

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

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FEBRUARY—1926

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## EDITORIAL.

### THE BLUE TRIANGLE.

Civilization, in its onward march, has not advanced with even rank like a well disciplined corps of troops keeping even step. It has rather rolled forward like the waves on a rocky coast the one tumbling over the other in uneven ranks. The urge has been forward, yet there has been much halting and swerving. Nowhere is this more clearly seen than in the case of woman. She has been left behind in the general progress. She has been part of the goods and chattels of man; she has been his drudge; she has been his plaything; but not until comparatively recent times has she been his equal and friend. This has created a defect in civilization and in society: the one has been retarded and the other has been unbalanced. For no society can be full-orbed or perfect that does not reckon with the better part of it. A scholar of some standing once remarked that in the absence of woman men would degenerate into little better than mere animals. He was arguing for the descent of man from apes. It is not necessary to have any such controversy in mind to accept his statement. It would seem that in order to attain to any civilized state man must depend on the help and companionship of woman. So that it was all a grievous mistake for early man to neglect the development of his mate. But early man was apt to make mistakes and did not know enough to remedy them. But the mistake has had to be paid for and the present generations are feeling the cost. For it has taken a long time for women to "catch up" Slowly and painfully they have striven for better conditions for themselves and their daughters. At times they have gone to extremes and made a nuisance of themselves—with a purpose. For a long time, they were denied entrance to institutions of higher learning; but they persisted and taught themselves and proved that girls could understand and appreciate all that their brothers could. Maggie Tulliver was more than the equal of her brother Tom.

At last a "more perfect way" was found. Colleges opened their doors and admitted women; women qualified for doctors, lawyers, preachers and legislators.

Finally they became equal with their brothers, in some countries, on election day. And into all this effort for advancement there entered an organization which we today recognize as the Y.W.C.A. It was an effort on the part of Christian women for the aid of their sisters. It fitted into the very need that had been created by the success of the efforts for woman's betterment. Therein it showed itself to be of such a flexible nature as to be able to cooperate with any organization which seeks to help woman to her rightful and proper sphere in society. It differs from the Christian church in this respect, Too often the church finds itself hampered by its very constitution and hindered from service by its rules and regulations. It cannot unite with other organizations because it is what it is : it is inhibited from service. The Y.W.C.A. has been fortunate in that it has steered clear of these disabilities. It can step into a church of any name and take up some piece of work that needs to be done and in helping that church it carries out the purpose for which the Association exists. It is a kind of religious free lance. It is a flying column that can fit into and fight with any part of the Christian army.

It certainly seems to have come to the kingdom for this time in China. Never was there greater need than at present for a creed-free group of Christians than at present. What is needed is that some of us shall be untrammelled and ready to join forces with all those men and women who are seeking to redeem this country. While the regular army must move along according to well arranged plans for very definite and fixed ends ; let us rejoice in these free lances of the Cross who are ever eager to help in any place where help is needed. And let us read what is said about the Blue Triangle in this issue of the News so that we may be better informed of the activities of the Association here in West China.

#### **THE SZECHUAN CHRISTIAN COUNCIL.**

It was only because of lack of space and a mistake as to the delivery of a letter, that no comment was made on the Annual Meeting of the Szechuan Christian Council in the January number of the NEWS. We certainly do not intend to let another month slip by without calling the attention of our readers to this body. It is worthy of notice and of support. It may be said to have been born with too great aspirations. Its wants were many and called for sacrifice in more than one direction. Indeed, it was in danger of copying too closely

its national brother. It may be necessary for the N.C.C. to have all the organization it has got; but it does appear to us that the S.C.C. could start working with less than it asked for a year ago. It needed funds; everyone agrees to that as legitimate—and it has gotten some funds. But with most of the Missions passing thru lean years, and with the churches unable to provide a large share of the money, there need be no surprise if the full need has not been met. Somehow, the Council will, for the time being, have to get along on a smaller budget. And it needed men—it certainly did not hesitate to ask for them. If they had been granted (as asked for) it would have seriously weakened two or three churches that are just beginning to go alone. The answer may be made that it is a justified weakening of the churches if the provincial organization is thereby strengthened. But it must always be remembered that **THE COUNCIL EXISTS FOR THE CHURCHES AND NOT THE CHURCHES FOR THE COUNCIL**. If it is necessary to cripple the churches in order to give the Council what it asks for, then the primary question is: Shall we have the Council? But it was not, and is not, necessary to hurt the one to benefit the other. We have to recognize the facts of the case and start with a less pretentious organization which will grow into the bigger and better body. It has taken twelve months to learn this lesson; but if it has gotten into our thought the twelve months cannot be regarded as lost time. Let us now move forward with such office staff as we can secure, with a determination to help all we can.

And in no place can we help more than in trying to spread the influence of the **SZECHUAN CHRISTIAN WEEKLY**. This is one of the best results of the West China General Conference. But it is a new venture. It is no easy matter to produce an attractive newspaper once a week. The editor is about as new as the paper; they will grow together. But every missionary west of the Yangtze Gorges needs to subscribe for this paper and in this way assure its financial stability. It has no capital on which to work. Cannot each Mission at its annual meeting make a grant to it? Will not pastors of churches solicit subscriptions on their fields? It is worth the price as propaganda. But it can and ought to be made a force for righteousness in Szechuan. Don't doubt about it, but get under the load and lift. Forgive all the mistakes that will be made and help by sending good copy for it. Remember it needs good copy **EVERY WEEK**.

## THE OUTCASTS

THEY come! the men of sorrows come,  
From out the toiler's dusty road,  
Forsaking superstition's load,  
Escaping slavehood; bitter, good,  
In faith, they come.

They come! the care-worn women come,  
From out the hovel's prison door,  
Its sunless walls and mud-dung floor,  
Bowed down in grief and sorrows sore,  
In hope, they come.

They come! the little children come,  
Already weary, having toiled,  
But eager, hopeful, bright, unspoiled,  
Though born in stables, souls unsoiled,  
They, child-like, come.

They come! the wakened millions come,  
They see the cross where Jesus died,  
Behold the wound-print in his side,  
They turn and follow this dear Guide,  
Redeemed, they come.

They come! who greets them as they come!  
Shall we who know the Saviour's love,  
With palsied hand, unworthy prove!  
O, let us stand, like Christ above,  
And bid them come!

—Ranchi, India.

## THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

## CHENG TU

It is now between five and six years since the first Y.W.C.A. secretaries came to Chengtu, and December, 1925, marked the close of our fourth year of organization. It has been our privilege from time to time to tell something of what this organization stands for and works toward here in China, but rarely to so large an audience as that which is reached through the West China News, so we gladly welcome such an opportunity. Many of our friends, seeing foreign secretaries as members of the staff of the Y.W.C.A., make the natural mistake of thinking of the Association as organized and governed on the same lines as other mission work. This is not true, however. The Y.W.C.A. in China is a Chinese organization not only in membership, but in its directing committees and boards as well as a majority of the staff. The hub of the machine is the National Committee in Shanghai, but each local Board, such as that here in Chengtu,—is autonomous. The only help an Association gets from abroad is the loan of the foreign secretaries, whose salaries and other expenses are met in their native countries. So, the Chengtu Y.W.C.A., for instance,—in spite of the difficulties of money-raising so well known to all of us here in Szechuan,—is not only self-supporting (with the exception of the salaries of the foreign secretaries),—but makes its contribution each year to national and world work. Our Board is entirely Chinese, as is also the General Secretary,—Mrs Feng Pi Hsia.

This policy of self-support is possible, not only because it is assumed from the beginning, and the Board knows that there is no alternative,—but also because of the general plan of our work. This plan does not call for a highly centralized institution, but is rather a city-wide organization of and for women and girls, with many ramifications, contacts and relationships, and with a leadership and program flexible enough to work with and through many other movements and organizations of congenial purpose. For instance the program part of our Religious Work we like to do in or with the churches; our Student Work is of course in closest contact with the schools

both Mission and Government,—and our Health Education program is always making extra work for the staff of the Christian hospitals,—who co-operate in Health Examinations, Baby Welfare, Better Homes and the like.

Also when a movement such as that for Popular Education is inaugurated in Chengtu, it is taken for granted, and rightly, that the Y.W.C.A. will take a large share of responsibility, Mrs Feng gave almost full time for several months to the launching of this “1000 character” project for mass education. Another member of the staff is allocated for part-time work on the Szechuan Christian Council.

Thus we are not nearly so much an institution as a movement—Christian but non-denominational; essentially Chinese but with a minimum foreign staff and with the ambition to serve the women and girls not only of Chengtu but of Szechuan.

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### HEALTH EDUCATION.

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The important work of physical education or health education as it is now called, has for three years been represented, so far as the Chengtu Y.W.C.A. is concerned, by an experimental playground only—a thoroughly inadequate way of meeting the problems of that field. In August last, a graduate of the government middle school in Chengtu, Miss Fu Tze Yuin, returned from her two-year course in the Normal School of Hygiene and Physical Education to become our physical director, the only Chinese woman in Chengtu equipped for this sort of work. This Normal School was for ten years under the national Young Women's Christian Association in Shanghai, but was moved a year ago to Nanking and became a department of Ginling College.

Miss Fu came with great enthusiasm and a good preparation for her work and has made possible several new lines of service for the Association. Through her, the Association has this fall been able to make a contribution to five schools—mission and government—in the teaching of gymnastics and folk games. Every Saturday, she leads recreation for any students who wish to come at the Association's student center on Wen Miao Hou

Kai, laying the foundation for a volley ball tournament in the spring. In the efforts of the Student Department toward character building, honest and generous sportsmanship and the ability to take defeat seem to be among the greatest needs of the girls.

The individual physical examination as a protective health measure is gaining an ever increasing number of adherents all over the world, and appeals particularly in Christian work in China where so many valuable products of our schools are lost through tuberculosis and other diseases which might be helped if taken in time. The generous cooperation of Dr. Gladys Cunningham of the Canadian Methodist Mission has made it possible for fifty girls of three student club groups to have a complete physical examination, with recommendations for medical treatment where such was necessary. A complete blank form for the examination has been worked out in Chinese, and any school interested in instituting similar examinations is welcome to a sample blank, on request at the Association office.

Supervised playgrounds have become a clearly recognized need in all large cities at home, and with the coming of the ricksha and the motor car to Chengtu the increased danger to children makes some such provision increasingly necessary here. For three years the Y.W.C.A. has operated a playground owned by the M. E. Mission on Wen Miao Hsi Kai as a demonstration piece of work. This of course became one of Miss Fu's responsibilities and she has held a training class for students who assisted on the playground with good results. It is hoped that larger and larger opportunities of this sort will open in the future, as this is a splendid form of service for students, the training is of a kind which all primary school teachers should have, and the value to children is inestimable. It is hoped that Miss Fu can do more and more normal work, since one trained physical director in a whole province can react farthest in this way.

The work of the physical education department comes into play also at such times as a Baby Welfare Campaign, or the Better Homes Institute this fall. They are responsible for lectures and exhibits on hygiene and health, and expect to organize Mothers' Clubs and classes to follow up these short efforts.

The field is a large one and beginning as yet to be touched only on the fringes. The organization and functioning of the Health Education Council will greatly increase opportunities and results.

### BETTER HOMES INSTITUTE.

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The Better Homes Institute, initiated by the Y.M. and Y.W.C.A. of Chengtu, and held in the M.E.M. church on Shansi Kai, Nov. 20th and 21st, was an interesting, and we hope valuable, experiment.

The Association Movements here in China show a very decided tendency to emphasize the family more and the individual less than is true in the West. With China's social structure and traditions what they are this is quite natural, as is also the fact that the Y.W. leads out in matters of home and family reform.

Baby Welfare Week is a regular feature of the spring program of the Y.W.C.A. now,—and this year was followed, in the fall, by this Better Home Institute.

Working up this Institute was the most interesting and probably the most valuable part of the "project". The committee of preparation was really a large commission of about twenty-five people (only four of whom were foreigners) both men and women,—representing not only the two Associations but practically all the churches and the Men's and Women's hospitals.

The Commission was divided into three sections, viz., Business, Home Finance and Home Hygiene,—all meeting together every Tuesday evening for several weeks,—having supper at the Y.W.C.A., and working through absolutely every detail of the plans.

The Home Finance section did quite a constructive thing in the form of a survey as to income and expenditure in the average family in Chengtu,—and from the results of this survey produced, for the Exhibit, some very interesting and suggestive charts, including a model Family Budget.

The program of the two-day institute included lectures, the first day on Home Finance and the second on Home Hygiene; excellent exhibits, which deserve a separate paragraph of description,—and in the afternoon a division into Discussion Groups.

All lecturers and discussion leaders were Chinese, and the subjects were well handled and splendidly received.

The Home Finance Exhibit consisted entirely of charts,—the "Thrifty" set from the National Y.M.C.A. and others produced here, for the occasion by the local committee. Those



showing, in different forms, the cost of living, use of family funds etc, in Chengtu, were the most effective of the local ones. Those of the "Thrift" set were very ingenuous, thoroughly Chinese and quite telling I should judge from the interest manifested. Among the most picturesque were those contrasting the "lavish" and "simple" style of funerals and weddings. The former showing a gorgeous procession at the top of the picture,—and an unaccompanied coffin borne by several husky men, below,—was obviously to the point,—but when the "simple" wedding procession turns, in the same way, into a decorated automobile, —one gasps a bit!

The Home Hygiene Exhibit was more pretentious, occupied two rooms and was interesting not only in itself, but as a demonstration of what can be produced and therefore duplicated, here in Chengtu.

Besides the Baby Welfare Exhibit,—which we are never afraid of showing too often,—numerous charts on Child Hygiene, Prevention of Disease, etc,—one saw two kinds of rat-traps; a fly-trap and swatters; a garbage can (from the ubiquitous oil-tin) a wind-cupboard,—a model table with washable doilies instead of a cloth, spoons (of the kind bought on the street) as well as extra chopsticks for helping, etc., and various exhibits of the uses of disinfectants, fresh air, etc.

We did not work for large crowds, but distributed quite carefully and personally through the Committee, the Y.M.C.A. and Y.W.C.A., several hundred tickets of admission. These tickets were stamped upon presentation at the door and two such stamps,—showing attendance both days entitled the owner to a seat at a special showing of moving pictures. The crowd thus secured was a picked one, with much variety, but also with a common interest. The attendance during the two days was quite steady,—and the total showed an attendance of 496 women and girls and 208 men and boys.

We trust that this institute marks the beginning only of concentrated effort along these lines.

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### THE UNIVERSAL DAY OF PRAYER FOR STUDENTS.

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The eighth of November brot with it the first day of the annual Week of Prayer of the World's Y.W.C.A., and also what is known as the Universal Day of Prayer for students,—for on one Sunday each year the World's Student Christian Federation

asks the Christian students of the world to unite in a service of fellowship and prayer.

As has been the custom of the Chengtu Association for the past several years, a service of worship was planned to which the various Christian schools and representatives of government schools as well, were invited. It had been the original idea of the Association to have the service only for girl students, including Association club girls and student members, plus a few representatives of men students from West China Union University, but when the Chengtu Christian Council found that this service of prayer naturally fell upon the same day at the regular union service they asked that it might take the place of this service and be open to all. So it turned out that when the congregation assembled in the Shui Wha Kai Canadian Methodist church, the church was completely filled with between six and seven hundred people, by far the greater proportion of whom were students, altho there was a fair sprinkling of other folks both Chinese and foreign.

The service was so planned that the students themselves could take an active part in it, and all those participating entered whole-heartedly into the spirit of the day, thus making the entire service a most impressive one. It was opened with a processional by the Fang Chen Kai Middle School girls, of whom there were about forty. All clad in white garments, they entered from the rear of the church, marching down the center aisle two by two, the two girls at the head of the procession carrying both the Christian and Chinese flags. As they entered the church the congregation arose and joined them in singing that grand old hymn, "Lead on, oh King Eternal", until they had all reached the seats reserved for them at the front of the church. The remainder of the service was a liturgical one into which were woven a number of short talks and special music. Miss Eva Rwan presided, and much of the beauty of the service was due to her poise and charm as chairman. After several responses, the scripture reading, and that well known and much loved hymn "The Whole Wide World for Jesus", sung by the entire congregation under the direction of Mr. Yuan Chung Cho, there followed a brief talk by Miss Rwan on the purpose and meaning of the day which was being observed, she giving a sketch of the World's Student Christian Federation, and the things it stands for and promotes. At the close of this short explanation, the main speaker of the afternoon, Mr. Hwang T'z Han was introduced, and a most interesting talk on "The World's Christian Student Federation Conference at Peking", at which he was present, was given by him.

Students from the various schools, including the Shan Shi Kai Middle School, Bu Hou Kai Normal School, the Nurses' Training School, Hung Chao Bi Middle School, and the Canadian School,—represented the students of different countries,—Asia, Europe, Latin America, Australia, and North America. They were then one by one called to the platform and asked by the chairman to speak for the students whom they were representing. At the conclusion of their talks they were all invited by Miss Rwan to join the circle of fellowship binding together the student movements of the various lands, and to bend all their energies toward bringing about closer understanding and sympathy among the youth of all the world. With bowed heads the congregation then joined in the singing of the prayer hymn "Lord speak to me that I may Speak". This was succeeded by a litany of prayer and the singing of "In Christ there is no East or West", a hymn most expressive of world fellowship, by the women students of the University. The congregation in unison, then responded with these words, "We believe that the world social order can only be made Christian thru individuals devoted to the single purpose of doing God's will; we believe that thru obedience to the law of Christ, there shall follow the extension of his kingdom in which the principles of justice, love, and the equal value of every human life shall apply to the national and international relationships as well as personal relationships". Hereupon the chairman gave to the entire student body present the charge to assume their share of the responsibility in bringing about this Christian world order, and they replied by singing together the "Hymn of the Lights". Then after a period of silence the service was brot to a close by a quartette in the gallery singing the "Peace Benediction".—

“My peace I give unto you,  
My peace I give unto you,  
Not as the world giveth give I unto you,  
Let not your heart be troubled,  
Neither let it be afraid,  
My peace I leave with you,  
My peace I give unto you.”

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#### RAINBOW CLUBS

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More and more we are recognizing the value of character-building work among those of adolescent age, and the fact that so large a majority of girl-students in China, are in this

class,—is an irresistible appeal to the student secretaries of the Y.W.C.A. to specialize on activities suited to this age.

The organization which has lent itself most successfully so far to group work with teen age girls is that of the Rainbow Club. Although the name and plan of this Club was first brought from America and translated from English into Chinese it has gradually been transformed into a really Chinese club, the manual now in use being worked out originally in Chinese, the translation this time being the English notes.

The idea of the Rainbow Club is that of a pilgrimage together in search of the best in life. To enjoy the beauty and profit from it, the traveler must have physical health to make it; high standards and aims to guide him; a knowledge of the interesting things by the wayside,—the flowers, birds, animals, trees, etc,—and a spirit of service to help other wayfarers.

The purpose of the organization is to develop strong ideals for home and school; deepen appreciation of God's great world out-of-doors; strengthen comradeship and emphasize the spirit of service.

Rainbow Clubs are popular in Chengtu and are doing good work. This fall and winter there have been seven of these clubs connected with the Student Department of Y.W.C.A. (in the spring term their number is apt to increase) three in Mission Schools, three in Government Schools and one in the Practical School of the Y.W.C.A. These meet weekly generally at the Y.W.C.A. student-center on Wen Miao Hou Kai, though when the streets are bad or soldiers many they can and do meet in their own schools. The program follows a four-fold emphasis,—at one meeting in each month the theme is knowledge of some kind,—at one, health and recreation; at one, friendship and service and at one character building and conduct. These weekly programs, after the opening ceremonies, take various forms,—such as talks, discussions, music, story-telling, hand-work, athletics and other forms of recreation. Each club elects its own officers, and conducts its own meetings though each has also, in the background, a special Advisor whose duty it is to guide them along lines that make for their own expression and development. Twice a year a joint meeting of all Clubs is held,—at which time recognition is given for credits won and degrees are conferred. Hand-work is a very popular part of the service-program. Its simplest form is that of scrap-books, prepared for children at the hospitals, but more ambitious accomplishments, such as baby bibs, stuffed dolls and other toys and flyswatters in the summer time, are revenue producers, by which some Clubs have cleared enough money to make small donations,

or purchase Christmas presents for the girls at the School for the Blind,—and the sick children at the hospitals.

They love, too, girl fashion, to get up programs, plays and parties of various kinds for other groups,—their friends, their teachers, or best of all, their mothers.

One of the most worthwhile features of this club work is the training given its leaders,—the Advisors referred to above. Each club has one such, who is sometimes an upper class student, and sometimes a young teacher, and this group of Advisors meets every other week for study not only of methods but of adolescent psychology, and supervised recreation, the latter taught by the Y.W.C.A. Physical Director.

From actual experience not only in Chengtu but in other cities and in schools throughout China, the Association is finding the Rainbow Club excellently adapted to extra-curriculum work, as well as constructive recreation, among girls of teenage. The plan is one that can, with the help of the Manual, be carried out in centers where there is no local Y.W.C.A.,—in connection with schools and Sunday Schools. The Manual (in Chinese and English) is obtainable through the National Committee of the Y.W.C.A., 1 Young Allen Court, Shanghai.

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#### NATIONAL AND INTERNATIONAL NOTES

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Miss Lily K. Haass, for eight years a Y.W.C.A. secretary in Peking, is now loaned by the Association to lead the Industrial Committee of the National Christian Council. A letter from Miss Haass, dated Nov 1st, contains this interesting paragraph: "Our committee had an all-day session yesterday and we are going to launch out on a policy of emphasis on handicraft industry. "Standards" which apply to modern industry, they will have none of. Experimental conferences are to be concentrated on, not in Shanghai and Wuchang, but in Nanking and Hangchow, where the apprentice system prevails.

It is a stunning committee,—nine Chinese and five foreigners present. Thus does China reassert itself on the basis of its own needs, after all these years of talk about "the factory".

Chengtu, where "handicraft industry" still has the field, will follow the work of this committee and the conferences

mentioned above, with the keenest and most practical interest.

The Student Division of the National Y.W.C.A. of the United States writes to the same division here in China, "Do help us in every way for student thinking here at home. The Y. M. and Y.W.C.A. Student Movements here have a joint committee on Christian World Education which is doing splendid things and proposes to be very active in education on affairs about the Pacific Ocean, particularly as it centers in China and Japan the next few months. The Conference of Pacific student movements which the World's Student Christian Federation is calling in 1927 (to meet in January in the Philippines) is much on our minds."

The Student Department of the National Y.W.C.A. reports that "during the past school-year, in spite of civil war and anti-Christian propaganda,—the Student Associations contributed \$521.00 through this department, to various causes. The largest amount of this was for their World Fellowship gift,—the next largest to the China Home Missionary Society and the third the offering taken at the Summer Conferences as a special gift to the Jubilee Fund of the Y.W.C.A. of India.

The Y.W.C.A. in China is very proud and happy to have now as its National General Secretary, a Chinese young woman of great ability and devoted spirit. Miss Ting Shu Ching who takes this responsibility is a graduate of Yenching College, Peking, and has had years of service in the Association both in Peking and Shanghai. She is just back from more than a year of travel and study in various parts of the world,—including Canada, the United States, England, Europe and India.

The Association, which through the China National Committee, has received and assimilated secretaries from Great Britain, Australia, Canada, Norway, Sweden and the United States of America, is looking to Miss Ting for international understanding and cooperation as well as Chinese leadership.

Fan Yu Jung,—formerly of the National Y.W.C.A. staff, and now a secretary of the National Christian Council,—was a delegate to the Universal Christian Conference, held last August in Stockholm, serving on the commission on International Relations. The report of this commission has some very pertinent paragraphs. In discussing the burning issue as to whether the church should interfere in politics,—the report, after raising the question as to "how to combine Christian international

activity with Christian inwardness" claims in discussing the conditions that lead to war, that "the teaching of the Word includes not only sermons from the pulpit, but also educational teaching and the use of the press to reach a wider public". "If the churches are strong in inward grace they may within the wide bounds of their public mission, cooperate directly toward the establishment and fostering of international relations".

There is a succinct statement on the race problem and foreign missions. After speaking of the tens of thousands who have gone from the West into non-Christian lands for mission work, comes this, "But we now see that the cause to which we devoted our lives and for which the home churches have given generous financial support is seriously endangered by the unchristian international conduct of their own nations. This contradiction is fatal. The churches of the west should promptly persuade their respective nations to adopt Christian principles in their international relations. Otherwise the missionary enterprise is doomed to failure. Its success from now on, depends in no small degree on the character of the foreign policies of occidental nations".

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#### THE ANTI-CHRISTIAN MOVEMENT IN CHUNGKING IN 1925.

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When the history of the Christian Church in West China is written account must be taken of the anti-christian movement of the Spring and Summer of 1925, especially as it manifested itself in the city of Chungking. We were first made aware of the rising feeling against Christians and foreigners, during the Easter holidays when the city was decked with flags and banners in memory of the late departed Sun Yat Sen. It was then that we saw, for the first time, mottoes which soon after became the watchwords of the movement, painted in large characters and hung across the street, so that he who passed by, must read. These mottoes have since become very familiar to us and though at that time we thought they were but the product of some excited brain, we have since seen what a deep hold they had already taken upon the Chinese people and some of them have since been all but realized and China will probably not give over her struggle until she has seen them all accomplished facts. Such were "Take back Customs Control", "Abolish the Concessions", "Abolish unequal treaties", "Take away special rights from foreign consuls", "Terminate extra-territorial rights". As we

cast our thoughts back to those days we can see that the people who jammed the streets of Chungking carrying such banners and those who mounted the soap boxes on the street corners knew better than we the temper of the people and were more or less confident of the success of their cause.

At that time the movement seemed to be mainly "anti foreign-privileges", but in a month or so the emphasis was laid more upon the need of annihilating the Christian movement, which was in reality a foreign effort in disguise seeking to win the people away from loyalty to their own land and its institutions. A paper was started in the city which became most scurrilous in its denunciation of Christian work in general and Christian education in particular, as being a camouflage movement directed by foreigners to propagate a religion which was really detrimental to the Chinese. The main agitators on the streets were boys who had been dismissed from Mission schools and who seemed to be endeavoring to retaliate for personal grievances to which they claimed to have been subjected. The tenor of these addresses was that Christianity was not good for China and that the Christian schools, while claiming to be established for educational purposes, really existed to clandestinely force this religion into the minds and hearts of the young, who unless they were on their guard would find too late that they had been duped by the singing and compulsory prayers and were no longer pure, unadulterated Chinese but had become tainted and polluted beyond hope of redemption. They had come to give warning to all not to enter the institutions and if possible to save those who had already entered. The result of this agitation was that Mission school work in Chungking last spring was all but demolished.

Following this, came the Shanghai incident of May the thirtieth. The city had been so prepared by the street orators of the previous two months that the news from Shanghai was simply the spark to dry tinder and the whole place was soon in a blaze. The speakers now indulged in the wildest possible language and the city was placarded with all kinds of denunciatory posters. The strongest invectives were used against those who were in foreign employ of any kind and even their lives were threatened. This continued for about ten days with increasing intensity, but we still kept cool and refused to be alarmed until we began to see signs of the gathering mob whom the students had collected from among the rougher element and who were excited by calls of patriotism. One day, as we passed a chair shop which we had patronized for years, and where there were a number of coolies who knew us and who were always



friendly, one said, "They say we may kill foreigners if we wish" Hearing this we began to realize the seriousness of the situation and felt there was some cause of alarm. A day or two afterwards we found that it was dangerous to go on the street, as mobs collected easily and in several cases missiles were thrown and shoutings indulged in as foreigners passed. About the middle of June there were cases where foreigners were actually attacked and one man escaped only after receiving some severe bruises.

British citizens were then advised by their consul to leave the city and take up residence across the river, either on the foreshore or on the hills, and the Consul himself moved to one of the gunboats. Practically all took the advice, and soon after we settled on the hills our servants began to warn us that they would be forced to leave our employ and advised us to lay in a supply of food, as July the first was the day fixed for the walk-out. Here again we hoped that prudence would prevail and refused to believe that the threat would be carried out, but July the first found us doing our own work, the men carrying water and sweeping floors and incidentally developing blisters while the ladies prepared the meals. We were just becoming accustomed to our new order of things and were preparing to carry on indefinitely when on July the third, soon after daylight, the order came for all British citizens to concentrate at Lung Men Hao just above the gunboats. The women and children found that they were expected to go on board the steamer "Wan Tung" and that evening they were ordered to remain on board as the steamer would be leaving for Ichang in the morning. Thus came the exodus of British citizens, to the number of forty-four adults and forty-four children, from Chungking in 1925.

For two or three days the mobs around Lung Men Hao were decidedly threatening and British citizens did not venture very far away from the compound where they were assembled. Everyone refused to sell us food and for several weeks we were living on rations supplied by the authorities in the city. After a few days we could see signs of improvement and in the course of a couple of weeks men ventured forth and were soon again entering and leaving the city unmolested. In fact, when we first went in, we were impressed by the ominous silence which reigned everywhere as we passed along the street. Even the bad boys on the corners seemed afraid to hurl after us the usual epithets.

This is now past history and as we view it in the light of recent developments it appears altogether different from what

it did when we were passing through it. We saw it then as the work of agitators impelled by some frenzied ambition, but now we see it as part of a concerted movement in which the whole country is involved and which they will doubtless continue until all their "Rights" have been recognized and they take their rightful place among the nations. As for the anti-christian movement, it is due to ignorance of what Christianity is and as Rev. Lincoln Chang said in his sermon to the Union Middle School, "The Anti-Christians have seen only the shell of Christianity. They have seen Christian love 愛 with the heart 心 taken from the centre leaving men in the Christian Church only for what they can get 受." It is this shell of Christianity against which young China is protesting.

We do not admire the methods which China has been using, but we see some hopeful signs in the movement. And we believe that this affliction which is for a time will work for us a far more exceeding and eternal weight of glory.

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## WEST CHINA'S FIRST Y.W.C.A. CAMP

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### AN ADVENTURE IN CONTENTMENT.

"The first day at the camp we had to sit on the doorsills or stand up to eat, and we slept on the floor for some time," said one of the nurses just back from her vacation at the camp.

"Then you early birds had all the discomforts," I said consolingly.

"Oh, no!" She opened wide eyes at such an idea. "No, that was half the fun!"

In fact, from those first few who went with Mrs. Fong before the first Y.W.C.A. camp in Szechuan was even opened, I was not able to hear of anything that had not been "good fun" except an apparently reluctant home coming.

The place chosen last spring for this summer's experiment was Lan Mu Yuan, the little temple ten miles up the river from Kwanhsien at the mouth of the Yu Ch'i Gorge, where foreigners from the bigger resort had gone in small parties previous years for swimming. It offered these numerous advantages. It had two two-story wings in good repair, with accommodation for perhaps twenty people. It was two days' trip from Chengtu, not too far from foreigners in case of trouble, and not in a

bandit region. A market for ordinary purposes was to be found at Yu Ch'i, five li up the gorge, and Kwanhsien is near enough for occasional buying. Not least of all, the surroundings were beautiful green mountains on every side and tumbling river just below the temple. The elevation was sufficient to give the Chinese a feeling of change without too much cold.

At no time did the camp have more than eighteen regular campers, but during the retreat of soldiers late in August, two additional families of women and children refuged there for a week or more. The regular camp family consisted of Mr. and Mrs. Fong, their little niece, and nurses, teachers, students and Y.W.C.A. secretaries as guests. The number of different individuals for the whole two months—July and August—was over thirty.

A corps of carpenters went up with Mr. and Mrs. Fong and the first guests, and were kept busy until the camp broke up. "Ban dens"—board benches—and rope-laced beds of clean new wood, wide dressing-table shelves, two for each room; commodious shelves and big, smooth table and benches for the dining-recreation room, desk shelf for the director; low tables and low-backed benches for the theater stage where school and quiet pursuits were carried on; food cupboard and bath tub—all these the carpenters provided before the end of the summer.

Early rising was not in the camp program, but early retiring was. Breakfast was at eight or eight-thirty, according to the feeling of the cook, and lunch usually about one, but subject to extreme variations from the same source. The coming of darkness gave rather more stability to the supper hour, but I never heard any guest complain of the irregularities and I think, being mostly people accustomed to an inelastic routine, they found the complete absence of bells and even the irregularities very restful. At any rate, the meals, whenever they came, never failed of appetites to do justice to them and made steady contributions to the flesh on many bones.

The charge for board and service was five dollars a month and comparatively more for shorter periods, in order that the sort of appetizing and nourishing food could be supplied which would be best adapted to satisfying outdoor appetites and rebuilding wornout tissues. Beside this, each guest had her road expense, three dollars per chair each way. No room rent and no extras were charged. Being weighed was the order of the day for each new arrival and the food paid good dividends in gains, the best for any girl being that of Miss Rachel Peng who gained ten "chin" in the two months.

The activities of the camp were largely determined by the girls themselves. There was scarcely one but had some studying, letterwriting or handwork which she wished to do in the mornings. All the work of their own bedrooms, except a daily sweeping, they did themselves and the demands of laundry were constant and likewise selfassumed. Articles put to soak in the morning could be joyously rinsed in a few minutes in the crystal chill of the stream in the gorge, five minutes off, and there was little of drudgery about it amid such beauty. Ho Wa Tze (the son of the coolie) was on hand to carry hot water or convey basins of clothing to and from the stream.

Early mornings, before breakfast, enticed occasional early risers out for a walk and resulted in fresh wild flowers and ferns for the recreation-dining room, where bamboo tubes on the walls and Kwansien jade vases on the tables gave ample opportunity for decorative experiments. The flowers and the room's wide windows showing mountains and river on three sides made the camp center very attractive.

Sometimes there were eleven o'clock refreshments or meat dumplings for dinner, and then the whole camp joined in the preparations. There was much fun about comparative efficiency in fluting dumplings or shelling fresh corn from the ear for a corn pudding, steamed in individual portions in the husk.

After the camp itself was well on its feet, a Thousand Character School was started for the little group of children from the tiny hamlet about the temple. Attendance was never very large, but the group was faithfully taught by three volunteer teachers six days a week, and a serious attempt was made to impress the children and their parents with the importance of schooling in the hope that attendance would be better another year. The nurses were called upon almost daily to dress a boil or administer santonin or quinine to the nearby country people. Thus, with duties and washing, the camp was not idle in the mornings.

After lunch, a pleasant somnolence fell on the place which often lasted most of the afternoon. Not everyone slept, but the few who did not kept to quiet pursuits or went down by the river to sit on the stones and talk and enjoy the beauty of the place. The favorite spot for retirement, the enchanted place for play, and the inevitable end of late afternoon excursions was the Dragon's Cave, as the rocky bend in the gorge is called. Any missing member of the group was supposed to be there at almost any time from dawn to dark, and in the memories of the campers it stands first for beauty, peace, and powers of recreation.

Indeed it was re-creation rather than recreation of the play sort for which the camp stood, yet evenings after supper were dedicated to games about the big table and each newcomer was initiated into the simple mysteries of "Ten and a Half" or "Old Maid", and was later promoted, if she so desired, to the more difficult and, for some at least, the more engrossing rites of "Forty-two". Even at the end of the two months, the nine o'clock bedtime hour found no flagging of interest in the games.

On Sunday evenings, the games gave place to hymnbooks, and a simple service with much music sent everyone to bed quietly thoughtful. The use of the organ was not, of course, restricted to Sundays, and hymns rang out during many intervals when groups were gathered before or after meals.

The meals themselves were great factors for re-creation. One seldom sees rice partaken of in such a leisurely manner or flavored with more pleasant foolishness. The table always looked attractive with its long, clean tray down the center from which the meats and vegetables were served into individual small plates, and at each place a clean napkin or handkerchief spread by the occupant to protect the new and yet-unpainted table.

The simple routine of camp life was broken at intervals by all-day or longer trips—to Dr. Stubbs' cottage up the small stream at Tung Yoh Miao, to Dragon Lake at the head of that valley, or to Yang Tze Lin Pass. On the shorter ones everyone went and special portable food was prepared. The longer ones were for those who had the strength for long, hard tramping or the money to share in a mountain chair. Much exploring of the hills and paths about the vicinity was left for another year.

Between fighting the last week in August, the camp broke up and proceeded homeward en masse. Because of the shortage of coolies in the wake of the armies, it was necessary for everyone who could possibly do so to walk the ten miles into Kwanhsien, leaving the two available sedan chairs for invalids. The long walk in no way dampened the ardor of the party for the seeing of Er Wong Miao and the Fu Lung Kwan when they arrived at the city at noon, and chairs were ready the next morning for everyone's use to Chengtu.

In 1926, the camp will again be open to Chinese students, teachers, nurses or married women in need of a place to rest away from the heat. Any who apply in time will be welcome, not from Chengtu only but from any of the other centers accessible to Kwanhsien. Children are not debarred but their nurses are, because of the limited accommodation.

## DAYDREAMS AND THEIR SEQUEL.

By

RALPH THE ROVER.

"The daydream is an ideal realization of instinctive wishes that are thwarted in reality...." So say the psychoanalysts; but I am not impressed all the same, because many of my daydreams of forty years ago when living south of 46. S. are being faithfully realized. This is no doubt news to you, Mr. Editor, but in case it is not to others I should explain! The conviction is dawning on me that I am an exile. Perhaps you think I am very obtuse not to have recognized that fact in the dark two decades ago. Well, as you please, but I have just come in from a series of journeys quite up to the daydreams of long ago with some items interposed quite beyond my youthful imagination. My experiences were in the V shaped T'ong Valley; and that means yawning precipices, undulating roads, and wild pathways littered with broken granite; and avenues and gardens of a defiant and uncompromising cactus. But you no doubt will say: "Why choose prickly pears, granite grit, and unknown cul de sacs for your week ends? Gold or wanderlust, or ennui--which?" And my reply is: "No, sir, nothing of the sort. I am a missionary of the old school, and 6000 books sold and 160 sermons preached during November bear me witness" But you are persistent: "Such realms have few people" you say. And I let the insinuation pass and see in the canvas of my mind the farmhouses, inns, markets, temples and other places where men group themselves on trips to and from corners not shown on the C.I.M. map of China. Moreover, Mr. Editor, it is left for me to tell these exiles the "old story" that made me a good boy, and later caused me to take a serious view of life, and specialize in living dangerously. But readers may still be in doubt how audiences are found in such places. Well, I am inclined to think that if anyone will become picturesque and unusual the folk around will find him. Live poorly, dress poorly, sing a hymn in any language but Chinese, read a foreign newspaper; let it leak out that you have collapsible teeth--and if you do not get a crowd even in a cactus garden, then my name is not Ralph. May I suggest that the ways of the Sky Pilot are "peculiar"! At home my aim is to *speak*

what if written out would be an advertisement explaining the essentials of Christianity. I am not afraid of simplicity and repetition: I leave, for instance, subjects like the second Decalogue in Exodus 34: 1-28 for a type of student that is not likely to disturb Tachienlu in my day. As we are not troubled with enquirers about Spiritual matters I fix up a stand outside our Mission door *on the street* and take advantage of the different phases of Chinese and Tibetan grouping. In this way scores of men and women are met that never enter a Mission Hall. For a literary recreation I have my Kiarung work, a problem worthy of a lifetime of application. For many reasons, I am moving along with a snail-like pace, but am just finishing the translation of a Tibetan Catechism with a new chapter on the Devil and "all his works". I have also included the Creed and the Lord's Prayer. My Kiarung writer, a Bon from Ch'os Kia, amazed me by his intimate knowledge of the Devil; the General Resurrection in the Apostles' Creed seemed also familiar ground. "Strange", you say. But that is not so. It only goes to prove that Bonism is Persian Mazdism or Mithraism. When translating the Lord's Prayer he finally refused to continue. "This is holy", he said, "and I am a sinner. I am frightened." Would you call that an appreciation of spiritual values? I may say that late I persuaded him to finish his task. My colleague suggested that the pundit might be "playing to the gallery".

Lao Yang, the mystery man, who had been missing for two months, came home at last with a very sensational report. He had been up against blizzards, stalked by robbers, blinded by snow, and probably rendered temporarily insane with pain, cold, hunger and exhaustion. But after rolling naked in the snow once or twice he was himself again and able to finish his job. He, afraid of the pass, made his return journey down the Tong River canyons where one man in every three hundred disappears until the General Resurrection. Lao Yang was reared in these awful roadless gorges where even dogs and goats are *carried* in when young. In 1903 when Moyes and I were lost in these awful cul de sacs we camped near the Mystery Man's house, and the complex then created sent him on towards the Door of if not into, the Fold. He has been a gold miner, a medicinal root digger and a collector of rare grasses where only monkeys would venture unroped. Now, in some ways, as an intermittent assistant, he reminds me of John the Baptist. I do not mean in eloquence or fierce denunciation of sin, but no one would deny his being a product of the wilderness. His garb, *mutatis mutandis*, would offer no difficulty. He is liberally begirdled and

moreover, eats rock honey. The other day, also, I saw him eyeing a locust, but am not in a position to dogmatize on the incident!

I am done now with complexes, rationalisings, daydreams and fixations, but must give you an item of interesting gossip. For two years a trip from Tatsienlu to Yachow has been "an experience", and to the traders a donation to sundry Road Agents. Indeed, so much musk, silver and other valuable commodities have circulated in the frontier wilds that a syndicate of treasure hunters might send out a prospectus any time. But the traders are thinking of something else—aeroplanes! The whole "show" is still high in the crystal air, but I am informed negotiations are in progress, routes decided on, and landing sites "spotted". And what will the brigands do then, poor things? because even now malicious and revengeful minds are visualizing interesting aerial detours in which the bombing of certain elusive and highly hypothetical "camps" will be prominent on the program. Personally, I am not unduly optimistic, or inclined to be apprehensive for the "revered cousins".

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#### AMONG THE BOOKS.

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*Robert Morrison: A Master Builder.* By Marshall Broomhall.  
Student Christian Movement, London.

There is no pretence in this useful volume to add any new facts regarding the life of the pioneer Protestant missionary in China. But such facts as are given, are put into such orderly form that one who wishes to secure a rather full outline of Morrison's career can do no better than read this volume from start to finish. It serves the purpose for which it is written—a text book in a series for classes in the Student Christian Movement. No one can read this book without realizing that Robert Morrison led an essentially lonely life; that he surmounted apparently insurmountable difficulties and that he was possessed of a patience beyond that of ordinary folks. This patience was of an active kind; and Morrison, whether he was



in favor at Canton or not, ever kept his chief goal in view and pressed steadily towards it. Only such a soul could have overcome all that this brave patient man did.

*Journal of the West China Border Research Society: 1924-1925.* Printed at the Canadian Methodist Mission Press, Chengtu, Sze.

Strictly speaking, this is not a book; yet one is justified in placing it in this list of reviews. It is the result of patient persistent labor on the part of a group of men in West China who have set themselves to find out all they can about that rather hazy and undefined part of Szechuan which is called the Tibetan Marches. Some of the authors have gone far afield for their subject matter, while others have taken the regulation trip to Tachienlu during their summer holiday. A few of the titles will aid the reader to understand what is being done: "Geographic Control and Human Reactions in Tibet", by J. Hutson Edgar; "The Devil Dance at Tachienlu", by G. A. Combe; "A Collection of Some Butterflies of Szechuan", by G. M. Franck; "A Collecting Trip to Songpan", by D. C. Graham; "Data on West China Artefacts", by D. S. Dye. The Journal is edited by the secretary of the society, Mr. D. S. Dye.

*The Influence of Christianity on Fundamental Institutions,* by Philo W. Sprague, Rector-Emeritus of St. John's Church, Charlestown, Mass. Fleming H. Revell Company, New York.

A series of lectures given under the auspices of the John Bohlen Lectureship in connection with the Church of the Holy Trinity in Philadelphia, U.S.A., in which the author deals with the influence of Christianity on The Church; The Family; The State, and The Industrial System. A conservative statement of what Christianity has done in each of these realms. While there is nothing new to be learned from this discussion, the book will repay reading by those who teach and lecture in theology and sociology. It would be a worthy addition to a shelf on theology in any preacher's or teacher's library.

*The Foreign Missions Conference: Washington, D. C., 1925.* New York, Fleming H. Revell Company.

This also should be welcomed to the shelves of any minister's or teacher's library who wishes to secure the latest thought on the foreign mission problem. It contains the addresses delivered at the great missionary gathering in Washington, D.C., from January 28 to February 2, 1925. That series of meetings takes its place by the side of the famous Edinburgh Conference of 1910. Not since that memorable conclave have so many leaders in the realm of Foreign Missions

been gathered together. And Edinburgh with all its forward looking messages is now left behind; the world has moved out from that time and that atmosphere. And surely the great work of giving the truth of God to the nations of the earth has moved still farther forward. In this volume under review, one gets the very best and boldest thinking on world problems as they are presented by men and women who through administration work at the home base, or by years of service on the foreign field, are well fitted to speak with that authority which comes alone from actual experience. There is a very good index which will save hours of search on the part of those who are looking for information on such subjects as are dealt with in this book.

J. T.

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#### A LETTER OF THANKS.

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96 ERSKINE AVE., TORONTO,  
NOV. 24TH, 1925

MAY I, through the pages of the "West China News", thank the many Szechuan friends for the kind sympathetic letters written since the sudden death of our dear little daughter, Edith Marian Auld, on board the "Australia" after leaving Japan.

The world seems full of kind hearts and at such times when sorrow comes so swiftly and deeply into our lives, but greatly as we appreciate the ministries of the new friends yet it is the love and friendship of that West China family—the bonds of sympathy which binds us so closely—which brings the greatest comfort.

Perhaps few members of that family circle have had greater opportunity to appreciate that spirit than Mr. Longley and myself during the past four years of sorrow and loss. Nor shall we forget the warmth of your comradeship and the assurance of your thought and prayers during this time of special trial—felt the more keenly because of our separation.

Just at present it is impossible to answer your messages personally, but I want you to believe that each one was a comfort and strength to me and once again linked with a great

sorrow is the unforgettable memory of friendships rich in those qualities which prove us children of one loving Heavenly Father.

Mrs. Earle with her family of six live on the next street to me, and when the five older Earle children and four Longleys begin talking Chinese, I can almost imagine myself back in Szechuan.

May the year 1926 be one of rich blessing for all those who labor in that beautiful Province for the coming of His kingdom in that needy land.

With many thanks,

Yours very sincerely,

MARIAN AULD LONGLEY.

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THE WEST CHINA COUNCIL ON  
HEALTH EDUCATION,

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THE PARABLE ON THE AUTOMOBILE

Behold now, the parable of the automobile.

A certain man went down into the city to buy him an automobile. There he fell among—not exactly thieves—many automobile agents, who with much lingo, and many re-assuring terms about the great advantages of the cars they represented over the good points of the cars sold by other dealers, tried hard to persuade the prospective purchaser to buy the car they represented.

Now this certain man, being of a careful mind, was minded to look well about him and not be too greatly enamored by paint or trimming or by fine head and cowl lights. He listened carefully to the oratory of the automobile agents, and after due and careful examination and study, selected a car which best suited his taste from all angles of approach.

This amateur motorist had no housing for his car, and was forced to leave it until he could find such. He set to work to adjust his house and lot to accommodate the new addition. Herein he exemplified Sanitation, for Sanitation is the adjusting of our surroundings to our needs, is it not?

Our purchaser had his new and shining car sent home, and at once began to study it. The salesman was pleased to teach him to run the new car and being an apt pupil he soon adjusted himself to the running of the car, a new business to him, but by dint of very careful and painstaking efforts he was able to run his machine in a short time. Herein he exemplified Hygiene, for is not Hygiene an adjusting of oneself to our surroundings?

Being a studious individual, our car purchaser did not stop his studies here. Behold now, each day, he could be seen closely examining under the hood of the engine the spark plugs, the magneto, the fan, the oil feed, and the other parts and fittings of his new purchase. Herein he exemplified the study of Anatomy, as he carefully examined the many parts, the wheels, the crank-shaft, the oil tank, the radiator and the many other parts, visualizing each part as it related to its neighbor, and how all were set together, for is that not Anatomy?

One day he started the engine in the garage, and watched with increasing interest the ignition, the carburetter, the oil feed, the pumping of the "spirit" to the cylinders where it was exploded by the spark from the spark-plug, watched the vibrations in the "clocks" on the dashboard, and noted the acceleration and moderation of the engine. This running of the motor and its accessories, did it not exemplify Physiology? for surely Physiology is the normal and harmonious running of the constituent parts which make up the mechanism.

And now our motor Hygienist Anatomist, Physiologist, enjoyed a run in his car. With delight he set it a going and backed it out of the garage on to the road. As he hummed along the highway he pleasantly thought of his control of the thing, of its component parts all fitted harmoniously together and running smoothly with the necessary ingredients, oil, water, gas, cool air, electricity, pulsing lightly through the mechanism, and he the Hygienist driving this "ensemble" machine.

As he sped along merrily, passing the mile posts, and dreamily enjoying nature's free ozone, he was interested to hear an ominous clicking in the engine. The further he went the more audible it became. He stopped at the side of the road under an inviting tree, and opened the hood of the car to see this abnormal running of the engine, to study this pathological condition, this abnormal running of the motor, this departure from the normal physiological condition of the motor. This abnormality interfered with the efficient running of the motor, and might be the cause of wrecking his machine. This then is Pathology, the study of the abnormal conditions of an otherwise smoothly running and coherent engine.

Examination revealed the cause of the pathological condition of the engine, and even with his limited knowledge of the machine he was able to diagnose its trouble and prescribe the correct treatment. In so doing he practised Therapeutics, for that science is the application of the cure necessary for a given trouble. The application of the proper remedy to any malady. He then drove happily home.

Fortunately for our friend and also for his car, he was a careful man, "a stitch in time saves nine" was his motto. He applied it here, thus preventing danger to his car and the necessity of paying a much higher price for a later repair and handicapping the efficiency of the machine.

Now, had our motorist been a much less studious man and more careless, he might have preferred to call in the Hygienist to run the car for him, but he preferred to adjust life to that of the car, or he might have called in the motor anatomist to teach him the anatomy of the car, and thus learn its running together with instructions from the Physiologist. When it was slightly abnormal he might have paid a Pathologist at a motor garage or later hired a Therapist to administer the proper treatment to the pathogenic condition.

Here now the conclusion of the whole matter.

The human mechanism, is an engine infinitely superior to any motor yet created. We are the motorists of our own engines. What care do we take of them? Does an internal clicking or a telegraphed pain warn us of the necessity for observation and care in that locality, or do we "bear" it and hope it will soon pass? Remember a stitch in time saves nine.

How careful we should be about the oil we use, or the water for cooling, or the gas we put into the motor, or the speed at which we run, and the rest we give the engine, and the exhaust which it is very shortsighted to muffle.

Are you not of more value than many motors?

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## NEWS NOTES

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### Chungking—

Mr. and Mrs. James Endicott, Miss Gould, Miss Ward and Miss McRea arrived from Canada on December 7th. Mr. and Mrs. Endicott and Miss McRea are remaining in Chungking

while Miss Ward and Miss Gould went by steamer to Luchow and will go from there overland to Chengtu. Dr. and Mrs. Thompson arrived the middle of December escorting the Misses Caldwell, Graham, Taylor and Perkins. They spent Christmas in Chungking and left shortly following for Chengtu. Miss Taylor and Miss Perkins stayed in Chungking, where the former will be matron for the Canadian School after a year of language, and the latter will teach in the same school, taking up her work immediately.

Bishop Grose was escorted to Suining by Mr. and Mrs. Pilcher, other members of the party being Miss Mildred Snell of the Syracuse Unit who goes to study the language for a year and Miss Andrews who will be Dr. Beech's secretary. After a busy day in Suining Dr. Manly took the party on to Chengtu arriving there December 22.

Mr. and Mrs. Frier have arrived and very shortly will take over the work of the Canadian Agency. Dr. and Mrs. Birks, who have been in the Agency all autumn, will move across the river into a new house on the medical property.

On December the Bachelors of Chungking held their annual party for all the children of the foreign community. It was a delightful affair, with a beautiful tree from which a very appropriate Santa took gifts for all the children. Tea was served to both children and parents and everyone had a very happy time.

Various threats on the part of the students as to dire things they might do on Christmas day led the Chinese pastors and friends to ask for military guard for the churches. The students gathered outside the buildings and lectured in no uncertain tones but nothing very serious happened and the usual programs were well attended and went off nicely.

The C.M.M. Council will open in Chungking on February 5th.

Members of the M. E. Mission and a few friends gathered at the McCurdy home for their tree on Christmas eve at dusk. Everyone was beautifully supplied with gifts and the evening was spent in singing carols. Christmas Day was spent in the country where everyone enjoyed a splendid dinner at the Dudley-MacDonald home.

On New Years Day the American consuls and officers of the American gun boats were hosts to the entire community at a tiffin party at the Chungking Club.

An amateur theatrical was given by the club on December 29th. The title was "The Dover Road" and the parts were taken by Mr. and Mrs. Wilson, Captain Higgins, Mrs. Lewis

and Mr. Walters. Three performances were given, one being in the afternoon for the benefit of the city people. It was very much enjoyed by all who saw it, the parts being very well taken.

Mrs. Geyer, passed thru Chungking in December on her way to Jenshow where she will be the guest of her daughter, Mrs. Earl Wilmott, for some time.

ELEANOR W. MCCURDY.

When Mr. Liu Dze Ruh visited Canada in 1924, the Canadian Methodist Mission Board presented him with a Church bell to be erected at the Hsiao Si Dze Church. The Local members have been enthusiastic in making generous contributions toward the erection of a tower. All summer long, during the disturbed and bitter feelings against the church, the walls of the tower were slowly climbing into a position of prominence far above the surrounding buildings. About ten days before Christmas when the structure was practically completed two huge fires in very close proximity presented its fine points of beauty and caused it to be much maligned by those whose philosophy led them to explain the fires by disturbances in the city's sky line. So persistent was the superstition that the four red corner pinnacles were quickly painted black.

On Dec. 24th at 11 A.M. a special service was held inaugurating the opening of the tower. Mr. Tien, of the Friends Institute, gave a very acceptable address. The bell rings several times daily announcing the customs time to all within its hearing. It stands forth as a splendid tribute to indigenous Christian effort.

For the last six weeks committees from the Y.M.C.A., Chungking Orphanage and Hsiao Si Dze Self-Supporting Church have been at work making arrangements to take over Mr. Liu Dze Ruh's property. Three members from each body constitute the Board of Management. Mr. Liu has most generously turned over \$85,000 worth of gilt-edged securities to be used as an endowment fund toward the propagation of Christian and benevolent work in Chungking.

On Dec. 21st in the Chamber of Commerce Mr. Liu publicly announced his gift before hundreds of prominent city guests. In a most dramatic way Mr. and Mrs. Liu and little son in the presence of a Chinese lawyer, with a few deft strokes of pen made the transaction legal and Mr. Liu said he was not a communist, nor did he believe in communism, but that he was a Christian because he believed in Christ and that he was trying to fulfil a vow made to God several years ago. It was a most

convincing testimony to the power of Christianity in the life of a business man.

Several speeches followed, among which was a spirited one delivered by the magistrate. He commended Mr. Liu's action as a fine example for others to follow. He said there were men before him with more money than they knew what to do with and challenged them to contribute their idle wealth to other similar institutions in the city which were surely worthy of their support.

May this be but the priming of a spontaneous and continuous stream of wealth about to be turned loose for the uplift of mankind.

## Chengtu--

### *Campus Notes.*--

The month of January on the University campus has been one of motion, the coming and going of many friends, new and old.

The M.E.M. Annual Conference for West Szechuan which held its meetings in the Senate room of the University, brought Bishop Grose and friends from Tzechow to the Campus for a couple of weeks.

The Union Language School has been increased in numbers by the coming of the following,— M.E.M., Miss Manly, M. D., Miss Snell,—C.M.M., Mr. and Mrs. Self, Mr. Bowyer, Miss Graham (who will be a matron in the Canadian School next year), Miss Nicholl, a nurse.

Misses Caldwell and Gould have also arrived and are teaching in the Canadian school.

Dr. and Mrs. Morse have returned from furlough and it is good to see them again.

Miss Bruce and Miss Beaton from the Canadian School leave Jan. 23 on furlough. Our best wishes for their trip via Europe.

Mr. and Mrs. Drakeford of the Salt Gabelle, Tzeliutsing, came to enter their two daughters in the Canadian School. While here Mr. Drakeford very kindly gave us an evening of music. It was delightful and unique, for all but two numbers out of a program of fifteen numbers were composed and written by himself. A few of our own musical friends assisted in singing his vocal numbers.

The new Friends' building, Arthington Memorial Hall, was formally opened early in January. It is an imposing addition to our University group.



WESTERN CHINA DIOCESAN NOTES.

*Paoning.*

Archdeacon Ku, Wang Hai Ü and Moh Hsu Kwang have all been very seriously ill with typhus. The latest reports show some improvement.

Miss Palmer and Miss Mitchell arrived on Dec. 12th.

Mr. Thompson spent Christmas at Ta in-shan. Before leaving he had a telegram from Chefoo to say that Janet, who had pneumonia, was decidedly better.

Mr. Parsons is kindly acting as diocesan statistician.

*Pachow.*

The ladies will move in to their new house by January 13. A memorial Service was held for the Bishop on December 13. The Chungking Branch of the Famine Relief Committee have set apart 20,000 dollars for the Pachow district.

*Nanpu.*

Miss Symmons has been convalescing here.

Miss Culverwell has visited Fu-Ts'un-ih and Tachiao for Bible Teaching. She was much encouraged by the quiet responsive spirit at Fu-Ts'un-ih, but at Tachiao the soldiers are greatly interfering with the progress of the church.

Mr. Yü has been at Sin Chen Pa. Prayer is asked about the premises there, the lease of which soon expires.

*Shunking.*

Mr. and Mrs. Large left unexpectedly for the coast on Nov. 30th by doctor's orders, where another operation will be performed on Mrs. Large, Mr. and Mrs. Cordner are occupying their house until their return.

U-Shen-Hsien (Ting-Uen) is to be opened as a station by the German Women's Prayer Union. Countess Lüttichan and Miss Spengler are leaving home in January and Miss Rutz will live with them for a time. Prayer is asked for the effort to secure suitable premises.

*Yingshan.*

Miss J. H. Roscup arrived on Dec. 9th and two days later was taken seriously ill. Dr. Lawrence and Dr. Hillier

came from Paoning, but fortunately she was much better when they arrived.

Miss Williams spent 11 days at Peh Shu Ya.

Miss Kingston sails in January via Canada.

#### *Kwangan.*

Mr. Fryer has opened a dispensary and already over 100 patients have been treated. The little Sunday school started with 19 has grown to over 50. On Christmas day there was a feast for the Christians and Christmas Tree for the children.

Miss Rutz spent a fortnight in November visiting the women at Yochi, Kwangan, Dai Shi Ch'ang, Kwangin Ko, where she found the new church building had progressed wonderfully, Kan ds'i Ds'ang, Ming Ueh Ds'ang, Li tsi uei. She asks for prayer for all the women who could not be visited owing to the unsettled conditions.

#### *Mienchow.*

Mr. and Mrs. Howden have visited the outstations for Christmas celebrations and were particularly encouraged by what they saw at Weicheng.

A Memorial Service for the Bishop was held on Nov. 29th and was very reverent and orderly.

Special prayer is asked for the Middle School at the present time.

Wu Wen Chong and Joseph Cheo attended the Meetings of the Educational Union in Chengtu in November.

Chiang Yui Ai reports that rice at Weicheng is now between 13000 and 14000 cash per teo.

#### *Longan.*

Mr. Williston has been visiting the Tribes Villages where they say they have had the best crop they ever had. A Hunting party secured eleven golden monkeys and with the sale of the skins they are able to pay their debts and live in comfort for a year. On their way back Mr. Williston and party got into a snow drift up to their necks.

Mr. Williston subsequently visited Kucheng where the teacher Mr. Mi was very ill with Han Liang, Chingchuan Patsi and Shui Tien Ho 3 families put away idols. Thirty christian families living in the country were visited. A Bible School has been held at Longan from Dec. 19 to 27.

*Anhsien.*

At the Bible School in November the average attendance was 89. Amongst those present were the Fengs from Ho Pao Chang who are making encouraging progress.

Another interesting group was an old Manchu gentleman from Cha-P'in in the Mountains with his son and son-in-law. A Bible had been left in their home 3 years ago and the son Tu-Hua-Yin gives every appearance of being really converted. Both at Cha P'in and Hsiao Pa there are now people ready and anxious to be taught.

A week at Hua-Kai-Tsi followed the Anhsien Bible School. Tracts were posted up and many meetings held; the lantern service each evening being especially well attended. A campaign at Sang Tsao Yuan succeeded this and the workers met with much encouragement. Prayer is especially asked for Wei tao san's old father who is one of the leading gentry there.

*Mienchuh.*

As a result of the recent evangelistic campaign five men joined the enquirers class and some women. There has also been a large increase of children through the afternoon children's meeting. The Nurses now in turn speak at the Sunday open air service and daily teach patients in the wards.

The Magistrate's mother recently officially celebrated her 60th birthday. The opportunity was taken by the Silverdale party to present gifts in gratitude to the magistrate for his help in their release. Chao pao fu says that building should be proceeded with at Silverdale and promises no more trouble.

Christmas celebrations took place at Shihfang Dec. 20. Pan ch'iao tsi Dec. 28th. Ts'in tao chang Dec. 29. Tsen tao chang. Dec. 30.

*Tehyang.*

On December 23 there were 6 baptisms and 2 catechumens received.

*Moochow.*

Conflict between Tribes has prevented Mr. Spreckley from going further afield than weekly tramps to villages within a day's distance. A young tribesman is living on the premises. His leg was broken, his home destroyed, his father killed and his family carried off in a recent raid by another tribe.

*Sintu.*

The preaching hall at Siao Han chen was opened on Nov. 17. Mr. Lee has visited Kintang, Hanchow and Tehyang and Miss Wied and Miss Fugl Kintang and Tang-chia-si.

*Chengt'u.*

The university scholarships announced in December include Wu Hsuen Hsi, Lü Chong Lin and Lo Chong Shu of our dormitory Tso Lih Liang was awarded an entrance scholarship and this will be kept for him until he can enter the university.

The S.C.C. at their December executive urged the observance of a week of prayer at the New year and an Evangelistic effort in the spring.

*Chongchiang.*

A Memorial service for the Bishop was held on Nov. 29 preceded by a procession through the streets. Mr. Munn paid a visit on Dec. 20 when the Christmas celebrations were held.

*Suiting.*

Mr. and Mrs. Polhill with their two girls and Mr. Housden (B.C.M.S.) reached here on Dec. 5th. The Sunday Afternoon Bible Study which is run entirely by Chinese and in which men, women, boys and girls take part is very profitable and interesting.

Mrs. Hannah left on Dec. 17th for Tachuh and Mr. Hannah expected to join her at Chuhsien after Christmas. The shops have been closed as a protest against heavy taxation.

*Chuhsien.*

Miss Allibone and Miss Tucker returned on Dec. 19th and received a very warm welcome. With them was not only "Bobbie" but also a parrot and canaries!

Miss Rice left for Suiting on Dec. 22nd. Dr. Chidson has returned from Wanhsien.

*Lingshan.*

During November Mr. Robinson and the church vestry were invited by the county council to dinner as a recognition of service rendered to the county.

He and Mr. Liu were also asked by the Principal of the Middle School to give a Lantern Lecture in English on any subject they pleased.

Miss Barber with the Biblewoman, Mrs. Koh, has spent 5 weeks in the outstations. Mr. Robinson and Miss Watney

have also visited them. Prayer is especially asked for Chao Tien Teh the evangelist at Tienchiang. Mrs. Robinson hopes to open a H.P. Girls school next year. The vestry has decided to withdraw from the W. C. Educational Union.

Miss Jocelyn Barber has arrived at Yangchow.

Miss Roberts spent December in Hospital in Chengtu.

Miss Ludgate, B.C.M.S., arrived on Dec. 3rd and is living with the Robinsons. Mr. Woodhams spent Christmas in Liangshan.

A Memorial service for the Bishop was held on Dec. 4th and for Mr. Tang, the late churchwarden, on Dec. 27th.

On Dec. 20th 20 were baptized and 21 were received.

#### *Kaihsien.*

On Dec. 4th Mr. Wupperfeld returned from 19 days visit to 6 of the outstations. 16 adults and some children were baptized. Much prayer is asked for those whose names had to be taken off the church books.

#### *Wanhsien.*

Miss Clarke hoped to arrive about Dec. 21.

Practically the whole of the Wanhsien district has been visited since the summer, the outstations having been visited several times. The colporteurs have accompanied the evangelists and open air services and bookselling have been held on the markets. In the city Mr. Hsiang, the voluntary helper, has been very energetic. Cottage meetings have been held each week in the Christians' homes and many reached who are not touched by other means.

The return of Mr. and Mrs. Darlington has been delayed till the spring.

#### *Hostel.*

On Dec. 27th a memorial Service for Bishop Cassels was held. Dr. Spencer Lewis, who was in Szechuan before the Bishop, reminded us that it was 25 years to the day since they were wrecked together on the Yangtze. Dr. J. Taylor, who was joint chairman with the Bishop at the 1908 conference, spoke on his perseverance and prayers. Mr. Song on his courtesy and habit of early rising. Mr. Hsiang on how the Bishop had said to him about Bible study "Dig, Dig, Dig". Bp. Mowll also spoke. Evidence has already come that the witness was not without effect on the many students present.

*Children.*

Mr. and Mrs. Bruce have decided to delay their furlough and to take Mary and Lionel to Chefoo next summer.

*Educational Department—*

## METHODS IN TEACHING SCRIPTURE.

Teachers have been criticized for using one method only in teaching, namely—preaching. Teaching is really preaching in China. To help teachers to give variety to their work, the following methods are recommended for constant or occasional use. Please see NOTE below.

H. G. BROWN.

- 1 Tell the story or the material of the lesson.
- 2 From other than lesson sources the teacher may present matter which bears on the lesson.
- 3 Ask questions concerning the facts of the lesson.
- 4 Read the story or lesson aloud.
- 5 Help the students with difficult places in the lesson, new characters, unusual constructions, and the like.
- 6 Have the children read the lesson silently.
- 7 Have the students read the lesson aloud, reading sections in turn, or reading alternate sections with the teacher, or read phrases or verses after the teacher, following his pronunciation and tones.
- 8 Write questions on the blackboard, and have students learn the answers by reading silently.
- 9 Write questions on the blackboard and have students write answers in notebooks either from having heard or from reading the lesson.
- 10 Have the children stand up and tell the story or outline the lesson in whole or in part.
- 11 Have the children write out the lesson in their own words.
- 12 Have the children illustrate the lesson by drawing.
- 13 Let the teacher illustrate by drawing on the board and have the students copy.
- 14 Give out a picture that illustrates the lesson and discuss what is in it.
- 15 Color outline characters of a sentence which gives the main teaching of the lesson.

- 16 Work out the lesson on a sandtable, individual or common, cutting out people, animals, trees and the like, and setting them up in the sand.
- 17 Act the incident, or an incident, of the lesson, or an incident which bears close relation to the lesson.
- 18 Color an outline picture.
- 19 Paste illustration pictures in notebook.
- 20 Cut out pictures, or draw and cut out pictures, and paste in notebook.
- 21 Discuss the children's written answers.
- 22 Discuss the character of the main person, or persons in the lesson, and consider what they would do if they were children today in local place.
- 23 Discuss the teaching of the lesson.
- 24 Have children learn a verse or verses by heart.
- 25 Discuss and promote activities which are or would be in accord with the teaching of the lesson.
- 26 Make articles to illustrate the lesson out of clay, or out of paper and paste.

#### NOTE.

Three distinct positions in regard to the subject matter of a lesson may be distinguished.

- (1) It may have been already taught, and require only review.
- (2) It may not as yet have been taken up in the class and require presentation.
- (3) It may not as yet have been presented, and may require some work on the part of the student in preparation for effective presentation.

Whichever of these conditions may obtain, some of the methods which are included above will be suitable.

The teacher's attention may be given (1) To the Class as a whole, (2) To a small Group, (3) To Individuals.

In case the teacher is responsible for several classes at one time, special attention should be given to those methods which involve student self-activity.

It is respectfully suggested that each teacher put a check beside the method of which he or she approves, add others which seem good, and then keep a record of his or her actual classroom work and see if the proper attention is being given to each type.

A LETTER FROM DR. R. B. EWAN.

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The name of Dr. R. B. Ewan will go down in the history of West China Missions as one of its greatest pioneers. His largeness of outlook in first conceiving such a large medical plant as the Chengtu Canadian Hospital and then advocating and securing its construction has been one of the big factors in the breaking down of local Chinese prejudice and the interpreting the spirit of the Gospel of Jesus Christ to this people. It has been a great sorrow to his friends that the state of his health prevented his return to the field. The following extract from a letter of his will, doubtless, be read with interest. A great many discoveries in recent years have thrown much light on the authenticity of the Pentateuch and its Mosaic authorship. An American publication, "Moses and the Monuments", practically destroyed the whole position of the higher critics anent the five books. At present Messrs. T. and T. Clark of Edinburgh have a work in the Press conforming and extending its revelations; hence what Dr. Ewan writes is all the more interesting:

"I have recently read a synopsis of a lecture given by the Professor of Church and Biblical Literature in my old Alma Mater, in which he gave an account of the final deciphering of an inscription on a stone slab dug up by Flinders-Petrie twenty years ago on Mount Sinai. The writing looked like Egyptian hieroglyphics, but could not be read. Some years ago Gardner, an Englishman, found a clue, and recently Prof. Gimme, a German, following up that clue, made out an alphabet of twenty-two letters, resembling old Hebrew and made up of Egyptian picture-characters,—possibly the oldest alphabet used by man. The inscription read,—'I, Manasse, Mountain Chief and Head Priest of the temple, thank Pharaoh Hiachapsut for having drawn me out of the Nile and helped me to attain high dignities.'"

"The tablet is supposed to have been written about 1475, B.C., which corresponds to Moses' time and Manasse is a synonym for Moses in Old Hebrew. Queen Hiachapsut died about that time and her successor persecuted her followers and destroyed her monuments, and it is supposed that Moses had this tablet cut as a memorial to her. If all this should finally be found correct, it will prove another remarkable and valuable link in the Old Book."



## RURAL AWAKENINGS

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When Mr. Todd of the International Famine Relief Committee visited Chungking last spring he went down near the Kwei Chow border to investigate the causes of the famine. He came back and reported them to be soldiers, brigands and opium. This report gradually found its way through the market towns and villages, until it became fairly well known in the surrounding counties.

A few months ago representatives of the local Twans in this part of the Province convened on the Chungking Hills for a monster meeting. We understood that they discussed their rights, privileges and opportunities and formed plans to take advantage of them. They evidently went home with mighty purposes in their hearts.

I have just returned from a twelve day trip through the country to the South of Chungking. Everywhere I found the local militia functioning with an alertness and purpose hitherto unknown. They have perfected their organization to such an extent that it is difficult for a robber or questionable character to evade detection. Even inns and lodging places must account for the guests they have each night.

Before outside soldiers are allowed to pass through, they must first secure permission and promise to pay for their purchases and refrain from commandeering carriers along the road. I know of a district where these rules were not respected and the local militia were prepared to deal with the offenders. Grass cutters were stationed on the hills around the village. They had sickles in their hands and mauser pistols under their gowns. When they were accosted they killed the offenders on the spot. The military paid for their lawlessness with six lives.

In one little section I found that proclamations had been put up forbidding the farmers to use their grain for the manufacture of wine as long as the price of cereals was so high. The Twans have absolutely forbidden the planting of opium this year. The most convincing arguments used against it are economic ones. Rice, wheat and corn are all very expensive. Opium on the streets of Chungking is only worth fifty cents an ounce. By

the time all the taxes and squeezes are taken out of the trade there is not much profit left for the producers. The people are realizing that after all they can't live without food. I was told that starvation had claimed ten thousand lives in the county of Lan Chwan within the last eight months. One of the gentry in referring to the action of the Twans in stopping opium growing said, "Proclamations from Peking and the outside mean nothing to us, but when we decide the question ourselves it will be done".

The poison that pours over the Kuei Chow border and finds its way out to the Yangtse makes one sick at heart. One day I passed a long swaying line of eight hundred coolies transporting opium. The same day I saw ten thousand military recruits who had been rounded up several days beyond the border and tempted to come into Szechwan in search of wealth and happiness. A few of them intimated that food was very scarce in their native province. A couple of them found the trail into Chungking too long, so lay down in a heap of straw by the road side for their last long sleep.

Everywhere the Twans were bold in saying that they intended before long to organize a knock out blow for the opium transportation and these military wanderings. May their organizations be more than an additional tax upon these ruinous curses, which will enrich themselves.

The present high cost of living is doing much to blight the future generation. There are hundreds of little children waddling along the roads under huge loads of coal. Under ordinary circumstances and conditions they would be in school. It is a case of work or starve, so the opportunities of school must be sacrificed. I am wondering whether our cheap coal may not be a result of this additional labour.

The land owners are getting rich. Those in possession of wooded hillsides are slaughtering the forests that they may be able to purchase more rice fields.

In one or two places the Government schools are finding it difficult to exist. Modern education is receiving more than its share of the blame for the general lawlessness and unrest throughout the country. Private schools and the study of the classics are becoming popular. Needless to say such a movement makes our Mission schools gasp more than usual.

Every one of these changing conditions make it imperative that we push rural evangelism and give these struggling people the advantage of Christian Truth. It will surely make them better able to meet their difficulties.

BRITISH & FOREIGN BIBLE SOCIETY.

NOTICE.

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Friends of the three Bible Societies will be interested to know that it has been unanimously decided that from the 1st. of March, 1926, all our books will be forwarded to destination by post or freight free, thus putting all purchasers of the Scriptures on an even footing. Formerly people resident in Chengtu or Chungking had an advantage over country missionaries, as they got their supplies freight free while the others had to pay for the carriage.

A new catalogue is in course of preparation bringing prices, etc., up to date, and it is hoped that this will be in Chengtu and ready for distribution sometime during March.

Another new feature is that a 10% discount will be allowed on all orders of 50 or more Bibles or Testaments.

GEORGE M. FRANCK.

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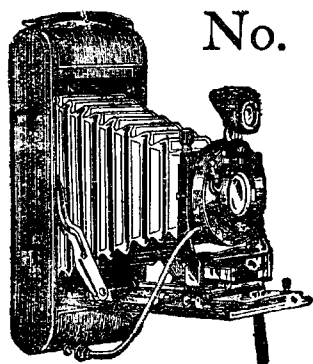
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" "	Y.W.C.A, a/c paid Miss Fraser	66.54
" "	Printing of Programmes	196.30
" "	Loss on exchange of small coins	1.14
" "	Expenses incurred by Union University in preparing hall of Library building for the Conference	96.12
" "	Executive Secretary's miscellaneous a/c	284.05
" "	Extra copies of "Christian Hope" per Rev. R. O. Jolliffe	29.50
" "	Decorations of Conference Hall per Rev. K. J. Beaton	60.00
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