

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

JULY—1926

EDITORIAL.

In spite of the possibility that the Business Manager of the NEWS may groan when he has to pay the bill for this issue of the paper, we venture to give an additional number of pages this month, because of the importance of the material offered. This number is primarily given over to the subject of Christian Literature; than which there is no more important topic at present before the Christian Church in China. From the early days of the church when the scriptures were put into permanent form up to the latest issue of the Szechuan Christian Weekly, the importance of literature in the life of the church has been felt, and every now and then has been emphasized. So far as the history of Christianity in China is concerned, the early Jesuit missionaries soon saw the strategy of composing writings that would be of service to the cause. The Protestant forces in the country followed in their steps and Morrison spent many months of arduous service in translation work. Followed the compilation of dictionaries and further translation. Then hymnals and tracts began to appear. Of the latter, millions have been broadcast thru the length and breadth of the land. This was an attempt to get the gospel message before the people. Buddhists had succeeded in producing the writings of their sages and saints in the vernacular; and it is not too much to say that because they have had able and learned writers, the doctrines of Gautama have lodged themselves in the lives of the common people. What the Bible is to the West, these scriptures have been to China. They have appealed both to the literati and the laborer. While many of the latter class could not read, they have imbibed a

great deal of the lore of Buddhism. Many of their common sayings are based on the teachings of the sage. And Buddhism will continue to hold sway over the hearts and minds of this people so long as the Christian fails to provide an adequate literary expression of his thought and belief. This consideration needs to be grasped by all of us who are engaged in the work of spreading the truth of God. We have an unequalled message—life eternal thru faith in Jesus Christ—but we have not yet discovered an adequate literary medium for it. This can readily be understood when we remember the long years during which the translation and production of Christian literature has depended, to a very large degree, upon foreigners. They have labored faithfully and well and some of their work is of a high order; but it remains for native writers to give expression to Christian truth in their own way, and in a way that will reach the hearts and minds of all classes of society in China. No thought is indigenous to a people until the people have had their own way with it. It must be put thru their own mental processes until it becomes part and parcel of their thinking. It must win the assent of the mind and the consent of the heart before it can be said to be at home among the people. And, for this reason, Christianity, as it has been said, cannot have its way with the Chinese until the Chinese have had their way with Christianity. This is the history of the growth of Christian principles. From Judea to Greece, to Rome thru Europe to England and the continent of America back to the continent and cradle of its origin, Christianity has had to run the gauntlet of the thought processes of the nations; and only when it has proved itself as a final satisfaction to the individual, society, and national life has it succeeded in becoming indigenous to the life of any country. Literature is one avenue of expression. It leads into the life of the soul and lodges in the heart and consciences of men. It is persistent and silent. It goes where the missionary cannot reach. It is very much needed at the present time in the developing life of China. But what is also needed is a company of Chinese Christian scholars who can go beyond the translation of western thought and can themselves give original expression to Christian belief, ethics and philosophy. The varied work which calls for hel

demands that we find, and find early, men who can be dedicated to this enterprise.

THE AVENUES OF APPROACH.

There will always be a need for new translations of the Bible in Chinese. The Christian tract has won its way among millions of the people. What is needed is a continued study of this need. And we further need new and attractive forms of the tract. The illustrated form can be used where others will fail. A very large opportunity is open before the Wayside Pulpit. If this is carefully worked by someone who really believes in it, it is sure to spread Christian truth far and wide. Then comes the Christian newspaper. Here we are on the threshold of a new adventure in West China. It is beset with difficulties; but we ought to be able to overcome these by wise thought and hearty cooperation. Lots of people want news; and lots more need news. If we could organize for the gathering and dissemination of news—as opposed to rumor—we would do a great service to Chinese journalism as a whole. Then we want pithy essays on all phases of Christian life. These should be short, intimate and interesting. A chatty style is to be preferred. The work of translation will continue; but it should reach out into wider areas. Then comes the idea of Newspaper Evangelism. This has advantages compared to the others mentioned. Read what Mr. Donnithorne has to say about this; then think thru it and come to the conclusion that you are to be one of a company to form a "Society for the Promotion of Newspaper Evangelism". This form of Christian literature can be started on a modest scale and can be developed as it is found possible to do so. What will you do about it?

One word more on this most important topic. If we are to have a further and fuller development in Christian literature in West China, the Missions must be prepared to provide more funds for it. It is too early to expect large grants from the Chinese churches—we must be ready to finance it to a large extent. And, further, those of us who discover young men and women gifted in this direction should be ready to help them to fit themselves for the work, and then back them up.

THE N.C.C. EXECUTIVE COMMITTEE.

Thru the kindness and effort of the Rev. W. J. Mortimore, who was able to attend this meeting, the readers of the NEWS are provided with a very clear and able report of the sessions of the committee. This report should be read widely and pondered seriously. The period of "Hurrah" in the history of the National Christian Council is passing; and it will be confronted with that of "Bah". That is, the period of criticism is about due and from this report, one can almost say that it has arrived. There is nothing remarkable about all this. Other movements, born in an hour of great uplift and exalted emotion, have passed this way. The Council is simply treading in the footsteps of like worthy causes. Even the League of Nations has had to get used to withdrawals. Yea, even our Lord knew what it was to lose friends and followers. This is no criticism on those who have felt led to leave the circle of the Council. As yet, we have seen no statement from the C.I.M. or the other mission bodies of the reasons for their withdrawal. Until such a statement is put forth over the signatures of responsible persons, it behooves us to withhold comment. What we do hope is that both those who have elected to pull in single harness and those who continue to do team work will each help the other.

BOOKS

O for a booke and a shadie nooke,
 Either in doore or out,
 With the greene leaves whisp'ring overhead
 Or the streete eyes all about ;
 Both of the newe and olde ;
 For a jollie goode booke whereon to look
 Is better to me than gold.

Take thou a Book into thine hands as Simon the Just took the Child Jesus into his arms to carry him and kiss him. And when thou hast finished reading, close the book and give thanks for every word out of the mouth of God ; because in the Lord's field thou hast found a hidden treasure.

THOMAS A'KEMPIS, *Doctrinale Juvenum*.

Books to the man who uses his reason are dearer than riches. . . . Since books are the ablest teachers, it is fitting to bestow on them the honour and the affection that we owe to our teachers.

RICHARD DE BURY (1281-1345), *Philobiblon*.

These are the o'd friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity.

T. B. MACAULAY, *Essay on Lord Bacon*.

Yet is it just
 That here, in memory of all books which lay
 Their sure foundations in the heart of man,
 Whether by native prose, or numerous verse,
 That in the name of all inspired souls —
 From Homer the great Thunderer, from the voice
 That roars along the bed of Jewish song,
 And that more varied and elaborate,
 Those trumpet tones of harmony that shake
 Our shores in England. . . .
 'Tis just that in behalf of these, the works,
 And of the men that framed them . . .
 That I should here assert their rights, attest
 Their honours, and should, once for all, pronounce
 Their benediction ; speak of them as Powers
 For ever to be hallowed. . . .

WORDSWORTH, *The Prelude*.

CHRISTIAN LITERATURE IN CHINA

W. J. MORTIMORE

This is a subject of considerable magnitude, so that, within the limits of this article, only some of the main features can be touched upon. The data that will be used has been drawn from the Report of the recent Mott Conference, and also from conversations with individuals and discussions in the Executive Committee of the National Christian Council, May 11-13.

In dealing with this question, we will look, first, at the need; then, note how the Church and Christian Missions are meeting the need; and, finally, consider some suggestions offered toward a solution of the problem.

I. THE NEED.

This is set forth succinctly by Prof. T. C. Chao in the following words: "History shows us that in China no great movement, no important achievement is not preceded, accompanied and followed by a large amount of literature. This is especially true today. The anti-Christian movement, the Renaissance, the communistic and nationalistic movements, the revival of Buddhism, and the political and patriotic movement, are all carried on by the means of tracts, magazines, booklets and daily papers. Christianity has to match all these undertakings by its literature and has to present its own case in terms that all understand."

The Christian student needs a literature that will enable him to refute the charge that Christians are superstitious. Whether we desire it or not, he is calling for and must be given a reasoned exposition of his faith, integrated with the truth taught him in the class-room.

For the spiritual upbuilding of believers literature is also needed. The great mass of Christians, who are coming more and more to read, require a large variety of devotional books, as well as books on general subjects viewed from the Christian standpoint. On the other hand, men of large calibre are coming

into the Church and they look around in vain for sufficient spiritual food suited to their needs. An official of the Ministry of Education in Peking recently became a Christian, and his pastor's problem was where to find the spiritual nourishment the man required.

Dean McRae, of Tsinan University, further points out the very inadequate supply of special literature for the use of theological undergraduates and the pitifully small shelf of books the average full-fledged minister is able to muster. "How often must the sheep look up and not be fed!"

The circle of the general reading-public is now being greatly widened through the Popular Education movement. We are told that some two millions are just learning to read and that this number will rapidly increase. Here again is a wide open door for the spread of Christian truth by tract, book and periodical.

While translations from Western works are still needed in order that the Chinese reader may be enriched by the literature of other lands, there is just now a special call for an indigenous Christian literature. Not only from profound thought, but more especially out of a deep religious experience must Chinese thinkers speak directly to their own people through the printed page, interpreting Christian truth in terms of their own peculiar genius and cultural modes of thought. Says Prof. Chao: "We need at present at least one hundred first-rate writers and a thousand trained writers to work under their direction, in order to meet the present situation."

A strong Christian Daily is one of the needs of the hour. On all sides, we hear Chinese Christians calling for such a publication. The ordinary newspaper frequently contains perversions of the truth, nor will they always allow, if at all, articles in defense of Christianity to appear, so there is no large medium through which the public can be reached with a true conception of what Christianity is and what the Church stands for.

II. WHAT IS BEING DONE TO MEET THIS NEED?

Of the older organizations, the Religious Tract Society of Hankow, representing the former Tract societies of North and East as well as Central China, reports a record year in its output of literature, though its sales have dropped considerably owing to a smaller demand for school text-books and other varieties of the more expensive lines of books. While the type of literature is mainly what it has been for years past, an effort

has also been made to meet the anti-Christian attack by the publication of a fine series of sheet tracts for students on Christianity and Current Problems.

The Christian Literature Society is working indefatigably in the preparation of new literature, but they find that out of a dozen manuscripts sent in to them perhaps not more than three or four are from Chinese writers. Dr. McGillivray is endeavoring to reorganize the institution and make it more Chinese in management. Dr. C. Y. Cheng is Chairman of the Board of Directors, and they are seeking to secure a Chinese General Secretary. The avowed aim of the Society is to put its full resources at the disposal of the Christian movement in China, in whatever way appears best.

The Association Press is publishing a very creditable list of books of a type particularly adapted to the student class. The crucial problems of the day in religious, social and national life are being dealt with in an able manner.

Without taking time to mention other union or denominational agencies, reference should be made to the National Christian Literature Association, first of Peking but now of Shanghai, that was recently organized by a group of well-known Christian writers. Prof. T. C. Chao has already prepared a Philosophy of the Christian Religion and it is now on sale. A second book of his is in the press. Dr. T. T. Liu is a prominent member of this Association and Dr. David Yui is its Chairman. It promises to have a great future if given a real chance and backed up financially.

But let us listen to the verdict on the present Literature situation, as expressed by many, especially Chinese leaders. It is styled "our sinfully neglected common task". Another calls it the "flat tire" of the Christian Movement in China. To quote from a paragraph in the findings of the Mott Conference: "We are deeply concerned at such a time as this with the absence of a literature program. While literature of all kinds is being widely distributed and read throughout China, the Christian forces for various reasons have been pitifully slow to seize the opportunity which confronts them."

What are some of the "various reasons" for the present inadequacy, nay, in some respects, deplorable failure, in this realm of Christian effort?

1. Lack of appreciation, on the part of Mission bodies, of the urgency of this task. Medical and Educational estimates have their assured place in the yearly budgets to Home Boards, but the financial needs of Literature are woefully neglected. If

the missionaries do not feel the compelling nature of this type of work, it is not to be expected that the Boards will release money for it. Indeed, we are told that generous sums have been available but the field has not made the demand that would secure their release.

2. The present theological differences between Fundamentalism and Modernism. This, to my thinking, is at present the chief obstacle in the way of progress. To this seems to have been due the failure of the Christian Literature Council, and by it the Literature Committee of the N.C.C. is being continually hampered. Finances cannot be secured from abroad until there is a concerted policy formed and a definite program outlined, and there's the rub!

3. Inadequate means of distribution. The Seventh-Day Adventist periodical, "The Signs of the Times", has, we are told, a paid-up circulation of 53,000, while most of our periodicals have only three or four thousand or less. "Why the difference? They employ the full-time of eight foreigners, half-time of four more, and have about three times more Chinese to do nothing but superintend the sale of their literature. 257 people spend a large part of their time selling books on a commission basis." Why are not the rest of us taking our task as seriously as they?

The M.E.M., for what it doubtless believes to be a good and sufficient financial reason, has withdrawn from its partnership in the Mission Book Company, thereby lessening considerably that general avenue of distribution and also weakening the effectiveness of its own (M.E.M.) Publication Department. The Executive of the N.C.C., in view of present needs, have already informally discussed the possibility of forming a Chinese publishing house on Christian lines.

III. SOME SUGGESTIONS TOWARD A SOLUTION.

1. Encourage Chinese Christians to get together on this task, as they want to do, and give them large freedom, our heartiest sympathy, and ample financial help. There has been some very unkind criticism of the efforts of the youthful National Christian Literature Association, and it has left a very unfortunate impression of the attitude of certain missionaries. That certainly is how *not* to do it. It is probably the fear of being hampered by ultra-conservative missionaries that keeps able writers from identifying themselves with some of the older organizations.

2. Why cannot the Christian forces in China unite on a common Literature program as they have done in India? As has been pointed out: "There they have found the way to preserve one another's liberty and yet produce together. They all get behind the Literature program and permit any Christian literature that is good from a literary viewpoint to be published." Why cannot we do the same? For the formation of such a program, it is first of all needful that there be made a thorough and scientific survey of all Christian Literature in China.

2. Where union effort cannot be attained, churches and missions should of themselves organize for the creation and distribution of literature. It is a large field and there's room for all. Let us have the policy, as one has expressed it, of "Live and let live". The task is too tremendous and urgent for us to waste time criticizing what the other is doing. A positive contribution to the salvation of China through the printed page is the call of the day. The Mei Dao Christian Literature Association, which publishes "Christian Hope" and has already issued a number of present-day tracts, has been organized to make just such a contribution. May there be many others, unless and until we can find some more effective way of working in unison.

4. Devise ways of discovering literary talent among our young people. Every inducement should be offered through prizes and scholarships to bring literary ability to light. It has been truly said that a writer is born not made. But, having been discovered, there remains much to be done to give the best opportunities at home and abroad for the fullest development of this natural talent. All this means money, but we should face the issue squarely. One of the N.C.C. Secretaries declared: "I would rather see us ten years hence with one thousand less missionaries if need be, than to find ourselves without having prepared men and women capable of reaching the hearts and consciences of their own people through the printed page". Should not the West China Union University take a large part in this task?

5. A Christian Daily has been started in Chungking: let us get behind it unless we can put up a better ourselves. The need is clamant. This means finances again. Yes, it is quite evident we must somehow or other readjust our budgets in favor of Christian Literature.

A PROGRAM FOR CHRISTIAN LITERATURE IN
WEST CHINA.

BY DONALD FAY.

Not till recently the never-well-noticed question of Christian literature has come to the surface for full attention by those who are devoting their lives for the cause and who have the desire to see the appearance of the Kingdom of God in this country. It is a good sign for the future of the Chinese church. Such change is partly due to the demand of the people and partly due to the need of the church itself. In former times Buddhism saw the need of literature in order to plant their principles in the hearts of the Chinese people; some of their monks devoted their whole time for the important work. That draws the educated class of people to Buddhism as well as the ignorant people. Moreover the literature produced by Buddhism does not come from Indian monks only who might help in the production but the real work is done by the Chinese Buddhists who by experience and impression express themselves in writings. The writing of Buddhism has both the spirit of their religious master and the high type of Chinese literature. No wonder Buddhism is still holding its popularity in China. If Christianity intends to found its root in the hearts of the people it should do no otherwise but follow the track of Buddhism.

However before we can do anything along the line of Christian literature there are several problems confronting us which need our thinking for solution. Firstly, the question of getting gifted literary men; secondly the choice of men who think and study Christianity seriously and thoroughly, and thirdly is the selection of material. Christians of other parts of China have been already thinking hard to solve the foregoing problems. Are we doing this in West China? I have doubt in this matter. However, we are beginning to feel the importance of Christian literature. We cannot find way out in

such a dim light to get the three things in order to plan out a program of Christian literature for West China.

As a Christian I would like to take this opportunity to express my personal opinion in this matter. In regard to the first question of getting gifted literary men it is not very hard to solve if we really put our heart into it. I believe we can find men who can write smoothly, but not all with deep thinking and good expression, because they never had any special training along this line. Let us keep our eyes open. If there is a man who studies in our school and has the ambition and ability of literature by all means we must help to train him for this work. It is a pity to side-track him. Another way to help is to have a department of Chinese literature in the University. Sufficient money should be put into this department in order to engage efficient teachers for the department. A special fund should be set aside for prizes in writing unusual Chinese literature.

We need men who can write with deep thinking and thorough understanding of Christianity. A lively butterfly is better than a dead, beautiful one. Meaningless writing equals the dead butterfly. It seems to me our theological department and seminary cannot shift this great responsibility to any other organization. They ought to be equipped for full opportunity of research work. If nothing has been done before, the time is not too late to commence such an enterprise. At the same time I hope we do not forget those who have deep thought and rich experience and have gone out into the field. These are the ones who perhaps in some way better than those who have just come out of school. Every possible encouragement and opportunity should be given to them in writing work. Above all we need the spirit of Christ which should be possessed by men who are working for Christian literature and the spirit should be woven into the writings. With this as a background the problem of material is naturally solved without the slightest difficulty.

Missions and churches should cooperate in this work by providing sufficient funds and well trained men. We all know the importance of Christian literature and we cannot afford to lose the opportunity for service by our own selfishness and denominational difference. Let us go as far as we can in union and cooperating work, even one church might sacrifice to the limit. With adequate funds and equipped men the next step would be to make a detailed survey in this part and find out the kinds of literature people are really interested in. The way of meeting the needs should be carefully worked out by the organiz-

ation of a union editorial board or literary council from which a practical program will be mapped out.

Everybody would agree with me that Christian literature should be produced for two classes of people. One is for the Christians and the other non-Christians. In church there are the ones who cannot read and write but who have faith. What they need is some kind of simple writing to educate them. There are others who are educated and are hungry for some kind of proper religious writing to satisfy their spiritual life and there are still the third group who are intending to specialize on theology or prepare themselves for religious work. For non-Christians there are many people who have very little education or none, but they are looking for some religion to satisfy their religious instinct. There are many people who are educated and desire to read some of Christian well-written literature. One friend told me that his friends would like to read some good Christian literature but could not find it. Can we produce some good literature for them? There is the third type who may be called antagonistic group. For some reasons they take antagonistic attitude toward Christianity from some superficial things. Do we have adequate literature to meet their needs in West China? Are we going to do it if we have not done so?

In producing Christian literature let us make it as genuinely Chinese as possible. Imitating work will lose the interest of readers while negative writing will shut out the active mind of people. Let us give them what they want and what they would like to possess for themselves. Interest therefore becomes a primary consideration in our preparation of Christian literature. First of all we must remember that interest never attaches to what the mind does not comprehend and grasp. If we want to get the interest of the Chinese people in Christianity we must make certain contact to their lives and meet them on the plane of their own experience. "The new must be related to something old and familiar in the mind to meet a warm welcome." The Chinese are interested in the factors of permanent value of our civilization such as family life, ancestor worship, humbleness, patience, politeness and so forth. Do we know the main teachings of Confucianism, Taoism, Buddhism, Mohammedanism and other sects? What is materialism, atheism and communism? Are we ready to meet the interest of the antagonistic people before we make any study of the origin, organization, leaders, influence and reasons of the anti-Christian movement? Is the church doing its best to educate the ignorant people by giving them simple training of one thousand characters or six hundred characters? Do we know the exact meaning of indigenous church? Have we

ever asked the way of raising money for indigenous church and handling the church property? Will such a step cut the relation of the church with mission? Have we definite forms for worship? Do we have full knowledge of the weak and strong points of the indigenous church? Spiritually people are wishing and anxious to know the purpose of Christianity. They have heard often the death of Christ means the salvation of mankind and they would like to know how? What does cross mean? The comprehension of Christian principles of sacrifice, love, hope and faith are necessary to them. In short they wish to know the real truth, true Christ and the true God thru the revelation of Christ. These should be uninvolved in our Christian literature.

What forms can we put these ideas thru in order to produce good Christian literature. Generally speaking any kind of Christian literature can be classified into four kinds. There are daily paper, periodical, tract and book. In the history of the Christian church in West China I do not remember any kind of daily paper being published. Just a few months ago one daily paper has been published at Chungking. It was certainly a joy to us all. But I would like to see a similiar one in Chengtu. It is my belief that our papers should be somewhat different from the outside papers. The Christian daily paper should publish as much true news as possible. They will not be called "Daily Liar" but "Daily Truth". This will help a great deal to people for their common sense. Editorials and articles with reference to current problems should have the view and spirit of Christ, by which people will be led to the right track in their thinking and doing. Since we have so many ignorant people it will be nice for us to publish one kind of daily paper which is written from what these people have studied in the one thousand or six hundred character books. I feel this paper is more important than others, because more people are ignorant and they do not know what is going on in this country. How can we expect to build a real and strong republic in China?

The Periodical should be more than daily paper. We have one weekly published under the auspices of the Szechuan Christian Council. On account of the need of a full-time well-trained editor it is far from completeness but it is growing. There are three monthly papers: one is "West China Missionary News" in English; the other is "The Christian Hope" published by the Canadian Mission and the third is called "The Light of West China" which is published by a few Christians. Educational Quarterly and Student Volunteer Quarterly are the two other periodicals we have. The characteristics of periodicals are different from the daily paper. The aims of the respective

periodicals should be clearly stated in the beginning and followed to the end. It is well to have departmental numbers so the readers will get full view of a special subject. In addition to these there should be a summary of current news and problems. Views on the current news and problems may be given in editorials. I think we have enough periodicals for the present time. What we need is improvement. I like to see the "Christian Hope" be developed into a weekly while the "Christian Weekly" into a daily.

West China is a big tract import company. We are not producers but consumers. The strange thing is that we take any kind of tract coming to us. Many of them are out of date. Some of them are too superficial. Tracts ought to be produced to hit the heart of people. Social evils such as opium, gambling, concubinage will make good tracts if they are put in rhythmic writing. Positive teachings as love, loyalty, etc. need to be written in tract or pamphlet form in such a way that people read them and cannot fail to be convinced with the teaching. It would be a great service if we can produce some kind of tracts telling about the meaning of courage, obedience and patriotism and distribute them among soldiers. Great heroes of this country and other countries can be reproduced to show their courage, obedience and patriotism. Tracts are more useful and influential if they are well prepared. Quality not quantity is what we need.

The most defective and most needed in West China is literature in book form. Writing books is the most difficult thing. These are two kinds: one is translation and the other is production. I think the former is easier than the latter. Some people think we have too many translated works but I do not think so. As long as the Christian church is existing in this country there is a place for translation. However, when we translate we need only take which are fitted to the condition or adapted to the needs of the Chinese people. He may have the freedom of omission, addition and alteration, but literary style and exact meaning of the writer should be carefully followed. The present opportunity for production is too great to be ignored. Educated people are longing for the immediate production. There is no time to be lost to produce (1) Christianity and patriotism. We are familiar with the recent popular patriotic movement thru this country. Unless they are guided on the right road the result will be unthinkable. Students stop their class and laborers go on strike for patriotism. Do they have a right to do so? What should be the proper way, namely, Christian way, to proceed it? (2) Christianity and socialism or com-

mumism. Is Christianity socialistic according to the latter part of the second chapter of Acts? What should be the attitude of Christianity toward socialism and communism? (3) Christianity and Industrialism. Christianity is attacked as a capitalistic religion. Is Christianity really socialistic? Can we prove to them the passages where Jesus sympathized with labor and the hindrance of wealth to enter into the Kingdom? (4) Christianity and Nationalism. There is one Chinese paper called "Awake Lion Weekly" whose purpose is to propagate nationalism. Is Christianity sympathizing with such a movement? Christianity is an international religion or Christianity is both? (5) Religion and Science. It is popular belief among students that religion is decaying before science. Is this true? Is religion contradicting science or *vice versa*? In what way can religion and science meet each other on a friendly plane? (6) Books on fundamental principles of Christianity. Can we expand them from our Christian experience? Can Christians make the principles more lively and influential thru their lives? (7) Books on Christianity and other Chinese religions. Can we make a comparative study of these religions and arrange their good points together? What are the different ideas about God in these religions? What is the attitude of the different religion in regard to life and other problems? (8) Exegesis of the Bible from the standpoint of Chinese Christian experience. (9) Books on church music, hymns and other forms. (10) Retranslating the Bible in real good mandarian and high "wen-li"

I make my conclusion by saying that there abides good expression, deep thinking and the spirit of Christ in producing Christian literature for West China; but the greatest of these is the spirit of Christ.

THE WEST CHINA RELIGIOUS TRACT SOCIETY.

G. W. SPARLING.

The West China Religious Tract Society was organized and began its work in the last year of the nineteenth century. Unfortunately the minute-book of the Society was lost in the wreck of the Sui Hsiang in the Yangtse gorges in December

1900, so that our definite knowledge of the work and extent of distribution commences with the renewed work of the missionary body after the temporary cessation caused by the boxer outbreak. Though we have no official records of this first stage of the Society's work yet we know that it was instituted and a good beginning made.

The second stage of the Society's history lasted from 1900 to the West China Conference of 1908. The largest annual circulation during this period was reached in 1907 when 280,000 tracts and booklets were distributed and in the first nine years of its work it had circulated 1,200,000 tracts. It is interesting to note that fourteen years after in 1921 the total was fifty per cent more than this total for nine years namely 1,772,095. But these were pioneer years when the great opportunity for tract distribution had not yet come.

During these formative years of the Society, supervision in the depot and all administrative and executive work were carried on by voluntary service given by the missionaries stationed in Chungking. These men though appointed by their own Missions to churches in the city and itinerating in the country realized the importance of this work and were willing to give of their time to get a really effective society started. As they went about their work they felt the need of having tracts which they could give to their hearers and which would help to enforce their message and which would abide in the homes after the missionary had departed. Some of the most gratifying incidents in the annals of pioneer missionary work are, where men's attention has been attracted to Jesus by the reading of a tract resulting later in loyal devotion and service. This method of work in results attained and lives won, if we knew the full story of the spread of the Gospel in West China would probably compare favorably with any other department of missionary endeavor. Though these secrets are not unfolded to us yet we all could give incidents of men who have been won in this way. We think of Mr. Lin, an aggressive leader of independent church work in the Luchow district, who was handed a tract as he came from the examination stalls in the Manchu days. This was the beginning of his conversion to a long and useful life in the service of the Master. Mr. H. H. Curtis at the annual meeting of the Society in 1901 adduced two incidents of the value of tracts in leading to conversion. A Mohammedan eight or ten years before had purchased a Gospel of Mark and having read it desired other books to explain it. His desire for Christian literature grew and he kept on purchasing and reading until he became a truly converted man with a wonderful

knowledge of the Gospel. The second was the case of a magistrate in Yunnan, who by means of a two cash tract was brought into association with the missionaries and afterwards converted. Thus in the earliest days of missionary work the value of tract distribution was recognized.

The third period in the history of the Tract Society began after the Conference of 1908 and lasted until the Conference of 1925. During these seventeen years the Society flourished and increased in vigor and effectiveness. Whatever else the Conference of 1908 may have done it succeeded in putting new life into this society. Those who were present will remember the very exhaustive and prophetic paper given by Mr. Maw. In this paper he told of that had already been done but the strength of his presentation was in his prophetic vision and plans for the future. He urged every missionary to be a tract distributor, in season and out of season and to see that the printed page was given to the multitude. He then outlined plans for the work of the Society most of which were instituted during the next ten years. His plans were for extended colportage, literature for women and children, prize giving in schools, grants of books to native evangelists, essay competitions, grants to libraries and printing of literature for Miao and other tribes. The words of Mr. Vale at that time were also prophetic, "The Mission or Society that does not anticipate the future, and prepare itself for the developments that are bound to come, is sure to go to the wall. We cannot do without the W.C.R.T.S. We are indebted to it. Let us then do all in our power to enable the Executive to anticipate the needs of the future, and give us literature which shall have a great share in the evangelizing of the millions of West China". A determined effort was made by the Society during the coming years to realize these plans and with a great measure of success. In 1908 the circulation was 452,067 and the next year, the first year after the Conference it had advanced to 1,509,528. A phenomenal advance for one year.

Up to this time the work of the Society had been carried on by voluntary assistance but by 1909 adequately supervised in this way and the Annual Meeting of that year passed the following resolution, "That in view of the greatly increased circulation of the Society's publications and the probability of an immense increase next year we ask the Religious Tract Society in London to help us by sending out and maintaining a General Secretary in Chungking". In answer to this request in July 1910 Mr. G. M. Frank went to Chungking as General Secretary of the Society. This position Mr. Frank occupied until the revolution of 1911. After the revolution the Church Missionary Society

released Rev. H. J. Howden for this work and when it was necessary for this Society to re-station Mr. Howden in their own field Rev. W. L. L. Kijie of the same Mission entered the work as his successor which position he occupied until his departure on furlough in 1924. During these years the society grew steadily in importance and won an ever deepening place in the thought and work of the missionaries of West China. There was a continuous supply of new tracts, more funds were forthcoming from home and from the missionaries on the field and the society was fast realizing the hopes and prophesies of the Conference of 1908.

The lines along which tract distribution has been carried on during the past two, decades are varied. It has supplemented preaching and enabled the pastoral missionary to press home the message delivered in his address. After the sermon was over tracts have been distributed and these have been carried home and have remained long after the spoken word, if understood at all, has been forgotten. By means of tracts and Chinese helpers the missionary has been able to go into every village town and hamlet and there broadcast the message of life. For every one who has been reached by the voice probably several several have had a Christian tract presented to them. Tracts have been posted everywhere in tea shops, restaurants and by the way-side and doubtless many a traveller has read before he has heard the Gospel message. Tracts have been handed to the children of our schools and thus access has been gained into homes otherwise inhospitable. A tract given to a stranger has broken down prejudices and opened an otherwise closed mind. Tracts for women have been distributed in guest halls, court yards and from house to house and have awakened in many, a longing for the freedom which the truth alone can give. Doctors have been faithful in the hospital and in the dispensary, giving to each patient some kind of printed matter which has been read while convalescing or carried back home to associate in the minds of many, the gospel of healing and the gospel of Eternal Life. In earlier years our tracts were welcome also among government students and through them some kind of a conception of the message of Christianity has entered the inquiring mind. Thus has the Tract Society been an indispensable ally to the church in the evangelizing of the province.

During these days the sources of income for the Society have been two, Home Societies of the missionaries on the field. Nearly all the home boards of the missions at work in Szechuan and the London Tract Society and the Arlington Fund

have been generous supporters of the work. The missionaries have also been very loyal. In order to maintain a General Secretary this support was all necessary and the response showed that the work of the Society had the most loyal interest of the missionary body.

About three years ago support for the society began to diminish. Home Boards which had been assisting ceased their grants. Missionaries failed to subscribe as liberally or in as large numbers as formerly. Fresh appeals were sent out but the response did not show the same deep interest as formerly existed. As a result, when Mr. Knipe went on furlough it was found that there was such a decrease in the amount of money available that a resolution was passed stating that the society was no longer able to support a general secretary, and the former plan of voluntary service was resumed. Since then Mr. Hayman and at present Mr. Henderson both of the National Bible Society of Scotland have been acting as honorary general secretaries.

The question now comes to our minds what has happened to cause this lack of support. Is it true that the modern missionaries do not believe in the use of literature as did the pioneers? Have we lost our vision and are we allowing this work, which was once considered so vital, to weaken and for lack of interest to fail to function as it has done in the past? Are we less generous than we were fifteen years ago and not willing to give to the support of our own work? Has our work grown away from the kind of literature which the society produces?

We believe that the cause of the change lies elsewhere. We all still believe in the work of the Tract Society and the kind of literature which it is producing. It has reached many thousands in the past who had never heard the Gospel and there are still millions yet untouched so that the work of the society is not done. We hope that there will always be tracts similar in tone and nature to those which the society has been distributing for they are GOSPEL TRACTS founded on eternal verities. Our work will never outgrow the gospel truth but will always need these trite, pithy attractive messages conveyed by tracts. But during the past few years there has been growing up a constituency of those interested in Christianity and much more critical of our message and methods who can hardly be won by tracts. We have a spirit of inquiry abroad asking, What is Christianity?, What and Where is God?, What are the real values of Life?, Why are

Christians not christian and is Christianity the agent of imperialism? We are in the midst of a renaissance which is sweeping the country and carrying students, teachers and all thinking people with it. It is our duty to guide this movement and permeate it with Christian teaching and spirit.

This is work which did not present itself to the missionaries assembled in the Conference of 1908 but was present in the Conference of 1925. Consequently we find a different attitude to the West China Religious Tract Society in the latter to that in the former. Mr. Vale prayed that the Society might have vision to meet the needs of the future. In spite of the fact that it is meeting a need it is to-day not meeting all the need of the present time in reference to the thinking minds of China and their attitude to Christianity. We find that missionaries to-day are just as alert as were those of former years. They are in just as close touch with the spirit of the times and as ready to make sacrifices or engage in the kind of work that will meet present needs. As a result we have literature societies in different Missions growing side by side with the Tract Society. Formerly the Tract Society was doing all our work in preparation and distribution of literature but now it is not. The work of this society is tract distribution while the literature societies see a need for another kind of literature and are producing Christian daily, weekly and monthly newspapers as well as books and pamphlets.

We venture to say that it would be next to impossible for the Tract Society to do all this work alone and for several reasons we believe that it is better to remain as a tract society. In this work of preparing literature opinions greatly vary as to the nature and content of the material needed and a great deal of experimenting is necessary. Every missionary needs a free hand to express himself and though we are as charitable in our views as any body of Christian people, yet it is more than we can expect from any Union Society that it should finance and publish the views of so many individual representatives of Missions, especially during the experimental stage. Then we need societies to grow up within the church, indigenous, native, spontaneous and free. Societies which will give our keen, educated, converted Chinese an opportunity to express themselves. They will be controlled by the Chinese and will be the means whereby Christian Chinese can give their message to their own people. The Tract Society is a child of the Tract Society of London and supported by foreign Boards and foreign missionaries. Up to date it has been the means of vocal expression for missionaries and from its nature can hardly be free

from foreign domination and control. To be true to the Society which gave it birth the W.C.R.T.S. stands for a particular kind of literature, a particular form of literary distribution and a form which has been honored of God in all countries and is being so honored and we pray will continue to be for generations to come in China. But it is an impossible task to make a Tract Society all-inclusive for there are spheres of literary work which are beyond its scope and it would be better for it to confine its attention to a particular field, the kind of work which it has always carried on.

The Society has decided to have Chinese on its Executive and to-day when that body assembles Chinese are present. We believe this is right and in keeping with the desires of the missionary body of West China but it will take some time to transform a Society with the tradition and history such as it has and we believe it would be wise for the Chinese who are on the committee to know that the work of this Society does not include the whole sphere of literary endeavor but functions along a special line. We believe that the future of the Society lies in the sphere of Gospel tracts and by confining its endeavor to this line it will do its best and most effective work for the Kingdom Of God.

A few years ago an amalgamation of several of the Tract Societies of China took place and they are now consolidated in one Society in Hankow called the China Tract Society working with a magnificent plant, printing, publishing and distributing literature for all of China. This will continue to be the centre for the dissemination of Gospel Light in tract form for the future and who can begin to prophesy as to how its work may develop. And its work is of a special form such as we commonly call tract distribution. We believe that the West China Religious Tract Society should be amalgamated with that Society as they are similar in traditions and ideals and are facing the same problems. Its work would be done just as effectively and more economically than by continuing as a separate society here in West China. Tracts can be distributed from Hankow to West China with ease and despatch. Orders can be sent there as easily as to Chungking and it is difficult to see a future for the W.C.R.T.S. as a separate entity. Consolidation in a larger and more efficient work in Hankow would seem to meet the need, for the work which is now being done by the W.C.R.T.S. would not be lost but would merely be transferred to the larger centre. The assets of the Society in Chungking could be used to increase the plant and equipment in the larger centre.

"New conditions teach new Duties" and if there is any grace needed on the Mission field it is the willingness and ability to adapt ourselves to new circumstances. The need for Christian literature and how to meet it is a real challenge to the missionaries of West China and we must have faith and courage to launch out on new plans while we still preserve that work which has done so much in the past and which doubtless has a glorious future. The multitudes are waiting for a written explanation of our message.

A SUMMARY OF THE CHRISTIAN LITERATURE
PRODUCED IN SZECHWAN DURING THE
YEAR APRIL 1925 to APRIL 1926.

TRANSLATED FROM 'CHRISTIAN HOPE' BY R. O. JOLLIFFE

The WEST CHINA TRACT SOCIETY is the oldest Christian Literature producing agency in Szechwan. During the past year although it has produced no new books or tracts it has put out a large number of re-prints and Scripture-text tracts. About one million of the latter and nearly three million pages in all were printed.

In addition it put out an edition of the Hankow Hymnal and of Sunday School supplies; leaflets fifty-two thousand and Lesson Books 6800 copies.

At the present time the Tract Society is preparing to re-organize in order to increase its efficiency in the spreading of Christian Literature.

The Christian Literature activities of the SzeChuan Christian Council have been in two directions: First there is being published a paper 'The SzeChuan Christian Weekly' which is directly under the Executive of the S.C.C. It has already been published for over half a year. The first editor was Mr. Li Wen Shio, followed by Mr. Shiao Wen Roh and upon his departure to Canada by Mr. T'ang Po Ch'eng. The expenses connected with the production of this paper are shared by the different denominations in the S.C.C.

Up to April 1926 the contributions are as follows: The Methodist Episcopal Church \$175.00, the American Baptist Society \$100.00, the Mei Tao Whch \$50.00 and the Friends Society \$50.00.

The four-fold purpose of the paper is (1) To help in the development of union efforts, (2) to further religious discussions (3) To take up the special problems of West China, (4) To advance the thought and attitude of Christ.

In the second place the Literature Department of the S.C.C. has put out a number of tracts suitable to the needs of the present time. These were 'The Soldier and Jesus' 'Guarding the Conscience', 'Life from Death', 'Love is the transformer of Society' &c. Some of the writers of the tracts were Mr. Shiao Suan, Colonel Chao, Mr. Tu Feng Fu, and Rev. Neih. The S.C.C. tracts were distributed free.

The funds for the work of the S.C.C. Literature Department has been provided as follows: (up to April 1st. 1926)

The American Baptist Church	\$50.00
Secured by Mr. Openshaw from the Milton Stewart fund in the U.S.A.	100.00
Foreign Sunday Service collections (1924)	50.00
Canadian Methodist Mission Press	100.00
Literature Committee of the United Church of Canada	50.00

The Kiating City Christian Council of last year prepared for a summer's campaign with the pilgrims enroute to Omei. The following special literature was issued for this purpose: 'A Message to Pilgrims' by Rev. Chong K'o Toh. 'Searching for Happiness' by Rev. Fu Ching Chang of the American Baptist Church. One was prepared also by the China Inland Mission and another by the C.M.M. Literature Committee.

The tracts for this Campaign, alone cost \$130.00. Half of the amount for the tracts was shared equally by the China Inland Mission the American Baptist Church and the Mei Tao Whch, of Kiating. The other half was contributed by the C.M.M. Press.

The Chungking City Christian Council is issuing a Christian Daily the 'Shin Shin Ih Bao', which will no doubt prove to be a decided contribution to the Christian Literature of West China.

The Chengtu City Christian Council, at New Years, put out a special announcement, for the benefit of the non-Christian constituency.

The Siao Shih Tze church, at Chungking, re-printed and distributed some thousands of a down-river booklet 'The Church and its Opponents' in addition to numerous tracts, Christian poems and anti opium literature.

The church at Tzeliutsing, printed and distributed tracts on Christmas, the evils of Gambling and on the Opium evil.

The West China Council on Health Education, issued at New Years, a forty thousand edition of 'Thirteen Rules for Health', prepared by Dr. Wallace Crawford and adorned with one of Mrs. Kitchen's striking pictures. These were subsidized by the W.C.C.H.E. to the extent of one dollar per thousand.

During the past year the Literature Committee of the C.M.M. put out a number of Booklets: 'We need Religion' by Rev. C. R. Carscallen; 'Has the Church a value?', 'Is there a God?', 'Is there a Future Life?'—three booklets by Dr. Stewart, also 'the Church and the Anti-Christian,' a second book of 'Colloquial Stories' and a booklet opposing the Six Religion Cult. These booklets have had a combined sale of about ten thousand copies.

The C.M.M. Literature Committee last fall also issued a series of eight picture tracts in color. Four similar tracts were put out at New Years. The total output of these tracts was over three hundred thousand.

All the above booklets and tracts were subsidized and sold for less than two-thirds of their value.

During the year Dr. Service published a Text Book in Medicine (in English) for the use of the Medical students.

Mr. Liu Chong Shan, wrote a tract on Gambling.

Mr. L.E. Willmott with Mr. Loh, translated Dr. Sharman's 'Jesus in the Records'—a book especially adapted for study classes.

Rev. T. Torrance has during the year added to his already long list of tracts the following new ones: 'Do not miss the chance of Eternal Life', 'The Conversion of Pastor Han Shen Chih', 'Words of Warning', 'A Rhyme on True Morality', 'A faithful Slave wins his Master', 'An Hourly Meditation', 'Why should we oppose Christianity?'

A revised edition of the Prayer Book was published by the late Bishop Cassels.

An edition of a Catechism and Hymn Book for the Lisu tribes of Western Yunnan was put out by the late Rev. A. G. Lewer.

An edition of a Hymn Book for the Miao tribes in Western Szechwan was published by Rev. A. G. Gowman.

The West China Union University during the year published the following new books:

'Middle Grade Chemistry' and 'Elementary Chemistry' by Dr. C. M. Stubbs. 'Chinese Literature', by Mr. S. Y. Lin. 'Geology', by Mr. C. E. Foster.

Another new Monthly called 'The Light of Western Szechwan' has just been started by an earnest group of Christians in Chengtu who wish to promote a more intelligent and spiritual understanding of Christianity among the non-Christian constituency.

Most of the publications referred to were printed and distributed by the Canadian Methodist Mission Press where approximately 150,000 Bible portions were also issued during the year for the American Bible Society.

In addition many institutions, local Churches and private persons have published and distributed large quantities of Christian Literature within the bounds of the Province. Considering then the financial limitations and the unpreparedness under which the church in Szechwan addresses herself to the task of producing Christian Literature, surely the aggregate, as indicated in the above report constitutes a surprising effort for one year. It demonstrates that the West China Conference has in this direction already borne wonderful fruit and offers a still more remarkable promise for what may be expected during the years immediately to follow.

NEWSPAPER EVANGELISM

V. H. DONNITHORNE

1. The Facts and Principles Underlying the Method.

(1) *The Meaning of the term.*

The purpose of this article is to suggest that, Szechwan having clearly entered into the newspaper age, the time has come when the Christian forces should make every possible use

of the new means thus presented for broadcasting the message entrusted to them. But first let us get clear as to the meaning of the term "Newspaper Evangelism". As used in this article it does not mean the occasional or spasmodic insertion of articles dealing with Christian subjects but rather the systematic use of the secular press for the insertion of paid-for Christian propaganda at regular monthly, weekly, or daily intervals, backed up by a thoroughly organised follow-up system, by means of which those who have become interested are kept in touch with and instructed up to the point of baptism where necessary.

The real pioneer of this modern newspaper evangelism is the Rev. A. Pieters, a missionary of the American Dutch Reformed Church, who began in 1912 at Oita in Japan to insert in the daily press regular articles setting forth the Christian message and in seven years built up a large work by this means. But it was after the War that the great development of this work began in Japan, and it has forced its way to the front: until in that country it has universally come to be recognised as in the very forefront of all methods of Christian propaganda, as measured by actual results; and the Newspaper Evangelism Office has become an indispensable part of the missionary organisation.

(2) *Stimulating the Demand.*

There is a strong affinity between the position of the Christian worker seeking the extension of the Kingdom, and of the merchant seeking the extension of his trade; which our Lord recognised when he gave the command, "Trade ye till I come."

(a) To supply men with the Gospel of Christ is largely a business proposition, and thus largely dependent upon the laws of supply and demand which apply to business. We have to sell which, while needed by, nay, essential to, every man, are not yet wanted. The supply is excellent and abundant; there are enough Christian agencies at work to satisfy, without increasing the personal, a demand a hundred times greater than at present exists: To create the demand, that is the problem of problems which faces us.

Now that is a situation with which the trading man of this world is thoroughly familiar and his answer to it is always, "The Newspaper." "Faith coming by hearing." Therefore the first thing to do is to get a hearing. To get a hearing the apostle Paul resorted to the synagogue when in a Jewish com-

munity, and to the market-place when among the Greeks. In a modern community the place where men go to hear or tell some new thing is neither the synagogue nor the market-place, but the daily newspaper. When the Government issues a proclamation it is published in the papers; when the merchants wish to convince us of the excellence of their wares, they talk to us about them in the newspapers. Every body seems to have recognised this but the Christian church, and every sort of business takes advantage of the assistance of the newspapers except that great business of making Christ known to men". (b) Yet essentially the press is an agency far better adapted to the needs of the missionary who wishes to advertise his wares than it is to the merchant. The latter can at best use its pages to proclaim the superlative merits of his wares. He cannot, no matter how much he may offer for the privilege, get the paper to carry an actual sample of his pills or cigarettes to each reader. The missionary, on the other hand, is in the happy position of being able, by means of the printed page, to carry the very goods themselves, the Gospel message, into the hands of each reader, even to the remotest districts.

(3) *Places inaccessible to the Preacher can be reached by the Newspaper.*

"One half of the province is still 30 li or more from any evangelistic centre." (c) Newspaper Evangelism offers a hope of solution for the otherwise insoluble problem of rural evangelism. The more important Chengtu papers find their way into every hamlet of the country-side. Again, there are many individuals who, though living quite close to a preaching centre, and themselves willing to come and listen, are prevented from coming by the restraint of parents or husbands; or else are afraid of being seen by their friends entering such a place as a Christian church. The paper brings the message into the office and home, and he can thus read in private what he would not like to be seen listening to in public.

The paper can find its way even to the prisoner shut up in jail. "A man in jail received from a friend the present of some food wrapped up in half a page of an old newspaper. Having nothing to read, he proceeded to study it, when his eye caught an article entitled "Which was first the egg or the hen?". It was one sent out by the "Eternal Life Hall" at Oita, and was

(b) Picters: "Seven years of Newspaper Evangelism in Japan."
 (c) "Christian Occupation of China", p222

an argument for believing in a Creator. The man's interest quickened, and he got in touch with the missionary. On his release he made his way at once to the newspaper office, and after a period of instruction and probation was baptised."

(4) *Space must be paid for.*

There are other ways of using the newspapers which do not come under the scope of this article. The work in Japan began by the insertion of small advertisements offering to supply free packets of literature to any one interested. This resulted in a great many inquiries, and had very satisfactory results; and no doubt it could also be tried with success in Western China. The C.L.S. for China has been making use of the secular press for several years. Articles are sent in weekly to over one hundred papers dealing with the topics uppermost in Chinese minds, and these articles have often been reprinted in other papers.

But such articles must of course be acceptable to the editors and readers of the journals, and such work though extremely useful can hardly be classed as direct Christian propaganda. An occasional article from the pen of a well-known writer will be welcomed by the editors and inserted free of charge, but no systematic campaign of education in Christian truth can be carried on in that way. The writer is then too much at the mercy of the editor, and the articles welcomed will be those of an indirectly religious nature only. In any systematic newspaper campaign the space occupied must be paid for. And it is only reasonable that it should be so. The editors have to consult the tastes of their readers as to the matter placed before them, and we start from the very fact which is the *raison d'être* of this work, that those readers are not yet interested in Christianity. We are dealing with a commodity for which there is at present confessedly no demand, certainly no such demand as would justify an editor in accepting it as ordinary news matter. We propose to create this demand, but the creating of a demand is a process which requires both time and money, as all advertisers are aware. If we printed and circulated our ideas in tract form we should have to pay for printing, paper, and distribution; and it is only fair that we should pay the newspaper when it undertakes these expenses for us. Besides which, payment makes for freedom both for writer and editor. It enables the former to write what he wishes without the necessity of pandering to the popular mind; and it enables the latter to disclaim responsibility for what is inserted, should it oppose the opinions of any prejudiced reader. It is always open

to the latter to use the same method in retaliation if he wishes to do so. Indeed, in one influential Japanese paper owned and read by Buddhists the articles freely criticising Buddhism created such a stir that a rival Buddhist organisation was formed, which used the same methods in the same paper. For some time the paper appeared with the rival Christian and Buddhist propaganda articles on the same page; until at length the Buddhist articles exceeding the limits of courtesy, the editor actually suppressed them and allowed the Christian articles to continue. After a while these latter articles had to be discontinued for lack of funds, and then the Buddhist editor volunteered to continue them without cost as so many of his readers had learned to look forward to them. Here is a case where the demand was actually created by the systematic propaganda.

(5) *The Essential Follow-up Work.*

The follow-up system is an essential part of the method, failing which the fruit cannot be gathered in. To do this work it has been found necessary in Japan to establish a central office in the chief town of the area which is being worked. In its name all the advertisements are sent forth. For example, in the city of Hiroshima the central office is known as the "New Life Hall", and all advertisements are headed "New Life Discussion", the term "New Life" being one that appeals to the Japanese (and to the Chinese). The follow-up work is carried on by the following methods:

1 By Inviting Correspondence.

Every article ends with an invitation to those interested to apply for free grant of books.

2 By Enrolling Enquirers.

A "New Life Society" has been formed for this purpose, and about 25% of those applying joined. A small monthly fee is charged.

3 By Providing Literature.

A series of special tracts bearing such titles as "The Gospel of New Life" and "The Way of New Life" has been produced for this purpose.

4 By a Christian Circulating Library.

"In the Fukuoka branch 700 volumes out of the 1000 are always out, largely in non-Christian homes."

5 By a Correspondence Course.

"In the Oita branch over 60 have been right through this and nearly all have been baptised."

6 By Church Introductions.

“In Kyushu alone over 200 have been linked on to the church and have been baptised.”

A recent letter from Mr. Walton to the writer says, “When it is in full swing the number of callers and the opportunities of personal work do devastation to one’s time. I had more opportunities of personal work the first three months of doing this than the three years previous. And you are meeting folk who really want to know, not those on whom you have to force the Gospel.”

(6) Newspaper Evangelism is Essentially a Union Method.

It is essentially a method in which all missionary agencies can work hand in hand, with one message, thus providing both for their own church members and the outside world a welcome example of unity.

The question of payment for articles at once places the method outside the reach of the ordinary missionary as too costly. For the same reason few societies would care to set apart the men and money necessary to do this work efficiently and on a large scale. Again, no newspaper is confined to its circulation to one mission’s district; the work must therefore benefit every missionary working in any part of the area to which the paper penetrates. Consequently in Japan it was soon found necessary, after the great possibilities of the method had been fairly demonstrated, to enlarge the basis of this work, and to this end, in 1918, the “Association for the Promotion of Newspaper Evangelism” was formed, and within a very short time some two hundred missionaries had joined it. The president was a Methodist missionary, and the secretary was the Rev. W.H.M. Walton of the C.M.S., who in his work at Hiroshima had had a large experience of this method. The latter is an old college friend of the present writer, who has therefore been able to keep in touch with the development of the work in Japan. The great earthquake caused a temporary set-back, as it resulted in the destruction of the office and all its records; but very soon the work was going more strongly than ever and Mr. Walton was settled in a central office at Tokio with a staff of six workers, two of whom have been converted and baptised as a result of the former work. The last National Christian Conference of Japan passed the following unanimous resolution:

“Recognising that in all parts of the country there are young people who desire instruction in Christianity but are

beyond the reach of existing agencies : This Conference approves of the extension of Newspaper Evangelism supplemented by correspondence instruction, and recommends that a centre of work be established in every prefecture."

2. Can the Method be Used With Success in Szechwan?

(1) *Though not so forward as Japan, the newspaper age in China has well set in.*

It may be objected that the high percentage of literacy in Japan and the low percentage in China would make this method of work a good investment in the one case and an unprofitable one in the other. And it is undoubtedly true that for many years to come the newspaper can hardly be used for evangelism in this country to the same very large extent as in Japan. Yet is worth while to make a careful examination of the possibilities. The work in Japan grew up in the provincial centres, such as Oita and Hiroshima, and in papers of comparatively small circulation; and it was a considerable time before the centre had to be transferred to the capital. In many respects the smaller provincial journals have been proved the best for the work; for they are read in a leisurely way and every paragraph is carefully conned over. In China we are still at the beginning of the newspaper age, for though a conservative estimate places the number of daily Chinese newspapers at 500 to 600, practically all these newspapers have come into existence during the last ten to fourteen years. In 1860 there were no secular periodicals with the exception of the Peking Gazette. Even in 1889 there were only 20 daily papers in the country. We are alikely to see an enormous expansion in this direction during the next decade; and it behoves us to do our best to get in at the ground floor.

Chengtzu as a centre.

It appears that with the exception of the three districts of Shanghai, Canton, and Peking, no city is so well supplied with newspapers as Chengtu. Indeed with the exception of the first named it would seem that no city is better situated with a view to initiating the evangelistic use of the secular press. In Shanghai there are two papers with a circulation of some 30,000 each; in Canton, though it is credited with no less than 41 dailies, the circulation of the largest is "probably not in excess of 2000 to 3000"; the same is true in the cases of Peking, Hankow, &c; though there are very many small papers the circulations

of the largest are estimated to be from 5000 to 10,000. Moreover in these cities the newspapers are almost entirely subsidised by politicians or militarists, and rise and fall with their patrons, and depend on subsidies rather than on legitimate advertising and subscription revenue for support. (*d*)

Szechuen has some two dozen dailies, of which the majority are produced in Chengtu. From the point of view of this article there appear to be at least two Chengtu papers which from their stability, influence, wide circulation, and independence, would be suitable agencies for news paper evangelism. The "Kueh Min Kung Pao" has been established some eleven years, and probably has a sale circulation of 3000-5000. It has a vigorous rival in the "Sin Si-Ch'uen Jih Pao", which is some five years old and has at present a smaller circulation, but is much superior in paper and printing. These two papers penetrate to every village and market in the province, and are read and discussed by all classes. Three years ago the writer was one of a party who accompanied Consul Combe with an escort of 400 soldiers to the remote hamlet in the mountains called the "Heavenly Pool", to put up a memorial stone at the spot where the murders were committed. Even in that remote spot I was interested to see a recent copy of the Kueh Min Kung Pao posted up on the walls of a temple for all to see.

These casual estimates of circulations indeed give indication of the number of readers, for in no other country in the world is a newspaper read by so many individuals as in China. After having been read by the original subscriber and his family and friends, it is passed round from hand to hand until perhaps fifty or sixty have seen it, when it is finally pasted up on a convenient wall for all to see. Hence it is of importance to get the articles on the news page, rather than on the page which will be pasted to the wall.

(2) *The Question of Relative Costs.*

The advertisement rates of these two papers, as quoted in their columns is rather higher than those of most provincial dailies, but is still extremely low. In the Kueh Min Kung Pao, for instance, a whole column thirteen inches by three inches, containing eleven or twelve hundred words, would cost \$4.50 per insertion; or in the case of a series of 40 insertions the cost is reduced to \$2.70. In the Sin Si-Ch'uen Jih Pao the same space could be obtained for \$2.07 in the case of 40

d. "Christian Occupation of China" P. 4.5.6. N.C.H. New Year Commercial Supplement 1926.

insertions. If we compare these prices with the actual cost of producing a tract of the same number of words, and reckon an issue of only 5000, we shall find that the newspaper will do the work for us at approximately one third the cost; besides which it will do the distribution gratis, and every copy of the tract will find its way into the hands of a literate and comparatively influential person, to say nothing of the fifty who will see it after him.

Mr. Pieters, after making a careful comparison of the comparative costs of circulating 40,000 tracts by the ordinary methods, and by the newspaper method, sums up in the following words: "The cost of furnishing printed information on a large scale to the public through the newspapers is a little over one-tenth as great as that by the cheapest other method," He is led to this conclusion by the consideration that while newspapers are delivered to a selected class of people who can and do read, tracts on the other hand are circulated by indiscriminate distribution, and fully one-half fail to get into the hands of reading people and are lost.

Enough has been said to demonstrate the value of the method; it remains for us to consider whether the time has not come when we can begin to put it into operation in Szechuen. The writer would welcome the privilege of correspondence with any readers who are specially interested, and who would like further literature on the subject.

V. H. DONNITHORNE.

THE UNION MANDARIN BIBLE TRANSLATION

One of the most stupendous and indispensable forms of mission effort is the translation of the Scriptures. Homer is found in more than a score of different languages, Shakespeare in about forty, and Pilgrim's Progress in no fewer than one hundred and fourteen, but the Bible, in whole or in part, has been translated into eight hundred and thirty forms of human speech. The British and Foreign Bible Society, the greatest in the world, is constantly engaged in promoting the translation or revision of the Scriptures in approximately one hundred different languages and dialects.

The Bible is the best seller. This is not only true in Christian countries, but also in countries like China, where Christianity is less well known. It is estimated that twenty-five million copies of Dickens' works have been issued since the beginning, but the circulation of the Scriptures, in whole or in part, by the Bible societies of the world, almost equals that amount in a single year. The number issued in China exceeds the number in any other country, reaching in 1925 the enormous sum of over eleven millions. True, nearly all these are single copies of the Gospels and Acts, but the circulation of complete Bibles and Testaments is constantly on the increase.

Approximately three fourths of the Chinese speak the Mandarin dialect, and it is hoped, that in a century or two it will be the language of the whole country. No language on earth, not even the English, is spoken by so many people. Probably forty times as many people speak it now as spoke the English tongue when the so-called King James version appeared in 1611, and the degree of illiteracy in England then could not have been much less than in China now.

For over half a century the work of Protestant missions was confined to the coast provinces in and about the five open ports, extending from Canton to Shanghai, regions where many dialects are used, all of them more or less unintelligible to speakers of Mandarin. It was only when about 1860 ports were opened in the North and in the interior that need was felt for a Mandarin version.

The first translation of the New Testament into Mandarin, issued in 1872, was by a committee, but the translation of the Old Testament, issued in 1874, was chiefly the work of one man, Bishop Schereschewsky. Hebrew by race, born and attaining manhood in Russia, later naturalized in America, he was sent as a missionary to China by the Episcopal Church of America.

His story is full of romance. Struck down by paralysis while living in Wuchang, he was invalided home. While on a steamer going to Shanghai he was so low that his companion began to read the prayers for the dying. Raising partly up, he cried, "Stop that, I'm not going to die." His spirit was stronger than his body. He willed to live and did live.

Reaching the city of New York he offered himself for the work of Bible translation to the American Bible Society. From one in his condition the offer seemed little short of ridiculous, but he was given a chance and became one of the most noted of Bible translators. He did such excellent work on the New

Testament committee, that his fellow translators practically left him to carry alone the task of translating the Old Testament. Always in ill health, and with all fingers but one on each hand paralyzed, he yet laboriously typed in Roman letters the whole of the Old Testament in Mandarin and later in the easy Wenti.

But when the first translation into Mandarin was made thoroughness was sacrificed to speed, so urgent was the call in the new fields for the Scriptures. So, when the Shanghai Conference, representing all the Protestant missions in China, met in 1890, it was decided to have new translations in both Mandarin and Wenti, and committees were formed for the purpose. They were called revision committees, but so far as the Mandarin committee was concerned, the outcome was a new translation. Its preparation took undue time, largely because the translators, until the closing few years, were largely occupied with other work, and also because the impression grew with time that this was the *magnus opus* of Chinese translations.

It was desired that the whole of the great Mandarin speaking field should be represented on the committee, and as far as practicable this has been carried out. Each missionary had associated with him a Chinese scholar from his region. The aim of the committee has been to use only language common to all parts, omitting unfamiliar words and phrases. Also to use such simple language that an unlettered person might understand it when heard, and that one of limited education might read without stumbling over rarely used characters. The language of West China is so much more homogeneous than in any other part of China, that though the three Chinese who have worked with the writer came from such widely distant points as Luchow and Chengtu in Szechuan and Chaotung in Yunnan, this fact made no difficulty. The first going over the New Testament had been nearly completed before there was a representative from West China on the committee, so new was the field. After repeated urging the writer consented to leave a work which had grown very dear to him for this one which seemed to open a larger field of usefulness.

The three Bible Societies working in China, upon whom had devolved the responsibility of carrying out the decision of the Shanghai Conference, were agreed that neither time nor money should be spared, in order to make the translation as nearly perfect as possible. For it is not made merely in behalf of the thirty or forty millions who can now read, but in behalf of the uncounted millions of a Christianized China, who will prize it a hundred years from now.

Truly it has been well worth while to expend much time and money in such a task. The writer estimates that he has spent an average of half an hour a verse on the whole Old Testament and hardly less time could have been spent on the New. With a committee of four or five missionaries and the same number of Chinese, this means that an average of several hours has been spent on every verse of the Bible. The missions and Bible Societies together have spent on the translation of the Scriptures into Mandarin and Wenli Mex. \$200,000. A Bible costs far more than we pay for it.

The membership of the Mandarin committee has undergone many changes since the work was begun. Of the thirteen missionaries who have had a share in the work only Dr. Chauncey Goodrich, who died in 1925 in his ninetieth year, has been connected with it from the beginning to the end. Rev. F. W. Baller, deceased, and the writer have also shared in the whole work, either in the original draft or on review. Dr. Calvin Mateer and Rev. George Owen shared in the translation of the New Testament, while others have spent less time.

The faithful labor of the Chinese associate translators must not go unrecorded. Three have died after long years of service, while others are still living who have labored long and made able contributions. The translation is not by foreigners only, as some think, or by Chinese only, but the East and West have cooperated in the task.

Some one has said that a translation, at the best, is only the wrong side of the weave. Whether this be true or not, a translation from a translation can never be fully satisfactory. It is sure to follow more or less the idioms of another tongue, and no language should be in bondage to a foreign idiom. So our translation has been directly from the Greek and Hebrew, with large obligation to the English and American revisers, at the same time aiming to avoid the use of Greek and Hebrew idioms, which often mar their work.

The reader may be interested to note a few of the changes made. Not a few have been pleased that in some cases the old reading has been restored in place of that given in the committee's New Testament, published earlier in the progress of the work. At the time it was published the chairman reported that smoothness of style had been more or less sacrificed in order to have a distinctly literal translation. It is a matter for congratulation that the ideal of the committee has changed since then, and that in the final review of the last few months accuracy has been sought rather than literalness, quite a different

thing, and it is believed that the style has been greatly improved thereby.

Thus, we have restored 永生上帝 in place of 活上帝. It seemed fitting to express the life of one who has always lived, differently from that of created man. Dr. Weymouth in his well-known translation always renders, "ever-living God."

For God's house we now translate 上帝的殿. The conclusion was reached in this way. From the same original we had translated for a king's house 宮, for a common man's house 房屋, yet for God's house also 房屋. But if a king's house is distinguished from the ordinary by a different term, how much more should the dwelling of the King of kings be distinguished by the term 殿.

In Exodus we read that the Israelites when they saw the manna, said, "It is the bread that Jehovah hath given you to eat." For bread we had translated 餅, which bore no resemblance to manna, but now the general term for food 糧 or 食物 are used. It fits Jesus' saying, "I am the living bread" much better.

In the term for the resurrection we had added 人, viz. 從死人裡復活. Now we have omitted the 人, like the English, though the original warrants it, because in practically every case the thought seems to be of the state of death, instead of the persons who are dead.

The terms for the hours of the day have also been restored. We had translated the equivalent of the original, following the English, the third hour, sixth hour, and so on. As might have been expected, the Chinese misunderstood it or did not understand it at all. The writer is pleased with neither, but would have translated according to the meaning 9 o'clock for the third hour, 12 o'clock for the sixth hour, etc. The terms by the clock are known, while the old ones are rapidly becoming obsolete.

The close of the doxology has been restored, as also the term for evil at the close of the Lord's prayer. In the former case 交通 was an attempt to express the idea of communion, which 感動 admittedly does not. But communion requires more than one person, so we no longer follow the English in violating the structure of language. Since, at the close of the Lord's prayer, the original may be translated evil as well as evil one, we have reverted to the word evil in the text as the wider term, leaving 惡者 in the margin,

We have sought to discriminate in the use of terms. For instance, to use the same term to translate judge the widow and the fatherless and judge the wicked, is to confuse thought. Accordingly we have translated 伸冤 for the former and 刑罰 for the latter. The word for soul, so common in the Psalms, we found difficult to translate. In most cases neither 靈, 魂 gave the right meaning. The reader may turn to his Bible and see what we resorted to in different cases.

In a word, we have sought to give the meaning, rather than to translate words merely. How bald literalism may not only give the wrong meaning but even the opposite meaning is well illustrated by Ps. 7 : 10, "My shield is with God." We had translated 我的盾牌在上帝那裡, apparently a perfect translation, but really, as does the English, giving the opposite meaning to that intended. In review a change was suggested 上帝是我的盾牌, which was at once supported by one of the Chinese, who said, "If my shield is with God, then I have none. Shield, of course, stands for protection, and must be near the body, and not away with God, in order to serve its purpose.

We have sought to improve the style by omitting superfluous pronouns, and in some cases, reduplications, and by repeating the antecedent when it was not clear to what the pronoun referred. When the name of deity occurred too many times in one verse, as often in Deuteronomy, we have taken the liberty to turn some of them into pronouns, improving the style without changing the meaning. We have also taken more care in the use of connectives, so that the connection of meaning might be clearer. The English of our Bible might be much improved in many places by the same means. There are hundreds of places where the translators of the Bible into English have made the sense obscure and the style so strange that it often repels the modern reader.

In the changes made we have sacrificed nothing, so far as we know, except superfluous words, and we confidently expect that missionaries and Chinese of good literary taste will be pleased with the result. May we not hope that it will prove a decided contribution toward a standard Mandarin style.

A JOURNEY IN NORTHEASTERN SZECHUAN.

C. B. HANNAH.

Dr. Taylor having kindly asked me to write something about my recent experiences in visiting various districts, I venture to send the few lines, although I fear there is little of interest to relate.

The places visited include Ta Chuh, Chuhsien, Kuangan, Yoh Ch'i and Shunking.

In some centers encouraging times were experienced during the early months of the year; gospel portions selling very well and the people listening attentively to the message.

Although the results of last year's troubles are still noticed and felt and some of the churches seem to be at a standstill, to say the least, yet we rejoice in the friendliness of the "common people" and the still open door for the preaching of the "gospel of the grace of God". In one market, at least, I think in two, I was urged by people to open preaching halls.

At Kuan In Koh, a large market in the Kuangan district, a new church building has just been completed. Altho only a small proportion of the cost was defrayed by the local Christians it was a commendable effort on their part and the time and labor contributed by several of them calls forth genuine thankfulness to God. The B.C.M.S. workers are now caring for the district of Kuangan, Yoh Ch'i and Lui Shui, this portion of the field having been handed over to the new society by the C.I.M. Better premises are needed in each of these places and the B.C.M.S. would value prayer to this end. There are at present seven workers of the new society in the field; 4 men and 3 ladies.

When the writer reached the city of Yoh Ch'i the students were enjoying three days holiday in connection with the athletic sports. Numbers came to the Fuh In Tang and listened well to the preaching. The B.C.M.S. brother holding the fort there in connection with Chinese preachers has had encouraging open air meetings in the city and outlying markets. Brigands are causing much disturbance in the Yoh Ch'i district and many country people have crowded into the city to live. Opium was cultivated extensively in the Kuangan and Ta Chuh districts.

As one moved from place to place various publications met the eye. Sometimes posted on a wall, at other times in our own

premises. The torrent of abuse continues to flow and sometimes from unexpected quarters. In some measure at least we are made as the filth of the world and are the offscouring of all things unto this day. May it ever be blessedly true of God's servants, whether Chinese or foreign, in this land that "being reviled we bless; being persecuted we suffer it; being defamed we entreat"....."always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

In these strange, and to some extent, bitter days, shall we call them, what a refreshment to the soul of the weary missionary is the loving kindness of some of the Chinese believers!

And we cannot close without a tribute to one's fellow-workers who, in every place have provided such abundant hospitality, a feature of missionary life which is surely one of the most delightful.

PROBLEMS CONCERNING CHRISTIAN LITERATURE IN CHINA AND A PLAN FOR THE FUTURE.

FANG SU HSWEN

The present time is perhaps the most important period in the history of the Christian church in China. The anti-Christian propaganda spread to almost every part of the country. Every phase of Christian activities, hospitals, schools and what not, has been severely and, in most cases, unfairly criticised. The attack is based largely, of course, on misunderstanding. Many young people unfortunately are influenced by the anti-Christian propaganda and even quite a number of students in our Christian schools have suspicion regarding the purpose of the missionary enterprise. Not only is the church attacked from outside, but also she receives much criticism from within, that she is lacking in spiritual life etc. In view of all these attacks, sincere or false, what should the Christian church do so that the Light of Truth may show out and the hindrances be overcome?

No doubt one of the most important problems which faces Christian leaders today is the lack of good Christian literature. Up to the present some ways have been taken to promote the Christian literature movement, such as the work of the Society for the Promotion of Christian Literature in China. But no one can deny the fact that there is still much to be done in this direction. It has been rightly said by some church leaders

that the lack of good Christian literature is one of the chief causes of the spread of the anti-Christian movement. There are so few suitable books for the young scholars to read that it is quite natural that they cannot appreciate the teachings of the Gospels. The same thing is true with people of the upper and literary class. They do not like to read Christian books because, as they say, the books are not well written. An earnest scholar once said, "It is a pity that the Christian church did not get Mr. Nieh Fu (a scholar who was educated at Cambridge, England, and distinguished himself as a translator since his return) to translate the Bible. It is worth paying him one million dollars for the work." There is good deal of truth in this remark. Had we got our Bible well translated with such literary achievement, it would have ranked with our great classics, and its influence would have been far greater than now. One can easily see in this connection why Christianity is still regarded as a foreign religion after coming to China about one hundred years! We have nothing to compare with Buddhism in its rich literary achievement, not to speak of its very large collection of books which are still preserved and valued as works of great spiritual teaching and tradition.

It may be of interest to us to compare Christianity with Buddhism in the development of its literature. The translation work of Buddhism may be divided into three periods. During the first period, after Buddhism was formally introduced into China in the reign of Emperor Min of the Han Dynasty (67 A.D.), some translation work was done by Hindu Buddhist scholars. The first book that was translated by a famous monk, named 騰蘭 was preserved with its original by the emperor in a stone house. Later on some more books were translated, about three hundred before the end of the Han Dynasty. During the second period the most important translation work was done by the famous monk, 鳩摩羅什. His work marked a great change in the history of Buddhism which took place about three hundred years after its introduction into China. He was responsible for making known some great works which had hitherto been unknown in this land. We might include Fa-hsi (顯) in this period, the first Chinese Buddhist monk who had reached India and travelled extensively. He went to India by way of Afghanistan. The journey from Den Hwang (漢地) to the boundary of India took him one hundred and fifty-nine days. He returned by sea and it took him three hundred and forty days. The details of his travels are recorded in his famous book, the Kingdoms of Buddha

(佛國記) which has been translated into English under the title "The Travels of Fa-hsien". (by H. A. Giles). He collected and brought back a large number of canons which were unknown in China at that time. He did some important translation work with some Hindu monks. At the close of this period, during the Liang Dynasty (550 A.D.), a famous Hindu monk named 眞諦 came to China and was welcomed by the emperor and officials. Some more books were translated. During the third period the dominating spiritual figure was 玄奘, the greatest spiritual leader ever produced in China. Having had some difficulties in finding the right solution of some controversial theories, he decided to go to "the West" (India) to search for the Truth. For seventeen years (628-645 A.D.) he travelled abroad and visited fifty-six countries. His chief attention, of course, was given to profound study on the various doctrines of Buddhism under the most distinguished leaders in India. He brought back six hundred and fifty Sanscrit books and presented them to the emperor. Almost immediately after his return he began his translation work. For nineteen years (645-663 A.D.) he continued translating and never had one day's rest. As a result of his labour, seventy-three works comprising one thousand three hundred and thirty volumes were translated. He died only one month after the completion of the work. So much about the development of the Buddhist literature in China.

Now, what can we learn from the Buddhist leaders? There are several points which call for our consideration. First, the books of Buddhism were translated by prominent leaders. Not only were they noted for their profound knowledge of their faith, but also they were men with such great spiritual inspiration and deep faith that what they did could not but command the respect and reverence of the people. To be sure, sometimes their doings were regarded as miracles, something like what our Lord and his early disciples did, when they went out preaching. It is with such burning spiritual effort that the Buddhist literature was produced. Such work could not be done by "hired" pens. Good writing is one thing; the rich spiritual message contained is quite another. There are many good writers in China, yet their works are not regarded as having any spiritual message that can really answer the deep cravings of the hearts of the people. It is those who have constant spiritual communion with God that can voice the divine voice. Let us keep in mind this fundamental requirement, when we talk about the need of Christian literature propaganda.

Secondly, the early Buddhist monks certainly saw the importance of literature as a means of propaganda. They surely followed the teaching of the books of Rites this coming to a new country one should enquire about the customs of that country. Literary work has been regarded with high esteem in Chinese society since the earliest times. The Buddhist monks gained much advantage from their literary labours. No doubt some of their works have been "polished", as we say in Chinese, by some famous scholars, but they were of such high quality that one could not but recognise them as of the best literary achievement. Now, has the Christian church in China anything to compare with Buddhism in this respect! We need hymns that can express the spiritual longings of our people. We need books that can best convey our spiritual tradition and truth to young and old. We need many many other writings. What should the church do to meet such needs?

Thirdly, Buddhism was first welcomed to China by the Chinese authorities. Emperor Min of the Han Dynasty believed in it and supported it. It had no connection right from the beginning with any political or interational intrigue. *It came quietly at the request of the Chinese.* No Indian money was necessary. As the number of converts increased, the size of the work increased. The Chinese provided all the support that was needed for the maintenance of the organization. The question as to how to reduce foreign support in order to make the preaching work self-supporting never occurred in the history of Buddhism. Thus from the beginning Buddhism had laid its right foundation. The Chinese wanted the faith, therefore it was natural that they should support it. They themselves found in Buddhism a permanent comfort for their suffering souls. To them Buddhism was no longer a foreign faith. It became *their* faith. With their deep faith they preached the Truth. This is how Buddhism spread. They had built such a fine spiritual heritage that their doctrine became deeply rooted in the hearts of the people. It thus found its way to literary expression.

Fourthly, the early Buddhist monks had close acquaintance with the people. They shared with them in their joy as well as in their sufferings. They lived a hard life, from the point of view of the East, that could not but command the deep respect of their followers. Wherever they went, they were soon recognised as the spiritual leaders. In their poems or other writings even those who opposed Buddhism spoke of the splendid conduct of the monks: Is it not also true with Jesus and His disciples, when they went out to preach? Yet, looking at the

Christian churches today, how many times we fail just in this very thing,—the uplifting of our spiritual life! Then how can we expect the history of our ministry to be recorded in great literary work by those who admire us?

Let us consider now what we can do to hasten the development of Christian literary work. In the comparison above I have already shown in some general way how we are behind the Buddhists in this respect. Notwithstanding the fact that our Christian churches today still need much spiritual uplifting which I regard as the first requirement of Christian literature propaganda, it might be well for us now to turn our attention to the methods to be employed to promote such an undertaking, Let us first consider what books are most needed.

There are at least four kinds of books that we need most today: (1) Books for the protection of the Truth (護教書). I might again use the Buddhist work as an illustration. In the early days of Buddhism we found a good number of books of this nature written by monks as well as by lay scholars which, no doubt, exercised an immense influence on the people. Quite a number of such writings, most of which are simply short papers, can be found in a collection called 弘明集. To clear away the misunderstanding about Christian truth we need such books. In addition to a profound knowledge of the Truth, the writers should be familiar with the philosophical thinking of the people as well as with their needs. A comparison with the old philosophy and religions of this land should be stated with scholarly spirit, showing their differences as well as their unity. (2) Books of Christian philosophy. Christianity has often been criticised as possessing very little truth. One Chinese proverb says, "Man may have one hundred hearts, but Buddha has one hundred books to meet their hundred needs." Look at the Christian books. How many of them can really meet the different needs of the people, especially of the upper classes? We want a variety of books that can answer the different needs, but we want especially books with deep and sound theology that will show the rich message of the Truth. (3) Commentaries. Just think how few such books there are in Chinese compared those in the West! And most of them were translated some twenty or thirty years ago! (4) Books for home reading. Some books have been published that can be used for this purpose, but again there are too few.

As to the plan for promoting the Christian literature movement, I might call attention of the readers to the work of the Society for the Promotion of Christian Literature in

China.* A plan has been carefully worked out by the society and I believe that some great progress will be made in the near future. But I wish to stress two ways which might greatly help to hasten the development: (1) The treatment of the Chinese teachers should be the same as that of the science teachers. In almost every Christian middle school we find that Chinese Literature is taught by non-Christian teachers. Their salary is generally low. What a great influence we can exert upon the students through this important subject if it is taught by Christian teachers! (2) The University should have a strong Chinese department. Every one knows how important this is. I understand that in some parts of China a good start has already been made. In the long run there is no more important service which the University can render to the churches than opening a strong department of Chinese to train leaders for all literary activities which the churches so badly need today.

In conclusion, any Christian propaganda can not be of permanent value unless two conditions are met. (1) An intense spiritual life. (2) The employment of an effective means. Without the first requirement our work will be of no spiritual importance; if we neglect literature the Truth may not spread or it may be wrongly interpreted. An effective propaganda means that there shall be intense spiritual inspiration in the heart of those who preach the Truth, and that the Truth shall be expressed in such a way that it can reach the very deep heart of those who long for their souls' salvation. It is clear that very little has been achieved in this direction. But let it be understood that the Christian church has only one hundred years' history and that it is only in recent days that the church is beginning to realize her own responsibility. We cannot expect too much achievement from such a comparatively short period. Yet we must ask our selves whether we are making good preparation now. Now is our time to make a start.

*The Constitution of the Society can be seen in the China Christian Educational Quarterly, Vol. 1, No. 4., or in the paper published by the Society.

NATIONAL CHRISTIAN COUNCIL NOTES.

While the N.C.C. Bulletin will soon appear, giving an account of the recent meeting of the Executive Committee at Shanghai, May 11-13, it may still be of interest to read a sketch

written by one from Szechwan, who had the privilege of attending the meeting.

The whole Council was to have met at this time, but at a meeting of the Executive, April 16th, it was unanimously decided to postpone the full meeting of the Council till the fall, and that for the following reasons,—

1. Many Council members did not feel they should be absent from their stations or institutions during the month of May, in view of the possibility of disturbances on the occasion of various anniversaries that would occur, eg. on the 1st, 4th, 7th 9th, and 30th.

2. Shanghai would not be a place that, during that month, would likely provide a suitable atmosphere for the discussion of certain delicate questions that needed to be faced. Misunderstandings might arise and undue strain put upon Christian fellowship. Moreover, it was known that plans were being laid for demonstrations at Shanghai.

3. Owing to various circumstances, but especially the political situation, the Standing Committees of the Council had found great difficulty in functioning, and hence were not in a position to present their annual reports, upon which the business of the Council so largely depended.

4. Of the Secretaries, Miss Fan and Dr. Hodgkin had been absent during most of the year, and that, taken with the ill-health of Dr. C. Y. Cheng, and the enforced delay in Mr. K. T. Chung's return from Peking owing to the fighting there, rendered the making of satisfactory plans for a meeting of the full Council extremely difficult.

Despite the fact, however, that it was only an Executive meeting that was held, there were a few large questions that could not fail to be discussed, and one of these was Exterritoriality and the Toleration Clauses. With the events that had intervened since the last annual meeting of the Council, and the correspondence on this subject that had taken place in the press, some sort of statement seemed unavoidable.

During the year, the N.C.C. Secretaries have sought to act as a clearing-house regarding information as to actions taken by Missions on the field and Boards in the homelands. A questionnaire was also sent out to a great number of Chinese leaders and Church bodies. As far as can be gathered, a considerable majority of the missionaries favor going very slow in the matter of giving up the privileges accorded by the Treaties, while a like strong majority of Chinese Christians believe these should be given up at once.

Representing as it does not only the Churches in China but also Mission organizations, the N.C.C. has a very difficult role to play. Although called the "National" Christian Council, it really is international in personnel and constituency. In the Executive Committee's discussions, it became quite evident all the Chinese members were of the one opinion that the time had come that, for the sake of the spiritual growth of the Christian Church, these special privileges should go. On the other hand, a number of the foreign members, though by no means all, thought the time had not yet come for such a move, though believing it would have to come in the future.

That these Chinese leaders realized that, on the abolition of these rights, many might suffer loss, and even be in danger of their lives was also quite evident. Dr. T. T. Lew thought, however, that the Chinese Christians would likely have to suffer far more than the missionaries. Despite this fact, and also that, in a province like Szechwan with its present militaristic regime, there was serious danger that Christian Schools and hospitals might in some places not only be hampered but actually prevented in carrying on their good work, the judgment of such a man as T. Z. Koo, whose experience in other countries as well as his own all know to be considerable, was that we should advocate doing away with these special privileges because it is the right thing to do—a matter of principle. Considerations as to what adjustments should follow as a consequence, should be considered secondary.

Regarding the holding of Church or Mission property, Dr. David Yui, Chairman of the N.C.C., expressed the opinion that the time had come when only bodies of Chinese should act as trustees for such property. This is radically different from the present general practice, but he seemed to think it possible even in Szechwan.

Regarding the general feeling of the large body of Chinese members of the Council, we were told that many were very discouraged at the attitude of the majority of missionaries and even thought the N.C.C. all too conservative. So strongly did some feel that they said they saw no value in attending the annual meeting of the Council. It certainly gives one pause to see what overwhelming conviction men of such long experience in the Christian Church have on this vital matter.

The Executive Committee did not feel qualified to take decisive action, but sought to pave the way for a comprehensive handling of this knotty problem at the full meeting of the Council in the autumn. To this end, and with the findings of the Mott Conference and the recommendation of the North

China Section of the N.C.C. Committee on International Relations in mind, the following resolutions were passed,—

- (1) That the N.C.C. should keep the churches and missions fully informed on Christian opinion regarding the Toleration Clauses in the Treaties, and Extra-territoriality as it relates to the Christian Movement in China.
- (2) That the Executive Committee draft a resolution, based upon its study of Christian opinion on the Toleration Clauses and Extraterritoriality in its bearing on Christianity in China as thus far ascertained by the Council;

That this resolution be sent, with a covering memorandum explaining the factors in the situation and including official church and mission documents bearing on the subject, to all N.C.C. members with notice that it will be proposed for adoption by the Annual Meeting in the autumn;

That publicity be given to the resolution and memorandum in the N.C.C. Bulletins, with a view to allowing for the fullest possible expression of Christian opinion between now and the Annual Meeting.

At a later session, after very full discussion, the following was adopted as the resolution to be proposed by the Executive at the meeting of the full Council,—

“The National Christian Council places on record its conviction that the Christian Church Christian Missions should preach the gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the Chinese people, and that the Toleration Clauses now embodied in the treaties with foreign countries, and the privileges of extra-territoriality should be removed.”

Withdrawal of Certain Missions from Co-operation in the N.C.C.

Letters had been received from the C.I.M. and the Christian and Missionary Alliance to the effect that they had decided to discontinue their relation with the N.C.C. Considerable time was given to a discussion with the attitude of the Council should be, Mr. Hoste had, in a private letter which could not be made public, stated the reasons for his Mission's withdrawal, which action he said was only taken with great

regret. This much can be said, however, that the Fundamentalist-Modernist controversy is at the basis of the difficulty. Charges have been made that the N.C.C. belongs to the Modernist group. Why this can be said is not clear, for it is distinctly stated in the constitution that questions of doctrinal beliefs and church polity are not to be the concern of the Council. Responsibility regarding these matters rests with the Churches to which the members of the N.C.C. severally belong.

Possibly one factor in the situation is the correspondence which has been appearing in the North China Daily News from the pen of one "Jonathan Blunt". We are told that this is none other than the Mr. Coates, formerly of the C.I.M. Kiukiang, who in 1923, prophesied with such assurance that the world was coming to an end in that year. We understand he is in England now, and is no longer recognized as a member of the C.I.M., but, under the above pen-name or otherwise, has been seeking to create difficulties for his old Mission, by his many letters in the Press. Recently, he attacked the N.C.C. as a 'modernist' organization, despite the article in the constitution of which mention has been made above.

In addition to sending a reply directly to Mr. Hoste, the Executive Committee prepared a statement for the Press part of which is as follows,—

"The National Christian Council was formed in order to undertake certain duties as far as possible in behalf of all the Christian forces in China. Its constitution expressly excludes ecclesiastical and doctrinal matters. It cannot therefore take sides in theological controversy. The Executive would simply reaffirm the fact that it does not do so and will not be dragged into such sectional activity. Still less can it call its members or constituent bodies to account for what any one or more of them may regard as unsatisfactory statements or actions. Each member's acts are subject to review by the ecclesiastical organization to which he or she may belong and it is utterly impossible for the Council to assume the position of censor.

"The fellowship of the Council is rooted in a frank recognition on the part of all of each other's sincerity in his profession of faith in God as revealed in Jesus Christ our Lord and in his determination to follow Him unswervingly. Within this fellowship we must 'agree to differ and resolve to love'. The Council would include within in the China Inland Mission and all other groups which sincerely seek to serve Christ in China. The Council refuses to be forced into any other position

and has intimated to the C.I.M. the fact that the door is wide open for their return should they so desire."

The full statement will appear in the N.C.C. Bulletin and can be read there.

Filling of Vacancies in the N.C.C.

In view of the meeting of the full Council in the fall, some action was needed to fill, at least temporarily, the vacancies caused by those who had withdrawn. The following motions were passed,---

"Resolved, That since the China Inland Mission, the Christian and Missionary Alliance and the Seventh Day Adventists have declined to nominate members on the National Christian Council and since there are also vacancies in the Baptist group, we recommend that as a temporary measure the vacancies thus caused be dealt with in the same way as those occurring in the group labelled 'Other Societies'."

"Voted to authorize the staff in consultation with the Shanghai members to work out on this basis the best way of filling these vacancies, especially with a view to getting a larger representation from regional and city federations. Authority was given to the staff and Shanghai members to call persons on this basis to attend the forthcoming annual meeting."

Policy of the N.C.C. during the Next Few Years.

The Secretaries presented a statement in regard to the lines of work on which they felt it important for the staff to concentrate between the present time and the next National Conference, whenever that might be held. The lines decided upon were as follows,—

1. Helping Chinese Christians to a deeper sense of their Christian solidarity and a clearer realization of their mission.
2. Systematic effort to enlist every Christian congregation, especially in rural districts, in a nation-wide movement along one or more of the following lines of activity, —
 - (a) Campaign for a Bible-reading church.
 - (b) Efforts towards Christianizing the home.
 - (c) The Anti-opium fight.
 - (d) A larger use of the Week of Evangelism.

3. Much greater attention to be given to getting in touch with church and mission bodies and their official and other gatherings with a view to making the N.C.C. of larger service.

4. Closer contact with city and regional federations in order to discover how the N.C.C. can be of largest help to them and also with a view to finding out the relation of this to other movements for church unity.

5. Assist as far as possible churches that are assuming large administrative responsibility for work previously under the sole control of the Missions, by serving as a clearing-house of information in regard to the experience of others.

6. The facing of the whole question of the relation of Christianity to national life in China and its bearing on international relations.

7. Finally and most important of all, to keep ever uppermost in all of its own activities and in its work with and for others the spiritual character of the whole Christian enterprise, and through every means at its disposal to strengthen the spiritual life of the church.

The Secretariat of the N.C.C.

In view of the work as outlined above, and especially on account of the present development of the nationalistic spirit, it was felt imperative that some very outstanding Chinese leader should be secured to take the position of General Secretary of the N.C.C. Dr. Y. Y. Tsu, of the China Medical Board, had been approached, but, owing to his contract with the above Board, he could not see his way to accept the call.

Mr. S. C. Leung, "Y" Secretary at Canton, had also been approached but, as he had plans for two years' study abroad, he too found himself unable to respond to this appeal.

Dr. C. Y. Cheng, who made so acceptable a Chairman of the National Christian Conference, seems to many to be eminently fitted to stand as leader of the Christian forces in China in the capacity of General Secretary of the Council. While he has been a Secretary of the N.C.C. since his return from abroad, on account of ill-health he has tendered his resignation more than once, but a committee has been appointed to present this larger appeal to him in the hope that, as soon as he feels well again, he will not only withdraw his resignation but will consent to fill this most important position.

Of the other Secretaries, Miss Fan, also on account of ill-health, had tendered her resignation, and, while it is sincerely

hoped that she may take up work again at some future date, the Executive found itself unable to do other than accept her resignation, in view of her repeated request not to retain her name as a secretary, Mr. K. T. Chung, Mr. Lobenstine and Dr. Hodgkin form the present secretarial staff.

Visit of Bishop Roots to the Straits Settlement, etc.

Bishop Roots, who, since it was impossible to act as full-time secretary of the N.C.C., was given the title of hon. secretary, has done a great deal in many ways to further the aims of the Council. As it was learned that he was planning, on behalf of the Sheng Kung Hwei, to visit the Straits Settlement, Borneo and the Philippines during the summer, the Executive Committee requested him to bear greetings from the Church in China to all the Chinese Christians of those regions. A letter is to be prepared and sent to pastors in the various places likely to be visited, and the Bishop, was asked, when meeting these Christians, to emphasize the great need of men for the ministry with the hope that some might come over and take up work in China; to stress the importance of joining in the Anti-opium campaign; and to lay before them the whole program of the Council's work with its large financial needs, and appeal for a closer linking up with the Church in China.

Worship in the Life of the Church.

Under the topic "Spiritual Preparedness of the Christian Church in China to meet the Present Situation", one of the findings of the Mott Conference was.

"Greater use of worship in the life of the church is needed. A fuller exploration should be made of the types of worship best suited to the Chinese. A greater emphasis should be given to the spiritual in preaching and in religious education."

On the basis of this finding, considerable discussion developed in the Executive Committee as to the spiritual value of our present ordinary forms of service, and the suitability of the present type of church building, which is almost always modelled on lines of those in the West. One member said he felt it necessary to go occasionally to a certain church—not his own—because he felt it had a more distinctly spiritual atmosphere. There seemed in many quarters to be a yearning for a little prayer room—some place where might be quiet meditation, and where the sense of

communion would be deepened. The criticism was expressed by one Chinese leader that too much prominence was given to the preacher, as if he were the center of all worship. One poor woman was quoted as thinking she came to church to worship "the one in the pulpit"!

The following suggestions were made,—

1. That prizes should be offered for articles on Worship. (Possibly the Timothy Richard Prize might be used for one year for this purpose.)

2. Inquiries should be made as to what is being done in various places where experiments are being made in the matter of worship.

3. Attention should be given to the problem of buildings, especially the provision of opportunity for meditation and prayer at other times than during the service.

4. Consultation should be had with architects in regard to the above and perhaps a prize or prizes should be offered.

The Jerusalem Conference.

The International Missionary Council has proposed the holding of an international meeting in the spring or autumn of 1926 for prayer and the consideration of the larger problems of the Christian movement, especially as they relate to the Far East. The Mott Conference expressed it as their conviction that "the Christian leaders from the younger as well as the more established churches in the world should be brought to face in common with the new situation confronting Christians in all lands to-day and to seek to know anew the mind and will of our Lord in the task committed to His disciples and we believe that the proposed gathering will provide the opportunity for such an undertaking."

The proposed meeting-place is Jerusalem, "the birthplace of our Common Religion, than which no other spot on earth holds a greater religious interest for Eastern Christians".

After some discussion, the Executive decided to approve of the holding of such a Conference, but were not sure that Jerusalem was the best place for it. Some thought that it ought to meet somewhere in China. Dr. T. T. Lew and Mr. S. C. Leung were appointed to represent the N.C.C. at the International Missionary Council which meets in Sweden next July, where the matter of this international gathering will be finally arranged for on the basis of suggestions received from various national organizations.

Other Items of Interest.

Bare mention alone can be made of other matters of interest which came before the Executive. Dr. Hodgkin gave an illuminating account of the work he had been enabled to do in England last year in relation to Missionary Societies and government authorities, seeking to place before them the actual conditions as they existed in China and arousing deep sympathy with the Chinese people in their national aspirations. He was closely associated with Dr. Harold Balme, also an officer of the N.C.C.

Of the Mott Conference Report, which is invaluable to all missionaries as well as Chinese leaders, 3000 copies of the English edition are being distributed free in China and abroad and a special number of the Bulletin has been given up to accounts of the Conference in Chinese. There should be at least one copy of the English verbatim report sent to each station.

In regard to Literature, a thorough scientific survey of all that has been produced was urged with a view to framing a policy that would meet the present serious situation. Mention was made of the newly organized "National Christian Literature Association" (Wen She) with which Dr. David Yü, T. C. Chao, Dr. T. T. Lew and other prominent Chinese leaders are identified. Though formerly of Peking, its center is now Shanghai.

A letter from Miss Harriet Smith, on behalf of the Szechwan Christian Council, was read to the Executive Committee, and reciprocal greetings were ordered to sent, as well as a reply to certain information that had been requested. With at least one vacancy arising in Szechwan's representation on the N.C.C., it is not improbable that, in accordance with a resolution mentioned above, one delegate may be allotted to the S.C.C. This would do much to link up our provincial body with the national organization.

The Annual Meeting was set for Oct. 13-20, at Shanghai.

W. J. MORTIMORE.

EDUCATIONAL DEPARTMENT.

DEAR FRIENDS :—

In spite of the number of questions by letter which we have been answering the past few weeks, I feel sure there are still some questions in your minds which we have not had time to

recognize, I am sure you wondered why at the last minute we sent word on the List of Examiners that L. P. Drawing (Final) would not be corrected by the Union this year. Also you wondered why the sample of paper for examinations did not appear and why we did not send more extra copies of miscellaneous matter such as Timetables, Regulations, etc.

One of the biggest questions in our office at the present is that of Finance. The Educational Quarterly has increased in size, quantity and consequently in price so that it is now three times its original price. We still feel the Quarterly is needed by the Chinese teachers and we intend to continue sending it to them. But we shall have to ask the foreign principals and others who wish the magazine to pay at the rate of sixty cents a year for four copies.

For nearly ten years the Post-office has given us special privileges in mailing our examination parcels. It has been the custom to get letter speed at parcel rates if we sent all our packages in at one time. When we approached the Commissioner this year we found that he did not feel the privilege could be continued and this meant a decided increase in our postage bill. We mailed at least one hundred parcels of papers ranging in postage from 30c. to \$3.00 each. Therefore we cut down on material sent to schools and left out the sample paper thinking you would know what was used last year or could ask your Chinese helpers.

In former years it was quite customary for the one who set the examination papers to also correct the answers. But more and more people are saying, "I will set the questions if you will get some one else to correct them." Of course that means an increase in the number of hired examiners at our office during July. When thinking of ways and means to cut down expenses, we decided that as long as Drawing grades in L.P. do not count in the averaging of grades, we would cut out the expense of one examiner (at least) correcting the 1500 odd papers in that subject, but we hope you will give your students grades locally as you do in the Preliminary papers.

There is another matter I would like to mention to help my successor next year. It is in regard to Kindergarten diplomas. Possibly we have been vague in our requirements. It would help us very much if you could figure out a little earlier how many diplomas you will need and send the names and ages of your graduates to our office by the end of May. Of course some did this way and we appreciated it very much.

As it seemed to be the wish of the Board of Education last winter that we begin devolution in our headquarters, and as no General Secretary has come to our assistance, I have been trying to divide some responsibilities with Mr. Hwa Hsien Da. He was closely connected with Mr. Brown in all matters connected with Middle School work and changes in course of study. If you are willing to do so, it would help him to feel his responsibility more to have you write directly to him (in English or Chinese) about M. S. matters. He is very well informed, but hesitant about using all the privileges of his position.

Best wishes for the summer,

Yours sincerely,

BEULAH E. BASSETT.

DEATH OF MRS. W. E. SIBLEY.

It will be long before the Chengtu missionary community gets over the shock of Mrs. Sibley's tragic death. The Bolshevik-inspired anti-foreign feeling seemed to be abating. The mass of the people were friendly. One of the leading Generals in the city had shown his goodwill all the year. No one anticipated any serious trouble when like a bolt from the blue came this treacherous fatal attack on our sister.

Dr. G. E. Hartwell was on his way home for dinner on Monday the 7th of June when he found a mutilated body of one of his own race lying in the middle of the street. Rapidly procuring assistance one stood guard while one ran for the Consul. It was yet another half hour before her identity was recognized, and the remains conveyed on a stretcher to the Mission. Who, that saw it, can ever forget the spectacle? The sad burden, the weeping missionaries, and the awe-struck people, the crush of curious onlookers and the evil-visaged, rejoicing students. It was verily a shadow of Calvary.

Mr. and Mrs. Sibley came to Chengtu on a visit about a week ago. She went out shopping and was on her way back when she met this unknown fiend. According to accounts gathered on the spot immediately after the deed, he first cursed

her, proceeding next to slap her face. She spoke to him as she turned, or half turned away he attacked her from behind with a long knife. Someone called a policeman. He dare not, however, close with him as he threatened to kill him too. It was not until he was in the Shuwa street about a mile away that he was surrounded by military police and shot while resisting arrest. Before he died he said in answer to inquiries that he came from Penschahsien and had stayed at Shuangliu the night before. He had much of the appearance of a wild Boxer, a fact which lent color to the assertion of the officials that he was mad.

He had been that forenoon to the street corner near the A. B. S., At the teashop here he casually drank some tea. A person noticed his knife and wanted it but he refused. At the opposite side where the spirit of an idol is supposed to reside he drank "efficacious" water from a semi-broken stone pot. He now pursued his way along the Sanhuai street taking the first or second turning to the left towards the Kueiwangchiao West street where he met his victim. This is all, to date, that has been definitely ascertained about him. He carried his knife behind a Tou-pung hat. In view of the paid agitation against foreigners in general and missionaries in particular this past year, the surmise has been strong that he was hired to carry out the murder. Others have suspected that it was the work of one military clique to make trouble for another but the truth may never be known. Yet it is relevant to ask, why was he allowed to carry such a knife? If he had only entered the city that morning, why was he permitted to pass the city-gate customs inspector with it? Even if it can be established that he was a Boxer would he have killed a foreigner if the officials had not winked at most of the anti foreign agitation during the past fifteen months? How can the vicious attack on Miss Manly on the following day be explained if it was not due to Bolshevist-student venom? We await an official pronouncement.

Whatever it be, we are sure of this: that irrespective of the human agent and the methods chosen the foul deed was the work of the Great Enemy himself. His hatred was again focussed on one whom he had most cause to fear. Never has anyone served her Lord more wholeheartedly than this unpretending messenger of the Cross of Christ. The daughter of a Canadian Northwest pioneer preacher, she was a born missionary. Her heart, her home, her purse were always open to the needy. She herself from infancy onwards knew what struggle meant—struggle against constant odds, struggle to make ends meet and at the same time help others, struggle to get a university education and the coveted B.A. But was not all true life a warfare? Its

glory came that way by the grace and guidance of the ever-present Saviour. It was no hardship, therefore, for her to come to China, it was a sacred privilege. She longed to help those whose hearts were weary with sin, those who knew not the Source of strength in their struggles. At Yuinsien she and Mrs. Smith, the two Mrs. W. E.'s, labored early and late to win the women of that city, multitudes knew and loved them. The prestige which mission work gained here came very largely through their labors. Mrs. Sibley was also a talented musician; she sang the gospel even as she lived and preached it. The Chinese saw in her the embodiment of the joyous spirit of the followers of Christ; not self-repression, not self-seeking, but exuberant fullness of exultant life through unstinted love and service. And to think that when she had finished her testimony she should come here and that the body should be mangled and gory "in the street of the great city", surely brings us face to face with the same mystery of iniquity that made Saint John wonder. The lips that had proclaimed and sung the evangel so sweetly, the lips that had so often besought mercy for this people lay stained and fouled in the dust and mire of a great thoroughfare! Could the hatred of the old serpent have gone further?

At the funeral there was not one present, despite his tears, who was not transported in thought to the presence of Him for whom she poured out her life's blood. Dr. Hartwell, in his prayer, touched a depth of heart and spirit rarely reached. We felt that she had overcome by the blood of the Lamb and the word of her testimony. A great benediction came in the realization that she had entered into His Presence and Glory. Her work would continue; the manner of her death signified this. He was worthy to receive glory and honor and dominion for ever and ever.

DEATH OF REV. T. E. ROBINSON

The Church at Liangshan has been bereaved by the home-call of the Rev. T. E. Robinson. Mr. Robinson had spent himself unwearingly in ministering to the sick and dying caused through famine in this part of Szechwan. On Whitsunday afternoon with difficulty he administered the Holy Communion

and next day was in high fever through typhus. Mr. Robinson is suspected of having caught typhus whilst ministering to the famine patients either in the Refuge opened by the Liangshan Church or at the Lao Kuang Miao where he went daily with medicines, hot water, rice gruel and the Gospel. On Friday, June 4th, at midnight, Mr. Robinson passed away. The funeral was conducted on Thursday afternoon, June 10th, by the Rev. A. T. Polhill. Interment took place at Liangshan in a plot of ground given by Mr. Ch'ien, the Churchwarden, two li from the Mission House. The Churchwarden gave his own beautifully decorated coffin upon which was written a hymn which was sung by those standing around the grave. To Mrs. Robinson and the Church much sympathy has been shown not only by those connected with the Church but by the various public bodies of Liangshan. Already many opportunities have come through this sorrow to preach the Gospel and many seem wonderfully responsive. To know Mr. Robinson was to love him and many are the expressions of thankfulness for the help received through the witness of his Christ-like humility and devotion.

PERIODIC PHYSICAL EXAMINATIONS.

THE WEST CHINA COUNCIL ON HEALTH EDUCATION.

The first suggestions for periodic examinations came from parties interested in Life Insurance. In 1870 Dr. Dobel in England suggested periodic examinations by Insurance companies, of their policy holders. He argued that the company would find it to their financial benefit to regularly examine their policy holders, giving advice for treatment, early in any suspected cases of illness.

Personal biological examinations were urged in America in 1900, and it has gradually dawned on the medical profession, and later on the general public, that systematic physical examination pays well in the results of better health and less illness.

Among the many benefits accruing from the doctrine of preventive medicine, is the realization of the fact that the early detection and correction of defects, faulty functions, and faulty

hygienic habits make not only for the longevity but for the physical and mental efficiency of the individual during life. It is for this reason that in recent years, Insurance companies are urging periodic Physical Examinations, and they are carrying it out in increasing numbers.

The Life Extension Institute of New York is making an increasing number of these examinations, and the statistics prepared by them is convincing evidence that the work is well worth while. Their work is also convincing the medical profession as a whole that such systematic work is a good investment for them, as well as for the patrons.

Heretofore man has been inclined to be "resigned" to his "fate" when he became ill. Since a *laissez faire* attitude has led to the impairment of the race and many an individual has gone on with his work when, a little medical attention would have made him a much more efficient machine than he continued to be without the attention. And this is true not only of the poor. Many of the well to do are in the same class.

In the first Army draft in 1917 33% of the men between the ages of 21 and 31, the years which are man's most vigorous, were found unfit. In the second draft 30% were rejected for service.

A study of the defects for which they were rejected revealed the fact that 60% were remediable. Of all those examined by the government, over half were found to be in need of medical care.

In one year, 7530 of the men and women employed by the Metropolitan Life Insurance Co, were examined 1880 were found to be with some physical impairment. A year later this same group was re-examined and it was found that more than one half of the defects were overcome.

The benefits accruing from periodic examinations are two fold. FIRST, It offers the only regular opportunity for the systematic observance of any degenerative changes which may be in the individual. In such examinations the evidences of what might be termed pre-clinical conditions can be detected and the individual informed whether there is a tendency to disease or not. Additionally, observations can be made regarding the effect of the daily regimen of the individual and regarding abnormal states, and functional and organic defects that arise in those persisting in some faulty conduct of life. Opportunity will be offered for the detection of the first evidences of focal infection, and the result arising from the persisting of such a focus.

There are other benefits accruing to the examined but these ought to suffice to convince the thoughtful of the wisdom of the

examination.

SECONDLY, By the systematic examination of patients the Medical profession will be afforded opportunities for observing the primary cause of disease. They will be able to accumulate facts concerning the earliest symptoms or evidence of disease, their significance, and as to how they should be dealt with.

In making these health examinations, it is necessary to have an understanding of the significance of the earliest changes in the tissues and organs, after detecting abnormality in function, development, or structure. It is appreciated by every practitioner that many cases of tuberculosis, cancer, and other pernicious conditions do not present themselves in the early curable stages. A large number of venereal diseases remain imperfectly treated, and in time bring on trouble. The discovery of these conditions would result if everyone were examined once a year, and would be a great help to the practising physician, in other cases.

No man who knows just a little about motor cars would consider driving his car a whole year without having it overhauled, assuring himself that the brakes held, the cylinders and bearings were all functioning properly. And yet the same man will carry on year after year without any examination of a much more valuable machine, his own human body, costing infinitely more than the motor.

Again, the worn out parts of a motor can be replaced, even if it costs much. But the worn out parts of the human mechanism, who can replace them?

A periodic examination of the body will keep it running smoothly long after indifference would have scrapped it.

Did you ever hear of the man who spent his health accruing a fortune and then spent his fortune trying vainly to get back his health?

Sir Napier Burnett, Director of Hospital service for the British Red Cross, says.

"A systematic medical examination, say, once a year, should be the regular routine of business men. Such an examination should be a great mental asset, and is the surest way of detecting disease in its early and curable stage."

"The wise engineer does not drive his machinery constantly until a breakdown disorganizes his whole plant, he institutes periodic surveys with the object of detecting the early evidences of wear and mal-adjustment."

"Why do we persist in treating differently, the greatest machine of all, the human machine?"

NEWS NOTES.

Anhsien.

Chen Pao Chen, the Biblewoman, died in the Mienchu Hospital.

Very encouraging evangelistic campaigns have been held at Hsiao-pa and Cha-pin, and encouraging Bible Schools held for Christians and young men enquirers. 23 came for a week for the latter, 20 of whom signed decision forms at the end. Some gave seven or eight thousand cash for a substitute for their work while they were away. They bought twelve dollars worth of Bibles, etc. 75,000 cash worth of books were sold in the first three months of the year.

Liangshan.

Miss J. Barber has arrived, and Dr. Soenderop is for a time with Dr. Watney at the Hospital.

The distress among the people is appalling. On the street, dead and dying are continually seen. 800 have been fed day by day at the rice soup kitchen, to which the Church people have been giving liberally.

A house and ground has now become available for an Old People's and Orphan Home. A cook has been engaged, repairs are being made, and a suitable superintendent is being sought.

Kaihsien.

Mrs. Wupperfeld and Miss Schlitzkus spent thirty day in March visiting the eight out-stations in the company of two Chinese women. The city has been crowded with soldiers, and the Fuh-in-t'ang has been robbed seven times.

A terrible affair took place recently at Hong-hua-yuen. 2,000 ex-brigands thoroughly looted the place, did much damage to the church, and destroyed the summer bungalow and many homes of the Christians. They killed many of the Christians and carried others off.

Pastor Tan and three evangelists have visited five big markets and found the people friendly and responsive. In ten days they sold 1,400 Gospels and gave away over 4,000 tracts.

Paoning.

The appointment is announced of Rev. C. H. Parsons B. A. as Superintendent of C.I.M. East, with the Rev. C. B. Hannah as Assistant Superintendent. Both appointments are for a period of three years. It is understood that the votes were almost equally shared and that the Shanghai executive considered that this was the best way to give expression to the wishes of the C.I.M. East workers. No two men in the Diocese are more honoured and trusted than Mr. Parsons and Mr. Hannah, and with our good wishes and prayers for them will be coupled our thankfulness.

Pachow.

Mr. Denham's marriage to Miss Symmons took place in the C.M.S. Dormitory Chapel in Chengtu on Tuesday May 25th. Mr. Hutson gave away the bride, who was accompanied by Miss Mannett. A reception was held afterwards by Mrs. Mowll and a brief honeymoon was spent at the Hostel and with Dr. and Mrs. Lechler in Mienchuh. The Chengtu community gave a tea and shower of over 50 beautiful gifts in their honour at Dr. Beech's house on Saturday May 22nd.

Mienchow.

Rev. W. L. L. Knipe, with Dr. Anderson and Rev. H. Maxwell, arrived on Friday June 4th. They went on to Mienchuh on June 23rd.

Miss Belcher left, via Chengtu, for furlough on June 17th. Miss Cassels is in charge of the Girls' school.

Mienchuh.

C.M.S. Committees begin at Mienchu on July 2nd. Mr. Hannah is kindly conducting a Quiet Day, on July 1st.

The annual District Bible School will be held from July 3rd to July 11th. Those teaching classes are Messrs. Song, Chang Hong Iao, and Wuhsuen Hsi, and Revs. Hannah, Knipe, Howden, Munn, and Donnithorne.

Suifu.

Captain Betts (U.S.A.) has arrived from Yunnan. He got away from the brigands about ten hours after he was captured. Nice appearing chap—with the proverbial Virginian courtesies. He is leaving for down river as soon as possible.

Word has been received from headquarters that Miss Mabel Bovell will not be able to return to her work in the Suifu Girls School this year.

Students continue to agitate against the unloading of kerosene oil from steamers.

Yachow.

Word is received here that Mr. and Mrs. Chester F. Wood and daughters, Betty and Peggy, have reached home, in America.

We were glad to welcome Dr. Morse, Mr. Dye and Dr. Stevenson, of the Peking Union Medical College, who arrived here on their way to Tatsienlu. They resumed their trip on May thirtieth.

Our foreign community was interestingly entertained by some acrobats from Peking. The occasion of their being in Yachow was General Liu Ih Chiu's birthday.

Mr. Jensen has gone to Chengtu to bring Ernest and William Jensen to their home for the summer vacation.

Chengtu.

The cruel murder of Mrs. W. E. Sibley cast a gloom over the foreign community in Chengtu. Mr. and Mrs. Sibley were guests in the home of Rev. and Mrs. N. E. Bowles.

On the day following the murder of Mrs. Sibley Miss Grace Manly was attacked at Liang Liang Miao Ko Dz, on the eastern side of the city, twice she was dragged from her rickshaw by an assailant who tried to strangle her. After a struggle Miss Manly managed to get free and bystanders assisted in the capture of her would-be murderer.

Miss Ovidia Hansing and Miss Sarah B. Downer leave here on June 22nd for furlo in America.

Dr. Marian Manly has left for Chungking where she joins the staff in the M. E. M. hospital in that city.

Just as these notes are written closing exercises in the union university have finished. Rev. Donald Fay preached the Baccalaureate Sermon on Sunday June 20th. On June 21st diplomas were granted to sixteen graduates. Twenty-nine students received certificates of graduation from the Junior Division of the university. Among these were three candidates from the Woman's College. They are the first women to receive certificates from this, or any other, institution of higher learning west of the Yangtze gorges. The audience showed its ap-

preciation of their quiet efficient work by cheering them to the echo as they went up to receive their certificates from the President. After this year, we understand, the Junior Division ceases to exist and the regular four year course of study as outlined by the Chinese Government begins.

Chungking News.

For several months there have been rumors of trouble between the Kweichow troops under the leadership of Yuan Dz Min and the forces led by Yang Sen. Matters were brought to a climax on Wednesday May 18. Firing began beyond Jiang Bei and gradually approached the city as the Kweichow troops retreated. After five days of more or less scattered firing from the east side of the river into the city, the Kweichow soldiers left for the south and east, their destination unknown. They demanded \$1,200,000.00 and received \$30,000.00. It is said that about eighty non-combatants were killed. Shipwright Union of the British gun boat, the "Widgeon" narrowly escaped with his life when a bullet went through his neck. He is now reported out of danger. The pilot of the S.C.C. boat, the "Mei T'an" was also shot but not seriously. General Wang Fang Chou is the new City Protector. Yang Sen is still down river.

Mr. and Mrs. W. A. Hick, of the C.I.M. suddenly decided to leave for furlough now rather than next November. With Phyllis, they left Chungking May 28th for Canada. Mr. Lambert has taken over Mr. Hick's work and is in charge of the business department.

Mr. and Mrs. Burgess, en route to Kweichow have been detained here until the road is open and are at present in charge of the Mission house, vacated by the Hicks.

Miss Larsen of Suifu is sick with typhus fever, which she contracted while traveling. She was on her way to the coast but was detained here because of the fighting.

Mr. S. E. Annis has been in poor health for some time. He with Mrs. Annis and the children plan to leave soon for Kuling. They hope to return to Chungking in the fall in good health.

The Canadian School for Foreign Children will close for the summer on Friday, June fourth. Miss Perkins will spend the summer at Kuling.

Dr. Anderson has been in Fuchow for two weeks doing dental work there. During his absence Mrs. Anderson and the children have been at the Birks home across the river.

Mrs. Bob Taylor and Miss Crawford of Suifu arrived on Friday to have dental work done.

Miss Harrison, Katherine Hockin and Grace Jolliffe of Chengtu left here Sunday morning on their way home to Canada.

Mr. W. A. McCurdy has been sick for several weeks with Peptic Ulcer. After a consultation it was decided best to send him to Peking so he with Mrs. McCurdy and Jimmie left here May 18th.

They reached Hankow four days later and proceeded from there by rail to Peking.

The members of the Methodist Mission entertained the missionaries of the city at a picnic supper, Friday evening, May 28. Tennis was first enjoyed, then supper was partaken of on the spacious porch of the W.F.M.S. home. Perfect weather and a full moon added to the pleasure of the evening.

THE SZECHUAN CHRISTIAN WEEKLY.

We hope you will read all that is said in this number of the NEWS about Christian Literature. Then once more consider your relation to the Szechuan Christian Weekly. This is part of the campaign for Christian literature in West China. It is a new venture. It has had to meet several difficulties since it was launched. Some good people do not like some of the articles printed in it; others wish for more news items. Well, as to the latter—we are afraid that the editors are left to make bricks without straw. Yet we would urge a good news column.

The Weekly depends upon the Christians in West China to make it a success. It is your paper. You need it in your campaign for the spread of the gospel in your district. Subscribe for it at once. You simply send fifty cents to the office of the Weekly at the Methodist Church, Shu Wa Gai with your address in Chinese and English and they send you the paper. Just how they do it for the price, we are not able to conceive, but—THEY DO IT. In fact they are doing their full share in this venture: ARE YOU DOING YOURS?

THE CHUNGKING DAILY.

Here is another good venture. Have you receive a copy of the only Christian Daily Paper in Szechuan? If not write to the editors and ask them to send you one. You certainly will get good worth for your money and will have a good clean daily paper to put into your reading-room and hospital ward. Do it Now.

AMONG THE BOOKS.

"A Tibetan on Tibet", by G. A. Combe, C.B.E., M.A. (Aberd.), One of H. M.'s Consuls in China. Published by T. Fisher Unwin, Ltd. London. This is a fine story of Tibet its people and customs. And it was secured in a delightful manner. The author, on his visit to Tachienlu, "Dartsendo", met Mr. Paul Sherap, an English-speaking Tibetan, who had travelled far and wide in his native land and beyond. Mr. Sherap went to visit Mr. Combe every evening for some time and told the story of his wanderings mixed with a good deal of comment and information on Tibetan customs and manners. It must have been a delight to sit and listen to this story-teller—for there is no mistaking the fact that Mr. Sherap knows how to spin a yarn—and then to set it down in a narrative later to be published in book form.

In addition to the tale of the wandering son of Tibet, are two chapters, the first and last, contributed by the author. The first is a clearly connected setting forth of Buddhism. Nowhere else have we found such a succinct account of the rise and development of this religion. The story unfolds the progress of this cult from Primitive Buddhism to the Present Pontiff and includes an informing section on Tibetan Buddhism. It would be well if students of the Chinese language could read this chapter in the early days of their study. The author would not, we are sure, claim to have done more than give an introduction to the subject; but it is as an introduction that its main value lies. For it has this virtue—it makes one want to read on in more exhaustive studies; this he may do by looking up some of the books on the subject to which the author refers in his footnotes.

The last chapter is on "The Devil Dance at Tachienlu" at which the author was a spectator in the summer of 1924. He carefully took notes and obtained information so that he has been able to set forth in good order what a good many people think is a religious medley. In truth, the dance is really a drama and has been called by the author "The Mystery Play of Tibet". That at once gives us a parallel, for we connect it

with the *Mystery Plays* of mediaeval England and can appreciate its function to the Tibetans. It may seem wierd and unmeaning if this note is forgotten; but once this sidelight is introduced it gives meaning to it all. We would suggest that in reading this book, one start with the first chapter on Buddhism, then turn to the last on the Devil Dance afterwards going thru the story of the wanderings of Mr. Sherap.

Certainly he was a great wanderer and seems to have had a genius, as a boy, for running away. Even tho some of the folks with whom he connected himself were relatives, he sized up the situation and the opportunities, and if they did not come up to his expectations—off he went. This took him practically across Tibet away west to Leh, down to Lahore finally down to Calcutta and round to Shanghai. Up the Yangtze to Chengtu and back to Tachienlu. Now after many days he lives with his family in that city. One should trace these journeyings on the excellent map at the beginning of the book.

Then comes the continued story and the intimate account of manners and customs of Tibet. The ordinary reader has a hazy idea that the Tibetans are nomads, that they wear dirty clothes and eat a lot of Tsamba. That there is some one living in Lhasa known as the Dalai Lama and that foreigners are not allowed to enter Tibet proper. This book is replete with detailed information as to how one mixes tsamba, what other edibles are procurable, what a traveller can expect in the way of beds and bedding, of the birth of children; of the training of the same, their schooling and preparation for life. He learns that the lama is a powerful individual in the life of the people; that the Tibetans are very religious and of the ordering of household affairs. Of crops and heards sowing and harvest, and of the influences, good and evil that constantly surround a person. Indeed it is a mine of detailed information, set forth in narrative form.

The author has succeeded in carrying over into the book that delightfully quaint manner of telling the story that Mr. Sherap used and also the spirit of informality which seems to have marked those evening interviews up there at Tachienlu. While not claiming to be a profound study of Tibet and the Tibetans, the book may be accepted as one more source-book on the country and people.

"Vanity Fair", A Novel Without a Hero; By William Makepeace Thackeray. New York Macmillan Company. 1926. It may seem to be an unnecessary task to review this greatest Thackeray's works; but it is not done because we claim to give any new criticism of the novel. This edition is known as "The

Modern Readers' Series" and is very much abridged; for it is intended for use in schools and colleges. The Biographical Edition of "Vanity Fair" gives 67 chapters, this edition contains 34. Yet the story is connected and complete. The former edition has 676 fine-print pages; while the latter has 357 lesser pages with larger type. Fortunate this new edition retains the original illustrations made for the book by the author.

But it is professedly a book for a classroom; and as such is sure to fill a long felt need in Chinese schools and colleges. It is not too long to be read from start to finish in a college class and will be found to be interesting to the students if the teacher will make some comments here and there, putting the story in its time and setting. And one is sure that a study of this incisively sarcastic story of life in the early nineteenth century cannot but help the Chinese student to get a picture of the life of England during the Waterloo period.

The original frontispiece is given; a study of the author; the writing of "Vanity Fair", and several opinions of critics on the book are added. A list of books on Thackeray and some questions under the following heads close the volume: The Plot; The Characters; The Style and Technique; Exercises, These can very well be used as the book is read in class, as a basis of study. Then when the volume has been completed, they will suggest questions for review.

"Poems of Wordsworth", The Macmillan Co. New York.

This is another volume in The Modern Readers' Series, and the poem are those chosen by Mathew Arnold. That in itself is a matter of interest for it is safe to say that no two readers would choose the same poems from a complete set of Wordsworth. And no one would choose them all, if he were choosing a number for use in a class studying English literature. Certainly no one nowadays reads all that Wordsworth wrote; so the selection by one of England's great critics carries and interest of its own. But to the teacher, it is especially interesting; for he must keep in mind the preparation of his students and their literary background. Taking these points into consideration, one is ready to confess that Arnold's choice is well fitted for the purpose of instruction in the best of Wordsworth. There are Poems of Ballad Form such as "We Are Seven" and "Lucy Gray", also a good list of Narrative Poems which contains "Michael" and "Margaret"; a selection of Lyrical Poems and a group of sonnets showing careful and appreciate selection.

“The Excursion” is not given and will not be missed. It is altogether too long for inclusion in a volume of 281 pages. Mathew Arnold's *Essay on Wordsworth* makes a good introduction to the study of these poems and is supplemented by an Editor's Note. A good table of contents and an index of first lines help the reader to find what he wants very readily. The notes are gathered together at the back of the book. This makes another very useable book for Classes of colleges students in China. The ordinary selections from the great English poets and prose writers is usually too scrappy and tends to leave a wrong impression in the minds of Chinese students as to the amount of work the English authors have done. One of the advantages of this book is that the student can use it after he has left college ; for he has the cream of Wordsworth within its covers.

PONDER THIS.

“The Christian church and the Christian collegè are the two great forces of the Christian religion that reveal its true nature and express its true life. Whereas the church must, by its institutionalized forms and constituted authorities, conserve the religious values of life, the college, by virtue of its tasks of scientific experimentation and its academic freedom in the field of the humanities, counterbalance the conservative and crystalizing influence of the church, and thus, by freely discovering new values and quietly and gradually displacing old values, creates at the same time a living growing equilibrium for the Christian religion. The church gives support to the educational institutions, so that in matters of theory the scholars may be pre-eminently qualified to judge without being restrained, while on the other hand the educational institutions help the church to adapt itself to new and unfamiliar environments.”

This is copied from the *Educational Review* of April, 1926, and is part of an address delivered by T. C. Chao, M. A., Dean of Arts of Soochow University. The whole article should be

read by all those who, in any way have to do with the control and management of institutions of higher learning in China. It would also help those in other countries who are thinking their way thru in matters of Christian education. It is an enunciation of a very fundamental principal, and, if accepted, would clear the air and reduce the controversy between education and "evangelism" to simple terms. It shows the close affinity between two great forces which are at the service of the Christian religion.

This number of the Educational Review is replete with articles of great merit and start the reader thinking on several problems that confront Christian educationalists in China at present. We could wish that the Review could be placed in the hands of all missionaries who have to deal with these problems.

BIRTH.

On April 23rd, 1926, at the Cottage Hospital, Wellesley Street, Toronto, to J. A. and Mrs. Walker, a daughter, Edith Jean.

DEATHS

ROBINSON—On Friday, June 4th, at midnight. Rev. T. E. Robinson, B. A. Missionary in charge of the China Inland Mission, Liangshan, died of typhus caught while ministering to the famine patients, either in the Refuge opened by the Liangshan Church or at the Lao Kuang Miao where he went daily with medicines, hot water, rice gruel *AND THE GOSPEL*.

SIBLEY—At Chengtu, Szechwan; Edith Mary Sibley, wife of the Rev. W. E. Sibley, United Church of Canada, West China Mission. Born 1878, died on June 7th, 1926.

NATIONAL CHRISTIAN COUNCIL

STATISTICS OF STAFF AND CHURCHES

Covering the Twelve Months

between Sept. 1, 1925 and Sept. 30, 1926

Forms I & II Combined

STATION If more than six stations are reported use another sheet (a)	FORM I—A. FOREIGN FORCE						B. CHINESE FORCE (k)					FORM II—C. THE CHINESE CHURCH																
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	Communicants (for full Members)			21	22	23	Sunday-school Work			27	28
	Ordnained Men (b)	Unordained Men (c)	Men Total (d)	Single Women Including Widows (e)	Married Women (f)	Women Total (g)	Total Foreign Force (h)	Special or Short Term Workers (i)	Mission Stations (j)	Out-stations (k)	Ordnained Workers (l)	Other Christian Workers Men (m)	Other Christian Workers Women (n)	Total Chinese Workers (o)	Number Employed by Church (p)	Organized Congregations (q)	Other places of worship (r)	18 Male (s)	19 Female (t)	20 Total (u)	Baptized Non-com-municants (v)	Others under Christian Instruction (w)	Total Christian Con-stituency (x)	24 Schools (y)	25 Teachers (z)	26 Pupils (aa)	Other Religious Organizations (ab)	Chinese Contributions for Church Work (ac)
Szechwan																												
A.B.F.M.S. - - - -	10	9	19	14	17	31	50		4	37	2	24			4	4	35	1382	433	1815								
A.C.C. - - - -	3		3	1	2	3	6		1	1		2				1		45	11	56			1184	15	64	1723	5	2366.
C.I.M.—East - - - -	10	7	17	40	11	51	68	2	15	105	8	55	24	86		35	76	2503	1291	3794	1746	1777	7317	14	28	833	4	5911.
C.I.M.—West - - - -	18	1	19	5	16	21	40		12	64	4	25	7	36		20	63	1133	612	1745		2534	4279	5	441	898.		
C.M.M. - - - -	44	31	75	41	70	111	186	3	10	102	9	96	31	121	31	85	37	2310	1094	3410	209	9948	13567	119	513	9812	44	15087.
C.M.S. - - - -																												
F.F.M.A. - - - -		10	10	3	3	6																						
M.E.M.—Chengtu Conf. - - - -	7	2	9	10	7	17	16	1	5	23		14	8	93	93	18	8	357	142	499	210	307	1016	10	47	595		801.
M.E.M.—Chungking Conf. - - - -	5	3	8	15	8	23	26	1	2	23	16	118	81	213		25	70			2553	2315	78	4946	50	170	3416	5	10463.
U.C.M.S. - - - -	12	2	14	2	8	10	31		2	37	25	27	13	318		46	54			2450	2165	113	4708	55	197	4100	0	8129.
Kweichow																												
E.C.M. - - - -	2	2	4	5	4	9	13					15	10	25	1	1	5	42	62	104	14	132	250	4	24	438	3	132.
Kweichow and Yunnan																												
*U.M.C. - - - -	8		8	3	5	8	16		5	164	14	70	3	93														
Yunnan																												
*C.M.S. - - - -	1	2	3	3	3	6	9		1		1	1	1	3	2	1	1	33	25	58	61	31	150	1	6	80		600.
*P.M.U. - - - -	0		0	10	3	13	19		0	10		17	10	27			23	243	407	650	5	586	1241	9	10	695	1	
*1925 Statistics not received. Those given are for 1924																												
Total for the Year	126	69	195	152	157	309	504	7	64	572	79	473	188	1020	131	230	353	8108	4107	17198	6725	17140	37808	285	1072	22459	68	44579.

a. In this column and on all forms give separate statistics for each station, if possible. If this is not possible and your Mission is working in two separate provinces, give separately the statistics for each province, in order that provincial statistics may be collected. Where only returns for the Mission as whole are given, kindly write them in the space for the total for the year.

b. Include here only "clergy," or "fully ordained" men, i.e., those who are regarded by your Church as qualified to administer the sacraments.

c. All other men, such as teachers, physicians, business agents, etc., except those special and short term workers not under permanent appointment of the Mission. These latter should be entered under column 8.

d. The total of columns 1 and 2.

e. Included all wives of men noted in column 3; also married women employed by the Mission.

f. The total of columns 4 and 5.

g. The total of columns 3 and 6.

h. All workers, men or women, appointed for short term periods, and not on the permanent staff of the Mission. These included

in this column should not be reported under any one of the pre-
sums.

i. Places where at least one foreign missionary resides regularly. Different points of foreign occupation in the same city are to be considered not as distinct stations but as a single station.

j. Include here only stations regularly visited by the foreign force. Where regular worship is carried on in different centers in the same city, or in towns or villages not regularly visited by the force, the fact should be reported in Form II, column 2, under the Chinese Church.

k. Include only the employed force.

l. All other evangelistic workers, in receipt of a salary, either from or from the Chinese Church, including lay preachers, Bible-women, etc., but excluding those engaged in al and medical work, reported in Form III, columns 3 and 4, at Form V, columns 7, 8, 9, 10, 11, 12, 13, 14, and 15.

m. This should equal the net grand total of Form 1 columns 11, 12, and Form III, columns 3 and 4, and Form V, columns 6-15, inclusive.

n. Give here, as far as possible, the total number of workers already included in columns 11, 12, and 13, whose work is controlled by the Chinese Church rather than by the Mission.

o. Form II should include only the statistics of the Churches connected with your Mission. In case any of these Churches have formed UNION Churches with other bodies, whether of the same ecclesiastical order or not, kindly report the statistics for these Churches separately, lest in the general statistics of the Missions they be reported more than once.

p. Church organizations which have taken permanent form, whatever the form of administration, whether Congregational or Presbyterian, Organized pastorates connected with your Society with ordained Chinese pastors, whether supported by the Mission or by the Chinese Church, should be reported here.

q. Other places where regular worship is carried on at least once a week. Include here all centers, whether appearing under columns 9 and 10 of the Foreign Force or not, where regular Church work is carried on at least once a week. This may include, and in many cases will include, more than one center in the same city.

r. Under "communicants" include all who are recognized as full members, that is, those baptized members who are also admitted to the Lord's Table.

s. The total of columns 18, 19.

t. All baptized non-communicants, whether adults or children. Where baptism is not practiced admission to membership is regarded as equivalent.

u. All others under definite and regular Christian instruction, including unbaptized children of Christian parents.

v. This should equal the total of columns 20, 21, 22.

w. Report here only schools with definite organization, with a class system and with regular courses of study. Report separately other Sunday Bible teaching work.

x. All other organizations such as Young People's Societies, Christian Associations, etc.

y. All contributions for religious work, exclusive of contributions for medical and educational work. (See Form IV, column 48, and Form V, columns 41-45.) Exclude as far as possible all foreign contributions, whether given by the Mission or by individuals.

NATIONAL CHRISTIAN COUNCIL

EDUCATIONAL STATISTICS

Covering the Twelve Months

Between Sept. 1, 1925 and Sept. 30, 1926

E.—MEDICAL STATISTICS

STATIONS (a)	FOREIGN MEDICAL STAFF (b)														CHINESE MEDICAL STAFF (b)											HOSPITALS											DISPEN			
	Physicians			Nurses	Dispensers, Business & Others (c)		Physicians				Nurses				All Others (c)			General			Special	Beds Available:			In-Patients				Operations			For Men (d)	For Women	First Visit						
	Men	Women	3		Men	Women	Trained Abroad		Trained in China		Qualified		In Training		Men	Women	For Men (d)	For Women	(e)	For Men (d)	For Women	For Child'n	Men	Women	Child'n	(f) Av. No. Days	Under General Anæsth.	Under Local Anæsth.	Without Anæsth.	Men	Women									
	1	2		4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32								
Shachwan																																								
A.B.F.M.S.	4	2	4				I		3	4	3	7	6		2	I				91	34	5	639	228	23	27	499	287	755	3	I	5736	6							
A.C.C.	1		1									I	I							66			334		128	18	12	30			450									
C.I.M.—East	2	3	4				I					I	3		2					66	39		4013	1281	479	13	109	6		I	1163	14								
C.M.M.	13	2	7	I			5		9	7	43	18	22		10	I				347	216	30	311	151	552	27	1302	1247	5485	9	I	25444	2							
F.M.A.	1	I	I	I			2		2	I	5	2			2					40			311	115	27	46	111	202	3		3807	2								
F.F.M.A.	I	I	I	I			I		2	I	6	2			I				26				115	27	25	5		I	2	6310										
M.E.M.—Chengtu Conf.	2	I	I	I				I	2	I	6	2			I	I							207	450	22	133	503	I	I	870	5									
M.E.M.—Chungking Conf.	2	I	4	I				I	2	5	10	23			I					35	65		207	450	24	5	358	I		1740										
U.C.M.S.	2		2	I	I				I		2				I					20					24	5	358													
Kweichow																																								
E.C.M.	2		2				I		I	I	8			I	I	I	I			40	10	6	406	57	9	21	135	38	60	I	I	4000	I							
Total for the Year	29	9	26	4	I		11	I	19	19	67	54	55	I	20	4										152	2266	2589	6502											

- a. Form V should include statistics of DENOMINATIONAL institutions only, whether supported by the Mission or by the Chinese Church connected with the Missin. All UNION institutions of whatever grade, whether of the same ecclesiastical order or not, should be reported on separate forms, and blanks for these will be sent to the heads of the different union institutions.
- b. Headings 1-15 more or less reduplicate headings of Form I, columns 1-8 and 11-14.
- c. Not including evangelistic workers.
- d. Including those which treat both men and women.
- e. Enter here all hospitals not included in columns 16 and 17, specifying character (use back of sheet, if necessary).

- f. Refers to average time each patient.
- g. From missionary societies only.
- h. Omitting odd cents.
- i. Including extraordinary expenses.
- j. Including capital items only.
- k. Other denominational philanthropic schools for the blind and deaf much far as not given in column 18 above.

NATIONAL CHRISTIAN COUNCIL

EDUCATIONAL STATISTICS

Covering the Twelve Months

Between Sept. 1, 1925 and Sept. 30, 1926

Form V

In-Patients						DISPENSARIES					ITINERANCIES				FINANCES (in Mexican Dollars) (h)						Medical Schools or Classes				Schools for Nurses										
Women	Child'n	Av. No. Days	Under General Anæsth.	Under Local Anæsth.	Without Anæsth.	For Men (d)	For Women	Out-Patients				No. Taken	Patients Seen		Operations	Visits to Patients Homes	Income					Total Expenditure (i)	Extraordinary (j)		Schools	Teachers	Students Men	Students Women	Schools	Teachers	Students				
23	24	25	26	27	28			Men	Women	Men	Women		Visits to Homes	New Cases			Return Visits	39	40	Foreign Sources	Chinese Sources			46							47	48	49	50	51
228	23	27	499	287	755	3	I	5736	6741	10768	14992	1629	5	708	273	273	4	4	4753	303	370	10632	5230	19877											
	128	18	109	30		12		450	592	400	502	30	2	499	20	1			413			187	5230	600			2	8	5	7					
1281	479	13	1302	1247	5485	9	I	25444	14300	43110	20988	1747	4	349	2	4	4	1434	2528	589	2699	13303	6380												
151	552		46	111	202	3		3807	2344	13418	6441	25						22991	7385	2062	34494	80770													
		27	25	3		2		6310		9663				155	260			2600	186	953	4285		8214			5	26	39	19						
450		22	133	503		I	I	870	5324	1725	10648	77						2908	570	357	670	150	5549												
414		24	5	358		I		1740		6258		1401		51	69			10765	102		10383	228	28379			2	4	10	23						
57	9	21	135	38	60	I	I	4000	1800	1107	209	58	I	20				4500			4100		4600												
		152	2206	2589	6502							5007	16						52254	11074	4331	67621	19106	154369			10	32	62	49					

- f. Refers to average time each patient stays in hospital.
- g. From missionary societies only.
- h. Omitting odd cents.
- i. Including extraordinary expenses reported in column 48.
- j. Including capital items only.
- k. Other denominational philanthropic institutions may be noted on the back of this sheet. These include schools for the blind and deaf mutes, rescue homes for the friendless and fallen, refuges for slaves, etc., so far as not given in column 18 above.

ly, whether supported by the Mission institutions of whatever grade, whether forms, and blanks for these will be sent 8 and 11-14. ying character (use back of sheet, if

WEST CHINA UNION UNIVERSITY

GENERAL STATISTICS

Covering the Twelve Months

Between Sept. 1, 1925 and Sept. 1, 1926

D.—EDUCATIONAL STATISTICS—*Union Institutions.*

MISSION OR SOCIETIES CO-OPERATING (a)	1 Date of Entering Union	Total Teaching Force					8 Non-Christian Chinese Teachers (e)	Students			Boarders		15 Chinese Contributions (g)	
		Foreign		Chinese				9 Male	10 Female	11 Total	12 Male (f)	13 Female (f)		14 Total
		2 Men (b)	3 Women (b)	4 Total (c)	5 Men (d)	6 Women (d)								
A.B.F.M.S.	-	1	1	2				3		3	3			3
A.F.B.F.M.	-													
C.M.M.	-	3	1	3½				13		13	13			13
C.M.S.	-							5		5	5			5
F.F.M.A.	-	2		2				3		3	3			3
M.E.M.	-							15		15	15			15
Union	-				3	Union	3							3
Totals for the Year	-	6	1½	7½	3		3	39		39	39			39
Totals for the Preceding Year	-	5	1	6	6		0	46		46	46			46
C.M.M.	-	2		2				8		8	8			8
M.E.M.	-	2		2				3		3	3			3
A.B.F.M.S.	-	1		1				2		2	2			2
F.F.M.A.	-	1		1										
Totals for the Year	-	6		6	1	Union	1	13		13	13			13
Totals for the Preceding Year	-	8		8	1		1	20		20	20			20
M.E.M.	-	2		2				21		21	21			21
A.B.F.M.S.	-	2		2				12		12	12			12
F.F.M.A.	-							10		10	10			10
C.M.S.	-							8		8	8			8
C.M.M.	-	7	3	10				26		26	26			26
Woman's College	-				3	Union	3		2	2	2		2	2
Totals for the Year	-	4	3	14	3		3	77		79	77		2	79
Totals for the Preceding Year	-	16	7	23	3		3	72		73	72		2	73
A.B.F.M.S.	-	¼		¼				6		6				
C.M.M.	-	1½		1½			1	10		10				
C.M.S.	-							2		2		All		
F.F.M.A.	-	¼		¼			1	4		4				
M.E.M.	-	¼	½	¾				12		12				
Amer. Friends	-	¼		¼										
Totals for the Year	-	2½		3	2	Union	2	34	9	43	34	9		43
Totals for the Preceding Year	-	2		2	2		1	40	5	45	40	5		45
C.M.M.	-	4		4				8		8	8			8
A.B.F.M.S.	-	1		1			1	4		4	4			4
C.M.S.	-							3		3	3			3
M.E.M.	-							9		9	9			9
F.F.M.A.	-				1		1							
Totals for the Year	-	5		5	1		1	24		24	24			24
Totals for the Preceding Year	-	5		5	1		1	22		22	22			22
A.B.F.M.S.	-	1		1				4	5	5				
C.M.M.	-	1½	½	2				8	17	17				
C.M.S.	-	½	1	1½				1	4	4				
F.F.M.A.	-							1	5	5				
M.E.M.	-	2	½	2½				8	15	15			All	
Friends, Amer.	-													
Woman's College	-	1924	½	½										
Totals for the Year	-	5	2½	7½	6	Union	6	41	3	49	41	3		49 + 22 Specials = 71
Totals for the Preceding Year	-	6½	1½	8	2½		2½	28		30	28			71
A.B.F.M.S.	-							3		3	3			3
C.M.S.	-							1		1	1			1
F.F.M.A.	-				1		1							1
C.M.M.	-	1		1				20		20	20			20
M.E.M.	-													
Employed by School	-						1							
Totals for the Year	-	1		1	2		2	24		24	24			24
Totals for the Preceding Year	-	2	1	3	3		3	45		45	45			45
A.B.F.M.S.	-							54		54				
C.M.S.	-							14		14				
F.F.M.A.	-							38		38		All		
C.M.M.	-							79		79				
M.E.M.	-							43		43				
Totals for the Year	-		7	11	35		35	228		238				
Totals for the Preceding Year	-	4	5	9	20		20	207		206				
Employed by School	-	1912			1		1							
Methodist Episcopal Mission	-	1912												
American Baptist Mission	-	1912			1		1		1	1		1		1
Friends Missionary Society	-	1912												
Canadian Methodist Woman's Missionary Society	-	1912			3		3		14	14		14		14
Totals for the Year	-				4		4		15	15		15		15
Totals for the Preceding Year	-				4		4		16	16		16		16
A.B.F.M.S.	-	'12												
A.F.B.F.M.	-	'20	1		1									
C.M.M.	-	'10	2		2	2		6		6	6			6
C.M.S.	-	'18		1	1									
F.F.M.A.	-	'12												
M.E.M.	-	'10	3	1	4	4	4	7		7	7			7
Employed by School	-						1							
Totals for the Year	-		6	2	8	6	6	13		13	13			13
Totals for the Preceding Year	-		6	2	8	8	8	22		22	22			22

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

b. Include under columns 1-8 only teachers giving the greater part of their time to educational work.

c. Should equal total of columns 2 and 3.

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

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

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

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

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THE WEST CHINA MISSIONS ADVISORY BOARD'S DIRECTORY 1926
 ACCORDING TO MISSIONS

Arranged in Denominational Groups, giving home addresses of the Boards, or Societies, and the Chinese names of missionaries, with the dates of their first arrival in China.

Published in June, 1926.

ANGLICAN

CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST
 (CHURCH MISSIONARY SOCIETY) (C.M.S.)

Home address Salisbury Square,
London, E. C., Eng.

West China Mission (安立甘行教會)

安 縣 Anhsien, Sze. 1894

顧四碧 Cooper, Miss A. M., 1917
 董宜篤 Donnithorne, Rev. V. H., B.A., and wife, 1920
 吳守禮 Edwards, Miss A., 1904

成 都 Chengtu, Sze. 1910

黎明顯 †Lee, Rev. A. G., B.A., and wife, 1910
 滿義德 Mannett, Miss V. C., 1910
 莫如德 Mowll, Bishop H. W. K., D.D., 1923, and wife, 1916
 戴長樂 *Taylor, Rev. H. H., B.A., and wife, 1904

中 江 Chungkiang, Sze. 1903

Melody, Miss L.
 Stewart, Miss E. L.
 戴榮光 Taylor, Rev. R. C., B.A., and wife 1909

*On furlough †Wife not on field

綿 竹 Mienchuhsien, Sze. 1894

- Anderson, H. G., M.R.C.S.
 田福香 Armfield, Miss M., 1908
 江流清 Carleton, Miss C., 1902
 祜祉原 Goudge, Miss M., 1918
 翟惟義 *Jago, Miss M. W. 1919
 路景榮 Lechler, J. H., M.D., Ch. B., F.R.C.S. Edin., and wife, 1908
 Maxwell, Rev. H. A., B.A.

緜 陽 Mienchow, Sze. 1894

- 白恩德 Belcher, Miss G. E., 1921
 羅四維 *Boreham, Rev. F., M.A., and wife, 1917
 戈元銳 Caldwell, Rev. T., 1906
 蓋恩典 Cassels, Miss G. F., 1922
 朱孔陽 Cook, Rev. E. A., B.A., and wife, 1913
 侯天爵 Howden, Rev. H. J., M.A., and wife, 1905
 周之德 *Jones, Miss A., 1916
 孟育仁 Munn, Rev. W., and wife, 1903
 設安鎮 Settle, Miss A., 1923
 惠愛貞 Wells, Miss G. E., 1891
 文雅儀 Williams, E. R., and wife, 1903
 錢 Taylor, Rev. W. R. O., B.A., and wife, 1924

新 邵 Sintu, Sze. 1894

- Fugl, Miss E.
 Wied, Miss A.

South China Mission

雲南府 Yunnanfu, Yun. 1915

- 李惠來 Bradley, Neville, M. B., Ch. B., and wife, 1905
 Knuckey, Miss R. E. M., 1924
 藍思德 Lankester, Rev. Ronald F., M.A., and wife, 1914
 梅理思 May, Miss L. C.
 白克安 Parker, Miss H. A., 1921
 饒以德 Rudd, Miss M. E., 1924

BIBLE CHURCHMEN'S MISSIONARY SOCIETY
(B.C.M.S.)

Home Address 14 Victoria St.,
London, S.W. 1, Eng.

廣 安 Kwang An, Sze.

郭 費 Corder, R. and wife, 1924
Fryer, Alfred, 1924
Housden, Stanley, 1925

岳 池 Yoh Chi, Sze.

吳 Woodhams, G. R., B.A., 1924

Pro Tem

渠 縣 Chu Hsien, Sze.

起 Chidson, Miss E. M., M.B., 1924

梁 山 Liang Shan, Sze.

Ludgate, Miss, 1925

BAPTIST

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

WOMANS' AMERICAN BAPTIST FOREIGN MISSION SOCIETY

(A.B.F.M.S.) (浸禮會)

Home address—both societies 276 Fifth Ave.,
New York City, U.S.A.

成 都 Chengtu, Sze. 1909

- | | |
|-----|--|
| 明德馨 | Argetsinger, Miss Minnie E., 1919 |
| 白思德 | Bassett, Miss Beulah E., 1907 |
| 德樂爾 | *Downer, Miss Sara B., B. Sc., 1920 |
| 戴但理 | Dye, Daniel S., M.A., & wife, 1910 |
| 傅士德 | *Foster, Clarence L., M.A., and wife, 1910 |
| 洪裘宜 | *Humphreys, J. Charles., M.D., and wife, 1910 |
| 梅秀英 | Matthew, Miss Mary A., B.A., 1921 |
| 孟克明 | Moncrieff, Jesse E., M.A., and wife, 1915 |
| 莫爾思 | Morse, W. R., M.D., and wife, 1909 |
| 夏時雨 | Openshaw, H. J., and wife, 1893 |
| 費爾樸 | Phelps, Rev. Dryden L., M.A., B.D., and wife, 1921 |
| 師平騰 | Skevington, Miss Florence M., B.A., 1924 |
| 師克騰 | Skevington, Miss Gladys M., Ph. B., 1924 |
| 周忠信 | Taylor, Rev. Joseph, D. D., and wife, 1903 |
| 葉 慈 | Yates, Dr. Morton F., and wife, 1921 |

嘉 定 Kiating, Sze. 1894

- | | |
|-----|---|
| 巴沛霖 | Bradshaw, Rev. F. J., B.A., D.D., and †wife, M.D., 1893 |
| 任福根 | Lovegren, L. A., B.S., and wife, 1917 |

*On furlough †Wife not on field

叙 府 Suifu, Sze. 1889.

- 齊爾 *Archer, Miss Lettie G., M.A., 1920
 包玉珍 *Bovell, Miss Mabel E., 1918
 白桃 Bretthauer, Miss Emilie, M.D., 1907
 容維坤 Brodbeck, Miss L. Emma, B.S., 1918
 克偉福 Cossum, Wilford W., M.A., and wife, 1920
 傅樂義 Crawford, Miss L. Jennie, R.N., 1910
 鄧義生 *Denison, Miss Myrtle C., R.N., 1920
 葛維漢 *Graham, Rev. David C., M. A., B.D., and wife, 1911
 阮德立 Randle, Rev. Louis H., B.D., and wife, 1920
 宋若昭 *Slaght, Miss Carrie E., M.D., 1917
 鐵烈爾 Taylor, Rev. W. Robert, and wife, 1912
 饒梅香 Therolf, Miss Frances, J., R.N., 1918
 唐澤華 Tompkins, Charles E., M.D., and wife, 1901
 吳惠慈 *Wall, Miss Frida G., R.N., 1919

雅 州 Yachow, Sze. 1894

- 康乃克 Clark, Stewart S., M.A., and wife, 1921
 柯培德 *Crook, Rudolph L., M.D., 1920
 燕思恩 Jensen, Rev. Joshua C., M.A., B.D., and wife, 1911
 宜爾生 Nelson, Miss Esther, R.N., 1924
 羅珥 *Roeder, Miss Winifred, 1907
 喬安慰 Salquist, Mrs. Anna M., 1897
 謝德儒 Shurtleff, Miss Carrie A., R.N., 1921
 施勉忒 *Smith, Rev. F. N., M.A., and wife, 1911
 韋璧 Webb, Adin H., M.D., and wife, 1924
 吳德 *Wood, Rev. Chester F., B.D., and wife, 1920

CHINA INLAND MISSION

(C.I.M.) (內地會)

Home addresses—

Australia	311 Collins St., Melbourne, Australia.
Canada	507 Church St., Toronto, Ont., Canada.
England	Newington Green, London, N. 16, England.
U.S.A.	235 West School Lane, Germantown, Philadelphia, Pennsylvania, U.S.A.

貴州 KWEICHOW

安平 Anping, Kwei. 1913

成邦慶 Hayman, A., 1913

安順 Anshun, Kwei. 1888

蓋 Craig, Miss M. I., 1925

費濟華 Fish, E. S., M. D., and wife, 1911

薛 Slichter, Morris, and wife, 1915

鎮遠 Chenyuan, Kwei. 1904

胡 Hutton, M. H., and wife, 1911

蓋 Piaget, Miss R. E., 1921

結構 Kieh-Kow 1922

貝 *Baker, N. and wife, 1919

文 Windsor, W. G., and wife, 1921

黔西 Kiensi, Kwei. 1922

雍 *Crofts, D. W., B.D., B.Sc., and wife, 1895

- 葛 布 Kōpu, Kwei. 1917
 樂 *Yorkston, J., and wife, 1912
- 貴 陽 Kweiyang, Kwei. 1877
 吉 Cecil-Smith, Miss F., 1925
 吉靜先 Cecil-Smith, Rev. G. and wife, 1890
 李瑞思 Rees, D. V., M. B., B.S., and wife
 文 Windsor, Mrs. T., 1891
- 三 江 Shankiang, Kwei. 1918
 鮑 *Paul, R. H., and wife, 1913
- 大 定 Tating, Kwei. 1915
 海 Heierle, Miss D., 1925
 晏 Jenner, Miss W., 1922
 包 Paul, Miss F., 1912
 巴 Rabe, Miss J., 1912
 司 Schmidt, Miss M. R. E., 1925
 桃 Täuber, Miss L., 1925
 福 Vorkoeper, Miss M., 1921
 章 Welzel, Miss M. C., 1912
- 遵 義 Tsunyi, Kwei. 1902
 薄沙透 Bosshardt, R. A., 1922
 饒 Robinson, J., B.A., and wife, 1919
- 通 州 Tungchow, Kwei. 1899
 郭 Kohler, Miss L. E., 1899
- SZECHWAN, East District.
- 渠 縣 Chuhsien, Sze. 1898
 李貴英 Allibone, Miss E. H., 1898
 戴 Darby, Miss E. M., 1924
 葛錦章 Tucker, Miss E. M., 1899

開 縣 Kaihsien, Sze. 1902

- 李 *Dibley, Miss F. M., 1912
 陸蘭芬 *Lucas, Miss O. C., 1908
 席 Schlitzkus, Miss E. E. M., 1925
 章禮賢 Wegerle, Miss M., 1913
 吳本馥 *Wupperfield, Rev. H., and wife, 1895

廣 元 Kwangyuan, Sze. 1889

- 車貴珍 Churcher, Miss E. J., 1897
 米懷仁 Mitchell, Miss G. E., 1915
 高 Warren, Miss E., 1925
 白 White, Miss E. A., 1924

夔 州 Kweichowfu, Sze. 1903

- 裴慕仁 Bromby, Christopher, and wife, 1909
 端愛禮 Clayton, Miss M. E., 1911
 高 Gowar, Miss S., 1912

梁 山 Liangshan, Sze. 1902

- 巴愛華 Barber, Miss E. M., 1922
 羅 Roberts, Miss D. L. M., 1924
 萬一本 Watney, Miss L. E., M. B., B. S., 1912
 任 Robinson, Mrs. T. E., 1910

南 部 Nanpu, Sze. 1902

- 谷桂馥 Culverwell, Miss F. H., 1889
 雷鳴鳳 Lloyd, Miss F., 1892
 蘇 Scarlett, Miss M., 1921

巴 州 Pachow, Sze. 1887

- 畢西亞 Bazire, R. V., 1922
 陳進修 Denham, Rev. G. T., 1909 and wife, 1921
 丁 Dix, Miss R., 1920
 羅保珍 Johanson, Miss H. S., 1891
 文道頌 Wright, Miss E., 1910

保 寧 Paoning, Sze. 1886

- 梁恩同 Allen, Miss A. R., 1904
 步如旭 Bruce, P. A., B.A., and wife, 1911
 德玉真 Deeks, Miss K. E., 1923
 寫慕貞 Gough, Miss H. A., 1902
 韓士傑 Hannah, Rev. C. B., and wife, 1899
 懷李 Hayward, Miss E. B., 1924
 李 Hillier, T. L., B.A., M. B., Ch. B., M.R.C.S. & L.R.C.P.
 1923
 華福蘭 *Houghton, Rev. F., B.A., and wife, 1920
 羅仁忠 Lawrence, M. R., M.A., B.M., B., Ch., 1921
 羅 Lawrence, Mrs. (Mother of Dr. Lawrence) 1923
 巴靜萍 Palmer, Miss G. K., 1916
 巴光明 Parsons, Rev. C. H., B.A., 1890
 貝永光 Pemberton, Miss R. J., 1904
 司道衡 Snow, Rev. F. G., 1910
 唐敏生 Thompson, Rev. H. G., and wife, M.B., B.S., 1904
 文立成 *Wallis, Miss M. J., 1920
 維四張 *Wilson, Miss A. G., 1920

順 慶 Shunking, Sze. 1896

- 安靜峙 Friedersdorf, Miss M., 1922
 簡 Jennings, Rev. W. and wife, 1897
 來德志 Large, A. W., and wife, 1902
 步青雲 *Porter, Rev. R. B., and wife, 1907
 廬道生 Rutz, Miss M., 1908
 譚存慈 Schroder, Miss Else, 1913
 施本貞 Siedenbergh, Miss I., 1910
 孫 Soenderop, Miss S. E. C., M.D., 1925
 萬德鄰 Walldorf, Miss S., 1922

綏 定 Suiting, Sze. 1899

- 傅德仁 Fowle, Miss Flora I., 1890
 傅道明 Funnell, H. W., and wife, 1912
 杜明德 Polhill, Rev. A. T., M.A., and wife, 1885
 白德真 Potterton, Miss S. M., 1911
 仕 Rice, Miss E., 1909

大 竹 Tachu, Sze. 1909

- 藍璧英 Drake, Miss E., 1894
 魏寶榮 Edwards, Miss M. A., 1904
 周 Johnson, Miss R. S., 1922
 孫思宣 *Sanderson, Miss E. M., 1921

太 平 Taiping, Sze.

- 費素蘭 Fearon, Miss M. E., 1893
 施存善 Smith, Miss E. Louisa, 1914

萬 縣 Wanh sien, Sze. 1888

- 賴恩喜 Clarke, Miss Lena, 1904
 林承恩 Darlington, Rev. T., and wife, 1906
 孫克生 Jackson, Mr. G. B., 1920

營 山 Yingshan, Sze. 1898

- 谷美蘭 Culverwell, Miss E. 1887
 康愛心 Kingston, Miss H. M., 1889
 任 Ruscup, Miss J. H., 1919
 李貴貞 Williams, Miss M. J., 1893

SZECHWAN, West District.

成 都 Chengtu, Sze. 1881

- 胡天申 Hutson, J., and wife, 1894

重 慶 Chungking, Sze. 1877

- 易格非 *Hick, W. A., and wife, 1920
 藍培德 Lambert, B., 1920
 雷海鳴 Liversidge, Mr. and Mrs. H., 1916
 巴德純 Parry, Miss C., 1924
 巴明道 Parry, H. L., M.R.C.S., L.R.C.P., and wife, 1884

合 江 Hokiang, Sze. 1921

- 艾 Amos, N. J., 1924
 石琢之 Batstone, W. H., 1923

江 津 Kiangtsing, Sze. 1902

蓋思誠 Curtis, H. H., and wife, 1894

嘉 定 Kiating, Sze. 1888

李錦文 Bailey, Miss E. C., 1908

顧明德 Cook, Thos, and wife, 1909

艾銳 Ririe, Benj. and wife, 1887

邛 州 Kiungchow, Sze. 1902

李甲森 Richardson, Mr. and Mrs. A. R., 1915

灌 縣 Kwanhsien

柏 Glittenberg, C. J., and wife, 1923

瀘 州 Luchow, Sze. 1890

和復禮 *Hockman, W. H., and wife, 1901

孫信誠 Olsen, Rev F., and wife, 1896

畢崑玉 Quimby, J. W., B.A., B.Pd., and wife, 1921

董輔仁 Sinton, J. R., and wife, 1908

蔣松茂 Toyne, E. G., 1895

彭 山 Pengshan, Sze. 1911

雲文德 Vinden, G. and wife, 1920

叙 府 Suifu, Sze. 1888

安享成 *Andrews, Miss C. G., 1920

巴 Barney, Miss H. E., 1919

宋佈光 Larsen, Miss E. L., 1914

林 Thoering, Miss L. S., 1921

打箭鑪 Tatsienlu, Sze. 1897

顧福安 Cunningham, R., and wife, 1907

葉長青 *Edgar, J. H., F.R.C.S., and wife, 1898

永 寧 Yungning, Sze. 1920

裴光華 Bird, F., and wife, 1902

馬述賢 *McIntyre, Mrs. R. L., 1902

雲南 YUNNAN

曲靖府 Kutsing, Yun. 1889

普黎 Booth, Rev. G. H., and wife, 1917
Twell, Miss I. A., 1920

龍陵 Lungling, Yun. 1921

范 Flagg, H. W., B.A., and wife, 1916

大理府 Talifu, Yun. 1881

楊謝 Cooke, Allyn B., and wife, 1918
Simpson, Miss A. M., 1893

武定州 Wutingchow, Yun. 1907

鮑 Ballard, Miss D., 1920
郭 Nicholls, A. G., and wife, 1894
張 Porteous, Gladstone, and wife, 1904

元謀縣 Yuanmowhsien, Yun. 1917

王 Metcalf, G. E., and wife, 1906

永昌 Yungchang, Yun. 1921

胡 Hunter, Miss A. G., 1916
楊 Jack, Miss J. C., 1921
蓋 Kratzer, Miss A., 1910

雲南府 Yunnanfu, Yun. 1882

普 Booth, Miss A. M., 1921
安平治 Graham, J., and wife, 1890
巴允中 Parker, H., and wife, 1911

CHRISTIAN

Australian Churches of Christ Foreign Mission Board

(奧州基督徒會)

Home address - 74 Edmund Ave.,
Unley, South Australia.

會 理 Hweili, Sze. 1923

安德生 Anderson, Albert, and wife, 1920
客 Clarke, H. A. G., M.A., Dip. Ed. 1925
康永安 Killmier, Earnest Raymond, M.B.B.S. and wife, 1923
路得客 Ludbrook, Nurse Dorothy 1925

CHRISTIAN AND MISSIONARY ALLIANCE

四川 秀山 Siu Shan, Sze. 1923

米中道 Minor, C. G., 1923
陶華勝 Torvaldson, Mr. E. and wife, 1910

貴州 松桃 Sungtao, Kweichow. 1923

冠服道 Clark, Miss Helen M., 1920
庫寶道 Cuthbertson, Miss Janet D., 1917
斐文彩 Frehn, Mr. M. S., and wife, 1923

United Christian Missionary Society (基督會)

Home address 425 De Baliviere Ave.,
St. Louis, Missouri, U.S.A.

巴塘 Batang, Sze. 1908

Bare, Dr.

鄧昆 Duncan, Marion H., B.A., and wife, B.S., 1921
 禹門生 Emerson, Leland H., B.A., and wife, A.B., 1923
 哈德 *Hardy, William M., M.D., B.A., and wife, Ph. B., 1910
 馬德來 *MacLeod, R. A., B.A., B.D., and wife, B.A., 1917
 莫士 Morse, J. Russell, B. A., and wife, B.A., 1921
 浩格橙 Ogden, James C., B.A., and wife, 1905
 皮德生 Peterson, Raymond A., M.A., and wife A.B., 1923
 吳耳黎 Wohrley, Ivan C. M. D. and wife, 1923
 楊安 Young, Grace N., R. N., 1923

FRIENDS

American Friends' Board of Foreign Missions

Home address 101 South Eighth St.
Richmond, Indiana, U.S.A.

成都 Chengtu, Sze. 1920

沈克瑩 Simkin, Robert L., M.A., B.D., and Margaret Timberlake,
M.A., 1907

Friends' Foreign Mission Association

(F.F.M.A.) (公誼會)

Home address Friends' House, Euston Rd.
London, N. W. 1., Eng.

成都 Chengtu, Sze. 1904

饒德偉 Rodwell, John P., and Dorothy H., 1908 and 1915
 李德輔 *Sawdon, Ernest W., B.Sc., M.A., and Margaret, B.Sc.,
1907 and 1908
 徐維理 Sewell, William G., M.Sc., A.I.C., and Hilda, B.Sc., 1924
 蘇道樸 *Stubbs, C. M., D.Sc., M.A., and A. Margaret, 1913 & 1915

重慶 Chungking, Sze. 1890

- 顧燦陵 *Cumber, Miss Mira L., 1892
 陶維義 Davidson, Alfred and †Caroline E., 1901 and 1904
 陶維新 *Davidson, Robert J., and Pearl, 1886 and 1903
 華琴聲 Hutchinson, Miss A. Irene, 1913
 章濟世 *Wigham, Bernard and Alice M., 1909 and 1891

遂寧 Suining, Sze. 1904

- 陶維廉 Davidson, W. Henry, M.R.C.S., L.R.C.P., and †Laura A
 1901
 馬德 Mader, Leo K., 1924

潼川 Tungchwan, Sze. 1900

- 白玉德 *Brittle, Miss E. M., 1921
 盧華棣 Harris, Miss Lucy E., M. B., 1899
 吉瑞平 Hope-Gill, C. W., and Beatrice, 1923 and 1925
 賴德力 *Riley, Miss E.R., 1920
 戴培德 Tebbutt, Miss Rose C., M.A., 1923
 章濟恒 *Wigham, Leonard, B.A., and Caroline N., 1891

銅梁 Tungliang, Sze. 1904

- 吳克仁 Walker, Leonard S., 1920

METHODIST

Board of Foreign Missions of the Methodist
Episcopal Church (美以美會)

Women's Foreign Missionary Society of the Methodist
Episcopal Church

Home address of both societies 150 Fifth Ave.,
New York City, U.S.A.

成都 Chengtu. 1892

畢啓	Beech, Rev. Joseph, D.D., and wife, 1899
鄧貞樂	Brayton, Miss Margaret M., M.A., 1922
貝愛理	Brethorst, Miss Alice B., M.A., 1907
謝達立	Brewer, Raymond R., B.A., S.T.B., and wife, B.A., 1921
甘來德	*Canright, Harry L., M.D., and wife, 1891
柯立亞	*Collier, Miss Clara J., 1891
趙玉如	*Cowan, Miss Celia M., B.A., B.R.S., 1920
寬思敦	*Cranston, Earl, B.A., B.D., 1920
周明德	*Crawford, Walter, M., M.A., and wife, Ph.B., 1903
易素清	*Ellison, Miss Grace F., B.A., 1913
裴綸	*Freeman, Claude W., B.A., M.D., and wife, 1905
韓群生	*Hansing, Miss Ovidia, B.A., 1920
洪德成	Harger, Miss Gladys B., B.A., 1919
莊保羅	Johnson, Paul E., A.B., S.T.B., A.M., and wife, 1925
林興仁	Larkin, George R., M.A., and wife, 1921
鹿依士	Lewis, Spencer, D.D., and wife, 1881
李哲士	Liljestrand, Sven H., M.D., Ph.B., and wife, B.A., 1916
盧吉英	*Loomis, Miss Jean, B.A., 1912
賴博濟	Lybarger, Miss Lela, 1910
滿思諡	Manly, Miss Grace, A.B., 19 4
滿忞實	Manly, Miss Marion, A.B., M.D., 1925
滿理	Manly, Wilson E., D.D., C.E., and wife, 1892
路禹門	*Neumann, George B., M.A., B.D., and wife, B.A., 1908
施美雲	Snell, Miss Mildred I., B.S., R.N., 1925
蘇德儒	*Starrett, Oscar G., B.A., and wife, B.A., 1916
臺玉清	Tyler, Miss Gertrude, B.A., 1910
齊爲樂	Welch, Miss Mildred M., B.A., 1922

重慶 Chungking. 1882

- 安懷信 Allen, Miss Mabel E., 1920
 巴之芳 Barton, Miss Helen E., R. N., 1924
 白施福 Blanchard, Ralph W., and wife, B.M., 1923
 高淑媛 Castle, Miss Belle, A.B., 1916
 杜 *Dudley, Mrs. Ola H., B.A., 1921
 穆繼清 *Edmonds, Miss Agnes M., M.D., 1901
 豐亞拿 Flessel, Miss Anna M., B.A., 1923
 偉淑貞 *Galloway, Miss Helen R., 1894
 金初銳 Gentry, W. Max., A.B., M.D., and wife, A.B. 1925
 何明貞 Holmes, Miss Lillian L., 1911
 戴敬賢 Jones, Miss Dorothy, 1908
 周志仁 *Jones, Miss Laura E., M.D., B.S., 1919
 藍守貞 Lindblad, Miss Anna C., 1908
 但麗環 *MacDonald, Miss Lillian, B.A., 1921
 閔濟群 *MacLean, Miss Mabel, R.N., 1920
 梅福霖 McCurdy, William A., M.A., B.D., and wife, B.A., 1917
 麥花立 Miller, Miss Viola L., R.N., 1920
 諾爾德 North, William R., A.B., Pd. B., and wife, 1923
 皮雅各 Peat, Jacob F., and wife, 1892
 銳樸 *Rape, Chester B., B.Sc., and wife, B.A., 1908
 孫懿德 *Richardson, Miss Flora A., R.N., 1921
 冉德恩 Rossiter, Miss Henrietta B., B.A., 1917
 沙紹景 *Sutton, Leon E., M.D., B.S., and wife, 1921
 王美貞 Wells, Miss Annie M., 1905
 文 凱 *Wencke, Miss Doris R., 1920

遂寧 Suining. 1896

- 貝美利 Brethorst, Miss Marie, M.A., 1914
 克容思 Caris, Miss Clara, B.A., 1915
 德家鼎 Desjardins, Miss Helen M., B.A., 1918
 紀思德 Keister, Miss Ida Mae, B.A., 1922
 羅仁士 Lawrence, Benjamin F., M.A., B.D., and wife, 1908
 林志賢 Manning, Miss Ella, 1899
 李乃文 Pilcher, Raymond F., B.A., and wife, B.A., 1916
 度霞雲 *Trotter, Miss Charlotte, 1918

資 州 Tzechow. 1897

- 畢志賢 *Beatty, Miss Mabel A., M.A., 1916
翟樂德 Burdeshaw, Miss Rhoda A., B.A., 1922
胡正德 Fosnot, Miss Pearl B., M.A., 1921
何體道 Havermale, Lewis F., Ph.B., S.T.B., and wife, 1916
華利師 Householder, Miss Ethel, M.A., 1914
曾啓賢 Nelson, Miss Lena, 1913
賀瓊英 *Oster, Miss Harriet E., R.N., 1920
潘明德 Proctor, Miss Orvia A., B.A., 1919

Missionary Society of the Evangelical Church

(Evangelical Church Mission)

Home address - 1903 Woodland Ave.,
Cleveland, Ohio, U.S.A.

銅 仁 Tungjen, Kwei. 1913

- 如勒美 Brunemeier, E. H., M.D., and wife, 1917
費克爾 Fecker, Miss Rose L., R. N., 1921
富仁克 *Frank, Rev. H. S., and wife, 1919
顧樂義 Granner, Miss Justine E., R. N., 1922
柯立德 Koebbe, Miss Lydia, 1923
任愛蘭 Renniger, Miss Anna M., R. N., 1916
許爾蒙 Schuerman, Miss Clara E., 1916
施美利 *Schmalzreid, E. W., M.D., and wife, 1919
衛 理 Wahl, Rev. C. B., B.A., B.D., and wife, 1916

Missionary Society of the United Church of Canada
(Canadian Methodist Mission, C.M.M.) (英美會)

Woman's Missionary Society, United Church of Canada

Home address of both societies

299 Queen St., West.
Toronto, Canada.

成都 Chengtu, Sze. 1892

- 劉延齡 Agnew, R. G., B.A., L.D.S., D.D.S., and wife, B.A., 1923
 曾思孔 Albertson, Rev. W. B., B.A., B.D., and wife, 1908
 廉費貞 Asson, Miss M.A., 1908
 白明道 Bayne, P. M., M.A., and wife, B.A., 1908
 畢若玉 *Beaton, Miss A. L., 1922
 畢騰懇 Beaton, K. J., B.A., and wife, 1914
 貝嘉珍 Bedford, Miss G. M., 1921
 楊濟靈 Best, A. E., M.D., and wife, 1914
 張天爵 Bowles, Rev. N. E., B.A., B.D., and wife, 1906
 巴邇德 Bowyer, R. G., 1925
 布禮士 *Brace, Albert J., F.R.G.S., and wife, 1912 (Y.M.C.A.)
 饒和美 *Brown, H. G., M.A., B.D., and wife, B.A., 1912
 包紹雍 Brown, H. D., B.A., M.S., & Ag., Ph.D., and wife, M.A.
 1923
 步魯士 *Bruce, Miss A. E. I., 1920
 高志潔 Caldwell, Miss E. M., 1925
 客士倫 Carscallen, Rev. C. R., M.A., B.D., and wife, 1905
 韓培林 Cunningham, E. R., B.A., M.D., C.M., and wife, M.D., 1922
 丁驥宇 Dickinson, Rev. F., B.A., and wife, B.A., 1913
 傅瑞芝 *Foster, Miss B. L., B.A., 1918
 顧自明 Gould, Miss M. R., 1925
 葛方谷 Graham, Miss Jean, 1925
 孫秀英 *Harrison, Miss A., 1913
 何美貞 Hartwell, Miss L. G., 1914
 何忠義 Hartwell, Rev. G. E., B.A., D.D., and wife, 1891
 李秀榮 Henry, Miss A. J., M.D., 1899
 海布德 Hibbard, Rev. E., B.A., B.D., and wife, 1912

- 股梅蓀 Imeson, Miss V., 1922
 吉模士 James, Miss M. J., 1924
 詹尙華 Johns, A. E., M.A., and wife, 1910
 李德良 Jolliffe, Rev. R. O., B.A., and wife, 1904
 黎伯斐 *Kelly, C. B., B.A., M.B., and wife, B.A., 1912
 客蘭芝 Ketcheson, Miss E. M., 1923
 啟真道 Kilborn, L. G., M.A., M.B., and wife, M.B., 1921
 啓爾德 Kilborn, Mrs. R. G., M.D., 1893
 秦約翰 Kitchen, Rev. J., and wife, 1920
 林則則 Lindsay, A. W., L.D.S., D.D.S., and wife, 1907
 羅爾綺 *Loree, Miss E., 1919
 米玉士 Meuser, E. N., Phm. B., and wife, 1909
 穆禮儒 Mortimore, Rev. W. J., B.A., and †wife, M.D., 1902
 吉士道 Mullett, H. J., L.D.S., D.D.S., and wife, 1917
 倪智清 McNeil, Miss P., 1922
 聶輔羣 Nicholls, Miss P. B., 1925
 彭普榮 Piewman, T. E., F.R.G.S., and wife, 1908
 羅成錦 Robertson, H. D., B.A., and †wife, 1906
 饒貴和 *Russell, Miss L. E., 1919
 謝道堅 Service, Rev. C. W., B.A., M.B., and wife, 1902
 蘇繼賢 Small, Rev. W., and wife, 1908
 謝慕疆 Smith, Miss C. E., 1921
 朔厚基 Soper, Rev. S. H., B.A., and wife, B.A., 1912
 宋瓊瑤 Sparling, Miss Edith P., 1909
 宋鴻恩 Sparling, Rev. G. W., B.A., B.D., and wife, B.A., 1907
 史俊卿 Speers, Miss A. B., M.D., 1914
 商慎淑 Steele, Miss U. F., 1906
 杜昌榮 Stewart, Rev. J. L., D.D., and wife, B.A., 1902
 涂麗華 Tallman, Miss A., 1921
 鐵道周 Taylor, Miss Lena E., 1925
 丁玉成 *Thexton, Miss A. C., 1918
 唐紹虞 Thompson, J. E., L.D.S., D.D.S., and wife, 1909
 唐教士 Thompson, Miss E. I., B.A., 1921
 田文楷 Tindale, Miss E., 1922
 黃恩禮 Walsley, L. C., B.A., and wife, B.A., 1921
 伍青蓮 Ward, Miss C. E., 1918
 梅秀貞 Wellwood, Miss C., 1906
 胡祖遺 Wilford, E. C., M.B., L.R.C.P. & S. Edin., and wife, 1909
 偉秀清 *Wilson, Miss E.A.R.V., 1919

忠州 Chungchow, Sze. 1911

- 文幼章 Endicott, Rev. J. G., M.A., and wife, B.A., 1925
 孟感恩 Morgan, Rev. E. W., B.A., B.D., and wife, 1906
 平安如 Pincock, T. A., M.D., and wife, 1922

重慶 Chungking, Sze. 1910

- 葉鎔清 †Abrey, F. E. D., and wife, 1910
 安德生 Anderson, R. M., D.D.S., and wife, 1920
 安德立 Annis, Rev. S. E., M.A., B.D., and wife, 1916
 別其厚 Birks, W. H., M.D., and wife, 1913
 文恭如 Burwell, Rev. H. B., B.A., and wife, 1913
 白玉英 Darby, Miss L. W., 1924
 福寶爾 Frier, S. H., A.C.B.A., and wife, 1920
 郝鏡士 Harris, Miss L. J., 1921
 易成壁 *Innis, Miss H. B., 1924
 艾邇保 Irish, Rev. H. H., B.A., and wife, 1908
 翟知時 Jack, Miss F. F., 1915
 周啟明 *Jones, G. R., B.A.Sc., and wife, B.A., 1910
 馬玉聰 *McIntosh, Miss I. K., 1919
 安定忠 McNaughton, Miss B. G., 1909
 蒲良貞 Perkins, Miss S. G., 1925
 沈德才 Sheridan, W. J., M.D., 1907
 王慕扎 Smith, Rev. M. P., B.A., B.D., and wife, 1914
 萬鵬盛 Swann, H. F., B.A., and wife, 1921

涪州 Fowchow, Sze. 1913

- 滿毓仁 *Bridgman, Rev. C. A., B.A., and wife, 1912
 彬詩登 Brimstin, Miss M. E., 1899
 龍從雲 Longley, Rev. R. S., B.A., B.D., and †wife, 1907
 馬天駿 McAmmond, Rev. R. B., and wife, 1906
 孫培生 Simpson, E. K., M.B., and wife, 1913

仁壽 Jenshow, Sze. 1907

- 李華禮 Jolliffe, Rev. C. J. P., B.A., and wife, 1906
 明鑑清 Marshall, Miss E., 1909
 師可法 Sellery, C. M., B.A., M.D., C.M., and wife, 1921
 雲從龍 Willmott, L. E., B.A.Sc., and wife, M.A., 1921

榮 縣 Junghsien, Sze. 1907

- 石瓊華 *Batstone, Miss M. E., 1919
 鐘 明 Bell, G. S., B.A., and wife, 1915
 祁王珊 *Cheney, Miss N. L., 1920
 康德昭 *Cox, J. R., M.D., and wife, 1903
 杜慕蓮 Dunham, Miss C., 1921
 赫玉光 Holt, Miss J. E., 1913
 穆志貞 McRae, Miss L. S., 1918
 石玉光 Sibley, Rev. W. E., B.A., 1906
 滕之春 †Tennant, P. S., M.D., C.M., 1922

嘉 定 Kiating, Sze. 1894

- 顧復良 *Coon, Miss M., 1920
 高文明 Crawford, W., M.D., C.M., and wife, 1907
 鄭傳善 †Elson, Rev. A. J., B.A., B.D., and wife, 1909
 賀味蘭 Harris, Miss W. A., 1921
 裴德士 Peters, Miss E. L., 1923
 孔昭潛 *Quentin, Rev. A. P., and wife, 1898
 史作紀 Self, A. R., M.A., and wife, 1925
 萬蘭芬 *Swann, Miss M. R., 1902

瀘 州 Luchow, Sze. 1908

- 包翠貞 Brooks, Miss C. A., 1898
 桂馥英 Graham, Miss E. D., B.A., 1916
 裴邇思 Veals, H. J., B.A., and wife, 1920
 革林士 Williams, T. H., M.D., 1919
 胡忠雅 *Would, Rev. J. M., and wife, 1913

彭 縣 Penghsien, Sze. 1908

- 龔正容 Gormley, Miss M., 1921
 韓德貞 Hockin, Mrs. L. M., B.A., 1908
 賴君諫 Rackham, G. E., M.A., B.D., and wife, 1922
 雷 德 Reed, Rev. F. J., B.A., and wife, 1920
 汪克儒 *Walker, J. A., B.A., and wife, 1919

自流井 Tzeliutsing, Sze. 1907

冷澤清	Allan, F. F., M.D., and wife, Ph.B., 1906
白達	*Batdorf, C. W., M.S., and wife, 1913
易必達	Edmonds, E. W., B.A., and wife, B.A., 1921
侯姮清	Haddock, Miss S., 1914
漢正禮	Hambley, Miss L. H., 1904
洪承宜	*Hoffman, Rev. A. C., S.T.L., and wife, 1903
任曙光	Rouse, Miss L., 1923
王爲霖	Smith, Rev. W. E., M.D., C.M., 1806
鐵宗義	Taylor, Rev. H. D., B.A., and wife, B.A., 1920
魏瑞貞	Virgo, Miss F. M., 1908

United Methodist Church Missionary Society

(U.M.C.) (聖道公會)

Home address

13, Silverbirch Road,
Erdington, Birmingham, England

YUNNAN and KUEICHOW.

昭通 Chao T'ong, Yun. 1886.

吳思道	Austin, Dr. C. J., and wife, 1924 and 1921
邵	Dymond, Miss C. M., 1925
何永學	Hicks, Rev. C. E., 1896
王樹德	Hudspeth, Rev. W. H., M.A., 1909 and wife, 1925
任若蘭	*Raine, Nurse N. B., 1921
蘇慕才	Squire, Miss L. O., B.A., 1907

石門坎 Shih-Men-K'an, Kuei. 1901

(via Chao T'ong Yun.)

顧	Cottrell, Rev. F., 1923, and wife, 1925
張道惠	Parsons, Rev. H., and wife, 1902

東川 Tong Ch'uan, Yun. 1885

邵慕廉	Dymond, Rev. F. J., and wife, 1886
高志華	Goldsworthy, Rev. R. H., 1921, and wife, 1924

雲南府 Yunnan Fu, Yun.

- 易理藩 Evans, Rev. A., and wife, 1906
 美諭義 Mylne, Rev. C. N., and wife, 1909

Pentecostal Missionary Union for Great Britain and
 Ireland (Pentecostal Missionary Union, P.M.U.)

(英五旬會)

Home address - 30 Avondale Road,
 Croydon, England

麗江 Likiang, Yun. 1913

- 安永靜 Andrews, James H., and wife, 1921
 楊麗華 Ives, Miss Florence, 1922
 可藥萬 *Klaver, P., and wife, 1916
 斯叔添 Scharten, Miss C. E., 1913

雲南府 Yunnanfu, 1912 and outstations.

- 貝美恩 Biggs, Miss Jessie, 1917
 包義德 Boyd, W. J., 1915
 柏長清 Capper, Ralph, 1922
 古清 Cook, Miss E. M., 1914
 余如珍 Eaton, Miss Gladys, 1922
 賀天恩 Hodgetts, Miss Marian, 1920
 蘭桂芳 Knell, Miss Edith, 1920
 李大衛 Leigh, D., and wife, 1915
 芮淑英 Rees, Miss Hannah, 1922
 特美義 Trevitt, Mrs. F., 1914
 王守貞 Waldon, Miss Alice, 1917
 韋美安 *Williams, Mrs. L. A., 1914
 武建勳 Wood, A., and wife, 1906

*On furlough

Young Men's Christian Association of China

(中華基督教青年會)

Address of National Committee of China - 20 Museum Road,
Shanghai.

Address of Foreign Committee of the National
Councils of the Y.M.C.A. of the U.S.A. 347 Madison Ave.,
and Canada New York City, U.S.A.

成都 Chengtu, Sze. 1906

布禮士 *Brace, Albert, J., F.R.G.S., and wife, 1912 (C.M.M.)
赫立德 Helde, George G., B.Sc., 1916 and wife, 1919
隋體明 Sweetman, H. Ray, B.A., and wife, B.A., 1918

重慶 Chungking, Sze. 1921

司邁慈 Smith, B. W., B.Sc., and wife, B.A., 1915

雲南府 Yunnanfu Yun. 1912

安汝智 Arnold, Roger D., B.A., and wife, B.A., 1916

Young Women's Christian Association of China

(中華基督教女青年會)

Address of National Committee of China 1 Young Allen Court
Shanghai.

Address of National Council of U.S.A. 600 Lexington Ave.,
New York City, U.S.A.

成都 Chengtu, Sze. 1921

卞 Brennecke, Miss Margaret E., B.A., 1923
費容思 Fraser, Miss Ruth L., 1917
譚厚德 Smith, Miss Harriet M., 1909

American Bible Society

(大美國聖經會)

Home address 31 Bible House, Astor Place,
New York City, U.S.A.

成都 Chengtu. 1899

陶然士 Torrance, Rev. Thomas, F.R.G.S., and wife, 1896

British and Foreign Bible Society

(大英聖書公會)

Home address 146 Queen Victoria St.,
London E. C., England

成都 Chengtu, Sze.

傅文博 Franck, George M., and wife, 1902

雲南府 Yunnanfu, Yun.

畢合禮 Bishop, Rev. H. N., and †wife, 1904

National Bible Society of Scotland

(蘇格蘭聖經會)

Home address 224 West George St.,
Glasgow, Scotland.

重慶 Chungking, Sze.

韓德生 Henderson, G., 1925

West China Religious Tract Society

(華西聖教書會)

重慶 Chungking, Sze.

韓德生 Henderson, G., 1925 (N.B.S.S.)

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C.I.M.—West Sze.	Dr. H. L. Parry, Chungking, Sze.
C.I.M. Kwei.	No reply received.
C.I.M. Yun.	No reply received.
C. & M. A., Sze.	No reply received.
C.M.M.—W.M.S.	Miss Adelaide Harrison, Chengtu, Sze.
C.M.M. Gen. Board	Rev. E. Hibbard, Chengtu, Sze.
C.M.S.	Rev. T. Caldwell
B.C.M.S.	C. H. Parsons, Paoning, Sze.
C.M.S.—Yun.	No reply received.
E.C.M.—Kwei.	Miss Justine E. Granner, Tungjeng Kwei.
F.F.M.A.	Miss Lucy E. Harris, Tungchwan, Sze.
M.E.M.—Chengtu Conf.	Rev. R. R. Brewer, Chengtu, Sze.
M.E.M.—Chungking Conf.	Mr. R. F. Pilcher, Suining, Sze.
P.M.U.	No reply received.
U.C.M.S.	Mrs. K. Louise H. Duncan, Batang, South China, via Yunnanfu and Atuntze
U.M.C.	Rev. R. Heber Goldsworthy, Tong Chuan, Yunnan.

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- *Brown, H. G., M.A., B.D., and wife, B.A., C.M.M. Chengtu, Sze.
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 Brunemeier, E. H., M.D., and wife, E.C.M., Tungjen, Kwei.
 Burdeshaw, Miss Rhoda, A.B., W.F.M.S., Tzechow, Sze.
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- *Cheney, Miss N. L., W.M.S., Junghsien, Sze.
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 Kwei.
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- Darby, Miss E. M., C.I.M., Chuhsien, Sze.
 Darby, Miss L. W., Chungking, Sze.
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- *Davidson, Robt. J., and Pearl, F.F.M.A., Chungking, Sze.
 †Davidson, Alfred and Caroline E., F.F.M.A., Suining, Sze.
 †Davidson, W. Henry, M.R.C.S., L.R.C.P., and Laura, F.F.M.
 A., Suining, Sze.
- Davies, C. Freeman, and wife, C.I.M., Chenyuan, Kwei.
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- Denham, Rev., G. T., and wife, C.I.M., Pachow, Sze.
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- *Dibley Miss F. M., C.I.M., Kaihsien, Sze.
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- *Downer, Miss Sara B., W.A.B.F.M.S., Chengtu, Sze.
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 Duncan, Marion H., B. A., and wife, B.S., U.C.M.S., Batang,
 Sze.
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- Dymond, Miss C. M., U.M.C., Chaotong, Yun.
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- Fecker, Miss Rose, E.C.M., Tungjen, Kwei.
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- Killmier, Earnest Raymond, M.B., B.S., and wife, C.C.A., Hweili, Sze.
- Kingston, Miss H. M., C.I.M., Yingshan, Sze.
- Kitchen, Rev. J. and wife, C.M.M., Chengtu, Sze.
- *Klaver, P. and wife, P.M.U., Likiang, Yun.
- Kuell, Miss Edith, P.M.U., Yunnanfu, Yun.
- Koebbe, Miss Lydia, E.C.M., Tungjen, Kwei.
- Kohler, Miss L. E., C.I.M., Tungchow, Kwei.
- Kratzer, Miss A., C.I.M., Yungchang, Yun.
- Kunkey, Miss R. E.M., C.M.S., Yunnanfu, Yun.
- *Lamb, Miss M. L., C.M.M., Chengtu, Sze.
- Lambert, B., C.I.M., Chungking, Sze.
- Lankester, Rev. Ronald F., M. A., and wife, C.M.S., Yunnanfu, Yun.
- Large, A. W., and wife, C.I.M., Shunking, Sze.
- Larkin, George R., M. A., and wife, M.E.M., Chengtu, Sze.
- Larsen, Miss E. L., C.I.M., Suifu, Sze.
- Lawrence, Rev. Benj. F., M. A., B.D., and wife, M.E.M., Suining, Sze.
- Lawrence, M. R., M.A., B.M., B.C.H., C.I.M., Paoning, Sze.
- Lawrence, Mrs., C.I.M., Paoning, Sze.
- Lechler, J. H., M.D., Ch.B., F.R.C.S., Edin. and wife, C.M.S., Mienchuhsien, Sze.
- Lee, Rev. A. G., B.A., and wife, C.M.S., Sintu, Sze.
- Leigh, D., and wife, P.M.U., Yunnanfu, Yun.
- *Leonard, W. M., and wife, B.A., C.M.M., Fowchow, Sze.
- Lewer, A. G. Mrs., P.M.U., Weisi, Yun.
- Lewis, Rev. Spencer, D. D., and wife, M.E.M., Chengtu, Sze.
- Liljestrand, S. H., M.D., Ph.B., and wife, B.A., M.E.M., Chengtu, Sze.
- Lindblad, Miss Anna C., W.F.M.S., Chungking, Sze.
- Lindsay, A. W., L.D.S., D.D.S., and wife, C.M.M., Chengtu, Sze.
- Liversidge, H., and wife, C.I.M., Chungking, Sze.
- Lloyd, Miss F., C.I.M., Nanpu, Sze.

- †Longley, Rev. R. S., B.A., B.D., and wife, C.M.M., Fowchow, Sze.
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- *Loree, Miss E., W.M.S., Chengtu, Sze.
Lovegren, L. A., S.B., and wife, A.B.F.M.S., Kiating, Sze.
- *Lucas, Miss O. C., C.I.M., Kaihsien, Sze.
Ludbrook, Nurse Dorothy, C.C.A., Hueili, Sze.
Lybarger, Miss Lela, W.F.M.S., Chengtu, Sze.
- *Macdonald, Miss Lillian, B.A., M.E.M., Chungking, Sze.
- *MacLean, Miss Mabel, R. N., M.E.M., Chungking, Sze.
- *MacLeod, R. A., B.A., B.D., and wife, B.A., U.C.M.S., Batang, Sze.
- Mader, Leo K., F.F.M.A., Suining, Sze.
- Manly, Miss Grace, W.F.M.S., Chengtu, Sze.
- Manly, Miss Marion, M. D., W.F.M.S., Chengtu, Sze.
- Manly, Rev. W. E., D.D., C.E., and wife, M.E.M., Chengtu, Sze.
- Mannett, Miss V. C., C.M.S., Chengtu, Sze.
- Manning, Miss Ella, W.F.M.S., Suining, Sze.
- Marshall, Miss E., W.M.S., Jenshow, Sze.
- Matthew, Miss Mary A., W.A.B.F.M.S., Chengtu, Sze.
- Maxwell, Rev. H. A., C.M.S., Mienchuhsien, Sze.
- May, Miss L. C., C.M.S., Yunnanfu, Yun.
- McAmmond, Rev. R. B., and wife, C.M.M., Fowchow, Sze.
- McCurdy, Rev. W. A., M.A., B.D., and wife, B.A., M.E.M., Chungking, Sze.
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- *McIntyre, Mrs. R. L., C.I.M., Yungning, Sze.
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- McNeil, Miss P., W.M.S., Chengtu, Sze.
- McRae, Miss L. S., W.M.S., Junghsien Sze.
- Melody, Miss L., C.M.S., Chungkiang, Sze.
- Metcalf, G. E., and wife, C.I.M., Yuanmowhsien, Yun.
- Meuser, E. N., Ph.B., and wife, C.M.M., Chengtu, Sze.
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- Mitchell, Miss G. E., C.I.M., Kwanguan, Sze.
- Moncriff, J. E., M.A., and wife, A.B.F.M.S., Chengtu, Sze.
- Morgan, Rev. E. W., B.A., B.D., and wife, C.M.M., Chungchow, Sze.
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 Sze.
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 Parker, Miss H. A., C.M.S., Yunnanfu, Yun.
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 Paul, R. H. and wife, C.I.M., Shankiang, Kwei.
 Peat, Rev. Jacob F., and wife, M.E.M., Chungking, Sze.
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- Pincock, T. A., M.D., and wife, C.M.M., Chungchow, Sze.
- Plewman, T. E., and wife, C.M.M., Chengtu, Sze.
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- *Porter, Rev. R. B., and wife, C.I.M., Shunking, Sze.
- Potterton, Miss S. M., C.I.M., Suiting, Sze.
- Proctor, Miss Orvia, B.A., W.F.M.S., Tzechow, Sze.
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- Quimby, J. W., B.Pd., C.I.M., and wife, Luchow, Sze.
- Rabe, Miss J., C.I.M., Tating, Kwei.
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- *Raine, Nurse N. B., U.M.C., Chaotong, Yun.
- Randall, Rev. Louis H. and wife, A.B.F.M.S., Suifu, Sze.
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king, Sze.
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- Rees, D. V., M.B., B.S., and wife, C.I.M., Kweiyang, Kwei.
- Rees, Miss Hannah, P.M.U., Yunnanfu, Yun.
- Renninger, Miss Anna M., R.N., E.C.M., Tungjen, Kwei.
- Rice, Miss E., Suiting Sze.
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- *Richardson, Miss Flora A., R.N., M.E.M., Chungking Sze.
- *Riley, Miss N., F.F.M.A., Tunghwan, Sze.
- Ririe, Benj. and wife, C.I.M., Kiating, Sze.
- Roberts, D.L.M., C.I.M., Liangshan, Sze.
- †Robertson, H. D., B.A., and wife, C.M.M., Chengtu, Sze.
- Robinsen, J. H. M., B.A., and wife, C.I.M., Tsunyi, Kwei.
- Robinson, Mrs. T. E., C.I.M., Liangshan, Sze.
- Rodwell, John P. and Dorothy, F.F.M.A., Chengtu, Sze.
- *Roeder, Miss Winifred, W.A.B.F.M.S., Yachow, Sze.
- Rossiter, Miss Henrietta, B., B.A., W.F.M.S., Chungking, Sze.
- Rudd, Miss M. E., C.M.S., Yunnanfu, Yun.
- Ruscup, Miss J. H., C.I.M., Yingshan, Sze.

- *Russell, Miss L. E., W.M.S., Chengtu, Sze.
Rutz, Miss M., C.I.M., Shunking, Sze.
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- *Sanderson, Miss E. M., C.I.M., Tachu, Sze.
- *Sawdon, E. W., B.Sc., and Margaret, B.Sc., F.F.M.A., Chengtu, Sze.
- Scarlett, Miss M., C.I.M., Nanpu, Sze.
- Scharten, Miss C. E., A.M.U., Likiang, Yun.
- Schlitzkus, Miss E.E.M., C.I.M., Kaihsien, Sze.
- Schmidt, Miss M.R.E., C.I.M., Tating, Kwei.
- *Schmalzreid, E. W., E.C.M., Tungjen, Kwei.
- Schroder, Miss Else, C.I.M., Shunking, Sze.
- Schuerman, Miss Clara E., E.C.M., Tungjen, Kwei.
- Seidenberg, Miss I., C.I.M., Shunking, Sze.
- Self, A. R. and wife, C.M.M., Kiating, Sze.
- Sellery, C. M., B.A., M.D., C.M., and wife, C.M.M., Jenshow, Sze.
- Service, Rev. C. W., B.A., M.B., and wife, Chengtu, Sze.
- Service, R. R., B.S., and wife, B.L., Y.M.C.A., Chungking, Sze.
- Settle, Miss A., C.M.S., Mienchow, Sze.
- Sewell, William G. and wife, F.F.M.A., Chengtu, Sze.
- *Shelton, Mrs. A. L., U.C.M.S., Batang, Sze.
- Shurtleff, Miss Carrie A., R.N., W.A.B.F.M.S., Yachow, Sze.
- Sibley, Rev. W. E., B.A., C.M.M., Junghsien, Sze.
- Siedenberg, Miss I., C.I.M., Shunking, Sze.
- Simkin, Robert L., M.A., B.D., and Margaret T., M.A., A.F.B.F.M., Chengtu, Sze.
- Simpson, Miss A. M., C.I.M., Talifu, Yun.
- Simpson, E. K., M.B., and wife, C.M.M., Fowchow, Sze.
- Sinton, J. R., and wife, C.I.M., Luchow, Sze.
- Skevington, Miss Florence M., A.B.F.M.S., Chengtu.
- Skevington, Miss Gladys M., A.B.F.M.S., Chengtu.
- *Slaght, Miss Carrie E., M. D., W.A.F.M.S., Suifu, Sze.
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- Small, Rev. Walter, and wife, C.M.M., Chengtu, Sze.
- Smith, B. W. and wife, Y.M.C.A., Chungking, Sze.
- Smith, Miss C. E., W.M.S., Chengtu, Sze.
- Smith, Miss E. L., C.I.M., Taiping, Sze.
- *Smith, Rev. F. N., M.A., and wife, A.B.F.M.S., Yachow, Sze.
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- Smith, Rev. W. E., M.D., C.M., C.M.M., Tzeliutsing, Sze.
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- Snow, Rev. F. G., C.I.M., Paoning, Sze.
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- Steele, Miss U. F., W.M.S., Chengtu, Sze.
- Stewart, Miss E. L., C.M.S., Chungkiang, Sze.
- Stewart, Rev. J. L., D.D., and wife, B.A., C.M.M., Chengtu, Sze.
- *Stubbs, C.M., D.Sc., M.A., and A. Margaret, Chengtu, Sze.
- *Sutton, Leon, E., M. D., B.S., and wife, M.E.M., Chungking, Sze.
- Swann, H. F., B.A., and wife, C.M.M., Chungking, Sze.
- *Swann, Miss M. R., W.M.S., Kiating, Sze.
- Sweetman, H. Ray and wife, Y.M.C.A., Chengtu, Sze.
- Tallman, Miss A. W.M.S., Chengtu, Sze.
- Tauber, Miss L., C.I.M., Tating, Kwei.
- Taylor, Rev. H. D., B.A., and wife, B.A., C.M.M., Tzeliutsing Sze.
- Taylor, Rev. H. H., B.A., and wife, C.M.S., Chengtu, Sze.
- Taylor, Rev. Joseph, D. D., A.B.F.M.S., Chengtu, Sze.
- Taylor, Miss Lena E., C.M.M., Chengtu, Sze.
- Taylor, Rev. R. C., B.A., and wife, C.M.S., Chungkiang, Sze.
- Taylor, Rev. W. Robert, and wife, A.B.F.M.S., Suifu, Sze.
- Taylor, Rev. W. R. O., C.M.S., Mienchow.
- Tebbutt, Miss Rose R., F.F.M.A., Tungchwan, Sze.
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- Thompson, Miss E. I., B.A., W.M.S., Chengtu, Sze.
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Sze.
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- Tompkins, Charles E., M.D., and wife, A.B.F.M.S., Suifu,
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- Torrance, Rev. Thomas, F.R.G.S., and wife, A.B.S., Chengtu,
Sze.
- Torvaldson, Mr. and wife, C. & M. A., Siushan, Sze.
- Toyne, E. G., C.I.M., Luchow, Sze.
- Trevitt, Mrs. F., P.M.U., Yunnanfu, Yun.
- *Trotter, Miss Charlotte, W.F.M.S., Suining, Sze.
- Tucker, Miss E. M., C.I.M., Chuhsien, Sze.
- Twell, Miss I. A., C.I.M., Kutsing, Yun.
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- Veals, H. J., B.A., and wife, C.M.M., Luchow, Sze.
- Vinden, G., and wife, C.I.M., Pengshan, Sze.
- Virgo, Miss E. M., W.M.S., Tzeliutsing, Sze.
- Vorkoeper, Miss M., C.I.M., Tating, Kwei.
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- Waldon, Miss Alice P.M.U., Yunnanfu, Yun.
- *Walker, J. A., B.A., and wife, C.M.M., Penghsien, Sze.
- Walker, Leonard, S., F.F.M.A., Tungliang, Sze.
- *Wall, Miss Frida, W.A.B.F.M.S., Suifu, Sze.
- Walldorf, Miss S., C.I.M., Shunking, Sze.
- *Wallis, Miss M. J., C.I.M., Paoning, Sze.
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- Ward, Miss C. E., W.M.S., Chengtu, Sze.
- Warren, Miss E., C.I.M., Kwangyuan, Sze.
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- Webb, Adin H., M.D., and wife, A.B.F.M.S., Yachow, Sze.
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- Welch, Miss Mildred, B. A., W.F.M.S., Chengtu, Sze.
- Wells, Miss Annie M., W.F.M.S., Chungking, Sze.
- Wells, Miss G. E., C.M.S., Mienchow, Sze.
- Wellwood, Miss C., W.M.S., Chengtu, Sze.
- *Wellwood, Mrs. J. M., A.B.F.M.S., Kiating, Sze.

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- *Wenke, Miss Doris, W.F.M.S., Chungking, Sze.
- White, Miss E. A., C.I.M., Kwangyuan, Sze.
- Wied, Miss A., C.M.S., Sintu, Sze.
- *Wigham, Bernard and Alice M., F.F.M.A., Chungking, Sze.
- *Wigham, Leonard, B.A., and Caroline N., F.F.M.A.
Tungchwan, Sze.
- Wilford, E. C., M.B., L.R.C.P.&S., Edin., and wife, C.M.M.
Chengtu, Sze.
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- Williams, E. R., and wife, C.M.S., Mienchow, Sze.
- Williams, Miss Jane, P.M.U., Yunnanfu, Yun.
- Williams, Mrs. L. A., P.M.U., Yunnanfu, Yun.
- Williams, Miss M. J., C.I.M., Yingshan, Sze.
- Williams, T. H., M.D., C.M.M., Luchow, Sze.
- Williston, Rev. and Mrs. C.&M.A., Longan, Sze.
- Willmott, L. E., B.A., Sc. and wife, M.A., C.M.M., Jenshow
Sze.
- *Wilson, Miss A. G., C.I.M., Paoning, Sze.
- *Wilson, Miss E.A.R.V., C.M.M., Chengtu, Sze.
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- Wohrley, Ivan C., M.D., and wife, U.C.M.S., Batang, Sze.
- Wood, A., and wife, P.M.U., Yunnanfu Yunnan.
- *Wood, Rev. Chester F., B.D., and wife, A.B.F.M.S., Yachow,
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- *Would, Rev. J. M., and wife, C.M.M., Luchow, Sze.
- Wright, Miss E., C.I.M., Pachow, Sze.
- *Wupperfield, Rev. H. and wife, C.I.M., Kaihsien, Sze.
- Yates, Dr. Morton F. and wife, A.B.F.M.S., Chengtu, Sze.
- *Yorkston, J. and wife, C.I.M., Kopu, Kwei.
- Young, Grace N. R. N.—U.C.M.S., Batang, Sze.