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SCHOOL FOR THE BLIND, CHENG TU, WEST CHINA

Boys doin' 'Readin, 'Ritin and 'Rithmetic

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

MARCH, 1924

EDITORIAL

THE ANNUAL MEETINGS

This year of grace, one thousand nine hundred and twenty-five, will be remembered by a large group of missionaries as a time of varied gatherings on the part of the christian forces in this province. With some of them, the memory goes back to that first convocation when the "little flock" gathered at Chungking to launch some of the union movements that have made West China famous among the friends of union. Others could date back to the gathering in Chengtu in 1908, when they thought that heaven must be a glorified West China General Conference. But others, who had come into the company of the believers since the days of the former conferences, looked to the future rather than to the past. They hope for yet greater things than their eyes beheld in the unfinished library of the West China Union University. Indeed, the library, with its unfinished interior, is as a parable to them; others will join hands in the completion of the task and then they who labored at the foundations will join with those who help to finish the spacious building. The church of the living God is slowly being builded, but the workers are one.

After the General Conference adjourned, the several missions met in their annual gatherings to discuss plans for the coming year and to "mend their nets". Old methods were scrutinized and some were found to have served their day and could be discarded; while new ones were put forth. "God fulfills Himself in many ways", and His church must ever be on the lookout for indications of His will even in the methods she uses. The missionary is a temporary messenger whose message cannot be fully or effectually delivered by himself. He needs the help of others if he is to give the truth of God to the people among whom he lives and works. This has been borne in upon more than one annual meeting this year. We have had proof that the Chinese christians can do things if they are given the opportunity.

COMMON PROBLEMS

As one reads the reports of these yearly meetings in the pages of the NEWS, he finds that there are some problems which are common to nearly all the Missions. Take the matter of salaries of workers. The increased cost of living strikes all of the workers alike. Rice, fuel, clothes, travel and other items of expenditure have gone up in price. The hard economic facts bear down on the individual and his family. Life is become a burden for not a few of those who are engaged in the spread of the gospel. There is no use blinking those facts; people must live. Where can more money be found? In the circumstances, these folks come to the organization which pays them their salaries and ask for more money. Then the hard fact has to be revealed there is no more money in the treasury. What can be done to get more? Mutual consideration is suggested and thus a real fellowship is established and our problem is a means of grace to draw us nearer to each other in sympathy. How often one can find inspiration in his very difficulties.

Then comes the question of the transfer of power and responsibility. This is often camouflaged under the long word devolution; but that does not change the nature of the question. And, under the guidance of the Spirit of God, this matter is slowly being solved. Indeed, its very slowness is one of its safeguards; for the missionary is in just as great danger is his endeavor to pass on responsibility as he has been in trying to retain power. If one thing is clear, it is that the Christians in Szechuan do not want the missionaries to withdraw and leave them to bear the burdens. They know they are not ready for this step. What they want is that together the Chinese church and the mission shall work out the full consummation of a self-supporting, self-governing and self-propagating church. No greater disservice can be done by the friends from abroad than that of even seeming to pull away from these brethren in the faith. For many a long day, we may be sure that our help, our thought, and our guidance, will be needed by this people. But we must also remember that this help can be given in a new way better suited to the progress which has been made. With this thought in our hearts we may well enter the new year with courage.

BON VOYAGE

This is the third time that Dr. J. L. Stewart has gone on furlough. And at each going he has left more than one place of service to be filled. The NEWS owes much of its prosperity to his patient work. Just how difficult his work has been at times no one knows who has not been editor of this paper. We confess to a deep sympathy with him, both in what he has accomplished and in his long holiday. Making bricks without straw is child's play in comparison to editing a paper without copy. Well, that is what it means at times. As we wish Dr. Stewart a happy journey, a feast of good things while at home and an abundant return, we would remind our readers that the NEWS still needs copy every month. We hope to have some of that copy from Dr. Stewart.

A CHILD OF THE GENERAL CONFERENCE.

On another page, will be found the constitution of the West China Council on Health Education. This is another piece of service which the christian church can render to the community; and it can be done in union better than each separate church attempting it. That there is need of this work, no one, who walks abroad and sees the unhealthy environment of this people, can question. Even in the schools of our missions disease is lurking. Students and teachers are menaced by the prevalence of certain forms of disease. Our homes are in danger; the streets are unsafe while thus neglected. Surely there is need of what this new organization is endeavoring to do. We wish it all success.

A WARNING

To those who do not enjoy poetry, and we are given to understand that there are such, even in West China we throw out a warning. On the next page of this issue is a poem by John Oxenham, but that may not count for much; it is about work, that may count for more. If you do not enjoy the reading of poetry, be sure to skip the next page. There are those who are helped on their way by the song of their fellows, who can face the day better if they have read a lyric or a bit of blank verse, and who at sunset find quiet and rest in a few stanzas from their favorite poet. If you are not of that number, let us warn you once more DONT READ THE NEXT PAGE.

THE SACRAMENT OF WORK

Upon thy bended knees thank God for work.
Work—once man's penance, now his high reward!
For work to do and strength to do the work
We thank thee—Lord!

Since outcast Adam toiled to make a home,
The primal curse a blessing has become;
Man in his toil finds recompense for loss;
A workless world had known no Christ nor cross.

Some toil for love and some for simple greed,
Some reap a harvest past their utmost need;
More in their less find truer happiness,
And all, in work, relief from bitterness.

A toiler with his hands was God's own Son;
Like his, to him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

Upon thy bended knees thank God for work.
In workless days all ills and evils lurk,
For work to do and strength to do the work,
We thank thee—Lord.

—*Jahn Oxenham.*

ANNUAL CONFERENCE, C.M.S.

The Annual Conference of C.M.S. missionaries was held as usual at Mienchow from Jan. 30 to Feb. 7. The Conference Sermon was preached on Thursday evening, Jan. 29, by E. B. Williams, Esq.—the Accountant of the Mission. He preached from the words of St. Jno. xl : 40, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God". A thoughtful and impressive address.

The Conference proper began the next day. Bishop Cassels was unable to attend, but Bishop Mowll took his place and made a patient and efficient Chairman. There was a very full attendance of missionaries. Mrs. Caldwell was prevented by indisposition from attending and Miss Jago was kept at Mienchuh also partly to attend her and partly to help Dr. Siao with the hospital. Miss Jones came to the Conference but was too unwell to attend the sessions and in the middle of the Conference it was decided that the state of her health necessitated her return to Australia as soon as possible. On Monday it became obvious that Mienchow was going to have its annual fight, the city gates were closed and the walls guarded. Mr. Cook (who had not moved into the city like Mr. Munn) thus lost part of the Conference. We continued our Conference amid the usual concomitants of a siege. The greater part of Liu Ping's soldiers got out on Tuesday after looting the city thoroughly. A large number however were left behind unable to escape, in a pitiable state of terror many weeping like children (they were not much more than children in age) and imploring protection from us. Of course we could do nothing. We expected Yang Sen's men to take the city that night but they did not. So the next day which according to our custom is set aside for "a quiet day" proved the most exciting day of all. But I think the Lord did give us quietness of Spirit during the day. The central subject was, the Realities of the Christian Life ;—(a) God and Christ the object of our trust, (b) Work, (c) True Prayer, (d) The Abiding Graces.

The third meeting (which was preceded by a joint meeting of Chinese and missionaries to pray for China in general and Mienchow in particular) proved the most exciting of all. Yang

Sen's men gained the city and entered it looting as they came. They proved more unmanageable to us than the outgoing troop and after 2 or 3 parties had been persuaded to leave us, a third party broke in and insisted on looking in on the meeting to see what we were doing and also on searching the premises. However after a little while they retired having done no more damage than jabbing a hole in a sewing machine with a bayonet. The remaining service of the day was quiet and peaceful. The next day we settled down to quietly finish our work, sure that all was now over. But our peace was rudely disturbed in the early afternoon by the news that Mr. and Mrs. Williston had been siezed by bandits at Sin-p'u roughly handled and carried away. Prayer was made for them and messengers were sent to the authorities, who immediately sent out in search. But shortly after the afternoon session closed Mr. and Mrs. Williston appeared. They had been captured and rudely and roughly handled but after taking them off 2 or 3 li, the bandits who were really local militia were persuaded to let them go, seeing there was not much to be got out of them. Fortunately the loads were behind and so the handits did not get at them. They got a lot of things however from the chairs on their persons including a gold watch, fur cloak, etc. They also took away a horse and dog belonging to little Walter who is still unable to understand why they did so.

After this the Conference went on smoothly. Mr. Williston gave a very interesting account of his work in the Songp'an and Long An District and of the openings among the tribes and Tibetans. The accounts of work shewed that there had been decided progress in the Mission and in spite of the financial situation at home our funds had not been reduced but a serious cut is likely to face us this year.

The following furloughs were sanctioned ;—

Rev. and Mrs. R. C. Taylor,	Spring 1925
Miss Jago and Miss Jones,	Spring 1925
Mrs. Lee	Autumn 1925
Mr. and Mrs. E. R. Williams	Autumn 1925
Rev. A. Lee	Spring 1926
Rev and Mrs. E. A. Cook	Spring 1926
Miss Belcher	Spring 1926
Provisionally, Miss Edwards	Spring 1926

Locations were as follows :—

Major Iles,	Nganh sien
Misses Mellodey & Stewart	Chongkiang
Misses Weid and Fugel	Sintu

Miss Mannett, University,	Chengtu
Miss Cassels, Girls' School,	Mienchow
Miss Cooper,	Nganhsien
Mr. and Mrs. Spreckley,	Maochow
Dr. Anderson, Language Study,	Mienchow

The Rev. K. T. Chong (who as many of our readers know, is a presbyter of our church) accompanied Mr. Lee to Mienchow. It had been arranged that he should conduct retreats in the C.M.S. stations, but political conditions made this impossible. He did good service at Mienchow however and will return to Shanghai with a juster appreciation of conditions in West China than some other friends from outside have had.

H.H.T.

REPORT OF ANNUAL MEETINGS OF THE FRIENDS MISSION.

The Friends Mission held their Yearly Meeting from January 19th-22, Meetings of the Central Executive and Committee of Missionaries from January 23rd to 30th.

Yearly Meeting seemed particularly full and representative, the increased attendance owing to the number of delegates who had made a special effort to attend the West China General Conference. The meetings were full of discussion and interest and many of us felt that our outlook had been enlarged and our sense of fellowship increased by the inspiring meetings in the new Library Building the previous week and the opportunity for intercourse with friends of other missions.

We gladly welcomed Mr. Chung of the National Christian Council to our preliminary meetings, few who had the privilege of hearing him could fail to feel the inspiration of his personality or forget the power of his addresses.

Our Chinese colleagues shewed an increased understanding of the situation and a wish to grapple with the problems before us. We spent a long time in consideration of policy and discussed the advisability of closing a station in view of the financial difficulty. It was ultimately decided to maintain the

work. This involves a careful and wise use of the grant from Home and greater effort towards self-support amongst the Chinese members.

A further impetus towards self government was given by the proposed change in the Central Executive for 1926, a recommendation was made that the sixteen members of the Executive should be entirely elected by Yearly Meeting instead of by the Committee of Missionaries and Yearly Meeting separately electing eight members of each nationality.

E.M.B.

Locations for 1925

Chengtu—Dr. C. M. Stubbs.

Miss A. I. Hutchinson.

J. P. & D. Rodwell.

W. G. & H. Sewell (Language Study)

Chungking—B. & A. & Wigham

R. J. & P. Davidson

Miss M. Cumber

L. K. Mader (2nd half of year Language Study)

Suining—Dr. W. H. Davidson

Alfred Davidson.

Tungchwan—Leonard Wigham.

Miss Riley

Miss E. M. Brittle

Miss L. K. Mader (Language Study, first half year)

Tungliang—Leonard Walker.

THE WOMAN'S CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH.

The woman's conference convened on January twelfth, organized and elected committees in order that these committees might be working at odd times during the General Conference of all missions, and that the work might be accomplished speedily and efficiently when we met again after the big conference was over. One week of strenuous work concluded our deliberations.

The two outstanding features of our conference were the fact that we are now divided into two conferences and the marked increase in Chinese leadership.

It was with mixed feelings that we found ourselves already divided into two conferences by act of the General Conference which met at Springfield Massachusetts last Spring. Chungking and Suining districts belong to one conference and Chengtu and Tzechow to another. We met in joint session this year but it will probably be the last time for some years that East Szechuan Conference and West Szechuan Conference will meet together to discuss their problems together as one body. While our woman's conferences are very small and weak, the fact that our work is linked so closely to that of the men's conference and the fact of the great distances and the difficulty and expense of travel over such a large territory make it seem best that we are thus divided. But partings are always sad.

The second notable feature of our conference was the large place taken in our deliberations by the Chinese. A Chinese woman, a college graduate, Miss Eva Ruan, was elected chairman of the conference and presided with a dignity and ease of bearing which was most delightful. No foreigner could have done better.

Formerly the missionaries of the W.F.M.S. have met in separate session, called the Council, and have discussed and decided the most important mission problems. This has been necessary because hitherto we have had no Chinese women capable of taking part in the real work of the conference. This year it was decided that henceforth the council be discontinued and that the conference be reorganized according to the standards which have come to us from our home board. The conference will hereafter consist of all missionaries of the Woman's Foreign Missionary Society, all wives of missionaries of the Board of Foreign Missions in charge of work of the society, and "native women who are members of the Methodist Episcopal church, graduates of a recognized high school and who have had two years of additional training in college normal, medical, kindergarten, nurse, or Bible training schools". We have at present in the West Szechuan conference seven Chinese women who come up to the above requirements and are therefore full members of our woman's conference. We feel that this is a big step forward when the Chinese themselves can get under the burden and help to cope with the problems of the mission. Hereafter we missionaries work *with* and not merely *for* the Chinese. As time goes on and the Chinese members of

conference increase, we hope that they may be able to take over more and more of the responsibility until the church becomes truly "of the Chinese, by the Chinese, and the Chinese".

OIDIA HANSING, *Secretary of Conference.*

CANADIAN METHODIST MISSION
ANNUAL COUNCIL

The twenty-ninth annual Council of the Canadian Methodist Mission in West China was held in Chengtu from Jan. 20 to Feb. 5th. Owing to the vast extent of territory covered by our Mission the policy has been adopted of holding representative Councils for three years with a General Council every fourth year. This year being a general Council, seventy of our ninety-two members were present. While for years the missionaries on this field have been almost unanimous that wives of members of Council should also have full privileges of membership in this body our church at home has not yet sanctioned this policy. Nevertheless a large number of wives were in attendance as visitors and once again an urgent appeal was sent home asking that, as a recognition of the great work that our wives are doing, they be admitted to full membership in our Council.

Our Annual gathering this year was unique in two other respects. We met under the inspiration of the Centenary of the Missionary Society of the Canadian Methodist Church which was founded in August 1824, with an income for the first year of one hundred and forty dollars. At present with an annual income of well over a million dollars, it is carrying on work in the newer settlements of Canada, among the Orientals on the Pacific coast, among the Indian tribes scattered throughout Canada and in addition is doing great work in our Japan mission as well as here in West China. The opening address at our Council gathering summoned us to be true to the faith and vision of the church that has sent us forth. The other special feature was the fact that in June next the Canadian Methodist Church is entering into a larger life in organic union

with the Presbyterian and Congregational churches of Canada to form the United Church of Canada. This meant that our Council this year would be the last wherein we would gather as representing the Methodist Church of Canada but with our home church we go into the larger Union with confidence that God is leading and with faith and vision of greater things to be.

Doctor C. B. Kelly was elected chairman and, assisted by an efficient business committee which prepared the program for each session, did splendid work in expediting business while allowing the largest possible place for freedom of discussion. Perhaps no feature of Council will live longer in the minds of those who were present than the devotional exercises that were held each morning in the midst of busy sessions. At these seasons we were led away from the business under consideration to spend an unhurried half-hour in quiet fellowship with Him for the welfare of whose Kingdom we were planning.

Of the outstanding problems that we were called upon to consider perhaps the first in importance was that of Devolution. It seemed to be the general feeling that the time had already come when we must face more seriously the great task of building up an indigenous church and of handing over to it a large share of responsibility and a corresponding measure of authority. A resolution was passed as follows, "Believing that the great problem of the future is to devolve authority upon our Chinese leaders, commensurate with their ability and Christian experience and in order that the indigenous church may be established and whereas we believe that we should give our Christians a better opportunity for experiment in self-expression and whereas we are looking forward to the time when the Chinese church will take over sufficient work in the area already occupied to release missionaries to occupy Wanhshien resolved that our policy for devolution during the next few years be along three main lines, that we continue to share authority in all our work with our Chinese fellow-workers, that some of our districts be divided and new districts thus created be fully manned in all departments of work by Chinese, and thirdly, that we confer with our Chinese Conference as to the best plans looking to the devolving upon Chinese leadership the full responsibility of the entire work in one or two of our ten central stations in which each department of work, Pastoral, Educational and Medical, is in successful operation." In connection with devolution one of our big problems is to evolve a plan whereby our trained Christian Chinese workers in Medicine and Education may have a voice in the indigenous church without supplanting other lay-

Christians. A standing committee was appointed to confer with our Chinese Conference regarding the advisability of instituting a special form of ordination somewhat resembling that of "Elder" by which these workers may have a more definite relation to the church. In the meantime our Council will avail itself of the co-operation of a number of such leaders in its annual meetings, through its Educational and Medical committees. With a view to utilizing more and more the services of our trained Chinese workers it was resolved in appealing to our Board to emphasize first the necessity of increased grant for maintenance and secondly the need of additional foreign workers.

A most encouraging feature in connection with this whole problem of the development of a self supporting, self-governing church came in the form of an earnest appeal from the Board of Trade of the city of Lan Chuan, two days inland from Fu-Chow, for the services of Doctor Chao, one of our Medical graduates. Liberal financial support was assured which goes to show that a new day is dawning when our contribution of trained Chinese leaders will be recognized and generously supported by Chinese society. To further fit some of our leaders we are asking that Doctor T. C. Huang and Hsao Hsuen B.A. be sent to Canada for post graduate studies. We greatly enjoyed an address from Rev. K. T. Chung of the National Christian Council. He emphasized the importance and value of rural evangelism and gave us a new vision of the possibilities of the Kingdom in country places.

Another of our big problems was our relative obligation to our own work in our ten central stations and to Union work such as the W.C.U. University, the Szechuan Christian Council, Public health and other worthy projects. It was felt by some that our mission was contributing more than its share to such union enterprises to the detriment of more intensive work in our ten stations. However, out of the abundance of our need of workers we increased our contribution to the staff of the University by appointing Rev. G. Sparling to the department of Religion and Rev. S. Soper and H. D. Brown Ph.D. to the department of Education. We are also asking our Board for permission to set apart Doctor W. Crawford as Director of Public Health, in response to a request from the West China Christian Conference. It was with regret that we felt compelled to refuse the request of the Szechuan Christian Council for the service of Rev. K. Beaton.

It was decided, in connection with the Womans' Missionary Society of our church, to develop a Literature department

the object of which will be to encourage the preparation, publication and distribution of Christian Literature and to emphasize the discovery and development of Chinese literary talent. It is hoped that when the literature department of the Szechuan Christian Council is sufficiently developed to permit of a real union, our organization may be merged in a larger body.

Our long standing problem of the Chungking medical work has been solved by recommending an up-to-date hospital of from fifty to sixty beds across the river, the present buildings in the city to be used as dispensary and clinic with accomodation for not more than six beds.

The question of dividing into two missions was again postponed for a quadrenium.

Resolutions of appreciation of the services of Miss E. Dale, Miss Lamb and Mr. Davis who are resigning from our mission were passed.

We go forth to the privileges of services for another year realizing more than ever the richness of Christian fellowship and the Master's presence.

THE WOMAN'S MISSIONARY SOCIETY OF THE CANADIAN METHODIST CHURCH

STATIONING OF WORKERS.

Chengtu—

Secretary-Treasurer, Miss Harrison.
 Middle School, principal, Miss Steele.
 “ “ and City Day schools, Miss Tindale.
 Primary School, Miss Smith
 Evangelistic, Miss Wellwood.
 Medical, Dr. Speers, Misses Asson and Tallman. Also
 Miss Barnett upon her return from furlough.
 Normal School, Miss Thompson, and Miss Ward on her
 return from furlough.
 Kindergarten Training Department, Miss Ketcheson.
 Woman's College, Miss Foster upon her return from fur-
 lough.

Kiating—

Local Treasurer and Educational, Miss Coon.
Evangelistic, Miss Harris.

Junghsien—

Local Treasurer and Educational, Miss Holt.
Evangelistic, Miss Cheney until furlough, and then Miss
McNeil.
Building, Miss Dunham.

Jenshow—

Local Treasurer and Evangelistic, Miss Marshall.
Educational, Miss Russell on her return from furlough.

Tzeliutsing—

Educational, Miss Hambley.
Local Treasurer and City Evangelistic, Miss Virgo.
City Day schools, Miss Dolmage.
District Evangelistic, Miss Rouse.

Penghsien—

Local Treasurer and Evangelistic, Mrs. Hockin.
Educational, Miss Gormley.

Luchow—

Local Treasurer and Evangelistic, Miss Brooks.
Educational, Miss Graham.

Chungking—

Local Treasurer and Educational, Miss Jack.
Evangelistic, Miss McRae on her return from furlough.
Language Study, Misses Peters, Darby, and Innis.

Fowchow

Evangelistic, Miss Brimstin.
Local Treasurer and Building, Miss Sparling.

The twenty-sixth annual Council of the Woman's Missionary Society of the Methodist Church, Canada, met in the chapel of the Woman's Hospital, Chengtu, January 21st to 28th.

For the first time in several years all the members of Council on the field, thirty-two in number, were present. Misses Brimstin, Asson, Marshall, and Sparling returned from furlough, and Misses Darby and Innis, new workers, were warmly welcomed.

For the devotional half-hour each morning, such topics as the all-importance of Prayer, "this kind cometh not out save by prayer"; "Becoming all things to all men"; Jeremiah's

vision the clay in the Potter's hands"; all led our thoughts out to the larger field of service and usefulness which is ours if God's will is worked out in us.

That our work in Jenshow could be re-opened, and new work in Fowchow planned for, was a cause for great gratitude. Miss Marshall was appointed to Jenshow, to be joined later by Miss Russell. Miss Brimstin, who has given so many years of faithful, efficient service to our work in Chengtu, goes to open our new work in Fowchow. She is accompanied by Miss Sparling, and together they will plan for our future plant in that station of such great opportunities.

Our numbers have assumed such proportions as to make necessary the consideration of holding Representative Council in the future, and accordingly plans for the basis of representation etc. were passed. These plans, if approved by the Home Board, will mean a general Council once in four years.

We were happy to appoint Miss B. L. Foster, B.A., to the Union Woman's College, upon her return from furlough.

Reports of work were inspiring. We realize more and more each year what great things the Chinese can accomplish for their own people, if they have the proper conception of service.

ETHEL M. VIRGO.

ANNUAL MEETING OF THE SZECHUAN BAPTIST CONVENTION

During seven days before the General Conference and for one after, Chinese and foreign delegate (the former in majority) gathered in the Social Room of the Chengtu Baptist Church. Baptist affairs, Educational, Medical, Evangelistic, of the four central stations, Chengtu, Kiating, Suifu, Yachow, and their outstations, were discussed. Two elements influenced much of the thinking: first, the salary question; second, most of the Chinese delegates were employees of the Mission. There was the anomaly of employees discussing their own salaries, a situation which has never occurred between the missionaries and the Board. Recognition, both in this Convention and in the Mission Conference, of the justice of adequate salaries due

to rising standards of living was evidenced by actions taken. In this connection the Society and its workers find themselves in a position probably shared by other Missions: the demand for increased salaries exactly coincides with two other situations, first, the inability of the Home Board to add one cent for increased appropriations to cover increases in salaries; and second, the apparant and urgent need everywhere for greater self-support from Chinese sources. Thus, the Society's extremity may be God's opportunity.

The Moderator was Mr. Liu Bin Kwen, the Principal of Monroe Academy, in Suifu. The subjects of morning devotional hours were:

The Teacher's Christ
The Farmer's Christ
The Workman's Christ
The Business man's Christ
The Believer's Christ

These papers were read and thoroughly discussed:

The Chinese Church of the Present not an Indigenous Church
The Fruits of Christian Education in China
The Profession of Medicine as Social Service Work
The Christian Church in relation to the Social Problems of China Church Finances

The following actions will be of general interest:

All Baptist Church members are to be considered members also of the Home Mission Society, with responsibility for contributing.

A special week of prayer is to be held annually for the Home Mission Society.

The first Sunday after the middle of September is to be special missionary Sunday, the program and report to be prepared by the President of the Home Missionary Society

Mr. Chang, newly ordained pastor at Suifu, was chosen Corresponding Secretary of the Convention.

Mr. Chang, a graduate of the Nanking Theological Seminary, was ordained. He was recommended by the Suifu Church, the Union Pastoral Committee, the Union Executive Committee, and the Szechwan Baptist Convention after a thorough examination. He was one of the boys picked up by Dr. Briton Corlies of Yachow, once a wild little fellow, but Dr. Corlies saw in the boy the possibilities of the man. He is now ordained

after years of training and several years of service in the Mission.

The question of Church Finances was referred to the Union Pastoral Committee.

Rev. Donald Fay was elected representative to the China Inter-mission Council, and the China Baptist Council.

The Union Executive Committee (last year composed of three Chinese and three foreigners) was done away with, and an Executive Committee of the Szechwan Baptist Convention elected. It consists of both foreigners and Chinese, but is elected by the Convention.

All schools of the Mission shall take the W.C.C.E. Union examinations. The Union is requested to revise the Course of Study in Religious Education.

It was recommended that all schools try to arrange organizations within the schools that shall develop character and good habits, such as habits of economy.

It was recommended that schools add to their curricula such studies as shall better fit students for life in their social environment; and to pastors of churches to enlist students both while in school and afterwards in voluntary service for the church and society.

There were urgent requests for more workers among women.

Permission was requested to elect one Chinese representative from each of the four districts to act as member of the Finance Committee.

THE ANNUAL CONFERENCE OF THE WEST CHINA BAPTIST MISSION

CHENG TU, JANUARY 20-29, 1925

by

DRYDEN DINSLEY PHELPS

The business of the West China Baptist Mission is conducted in this way: An Executive Committee (now in Chengtu) elected by the Mission acts with the power of Conference, except when that body is in session, and except for two weeks.

in the summer, when the Finance Committee, a larger representative body, is in session on Mt. Omei. To expedite the business of Conference when that body is in annual session, the Finance Committee meets each day, to consider matters and recommend action to Conference. There are, of course, further committees, of which the Educational, the Pastoral, the Medical, are the most important.

This year the Executive Committee received suggested agenda for the Conference Program from every source. A Business Committee each day selected from this program those matters which normally, consecutively arose for consideration. This arrangement, although appearing loose as to hour and minute, gave opportunity for freedom and thoroughness of discussion.

Mr. Openshaw was elected Moderator of Conference, Dr. Joseph Taylor secretary, Mr. Cossum clerk. A cordial welcome was extended to members of the Mission returning from furlough, Mr. and Mrs. Dye, Mrs. Salquist; and to newly arrived members, Dr. and Mrs. Webb, Miss Esther Nelson, Miss Gladys Skevington, Miss Florence Skevington. For 1925 the Executive Committee includes Messrs. Dye, Humphreys, Moncrieff, Miss Bassett. Dr. Joseph Taylor, ex-officio. The Educational Committee, Messrs. Clark, Cossum, Dye, Smith, Miss Archer, and Dr. Yates, ex officio. The Medical Committee, Drs. Crook, Humphreys, Tompkins, Bretthauer and Miss Shurtleff. The Pastoral Committee, Messrs. Adams, Phelps, Randle and Mrs. Salquist. The Woman's Committee, Misses Archer, Crawford, Mrs. Salquist, Mrs. J. Taylor and Mrs. Tompkins. Representatives to other bodies: Advisory Board, Dr. J. Taylor; Educational Union, S. S. Clark, Miss Archer; Union Normal School for Women, Executive, Mrs. J. Taylor and Miss Downer; University Senate, W. R. Taylor and Miss Downer. Women's College, Mrs. Dye, Mrs. J. Taylor.

Dr. Peter addressed the Conference on Health Education; Rev. K. T. Chung on Rural Evangelism. Both contained facts, inspiration, stimulus.

The fine comity existing between the Missions in West China came out in the discussion, the letters read, and the final action regarding two matters: Medical supervision of Baptist workers in Kiating by the C.M.M.; cooperation between the C.M.M. Business Agency in Chungking and the Baptist Mission in Suifu regarding transportation problems.

The Baptist Churches in Chengtu, Kiating, Suifu and Yachow were each asked to elect one representative from the

respective districts to sit on the Finance Committee as members during the allocation of Appropriations in Gross.

Letters from the Home Board regarding Mission Policy were read, and it was voted "That we restate our policy as follows, 'It is our aim to keep the Evangelistic Objective in the foreground in all departments of our work, and to hasten the Kingdom of God through the development of an Indigenous Church under qualified leadership.' 'That, since we are gradually transferring responsibility to the Chinese Church; and as we are more and more assuming the role of advisor to that Body; and since the Chinese leaders themselves do not wish us to turn over this responsibility too soon; we therefore deem inadvisable a too rapid transfer of entire power and responsibility to the Chinese Church in West China.' 'That our Mission be permitted, if it so desire, to retain the salary of a missionary in case of death or withdrawal.' 'That we request the Boards to make special grants to enable our Mission to assume its share in the Union Christian Enterprises in West China.' 'That we adopt as an experiment the policy of two delegated conferences followed by a general conference, beginning next year with a delegated conference at Suifu.' That we recommend that Miss Matthew be appointed to the Union Normal School for Women.' 'That we recommend that we continue heartily to cooperate in the Union Normal School for Young Women.' 'That we approve of the W.M.S. proceeding with their building program for the Union Normal School for Young Women, and that we regret that at this time we are unable to take a share in the building program.' 'That we reiterate our request to the W.A.B.F.M.S. for our share of the building project of the Union Normal School for Young Women.'"

It was voted that "we solicit the full cooperation of all our education workers in the School Health Program, and of the other departments of our Mission in the program for the conservation of the health of our workers in the Christian movement. That all Missions and Churches arrange at their earliest convenience for a Public Health Nurse (Chinese) for work among the students and constituents of the district. That we adopt the School Health Program as outlined by the School Health Conference of Shanghai. That we release one hundred dollars to the Szechwan Council on Health Education."

Further actions regarding general policy: "That where the Mission Boards have made heavy expenditures as in central stations, it is our conviction that the presence of at least a few

missionaries will be required for an indefinite number of years." "That we put ourselves on record as favoring limited enrollment for our schools, so as to improve the quality and type of the institutions and to make them strong evangelistic forces."

The adoption of the Five Year Course of Study of the North China Union Language School at Peking and of the Missionary Training Department of the University of Nanking, with such modifications as may be needed to meet differences of dialect and local conditions, is recommended to the Union Missionary Training School at Chengtu.

The continuance and development of the present monthly church paper as a union enterprize was strongly advised. It was voted to grant one hundred towards a church paper when it becomes a union enterprize. One hundred dollars was granted towards the Literature Depart. of the Szechwan Christian Council. It is recommended to the Szechwan Christian Council that a General Conference be held not oftener than once in six years. Mr. W. R. Taylor was appointed representative of our Mission on the China Baptist Council and the China Inter-mission Committee, Dr. J. Taylor being a member *ex officio*.

It was agreed that the Chinese Christians in each centre be encouraged to establish and promote night schools for the illiterate. Also, that the following principles be followed in providing residences for our Chinese co-workers:

1. Chinese single pi-t'ou buildings with board floors;
2. Provision for pure air, good light, dry floors and good sanitation of house and grounds;
3. Upstairs for sleeping quarters;
4. Two workers' houses to be separated by at least a walk.

Each central station is advised to promote Boy Scout Craft among the boys of our Higher Primary Schools. The following program for outstations was adopted:

1. Provision of reading rooms.
2. Occasional lantern lectures.
3. Survey under local preacher and teacher.
4. Distribution of social service tracts.
5. Endeavor to get all church members' children in school.
6. Teach clean games, in substitution for gambling, etc.
7. To inspire local leaders with social service ideals.

Hearty appreciation was expressed for the School for the Blind. Support to the Summer Bible School at Chengtu was voted.

The sincere thanks and appreciation of the Mission are extended to Dr. J. L. Stewart for his valuable services as Editor of the West China Missionary News.

A Salary Committee is to be formed, of one Chinese and one foreigner from each central station, for the purpose of adjusting salaries of workers within the limits of the schedule as fixed by the West China Mission Conference and the Szechwan Baptist Convention. That this Committee shall function as follows :

1. All increases by reason of experience shall be referred to the Committee on Salaries, and that the advice of this Committee shall be final.

2. All salary increases by reason of service shall be made at the discretion of the Committee on Salaries, taking into consideration the services rendered and the funds available to make possible such increases.

The appointment of foreign workers for the year 1925 is as follows : Chengtu : Misses Bassett, Denison, Downer, Matthew, Nelson, G. Skevington, F. Skevington, Dr. and Mrs. J. Taylor. Dr. and Mrs. Humphreys, Dr. and Mrs. Webb, Dr. and Mrs. Yates, Dr. and Mrs. Morse, Mr. and Mrs. Dye, Moncrieff, Phelps. Kiating : Mr. and Mrs. Adams, Clark, Mr. Bradshaw. Shanghai : Mr. and Mrs. Davies. Suifu : Miss Archer, Mr. and Mrs. W R. Taylor, Dr. and Mrs. Tompkins, Mr. and Mrs. Randle, Mr. and Mrs. Cossum, Dr. Bretthauer, Miss Crawford, Mr. and Mrs. Graham, Dr. Slaght. Yachow : Misses Shurtleff, Brodbeck, Dr. Crook, Mr. and Mrs. Wood and Smith, Mrs. Salquist, Mr. and Mrs. Jensen. The following persons go home on furlough during the year, Misses Argetsinger, Wall, and Roeder, Mr. and Mrs. Openshaw, Mrs. Wellwood. Dr. and Mrs. Morse, Mr. and Mrs. Lovegren, Misses Therolf, Brodbeck are expected back in the fall from furlough.

This Conference transacted a large amount of business—matters of varying complexity and difficulty, demanding courage and insight. The deep spiritual inspiration of this meeting arose from the continual realization that every problem is a spiritual opportunity.

THE M. E. ANNUAL CONFERENCE.

Though the word 'conference' is used, there had already been a legal division into two conferences, viz. the Chengtu

West China Annual Conference and the Chungking West China Annual Conference. These are long names, but on the field the words 'West China' are being omitted. The term 'West China' means too much, historically and otherwise, to be omitted officially. We met as a joint conference. The members of one conference sat on one side of the room and the members of the other sat on the other side, and whenever necessary separate votes were taken. All committees were made up half from each conference.

That the place of conference was Chengtu was due to the fact that the General Conference of the Christian Churches of West China was being held here, and that the most of the annual conference members were also delegates to the General Conference. Our joint conference was held partly before and partly after this conference, thus permitting action on proposed resolutions and still finishing before the end of the Chinese year. As a matter of fact, while the business was completed the night before, the memorials to those who had passed over during the year and the reading of the appointments took place on Sunday evening.

The division into two conferences was due chiefly to the distance between Chungking and Chengtu, the two foci of our West China area. Modes of travel in this region have not changed since the mission was opened forty-two years ago. It still takes ten days of travel by land each way between these two cities. The iron horse has not yet come to our relief. The sedan chair is not the worst means of locomotion, but it is the dearest. For cheap labor does not necessarily mean cheap travel. The air plane, when it comes, will be cheaper.

So, with regret, we decided to part company. To some the remembrance of pioneer labors and "perils oft" gave inward pain. We had asked for separation and been legally divorced, but longed to live together again when it came to the send off. The Chinese members seemed to feel this as much as the missionaries, and the vote to meet again in joint session almost prevailed. For the sake of Auld Lang Sync the writer was asked to prepare a history of the West China Mission, lest the story of the planting, growth and fruition should be lost to those who take the torch from those who hand it on.

This was Bishop Grose's first conference, made doubly difficult by having to drive a pair instead of tandem, but a visitor would not have guessed his lack of experience. He was careful and considerate and his addresses most helpful. He preached often and gave many addresses in conferences and to students, putting emphasis on life more than on doctrine. Never have

the ordination services and receptions into conference been more solemn and impressive. May we not hope that those who were ordained to sacred office saw God high and lifted up! He will be very welcome when he comes again.

The visit of Rev. J. M. Yard to his old field brought joy to us all, in other churches as well as in our own. His sermons in the churches, addresses in the general and annual conferences, and his talks to students, were terse, vivid and forceful, and should prove a worth-while seed-sowing. We are sure he carries West China in his heart always, and wherever his lot may be cast, we bid him God speed.

The number entering conference was the largest ever received at one time. Nearly half of them were university graduates, or well on the way to graduation, and one had finished his education in America. All of them have had experience in mission service, some of them as teachers. We are trying to raise the standard for admission into conference, hoping to make it at least graduation from Middle or Bible School.

Our statistics would not impress one as encouraging. There is a slight decrease in membership and in the amount raised for self-support. If there had been a much larger decrease in membership, due to a more severe pruning of the lists, it would have been more encouraging to some. During the Centenary years there was a large increase in numbers, with too little attention to fitness, which has proved unwise and harmful. The addition of unspiritual persons to the church is like adding wet fuel to a fire. The church thermometer will mark no higher than the average spirituality of its membership. The news of large accessions causes much rejoicing, but there may be more reason for rejoicing over a church which is getting back to spiritual normalcy.

The question of self-support is a live one, as it ought to be. The question of self-respect is intimately connected with it. The record of our West China mission in the matter of self-support is not a creditable one, and compares poorly with that of our other China missions. The reasons for this we will not stop to consider. The special reasons for the falling off this year are the oppressions of the bandits and the exactions of the military. This, together with the dry weather, has rendered multitudes miserably poor, and many are on the verge of famine.

What about the big cut in our appropriations from home? In the first place, it is not unprecedented in our history. Over thirty years ago, while our work was yet in its infancy, there

was little money except for the missionaries' salaries, and the situation was saved by the missionaries contributing one year ten per cent of their salaries and the next year twenty per cent. This time several thousand dollars in Chinese currency was contributed by the missionaries above the amounts usually given by them. This went a long way. In the second place, our Chinese workers met the situation in good spirit. For several years their salaries have remained practically stationary, while the costs of living have continually increased. How, then, could their salaries be reduced? It often means real want, as it is.

Finally, after consulting together, this conclusion was reached. Each worker will nominally receive the same salary as last year, but the amount set down in the self-support column, will be a larger proportion of the whole than before. If he fails to receive it all, his income will be by so much reduced. We know that in many cases he will not receive it all. We must, by all proper means, stimulate self-support. After all, we will get through this year fairly well. A few day schools have been closed and a few preachers dismissed, but these are the poorer schools and the less efficient preachers. Some poor and promising boys will fail of an opportunity to get an education. This last distresses us the most of all. Rigid economy will be necessary, and of course there will be some loss, especially of opportunities of expansion. Often failure to advance means to fall behind. The lot may fall but once into the lap of the gods.

We are strong in some points and weak in others. The educational work has made decided advances in the last two or three years, especially in the increase of students in the university, but the evangelistic work has not kept pace. Many students are non-Christian and many more are only nominally Christian. The fool hath said in his heart, there is no God. It is not worth while to put sharpened tools into the hands of such an one. The only foundation worth building on is Jesus Christ. Through lack of missionaries, the direction of the evangelistic work has been left too much in unspiritual hands, and the work has suffered much thereby. O for more of the preaching which lifts up Christ as the savior of men!

A NEW HOUR AND A NEW CREED

SPRING CONFERENCE FOR GIRL STUDENTS

JANUARY 29 TO FEB 2, 1925

Myths of the past
Have lost their power.
Time flying fast,
Brings a new hour.
Nations despairing
Need a new creed.
Seeking and sharing
Youth, youth must lead.

"In the service Sunday evening, I had my first experience of worshipping joyfully," said one of the University girls at the close of the Spring Conference for girl students. "As we sang that hymn (Lead on, Oh King Eternal!), I suddenly saw the great procession of Christians of many lands and many ages with Christ at the head, marching on to the tasks we have been talking about at this conference," said another. And these were not the only girls in the group of forty school girls and young teachers who made up the conference body who had a new experience of the Christian faith and a new call to the active bringing in of the kingdom, as their words and their faces testified.

The theme of the conference this year might have been expressed as "Christianity and Today's Needs". The subject was chosen after a committee of students had met to discuss what they wanted and then circulated a letter among both mission and government school groups, asking to have questions of interest starred and further ones suggested. All of the subjects most in demand were incorporated in the program.

The topic for the first day was "Woman's Relation to the Home and to Society." The morning lecture was by Mr. Lincoln Chang, giving no snap solutions to the many problems of the Chinese home but suggesting some of the most fundamental principles for working out Christian principles there and calling upon these Christian girls to help solve the problems.

Mr. Yang Kwei P'ing talked on "Women's Rights" in the evening. His feeling that women's rights were mostly women's responsibilities drew forth some questions from the girls and undoubtedly provoked thinking. His fine Chinese diction also pleased the girls greatly.

The second day's topic, "Students and Industry", was not one of the topics requested but one on which some of the students felt they should have more information. Mr. Donald Fay's information on industrial conditions in other parts of China and his sketch of the importance of the industrial question in the world today seemed to be entirely new material to the girls, and when, following his talk, Mr. Fay questioned several silk factory workers who were present with regard to wages and working conditions in Chengtu the amazed exclamations of the students showed that they were recognizing a new field for Christian thinking.

The evening lecture that day was a most practical health talk by Dr. W. W. Peter of the Council on Health Education on what students can do at home or during vacations to promote public health, and moving pictures followed.

Even the weather contributed toward making Sunday the high point in the conference which it was hoped it would be. The sun was so warm that the groups discussing the topic of the day met out of doors, after the morning Bible classes, and during their leisure time the girls walked about the campus in the sunshine. So they all came fresh to the afternoon service where Mr. Sung Ts'en Chih spoke on the topic of the day, "The How and Why of Group Worship".

The evening service at seven o'clock was an attempt to realize something of the ideal beauty and spirit of corporate worship. The "Service of Consecration" used was prepared by Miss Margaret Brayton. Led by Miss T'ang Huai Ch'ing as the Spirit of the Church (dressed in white and carrying a lighted candle), and using some of the new hymns learned during the conference, the service was without a set sermon or talk. After the Spirit had called the group to the high task of carrying on the glorious history of the Church, four girls came in, each pleading with the Church to help right the wrongs or solve the problems of the present day.—Child labor, factory workers, women in Chinese homes, and world friendliness were the four groups represented, and as each girl voiced her plea all heads were bowed in intercessory prayer. Such hymns as the Y.W.C.A. "Hymn of the Lights", "Oh, Master, Let Me Walk With Thee", and "Day Is Dying In The West" were used and at the close of the service, after the Spirit had

softly read the loving words of Jesus to the needy and oppressed, she called those who wished to join in these tasks of the Church to come forward and light from hers the candles they carried in their hands. Having lit their candles, the girls knelt while Miss Chung of the M. E. M. girls school sang the Peace Benediction, then rose and marched out singing "Lead on, O King Eternal". The reverent quiet of the service in the soft light, and the wrapt and uplifted faces on which the many candles shone at the close were ample testimony that the day had given a new meaning to worship if no further word had been said.

The morning of the fourth day, Mr. T'ong Po Ch'en spoke on "The Nation and Internationalism" thus completing the daily widening circle of interest of the conference program.

A new feature which made each topic on the conference program more vital and interesting to the students was the group discussions which took place each morning following the Bible classes, and in which the girls talked over for themselves the topic for the day. The groups were led by four of the University girls, who also acted as captains of the companies that met at night for delegation meetings and competed with one another for honors in sports.

The Bible classes studied four chapters from Rauschenbusch's "Social Principles of Jesus" and were led by Mr. Sung Ts'en Chih, Mr. Fay Tsung Chih, Mr. T'ong Po Ch'en and Miss Rwan Teh Hsing.

Mrs. A. W. Lindsay and Miss Liu Ts'ai Pin were responsible for the music and the hour from five to six each afternoon when the new or less familiar hymns in the Y.W.C.A. Hymn Leaflet were practiced was one of the happiest and most regularly attended hours of the conference. Their efforts also contributed largely to the beauty of the Sunday evening service.

The recreation hours in the afternoons, under the leadership of Miss Liu Yüeh Hen, Miss Grace Manly and Miss Margaret Brennecke were well planned and truly recreative. A trip through the University buildings the first afternoon, an impromptu track meet of competitive games the second, and a tea, and stunt program for the ladies of the University who have so kindly entertained the students in former years provided plenty of outlet for vacation-time high spirits.

The bookroom which is always a feature of the student conference was managed by Miss Chung of the the M.E.M. girls' school and Miss Rwan of the Baptist girls' school.

Instead of having one Chinese and one executive officer for the conference as formerly, there was an executive council consisting of Miss T'ong Huai Ching, chief company officer and leader of morning prayers, Miss Liu Yüeh Hen, recreation director, Miss Rwan Teh Hsing, Bible class leader, Mrs. O. G. Starrett and Miss Ruth Fraser. Planning for and presiding at all meetings during the conference and settling the numerous problems of policy and management were largely carried by the Chinese members of the committee with the foreign members to advise when necessary.

Dr. Peter was the only foreign speaker on the entire program, and the Chinese speakers and leaders were representative of the Anglican, Canadian Methodist, Methodist Episcopal Baptist Churches and the Society of Friends.

One or two members of the conference complained that, because of shortness of time or their own lack of information on many of the topics discussed, no real solution of the problems, but as older heads than these were able to do no more than clip the fringe from some of these same questions during the West China Christian Conference a few weeks before, perhaps such a criticism need not distress us. The end of the program will have been attained if the girls who thought about these questions for the first time and discovered their lack of knowledge during the conference go on through the year with their "seeking and sharing" and find themselves mentally and spiritually more fit for the challenge of the new hour and the new creed.

THE CONFERENCE AND CO-OPERATIVE EFFORTS

H. J. OPENSHAW.

(PAPER READ BEFORE THE CONFERENCE)

Co-operation among the nations has long been urged in order to secure the peace of the world. The League of Nations or a World Tribunal where representatives from widely separated countries meet in fraternal conference is greatly to be desired. World peace cannot be achieved by any one Nation acting, however wisely, on its own initiative. But it may be

made an absolute fact by the co-operation of the nations of the world. Toward such a happy consummation the Church of Christ Universal may lead the way and prove to be a determinative factor.

Co-operation, correlation and even union in Commercial circles have gone hand in hand with efficiency, and conspicuous success has attended such effort. Co-operative organizations in England have greatly aided in lessening the cost of living and have been of great service to the public. All kinds of co-operative agencies are in vogue in Western countries, contributing to both comfort and economy.

While in Government and various business enterprises it is readily apparent that co-operative effort is advantageous and successful, religion has always been conservative and the Church advances slowly where reform is desirable. Notwithstanding this fact there are conspicuous examples of co-operation, and even amalgamation, in christian circles in Western lands. A noteworthy example is The United Church of Canada.

The Church on the Mission field has shown, in many ways, commendable wisdom in the development of its own life and we have a large number of co-operative efforts in China. The notable National organizations are :

The National Christian Council,
The China Christian Educational Association,
The Council on Health Education,
The American Bible Society,
The British & Foreign Bible Society,
The National Bible Society of Scotland,
The China Sunday School Union,
The Christian Literature Society
The Young Men's Christian Association,
The Young Womens Christian Association.

These organizations have made a tremendous impress on the whole life of the Chinese people and demonstrate the desirability of co-operative effort.

Perhaps the most far reaching amalgamation of religious organizations in China took place when the Presbyterian bodies, the London Mission and the Congregational Churches united, under the name The Christian Church of China. The constitute membership of the uniting bodies numbers 150,000.

Some very suggestive charts, showing the number of Union organizations at present at work in Szechuan, have been drawn up by one of the Committees. The charts show the

style of the organization and how it functions. This list includes the nine following bodies :

The American Bible Society,
The British & Foreign Bible Society,
The National Bible Society of Scotland,
The Szechwan Christian Council,
The Union Normal School for Women,
The West China Missions Advisory Board,
The West China Christian Education Union,
The West China Tract Society,
The West China Union University,

These organizations have overcome obstacles, and notwithstanding all kinds of political upheavals, have carried their work forward with conspicuous success. They now occupy a commanding position in their relation both to the church and society.

Among the co-operative efforts in Szechwan the oldest is the West China Missions Advisory Board, the child of the first Conference of Missionaries, held at Chungking in 1899. This Board has done good work in cementing friendships, handling various problems connected with the Missions, and has helped in the delimitation of boundaries, eliminating over-lapping and thus aiding all to do more effective work.

Following closely on the Advisory Board came the organization of the West China Religious Tract Society. This Society has furnished tracts and christian literature to the churches and in the past met a real need. An organization in close touch with the Chinese church and producing up to date literature will always be a form of endeavor which calls for co-operation, in order to serve efficiently the growing demands of a progressive constituency. The Tract Society had a circulation of over 2,000,000 portions for 1924.

The West China Christian Education Union, organized in 1906, has done a conspicuous piece of constructive work in education throughout West China ; unifying the christian school system ; conducting union examinations and being the clearing house for all matters relating to education and school management.

The West China Union University, with its allied schools, is the crown of all our union effort, and the magnificent campus, the stately buildings, the splendid staff, and large student body all reflect great credit on the Officers of the Institution and the Churches represented. The University, functioning through the Board of Governors at the Home Base ; the Senate ; the

Cabinet and the Executive Officers, have successfully carried on their work for fourteen years. With five Missions cordially co-operating; with six Faculties, including Arts; Science; Medicine; Dentistry; Religion and Education, all in full swing; with a teaching staff, giving all and part time, of 70; and a student body numbering 637, taxing the full capacity of the dormitories, who will prophecy as to the influence on the present and future generations of this investment of co-operative life. The Union University speaks eloquently of what co-operation may mean in the realm of higher education.

The youngest of our co-operative efforts is the Szechwan Christian Council, born only in 1922, though really as the successor of the Advisory Council in existence since 1913. The purpose and claims of the Szechwan Christian Council will be fully presented by one of the Committees. It is thought that through this, or some kindred organization, the Church in Szechwan must express its UNITY IN CHRIST; must endeavor to emphasize our likeness and seek to co-operate in every form of service which will bring in the Kingdom of our Blessed Lord. It must blaze the way in a united fight against every form of sin, (as Professor Liu put it in that terse sentence at the first National Christian Conference "The Church must be a fearless fighter against sin".) The Council must seek to lift high the banner of the cross, that unique symbol of the Christian religion, and teach the christian soldiers how to keep step, as we show loyal devotion to our Captain and Lord. In a word the Szechwan Christian Council should, through its Annual Meeting; its Executive Committee; the several Departments; its Officers, bind together our scattered forces into one magnificent army and through various forms of endeavor along Pastoral and Evangelistic lines, prove that co-operative effort in these spheres may be as helpful as in Medical and Educational work, and as effective as co-operation in Government and business has proven to be.

I am not advocating a Union Church for West China, but I trust in time a happy way of federating our forces may be found, and that we may relegate to the back-ground that which savours too much or too strongly of Western Church wars; deliberations of effete Church Councils or Occidental Denominationalism, and allow the Church of Christ in Szechwan to proceed toward federation, or anything else, that will give the fullest expression to their faith in Christ, the Saviour of the World; the Head of the Church and that will bring to pass more speedily the day of the Indigenous Church Self governing; self-supporting, self-propagating.

The present West China General Conference visualizes and vocalizes both the desirability and potency of co-operative effort.

A BEAUTIFUL TRIBUTE TO THE BIBLE

BY REV. WILLIAM A. SUNDAY, D.D.

This beautiful tribute by one most widely known as "Billy Sunday" is fitting material for our pages

TWENTY-TWO years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweetscented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star.

I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all his glory, and I cried:

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all!

BASKET BALL AS A GAME FOR OUR SCHOOLS

One of the most important things in connection with our school work is to get students to take exercise. I have often wondered why more do not take up Basket ball.

The game can be played on a court the same size as that used for tennis. The baskets can be made on removable stands. The initial outlay would include the stands and a ball. A good ball cover would last for years.

A new bladder would probably have to be purchased once in two years.

Ten students can play at once. Two teams playing for one half hour would get all the exercise they can stand—then another team could come along.

The game can be played all the year round in China—out doors.

Basket ball develops many of the best attributes such as grace, agility, physical judgment, accuracy, skill, speed and co-operation.

The game is vigorous enough so that the needed exercise can be obtained in a comparatively short time. It is interesting from the start to finish, so that little urging is needed to get players interested.

There is personal contest without personal contact. It is inexpensive both as to personal and permanent equipment.

The spectators are so close to the play that it is interesting to watch, and every play can be seen and appreciated.

Try initiating basket ball in your station.

 KEEPERS OF THE DOOR.

(Translated from "Travels in the West")

B. E. BASSETT.

One bright day, years ago, in the Tang Dynasty when men and gods were enjoying a period of peace, two humble friends were sitting on a grassy river-bank, comparing notes on their respective lines of business. The wood-cutter said,

"My work is better than your's because it keeps me out on the mountains all day, and while cutting wood I can enjoy the out-door world."

"Oh, no. My work is far better", said the fisherman, "for I sell fish in wealthy homes and one of my customers is a prophet. He can prophesy the weather, rain or shine, wind or calm."

Now a little river-spirit was floating near the shore and heard the fisherman's words. She reported to the River Dragon and he became curious to see the earth-man who could foretell the weather. The next day the River Dragon disguised himself as a farmer and went into the city to visit the prophet. He found the man at home and said to him,

"I am anxious about my crops. Can you tell me when we can expect rain, and how much?"

The prophet said, "It will rain tomorrow afternoon and there will be twice as much rain fall in the country as in the city".

The Dragon said to himself, "I control the rain-fall so I will fool this prophet". Aloud he said, "If your prophecy does not come true, I will return and drive you away from your home and city."

So the River Dragon returned to his palace in the river and soon a messenger arrived with a letter from the Jade Emperor of Heaven. This message was an order for rain to fall the next afternoon in the very same proportion as the prophet had foretold. The Dragon thought to himself, this seer is certainly very wise, but I will change the order a little. So in the afternoon of the next day more rain fell in the city than in the country, which was the reverse of the prophet's telling.

The Dragon then called on the wise-man and said, "You prophesied so-and-so, but things are reversed. Why is this?"

But the prophet guessed his visitor was the River Dragon and he replied, "You must not ridicule me and my trade by disobeying the heavenly One's orders. The Jade Emperor will certainly punish or kill you."

The River Dragon became alarmed as he realized this possibility and begged the prophet to think of some way by which his life might be saved. The wise-man said, "The Tang king is a good friend of yours. Tonight speak to him in a dream and he will save you".

So after dark that evening the River Dragon went to the Tang king's palace and talked with him in a dream. The king, being kind of heart, promised to help the River Dragon. Next day while the king was meeting his statesmen he noticed a new

face among them and guessed it belonged to the Jade Emperor's messenger, who had come to kill the River Dragon. He graciously singled out the stranger, inviting him to drink and play chess with him. The king's thought was to keep the fellow busy till the fateful hour for slaying the River Dragon had passed. After much drinking and playing the stranger seemed to be getting sleepy and when the king asked him to pick up a chessman that he let fall to the floor, the messenger fell over and lay asleep for a long time. The king said to his attendants, "The fellow is tired. Let him rest." When the stranger awoke he begged the king's pardon and said he was away killing the River God.

"But how could that be," said the frightened king. "You have been close to me all the time".

"Oh, but my spirit has been away on the errand for which I was sent to earth", said the man.

The king was very sad and also worried to think he had failed in his promise to the River God. That night while he was sleeping, a horrible headless image appeared in his dreams and a voice said, "Why did you not save me?" The king became ill from fright and the next day the court doctor was called, but could do nothing with his royal patient for his mind, not his body, was ill. Many friends and relatives came to see him but none were able to help the king. One day the Prime Minister said, "Try to rest your heart for tonight two of your bravest warriors are to sit guard all night outside your bedroom doors."

Night came and the king dreaded the usual visit of the headless ghost but, strange to say, the evil spirit did not come. For several nights the warriors repeated their watch beside the king's door and his health began to improve as his nights were again peaceful and free from horrible sights. But the kindly king was bothered about his two guardians. He called the Prime Minister and said, "I do not like to feel that my night's rest is gained by sleepless nights for these two brave men. Let their likenesses be painted on my doors and see if that will keep away the evil spirit". So the court artist painted very fierce images to these on the double doors into the king's bedroom, and he was no longer troubled by distressing visions.

Even to the present day almost every home in China is protected by painted or gayly printed images of the two men who were later deified into Door-gods. Even the very poorest hovel is guarded by the Chinese names of the renowned warriors written on squares of red paper and pasted onto the entrance door. Every New Year time the images are repainted or fresh prints pasted in place of the old ones.

SCHOOL FOR THE BLIND

CHENG TU, SZECHWAN, WEST CHINA

H. J. OPENSHAW, SUPT.

It is with pleasure that we present the third annual report of the School for the Blind, Chengtu.

From the inception of the work in November 1922 (not 1923 as inadvertently reported last year) there has been a gradual growth and I think we are safe in saying that the School has made a place for itself; is surely meeting a long-felt need and now has an individuality all its own.

During the year we moved from the Baptist Church compound to very much more commodious quarters, 32 Wang Kia Ba (five minutes walk from the church) and we have now an independent teaching staff. The rooms are clean and attractive and we are indebted to a group of Chengtu business men for the free rental of these quarters. We have two blind and two sight teachers on the staff, besides an instructor in the work department. The little fellows work more slowly than sight boys, but it is wonderful how expert they become and what good rattan work they turn out. Altogether there has been an output from this department of 73 pieces of furniture. Some minor repair work has also been done. Physical drill has been added this year and the boys go through their exercises well. It is really interesting to see them play at Tug of war, fox and geese etc. They are especially skilful with musical instruments and at Christmas time put on a drum and fife corps number. Mr. Wang and the boys have spoken and sung at a number of places in the city, besides helping right along in the services of the Baptist Church.

The student body continued at 16 throughout the year. In November one of the older boys was sent to the Canadian Methodist Hospital, where Miss Ross has kindly undertaken to teach him to massage. It is hoped that this experiment may be successful, as blind masseurs are very popular in Japan, and it is one of the courses in the School for the Blind at Canton. Most of the boys are doing well at their studies, but two or three are having a hard time to keep up. At the Summer term examinations little Hsu from Mienchow carried off three prizes.

He is becoming very proficient in music and plays the organ for us frequently at the street chapel. The health of the boys has been good and we have only had itch and a few minor ailments to deal with. We had the joy of receiving six blind boys into church fellowship during the year.

Tuli Yang Sen and staff paid a visit to the school and was very much interested in the work. At the big School Meet in the Spring our school received special recognition. Wang Du Ban, to whom we are indebted for many city improvements, has also shown practical interest in the school. Many other visitors have called, together with groups of students from the Union University, Y.W.C.A., etc.

There is no way of finding out just how many blind there are in Szechwan, but a pamphlet issued by the predecessor of the National Christian Council, estimated the total number of blind for China at 1,000,000. At that ratio Szechwan should have perhaps 150,000, an appalling number to contemplate locked in physical darkness. It is confidently hoped that within the next decade the Chengtu School for the Blind will be ministering to several hundreds of these unfortunates, both girls and boys, and presently we shall be in a position to supply teachers for other centres.

Thanks to the British & Foreign Bible Society, and the Committee for the Promotion of Work for the Chinese Blind, we have stocked cheaply the complete New Testament in Braille, plus The Psalms. Also writing slates and Arithmetic boards. The Hill-Murray School for the Blind, Peking, Rev. W. Canner, Supt., undertook the preparation of a text book on Chinese Language, of which we ordered ten copies on trial. The Principal of our School told me in confidence, "they are not in the new six-six system, so do not order more". Come Peking get up to date!

Mr. George W. Fryer, Supt., of the Institute for the Chinese Blind, Shanghai, has aided with kindly advice and put us in touch with the Pennsylvania Institution for the Instruction of the Blind, Overbrook, Philadelphia, O. H. Burritt, Principal, who furnished us with valuable photos and literature on their work.

Special gifts of Chinese Republic flags and warm woollen wristers etc., have been received from Sunday School and Day School groups, while others have sent along much needed old newspapers and magazines, from which the boys make their school books. Cash contributions have come in from many persons and places, for which the management offers grateful thanks. No charge is made for tuition, and \$36.00 Mex.,

(\$20.00 gold) is all we ask to support a little blind boy for one year. This about covers food and clothing. To run the institution on the present basis we need about \$100.00 per month. The Chinese contributed just about half the total expenditures for the year. We hope the School will continue to grow, and if promising students are forth-coming from our Christian constituency, or even from other sources, we shall be glad to welcome them. Bright boys, under or about ten years old, are what we want. As yet we have not been able to attempt work for blind girls, but in the future these unfortunate little shut-ins must surely have a place in our planning.

The writer has been asked by his Mission to anticipate his furlough by one year, and we are planning to leave West China the latter part of March 1925. The School will be placed under the care of a Committee, and with Mr. Chen Dsao Lan as Teacher-Manager, and Mr. Wang Han Chen, as Principal, it is hoped that the work will go steadily forward. We ask for the continued support of our missionary and other friends as we continue to try and make the burdens lighter for some of those so seriously handicapped in life.

Communications and contributions may be addressed to Rev. D. L. Phelps, Union University, Chengtu, Szechwan, West China.

Chengtu, Sze., West China,

December 31st., 1924.

THE TEACHER.

“But the teacher should not be the average person. He should not, though he does, see as little into the working of the mind of the child as does the average person see into the mechanics of the adding machine. To carry this simile a little farther, the teacher, up to date, has been required to know little more about the inner workings of the comptometers that he has before him in groups of ten to sixty, according to circumstances, than he would have if he only brushed off the dust with a rag and sat down before each one and worked it madly for a minute at a time, and then rushed at the next one and hammered it for

another minute, and so on, and did the same sum on them all, marked the wrong ones failures and put them in another room to see if the air in that room would not improve their accuracy.

As teachers, however, we should know the intimate workings of the rods, bearings, pawls, ratchets, springs, type-bars, ribbons, etc., of every human comptometer which we have in our classes. We are not fulfilling our highest function, which, to be sure, no board of education ever requires of us, if we do not learn as much as we can of the thought mechanisms, conscious *and* unconscious. Our sole duty is not to exercise the machines and limber them up, much as some automobiles have to be towed "in speed" to get them to go themselves. That may be a very great service, but my thesis is that the human mechanisms which are driven in shoals into our classrooms are almost all out of repair; and merely to turn the wheels of a machine which is not in order is as bad as trying to crank a gas engine without turning on the spark. And under the sleek hood of each school child, and behind all their radiators (of various designs), is an engine of which many teachers wrongly believe they are merely the drivers, and not required to understand how the engine, when out of order, may be repaired."

"THE CHILD'S UNCONSCIOUS MIND".

PUBLISHED BY KEGAN PAUL.

MEASLES.

Measles is the most widely distributed highly communicable specific infectious disease to which human beings are susceptible.

It is world wide spread and in some parts of the earth much more severe than in other parts. It is most prevalent in the temperate zones. It has been known as a definite disease for the last thousand years. More common in the cooler weather it does not confine itself to any season or time.

One attack does not always confer immunity, of which there is no natural defense, second attacks are well known and cases are sited of three attacks. Ninety percent of deaths from Measles occur in children under one year. The older the individual the less likely to suffer from Measles but no age is exempt. The usual cause of fatality from the disease is because of the complications, and Pneumonia is the most common and most fatal.

Measles is a transmissible disease. And here we have an interesting condition. The great majority of people are sure that Measles is transmissible through a third party. A search of the Medical literature does not reveal any definite cases of such transmission, and the consensus of opinion is that it is not transmitted by a third party. This is also true of fomites, clothing, bedding, towels etc. One of the foremost writers says "It is very rarely carried so, if at all". Our information is derived from the close observation of epidemics in organized asylums etc. where cases can be watched closely, their origin, transmission, etc. being all noted carefully by skilled observers.

If you will recall any cases of Measles which the reader has seen, you will remember that the case almost invariably starts with coughing and sneezing. This coughing and sneezing ejects from the nose and mouth of the afflicted one, droplets of the discharges from the nose and throat and mouth. Now it is in these discharges that the virus of Measles is carried. This is known as direct transmission.

And it is of interest to know that this "virus" of which we know very little save that it is filterable through a very fine filter, will live in the cold better than in the heat. It will withstand freezing for as much as fifty five hours. Thus in most cases when a "cougher" or a "sneezer" has fits of coughing or sneezing, he sets free the virus in an atmosphere where it is likely to be carried for a short time, and those *in close contact* are liable to inhale this virus-laden air, thus receiving the disease directly from the emitter of the virus. So it is that we have a school room infected, or a room where individuals are closely confined.

The next interesting item about this disease is that the individual who is about to succumb to the disease hands out to those around him, untold numbers of the necessary virus to broadcast the disease, and one has the disease before the individual who presented you with it is really ill. The interval between the infection and the initial rise in temperature is ten or eleven days, rarely less than one week.

But the initial rise in temperature may be very slight and may be anteceded for as many as three days by sneezing and

coughing, at which time the one about to succumb to Measles has scattered to those immediately about him more than enough virus to afflict all near at hand. This then is the unfortunate part about the disease that is to say, the early scattering of the disease bearing virus.

Now then, we wonder, how long can one suffering from Measles infect another. It will be clear from what has already been said, that one who is about to suffer from the disease may infect others for two or three days before the appearance of the rash, which is usually the diagnostic symptom of the disease. And just as long as there is any rash, just so long is that patient infective. Some say as long as there is any temperature, but this is a variable quantity and the disappearance of the rash a more stable guide. The authorities for the Dominion of Canada Public Health Bureau now state that ten days from the appearance of the rash is the *end* of the time which a patient is infective. Thus we are safe to say that the infective period of any patient is a fortnight.

For contacts, that is those who have been exposed to the disease, how long should they be in Quarantine? Infection may occur as soon as one commences to sneeze or cough, not knowing the real cause of the coughing. This may be as long as four days before the rash. Then if a patient is infective for ten days from the appearance of the rash, the safest way to estimate the time for quarantine would be the minimum of fourteen days and because of possible uncertainty two days are added and the Law demands a quarantine of sixteen days for contacts.

The suppression of Measles is one of the most difficult problems we have to face, for the reason that the disease is so highly communicable and again for the reason that it is most contagious during the pre-eruptive stage. Again, the attitude of many people toward it often causes the spread of the disease among innocent people. Too often we hear of parents saying that it is such a "light" illness that they would just as soon that their children "get" the measles and "be done with it". True it is that few people die of Measles. But the eradication of the disease is in the hands of the laity themselves to a great extent. No amount of isolation after the disease is recognized can atone for the damage done before the diagnosis is made. Yet isolation is quite worth while.

When we realize that common colds are the most costly illness which civilization meets to-day, we will take measures, or as laymen will demand that measures be taken to isolate even those who have colds, which we call simple. As soon as we are

willing to submit to this isolation for colds, then we will see the waning of Measles.

Now, because common colds are transmitted by the "droplet method", that is by the discharges from our nose and throat why should not intelligent humans submit to a form of mask to be worn over the face during the time of sneezing and coughing? We could then go on with our work, meet folk in a business and professional and social way and NOT be afraid that we would infect them. If we could use some such method as the mask to cover the mouth and nose at such times, Measles and many of the respiratory born diseases would soon be ancient history, and allocated to the abode of Yellow Fever, Typhoid, Typhus etc.

THE WEST CHINA COUNCIL ON HEALTH

EDUCATION

華西衛生教育會

CONSTITUTION AND BY-LAWS.

ARTICLE 1. NAME—The name of this organization shall be The West China Council on Health Education.

ARTICLE 2. PURPOSE—The purpose of the West China Council on Health Education is to conserve and promote health in China, primarily through the constituencies of the participating organizations in West China.

ARTICLE 3. BASIS 1. The West China Council on Health Education is an entity. The return on investment of the constituent organizations shall lie in the accomplishment of the purpose of the organization.

2. Representation on the Executive of the W.C.C.H.E. presupposes the direct interest of represented organizations in the work and, where possible, in its financial support, either through the allocation of staff, direct gifts, or the making of contacts which may bring financial support. No organization, however, shall be held responsible for any financial obligations incurred by the Executive committee of this Council, in excess of commitments made to it.

ARTICLE 4. MEMBERSHIP 1. Membership in the W.C.C.H.E. shall be made up of such organizations as are interested in and desiring to promote Health through co-ordinated effort.

2. Membership is attained by approval of the constitution and by the appointment of one representative and one alternate to the Executive of the W.C.C.H.E.

3. The participant organizations of the W.C.C.H.E. at the time of the adoption of this constitution are as follows,—

American Foreign Baptist Missionary Society
Canadian Methodist Mission
Church Missionary Society
Friends Foreign Mission
Methodist Episcopal Mission
West China Union University
West China Christian Educational Union
Young Men's Christian Association
Young Women's Christian Association

4. After the adoption of the Constitution, power to admit new members rests with the Executive committee of the W.C.C.H.E.

5. Any organization desiring membership in the W.C.C.H.E. shall present a written request to the Executive Committee at a regular meeting. Action on the request shall not take place at the same meeting.

At this public meeting any newly elected representative of any participating organization shall assume his duties.

The election of Officers shall take place at the first meeting of the Executive Committee following this public meeting.

ARTICLE V. ADMINISTRATION.

The affairs of the W.C.C.H.E. shall be administered by an Executive Committee composed of the representatives of the participating members and such persons as the Executive Committee may coopt.

ARTICLE VI. OFFICERS.

The Officers of the Executive Committee shall be Chairman, Vice-Chairman, Secretary, and Treasurer. The Director of the W.C.C.H.E. shall serve as Secretary of the Executive Committee. These officers shall be elected annually by the Executive Committee from among their own number.

ARTICLE VII. AMENDMENTS.

This Constitution may be amended at an annual or special meeting called for that purpose by a two-thirds vote of the Executive Committee provided that notice of such amendment be given to the participating organizations at least two months in advance.

BY-LAWS

CHAPTER I. MEETINGS.

Section 1. Ordinary meetings. There shall be regular meetings of the Executive Committee at such times and places as it may designate.

Section 2. Special Meetings may be called on short notice by the Director or any officer of the Executive Committee to consider emergency business.

Section 3. An annual public meeting shall be held at a convenient time and place as determined by the Executive Committee. Due notice of the annual public meetings is to be sent by the Director to the Secretary of the participating organizations inviting their attendance.

The following special items of business shall be included in the agenda for the annual public meeting ;

(A) Annual reports by the

Chairman

Treasurer

Director

(B) Program of work for the ensuing year.

CHAPTER II. EXECUTIVE COMMITTEE.

Section 1. The Executive Committee shall be responsible for the administration of the work of the W.C.C.H.E. and shall include power to

a. Define the policy of the W.C.C.H.E.

b. Determine relationships to other organizations

c. Appoint the Director and staff

d. Approve an annual budget

e. Secure financial support

f. Transact business.

Section 2. Alternate members shall attend the meetings of the Executive Committee wherever possible but

shall vote only in the absence of the regular representative from the particular organization concerned.

Section 3. Four voting members shall constitute a quorum.

CHAPTER 3 STAFF.

Section 1. The Executive Staff of the W.C.C.H.E. shall be composed of the Director and such associates as may be appointed by the Executive Committee. The staff shall be responsible for conducting the program agreed upon by the Executive Committee.

Section 2 The first responsibility of members of the staff is to the W.C.C.H.E.

CHAPTER IV. DUTIES OF OFFICERS.

Section 1. The Chairman shall preside at all meetings of the Executive Committee, give a casting vote when necessary, appoint all Committee not otherwise provided for, order reports, enforce the observation of the By-laws, and perform such other duties as custom and parliamentary usage may require.

Section 2. The Vice-Chairman shall assist the Chairman in the discharge of his duties and shall preside in his absence.

Section 3. The Secretary (Director) shall have charge of the minutes of all of the meetings of the Executive Committee.

Section 4. The Treasurer shall receive and have charge of all funds of the W.C.C.H.E. With the aid of the Director he shall establish and maintain a system of office accounting and pay all bills authorized in conformity with the same. He shall report the financial condition of the W.C.C.H.E. at each regular meeting.

Section 5. The Director shall perform the customary duties of an Executive; he shall correlate the work of the staff and of volunteer workers in relation to the policy and program as determined upon and shall be responsible for measurable accomplishments. He shall also be responsible for the development of Chinese leadership.

CHAPTER V. BRANCHES

A local branch of the W.C.C.H.E. may be formed anywhere within this area provided.

a. The Constitution of such branch is in full harmony with the Constitution and By-Laws of the W.C.C.H.E. and provided.

b. That it is formally recognized by the Executive Committee of the W.C.C.H.E.

Such a branch may have its recognition withdrawn at the discretion of the Executive Committee of the W.C.C.H.E. upon one month's notice.

CHAPTER VI. AMENDMENTS

These By-Laws may be amended by a two-thirds vote of the members of the Executive Committee at an ordinary meeting provided that notice of such amendment shall be given at a previous meeting.

CHAPTER VII. SAVING CLAUSE

This Constitution and these By-Laws of the W.C. Council on Health Education shall take effect immediately upon their adoption by the constituent organizations, but shall not be construed to invalidate any act of the Organizing Committee, or Executive Committee, or of any officer thereof, done prior to or pending organization under this Constitution and these By-Laws.



PERIOD OF ISOLATION AND QUARANTINE FOR SOME OF THE DISEASES IN WEST CHINA

<i>Disease</i>	<i>Quarantine period for contacts.</i>	<i>Isolation period for patient</i>
Measles	16 days	Until ten days from the appearance of the rash and clinical recovery
German Measles	21 days	Until two weeks from appearance of rash.
Chickenpox	21 days	When all scales have fallen off and lesions healed
Mumps	18 days	Until three weeks from onset and disappearance of all swelling.

Scarlet Fever	10 days	Until 35 days from appearance of rash, if no discharge from nose, ear, throat, nor any sore throat.
Smallpox	14 days or vaccination or having had the disease.	28 days or until all scabs have fallen off or all lesion healed.
Whooping Cough	14 days	For three weeks after the commencement of the whooping.
Typhus Fever	14 days complete delousing.	42 days
Cholera	5 days	5 days after clinical recovery.
Plague	14 days	clinical recovery.

By ISOLATION is meant the separation of persons having a communicable disease, or carriers of the infecting organism from other persons, in such places and under such conditions as will prevent the direct or indirect conveyance of the disease or infecting organism to any other person.

By QUARANTINE is meant the restriction to their places of residence, of persons who have been exposed to a communicable disease, for a period of time equal to the incubation period of the disease to which they have been exposed.

From the West China Council on Health Education,

NOTICE.

The date for EDUCATIONAL SUNDAY this year will be *MAY 3rd*.

The dates for FINAL MIDDLE SCHOOL Examinations will be April 2-9, the Subjects being divided as follows;—

<i>April</i>	<i>April</i>
2. A.M. Drawing	7. A.M. Geography
P.M. Dom. Science	P.M. English
3. A.M. Biology	8. A.M. Chi. Lang.
P.M. History	P.M. Chemistry
4. A.M. Algebra.	9. A.M. Physics
	P.M. Geometry.
6. A.M. Chi. Lit.	
P.M. Scripture	

BIRTHS.

CLEMENTS :—On January 13, 1925, to Mr. and Mrs. A. J. Clements,
Salt Administration, Amoy, a son.

Born :—On Feb. 4th, 1925, to Rev. and Mrs. L. H. Randle, Suifu, a
son, Jack Crawford.

OMEI BUNGALOW FOR SALE OR RENTAL.

APPLY REV. F. J. BRADSHAW, *Kiating.*

FOR RENT, SUMMER OF 1925.

The Thompson Bungalow, Mount Omei.

Centrally located ; close to Church, store, and tennis courts.

Suitable for either one or two families.

Rental for Season \$100.00.

APPLY DR. R. G. AGNEW, *Chengtu.*