teachers of Yenching as well as the high-grade work which is being done at the University are already setting up new educational standards in this country and, in my humble opinion, will have a very far-reaching influence for good on the coming generation of China's young men. For upwards of half a century the Occident has been trying to move China. Just as the historic inertia was gradually being overcome and a healthy momentum developed, the World War of 1914 suddenly overtook us. Then came the aftermath of confusion and radicalism. It represents an attempt at a general readjustment of the fundamental conditions of mankind. If the new ideas thus begotten are good for humanity, they will gain ground; if not, they are bound to lose. If and when they do pass away, races and institutions which have stood their impact successfully will come out stronger and become more vigorous. As I see the kaleidoscopic changes going over China, I feel they are only superficial and cannot last long. It is best that they come in their boldest and baldest form. When the novelty wears out, common sense born of experience will rapidly return and constructive efforts will once more claim the day. It is my firm conviction that with renewed vigor, redoubled energy and a new spirit born of the World War, the lofty work which Christian institutions have set out to accomplish in China during the last fifty years will come to realization sooner now than ever before.