Summit at Omei lacks the median line as well as the light rump, and is a somewhat darker and more uniform brownish olive over the mantle. The song closely resembles the see-saw call of our common Grey Tit.

Even from this brief introduction you will see that the *common* birds of the mountains, instead of being sparrows and magpies, are warblers and songsters of no mean ability. No wonder that the bird life of our summer resorts seems to offer an especial fascination!

May 1931.

JANE B. DYE.

“OUT OF BONDAGE”.

STEPHEN NEILL.

The writer was one of the most brilliant students at Cambridge eight year ago. It was openly said of him that if he entered for a prize, then no one else stood a chance. And yet withal he was remarkably humble. The dedicatory words of this book give the reason. “To My Parents who have made it impossible for their children to think highly of anything in comparison with the Cross of Christ”.

“The life of India is in the villages”. The author is an excellent literary photographer, and his snapshots of village life are clearly developed in the first five chapters. In his chapter, “Building on the Foundations” he has many constructive suggestions to make with regard to the consolidating of evangelistic work among the villagers. This is one. “Here is another experiment for the uplift of the village folk. We have a great storehouse of power in India in the Christian college students and high school boys, and for the most part we are making very little use of them. At the other end, we have a great need in in the boys and young men of the villages, the most neglected part of the congregation in almost every parish in the world. The young teacher deals with the children and the elders, but very often he is a little afraid of the young men of about his own age. Would it not be possible to apply our resources to our need, to use the educated young men to help the uneducated? The site chosen for the experiment was a disused missionary bungalow with a boarding school in the compound. One missionary and the Indian pastor supervised in the background: the helpers were two college students and three young candidates for the ministry. Eleven young men from half a dozen villages came to be with them and learn. From the first all were one family, eating, sleeping and playing together. Every hour of the day was carefully allocated: a quiet time spent in little groups, talking over prayer and learning how to pray; a Bible lesson; practical work—basket-making, netting; reading lessons; talks on village life and how to improve it; lantern lectures and sing-songs. Most of the young men had reached that stage when they could read a book which they already knew, but when

to read and understand something new for themselves was a strange and perilous adventure. At the end of the ten days they may not have learnt very much, but at least the atmosphere had had its effect on them. One after another came to the leader and said: "When we are here, we realize how bad our life in the village is; when we go back we shall try to do better". And the leaders themselves had caught a new vision of fellowship and service. At the end the missionary asked them, "Do you think you could run a camp like this by yourselves another time?" "I intend to" replied one of the students without hesitation.

It is however the last chapter "The Challenge of The Present Hour" that is perhaps most provocative of the thought. One can profitably quote one passage in extenso. "Many of those who have viewed the work of mass movements not unsympathetically have asked whether really in the end they will contribute much to the winning of the whole of India's life. They point out that, owing to the stringency of caste division, it would be possible for all the outcastes in a district to become Christians without the caste people being in any way affected. In many places the effect of mass movement is that Christianity is regarded as a religion "suitable for pariahs and sweepers but not possible for gentlemen". On the other hand, it has been argued that from the New Testament onwards the Church is found to have been recruited from the lowest strata of society—slaves, women, the very poor—and then to have worked its way upwards to the top; it is reasonable to suppose that India will not prove an exception to this general law of the Church's life. Such a question cannot be decided a priori; only experience can answer it. The most important fact in the situation in India to-day is that experience—or shall we not rather say "the voice of God's Spirit?"—is emphatically giving the answer that, for the winning of caste Hinduism for Christ, the mass movement is the strongest weapon which God has placed in the hands of the Church. Once again, the Church is working upwards from below. Let us illustrate this new and amazing situation from the annual report of a single mission:

Baptisms.

Year.	Caste.	Non-caste.
1925.		928.
1926.	48.	838.
1927.	144.	214.
1928.	564.	475.

It is important to notice not merely the sensationally rapid increase in the number of caste baptisms, but the fact that in the last year for which the figures are available they have actually exceeded the the baptisms among the outcastes'.

Many are the passages that one would like to quote from this valuable book. One must be content now with stating the three lines of advance that Mr. Neill thinks are open to the present generation. "1. The steady and systematic occupation of all the unoccupied areas within the next thirty years. 2. The development of all work on Indian lines, and the making over of control to the Indian Church at the earliest possible moment. 3. An intensive campaign for thirty years to remove the evil of illiteracy in the Church."

No one can read this book without wondering how much of the situation in India is analagous to that in West China, and whether we would not do well to listen to the Voice of "The Universal Spirit" leading us on.

H. A. MAXWELL.

◆ ◆ ◆

Now that all Christian workers are being urged to have regular health examinations made, the following story told by Dr. D. Duncan Main may be appropriate;

"Yes," said the eminent specialist to the poor man who had called upon him, "I will examine you carefully for \$10.00."

"All right, Doc.," said the man, resignedly, "and if you find it I'll give you half."

* * *

Doctor Main has a fund of stories. Here is another. "Have you heard," he asks, "about the man who complained to his boarding house keeper that there was hair in the honey?" "Oh," said she, "that was because the comb was not taken out." The next time it was the ice cream. "Well," said she, "they evidently did not shave the ice." The third time the hair was in the apple sauce. "That' queer," said she, "because the apples were Baldwins." Keep smiling."

THROUGH THE SANDALWOOD DOOR

BY DRYDEN LINSLEY PHELPS

Apropos of the Daily Creeds for physical and mental health quoted in the February *News*, Dr. Peterson sends "The Creed of a Scientist" by Hill, the London physiologist. Mr. P'ên Tzû-fu who graduates from the Union University in Science has rendered it in Chinese.

"I believe in young and Intelligent minds ;

"I believe in the value of careful experiment and observation, and in the very special virtue of accurate quantitative measurements ;

"I believe in the utility of theories provided that they be not regarded as facts ;

"I admit the necessity of criticism and disbelief ;

"I hope and pray for the damnation of those who are not strictly honest ; and

"I am convinced of the complete reasonableness of natural phenomena."

“科學家的信條”

倫敦生理家赫爾氏作

我信青年和智慧的頭腦。

我信仔細實驗和觀察的價值，並精確計量的特效。

我信理論雖不能看作事實，但極可利用。

我承認批評和懷疑的必要。

我祈禱着，凡不絕對誠實的，是有禍了；且自信天然現象，是完全有理解的。

Dr. Peterson recently illumined dull tedium in a certain meeting by handing to the chairman the following lines :

Our royal ponderosity
 Goes at slow velocity
 On questions of the day.

The only compensation
 To meet a desperate situation
 Is that tea is on the way!

* * *

At 12 : 30 midnight in the Boston Oyster house at Chicago a meeting took place. Their action brought honour to themselves and to a beloved colleague among us. Their Memorandum follows.

MEMORANDA FOR MEETING OF BOARD OF TRUSTEES OF NORTHERN BAPTIST THEOLOGICAL SEMINARY, JANUARY 14, 1931—12 : 30 P. M. Boston Oyster House, Chicago, Illinois.

Rev. Harry J. Openshaw

2. The faculty of the Northern Baptist Theological Seminary unanimously recommend that the honorary degree of Doctor of Divinity should be conferred upon the *Reverend Harry J. Openshaw* of the West China Mission of the American Baptist Foreign Mission Society. Mr. Openshaw was born in Staten Island, New York, June 19, 1868. He had a high school and Moody Bible Institute training and then took special work in Evangelism and became a Y.M.C.A. secretary. In 1893 he sailed for West China and was one of the first to reenforce that newly opened work. He has been one of the outstanding foreign missionaries and for twenty-six years served in the Yachow District of West China. In 1920 he was called to the larger responsibility of becoming General Evangelist for the Mission with headquarters at Chengtu. He has possibly been our most effective worker in bridging the chasm between the Chinese and the foreigners during these years of confusion and transition. A fellow missionary says of him :

“He is one of the most unique figures in West China, the land of interesting people. He not only talks like a native but his Chinese is captivating, both to foreigners and Chinese, perhaps because his great and joyous heart beats behind his ever facile idiom. He stirs the people’s hearts with the gospel of God’s grace. As he and the native evangelists preach, religious tracts are distributed and are eagerly accepted by all who can read. This street preaching continues for weeks when Mr. Openshaw is in the city.”

For years Mr. Openshaw has had his church membership in the Second Baptist Church of Chicago and as such has been well acquainted with and has been a warm friend of the Seminary since its inception. When he has been at home on furlough, he has frequently been one of our lecturers. He is probably the best known, strong missionary of our Foreign Society who is a veteran in the service who has not been honored by having one of our Baptist institutions confer upon him a degree.

* * *

A letter which many will be interested to read comes from Mr. Sarvis, in which he encloses several brief tables of statistics, worthy our attention.

“I enclose herewith an analysis I have made of the missionary situation in Szechuan, based on the count in the published lists. I am inclined to believe that the losses have continued since the publication of the 1930 list. For instance, in the M. E. Mission there are only six men now instead of eight. I believe that the number in the Friends Mission is also lower. Still, this is attributable to furlough in the case of the Methodists, and possibly in the case of the Friends. Then the question is, Who will return from furlough?”

“Please express my thanks for the many courtesies I have enjoyed in Szechuan. I have asked a very great deal of people, and they have responded heartily. I hope that if there are returns that have not yet been sent, they may still be forwarded to me c/o The American Board Mission, Peiping. While my report will have been drafted by the time such returns can arrive, still it will be possible to incorporate them in the final report, and I am in need of as wide a base as possible in order that I may avoid conclusions which are based on inadequate premises”. Most Sincerely, Guy W. Sarvis.

MISSIONARIES IN SZECHUAN.

Data from "West China Missions Advisory Boards Directory" June 1926 and July 1930.

Note. In the following tables A refers to the cities Chengtu and Chungking; B to the rest of the province; C to all of the province.

Table I. Number of Missionaries in Szechuan.

	<i>Men</i>		<i>Wives</i>		<i>Single women</i>		
	1930	1926	1930	1926	1930	1926	
U. C. of C.	34	64	30	53	34	44	
C.I.M.	33	34	27	24	47	51	
M. E.	8	10	8	10	15	30	
Baptist	12	10	11	15	9	12	
C.M.S.	8	13	5	9	10	14	
Friends	5	9	2	5	6	3	
U.C.M.S.	2	7	2	6	0	1	
Others	4	15	2	9	1	6	
Total	106	174	89	157	122	161	
Exclusive of							
CIM and UCMS	71	133	60	107	75	109	
On furlough	47	38	50	45	35	49	
Total on field							<i>Total</i>
and furlough	153	212	159	182	157	210	1930 1926
							449 604

Table II. Distribution of Missionaries on Field.

	<i>Men</i>				<i>Wives</i>				<i>Single women</i>				<i>Stations</i>	
	1930		1926		1930		1926		1930		1926		1930	1926
	A	B	A	B	A	B	A	B	A	B	A	B		
U. C. of C.	24	10	43	21	22	9	38	15	20	14	23	21	7	10
C.I.M.	1	32	4	30	4	23	3	21	0	47	1	51	30	20
M. E.	8	0	13	3	8	0	13	3	11	4	20	10	4	4
Baptist	6	6	7	9	5	6	7	8	4	5	5	7	4	4
C.M.S.	5	3	1	12	3	3	1	8	2	8	1	12	7	6
Friends	3	2	4	5	1	1	3	2	2	4	1	2	4	6
U.C.M.S.	0	2	0	7	0	2	0	6	0	0	0	1	1	1
Others	3	1	6	9	1	1	5	4	1	0	3	3	3	8
	50	56	78	96	44	45	70	67	40	82	54	107	60	65
Exclusive of														
CIM & UCMS	49	22	74	50	40	20	67	40	40	35	56	Tot.	41	46
Men and single women on field except CIM & UCMS													<i>1930</i>	<i>1926</i>
													A	B
													89	57
													127	115

Abbreviations are as follows :

U. C. of C., United Church of Canada.

C.I.M., China Inland Mission.

M. E., Methodist Episcopal

C.M.S., Church Missionary Society (Anglican)

U.C.M.S., United Christian Missionary Society(Disciples).

Table III. Per cent. of Loss in 1930 as Compared with 1926.

	Men			Wives			Single women			
	A	B	C	A	B	C	A	B	C	
U. C. of C.	44	52	47	42	40	41	13	33	23	*indicates a gain.
C.I.M.	75	67*	5	10*	25*	12*	100	7b	8	
M. E.	38	100	50	38	100	50	45	40	50	
Baptist	14	33	25	29	25	27	20	29	25	
C.M.S.	400*	75	36	200*	63	33	100*	33	29	
Friends	25	60	44	67	50	60	100*	100*	100	
U.C.M.S.	—	—	71	—	—	66	—	—	100	
Others	50	69	73	80	75	78	67	300	83	
Ex. CIM & UCMS	34	63	78	40	50	45	25	38	33	
Men and single women excluding CIM & UCMS							A	B	C	
							30	50	40	

Summary of Per cent of Losses.

Force on field and furlough, 26%.

Total force on field, 33%.

Men and single women on field (ex. CIM), 42%.

Men and single women in two large cities (ex CIM & UCMS), 34%.

Men and single women outside two large cities (ex. CIM & UCMS), 50%.

Occupation of stations—duplication.

Chengtou has: U. C. of C., Baptists, C.I.M., Friends, M. E., C.I.M., Y.M.C.A., Y.W.C.A., Am. Bib. Sec., British & For. Bib. Soc.

Chungking has: C.I.M., M. E., U. C. of C., Nat. Bib. Soc. of Scotland, Rel. Tract Soc., and Friends.

Luchow has: the U. C. of C., and the C.I.M.

Suifu has: Baptist, C.I.M.

Kiating has: Baptist, C.I.M., U. C. of C.

Suining has: Friends, M. E.

No other station has more than one mission.

HEALTH CLUBS

At the recent annual meeting of the West China Council on Health Education, the question of securing a greater interest in Health education was a topic for discussion. Many schemes for this were discussed, and the following was recommended.

The Council suggests the creation of "Health Clubs" in the stations where there are schools or chapels. These "Health Clubs" would be organized along the following lines.

A group of interested individuals, in connection with the church or school, would organize into a "Health Club" with a President, Vice-president, Secretary and Treasurer. We suggest that there be weekly meetings, which might be held earlier than some of the regular weekly meetings now organized. The number in the "Health Club" be limited to 25.

Upon the organization of the "Health Club", a letter would be sent to the Director of the West China Council on Health Education, giving the details of the organization, its officers, and the number in the "Health Club". In this way, application would be made for the first instalment of booklets, for the study of the class. The Council would then send that "Health Club" the first set of booklets to be studied, at the cost of the Council.

How to proceed at the weekly meetings,

The "Health Club" would open its meeting like any regular committee meeting, at which proper minutes would be kept, and the roll called. With the preliminary business finished, the study of the first topic, "Personal Hygiene" would be commenced.

It is taken for granted that no one in the group is proficient in Health teaching. Some may have had more instruction along Health lines than others, but it is taken for granted that the "Health Club" is starting "de novo". A few sentences of the booklet, "Personal Hygiene" would then be read and discussed by the group. Possibly some of the conclusions arrived at would not be what an expert instructor in Hygiene might teach, but if the teaching of the booklet be followed, the results of the studies of the class will lead to much better health, individually and collectively, and few pitfalls will be experienced. One does not hope that the result will be as efficient as if an expert were teaching, but one can promise that the results will be a much greater efficiency in the lives of those who study in the "Health Club", and those about them.

The first booklet "Personal Hygiene" is eventually covered, and when it is about completed, the Secretary of the "Health Club" writes to the Director of the Council, who will then send the second set of booklets, "Family Hygiene". These are to be treated as were the first and upon the completion of the study of the second, a third will be sent, upon application of the Secretary of the "Health Club". The third booklet is "City-wide Hygiene".

The Council undertakes to supply such "Health Clubs", which do not exceed the number of twenty five, with the booklets, at the expense of the Council. Any locality which organizes a "Health Club" needs only to apply to the Council, when the books will be sent, and we ask that each "Health Club" so organized, will make regular reports to the Council, with regard to the number attending, the interest taken in the meetings, and what attempts are being made to apply the teachings learned at the "Health Club" weekly meetings.

WALLACE CRAWFORD

CHENGTU CEMETERY ASSOCIATION

"The regular annual meeting of the Chengtu Cemetery Association met at the home of Mrs. H. G. Brown, April 28, at 4 p.m. The officers appointed for the year 1931-1932 were as follows;

Chairman—Dr. Lewis

Secretary-Treasurer—Mrs. H. G. Brown

Trustees— Mr. D. Dye and Mr. Walter Small.

Decoration Committee—Mrs. Crawford and Mrs. Lewis.

The trustees were glad to be able to report the construction of three coffins of differing size and of foreign style, The are stored in the tower of Hart College and may be seen at any time. These will be for sale at cost of replacement. It is hoped by having these thus on hand to obviate some of the difficulties experienced previously.

The decoration committee will greatly appreciate it if those in charge of the various lots will consult with the committee as to the care they wish taken of these lots. Several plots are greatly in need of redecoration but the committee hesitates to make the necessary alterations without the definite instruction of the friends.

Membership fee in the association is fifteen dollars and this entitles the owner to one lot. For the interment of non-members a fee of twenty five dollars is charged. A plan of the cemetery plots is shortly to be hung in the cemetery gate house. The secretary will also have one. The trustees have full charge of interment arrangements."

M. J. BROWN

CHUNGKING JOTTINGS.

To residents in Szechuan who have not seen Chungking for a year or two a visit now could not but afford keen interest and surprise. It is also highly probable that such visitor might have difficulty in finding his or her way around, for so many of the old land-marks are gone and so many new buildings are erected or in process of erection that Chungking is already in some parts at least, a new city. Judging from our experiences here, the Chinese authorities certainly seem able to manage quickly the job of tearing down—and also of seeing to it that residents get on with the job of building up again. The amount of hardship and suffering involved for countless numbers of the people it would be hard to estimate—certainly it must be great.

The section of the new road previously known as Du Tu Gai now extends to Shiao Shih Dzi Keo—its ricksha traffic, daily motor bus and the occasional bicycle all make one, figuratively speaking, rub one's eyes, so rapidly has the change been made. By a "circus" in more than one place along the road a bad corner has been changed to great advantage and the distance from one point to another shortened. The crowning glory—the large space to be used as a turning place for cars—is in process of rapid making at the point where the four streets—Shiao Shih Gai, Da Tieh Gai, Da Tung Gai and Hsin Gai Keo meet.

Dr. Marion and Miss Grace Manly have just passed through Chungking en route for Chengtu, taking small boat via Tzechow. Dr. Marion will remain in Chengtu whilst Miss Grace Manly goes to Suiling, where she is to assume the direction of the activities in the Suiling and Chengtu District work.

Misses Holmes and Miller are expected to return here in the autumn when the rebuilding of the Gamble Memorial Hospital will be commenced. Dr. Lydia Chen (previously doctor in that Hospital) is in the United States of America studying, and will remain there another year before she also returns to resume work here.

Mr. T. E. Plewman and family and Miss P. B. Nicholls of the U.C.C. Mission and Mr. & Mrs. Glittenberg and Miss Larsen of the C.I.M. passed through Chungking, leaving for home on furlough by steamer to Ichang on April 20th.

On April 28th Misses F. J. Therolf and L. E. Brodbeck of the A.B.F.M.S. also passed through on furlough.

Dr. A. E. Best and family arrived from Chengtu on May 2nd and were so fortunate as to get sailing on for Ichang going on board the same day. (And what shall the U.C.C. Mission do now when its "best" family is gone?)

Miss E. P. Sparling of the W.M.S. of the U.C.C. Mission has been spending a few days in Chungking, also paying a visit to Fowchow, returning to Chengtu via the big road on May 4th.

During the last few weeks a considerable number of new workers have arrived in Chungking swelling the ranks of the China Inland Mission. It is a pleasure to see, and occasionally hear these recruits as they pass through on their way to various parts of the C.I.M. far-flung territory.

F.F.J.

NOTE FOR VISITORS TO MT. OMEI.

Cheques on Shanghai CANNOT BE ACCEPTED as payment for transportation services. Please pay all accounts in Local Orders or cash.

T. COOK,

KIATING.

We have received several letters from readers of the "News" protesting against a phrase mentioning the Kaiser in the article on page 29 of our March issue, which caused considerable pain to our German readers. These letters are too long and too numerous to print owing to lack of space.

Although the Editor is in no way responsible for the contents of contributed articles, he desires to express regret that unnecessary pain has been caused to any members of the community. The phrase protested against could well have been omitted without detracting from the high quality of a very valuable historical contribution.

Toronto, Mar. 8/31

57 Humewood Drive.

Dear Friends,

Just a few notes as they come to my mind. It was almost like spring yesterday and the streets were dusty altho snow still lay in shady places. Today about a foot of soft snow has fallen and autos are struggling for motion. The congregation of St. Clair United was reduced $\frac{1}{2}$ and the preacher who came from a mile farther north said they were having a real storm there. What must it be a few miles farther north.

Last Thursday the West China Club met with about 30, including Mrs. Batstone (nee Cony Parry). The speaker of the evening was Mr. W. H. Goodwin of Montreal who following Dr. Bates' inspiration of The Kingdom of God Movement in Japan, was inspiring us to have such a Movement in Canada.

The Six Weeks Session of the Canadian School of Mission has just closed, but many hours are still filled and will be till Easter. The lecturers are nearly all from the University and they have been interesting, instructive and thought-producing. There must be about 100 on the roll, including many denominations. It is a great boon to the Kingdom. Bishop Dzen of Honan addressed one meeting giving a strong appeal for missionaries—he believed in the Apostolic succession of missionaries, every year for ever.

The most general interesting subject is Sovietism. Convocation Hall has seen two crowded Saturday evenings, fortunately without incident. Every daily paper has one or more articles on the subject. The general impression seems to be that we must understand their situation and principles, select what is practicable to our economic and social order and be on our guard against Communism. The Toronto United Church Ministerial Association is giving serious thought to a new front in the Social Order.

G. B. Shaw's "Apple Cart" was recalled for a week—all seats sold early.

The Missionary and Maintenance Fund for 1930 exceeded 1929 by about \$20,000. Zeal for the Kingdom at home or abroad is not waning. New plans are formulating and many new recruits are in preparation.

We are preparing to return with our two youngest daughters in the fall.

F. F. ALLAN.

Ichang, May 4: 1931.

The Editor

West China Missionary News.

It may interest West China friends to know that Jardine-Matheson & Co. have put a fine new ship on the Ichang Shanghai run, with splendid INTERMEDIATE accommodation, equal to any first class passage. The round trip takes three weeks. Fares Ichang to Hankow \$36, to Shanghai \$76. Butterfield & Swire have several steamers now that charge INTERMEDIATE rate as above.

Air Mail reaches Ichang every Tuesday, Thursday & Saturday at 5 p.m. & leaves at daylight the following morning.

Postage by air mail from Ichang as far down as Nanking is 15 per 20 grs PLUS the usual 4; Ichang to below Nanking is 30 per 20 grs. As with the ordinary postage, EVERY 20 grs or fraction there of is 15 or 30 as above. Mails arrive on same day of departure from Ichang: Hankow at 8-25 & Shanghai at 4-15.

Air mail stamps are in size $1\frac{1}{2}$ inch long and $1\frac{1}{4}$ broad so plenty of room should be left at top of envelope to attach stamps. And on the left hand side of the envelope space should be left to stamp the words. * * * * *

Friends in West China needing to send urgent letters to coast and desirous of using the air mail, may send their letters under cover to me here, enclosing stamps to cover air mail postage. 15 stamps are green, 30 are red (this for philatelists).

Many villages round Ichang have suffered from brigand outrages, and stringent martial law has been in force on the river for two weeks but just now everything is normal.

Aye willing to help folk in need

Squire of Ichang.

CHENGTU NEWS

Rev. and Mrs. M. O. Brininstool left Chengtu on May 7th for Yachow where they will continue their study of the Chinese language.

Rev. T. Torrance has recently returned from a successful evangelistic campaign. While away he visited Kiungchow, Sintsing and other places.

Rev. J. Neave has this last month spent several week-ends itinerating the various out-stations of the Chengtu district.

Great excitement is caused by the visit of the living Buddha to Chengtu. A week's fast was proclaimed and crowds are going to see him at the Wen Hsu Uan.

About two hundred mothers visited a display and Baby Welfare clinic at Si Shen Tsi church on Friday, May 22nd. Arrangements and plans were made by Miss Cora Kiborn and display rooms were in charge of Miss Hartwell, Dr. G. S. Cunningham and Mesdames Bowyer, Neave and Williams.

The Canadian School had an exceptionally fine day on May 22nd when they held their annual Sports Day. Flag raising and a talk from Rev. J. Neave at 8.30 a.m. started off the day which was a full one of jumping and pole vaulting, races and tennis.

Judging from his appearance for the last two weeks a strenuous tennis match had its effect on Rev. R. O. Jolliffe.

CODE ADDRESS
BEAMAN'S SHANGHAI
MISSIONS CODE USED

PHONE 35459

BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

W. F. BEAMAN
PROP.

338 AVENUE JOFFRE
COR. RUE CHAPSAL
SHANGHAI

We are indeed sorry to hear that the Manly girls have been robbed, a short distance above Chungking. About \$2000 Mex. was taken in money, surgical instruments, cameras, winter clothing, woollen blankets, parcels for other people. All that is left of Dr. Canright's suit is the trousers; Mr. Vichert not so fortunate--the whole suit gone. The Behluti 4 doz. tennis balls also 'puh tsai liao'. Everything was opened, victrola records smashed, and things thrown around in wild disorder. The girls were tied with their hands behind them for some time were released to unlock trunks, etc. they then tried to rescue certain articles and hide them away in places that had already been searched--becoming too much of a nuisance to the robbers, mthey were again tied, but managed to get free by helping each other. One of the girls went back to Chungking for money, while the other stayed to right the disorder on the boat. They report themselves well other than bruised wrists.

Dr. Lechler is back at Mienchuh, having made a splendid recovery from his operation.

Mr. and Mrs. Donnithorne are in the city for medical attention. They are always welcome visitors to Chengtu.

Congratulations and a hearty welcome to Margaret Ann Nyhus. Mrs. Nyhus sails, June 3rd, direct for America.

Although there were many winners of events at the Canadian School sports on Friday, May 22nd, special mention might be made that Brockman Brace will have his name added to the Affleck cup and Julia Brown to the Lamb cup, as winners of the highest scores: Jack Mullett's name will be put on the Steptoe shield for the pole vault. Dorothy Sparling and Jack Mullett won the final tennis tournament against Isabelle Brown and William Small. Congratulations all of you! Mr. Keating, Postal Commissioner, has most generously donated two cups for prizes to winners in girls' and boys' tennis singles. The games have not yet been played. The children are delighted with this gift and thank Mr. Keating most heartily for his generous thought.

A most enjoyable evening was spent May 23rd., when members of the West China Border Research Society met on the veranda of Dr. and Mrs. Lindsay's home for supper and a social hour together. There were about seventy present including wives of members. About twenty new members joined this year, including three Chinese. The new Executive is Mr. Dye, president, Dr. Luljestränd, vice-president, L. G. Kilborn, secretary, D. L. Phelps, treasurer; 5th member of the executive, Mr. Boreham.

INFORMATION REGARDING THE NEW SUNDAY SCHOOL LESSON SHEETS.

Three different sheets are being issued :

1. Series A-Lesson Sheets are for Primary Scholars, ranging from six to nine or even ten years of age.
2. A Story Sheet for little Children bearing on the lesson.
3. Series C-Lesson Sheets are for those over 12 and may be used for adults.

In 'A' Lesson Sheet there is always an attractive large picture and a small drawing for hand work. The order of the lesson is

1. The Bible Lesson in Simple Story Form
2. A suggestion for Object Lesson
3. A Question Study of the Picture
4. Questions on the Lesson
5. Memory Work
6. Child's Prayer
7. Handwork

In 'C' Lesson Sheet there is a map or a suggestive drawing. The order of the Lesson is

1. The Lesson Text from the Bible
2. A Short Summary of the background or Spiritual Truth of Lesson
3. Questions on Lesson
4. Two or three topics for discussion
5. Prayer.
6. Bible Readings for the Week.

The lack of trained teachers in many places makes it necessary to have the Sunday School leaflets of a combined students and teachers sheet until some better organized methods in Sunday School work are in vogue.

The Story Sheet is intended to bring home the teaching of the lesson and is printed cheaply so that one may be given each pupil to take home and read or have read to him.

During 3rd and 4th Quarters a number of the stories will be from the old Testament.

Approximate price including postage :--

Series "A"	20 cents per 100
Series "C"	20 cents per 100
Weekly Story Sheet	20 cents per 100