

The West China Missionary News

OCTOBER—1928

EDITORIAL.

READ THAT LETTER!

We call attention to the caption of this part of our editorial column. And we further urge our readers to turn next to the letter referred to. We are sure that you will be repaid for the time consumed in reading that epistle; and we suspect that you will want to read it at least a second time. Perhaps before you read it the first time, it would pay you to secure a copy of the *Chinese Recorder* for June of this year and diligently peruse that part of it which deals with "Money and Missions". There are three articles in the *Recorder* which deal with this subject and the section of the editorials dealing with the same topic is well worth time and thought. Having digested this much of the *Recorder*, turn to Mr. Jolliffe's letter in this issue of the *NEWS* and give it very careful reading and much meditation. At the end of all this reading, we think that you will find time and give it to serious thought on this most important subject. Especially at this juncture in the development of the Christian Movement is it very necessary that all those engaged in mission work in China should endeavor to understand this question. While we very much appreciate what the editor and the writers in the June *Recorder* have to say on this matter, we are of the opinion that Mr. Jolliffe has dug down beneath the surface soil and has reached the fundamentals of it. This is a real service rendered to us all. What may be regarded as the legalistic phase of the question needs attention; and this is where the writers in the *Recorder* have been of real help to the readers of that journal. But methods are not enough; indeed they may become a snare unless they are based on sound and abiding principles. The per-

fecting of methods is necessary and much time and labor have been expended on them. Not a few missionaries are bewildered over the question of how best to develop self-support in the churches with which they are connected. Some have arrived at the point where they are ready to admit that they have made serious mistakes; others are ready to assert that their particular methods have brought good results. But all of us need to get down to the elemental principles involved and from that point reach out to worthy and spiritual plans.

Mr. Jolliffe helps us to clear away a good deal of debris and to discover the basal principle of Christian giving. For, after all, this is what is needed. We are so apt to tinker with a budget and see if it is possible to pare off fifty dollars on this item in order to add twenty-five dollars to some other item. This is picayune, when compared with an effort to instill into the minds of Christians the bed-rock principles of Christian giving. Perhaps we prefer the paring process in the belief that this is the road that leads to ultimate self-support on the part of the Christian Churches in China. Here we make a grave mistake. While we are pottering with the details of a block grant from the Home Board we are missing the great principle of giving unto the Lord. What is needed is that we missionaries should do some honest-to-goodness spade work on the question of Christian Giving. Why should we give? Because the Lord commanded us so to do? Why did the Lord so command? What purpose had he in view when urging his followers to give of their time, strength and wealth? Was it not that he knew that this was, and still is the best way in which to evangelize the world? It is possible that this work might have been done by the legions of angels which he said were at his command; but we know that that is not the method which he chose. He rested this stupendous task on the shoulders of the infant church and commanded them to go thru all Judea, Samaria, Galilee and the regions beyond and publish the good news of redemption thru His Name. And in order that this might be done as expeditiously and completely as possible, it was necessary that funds should be provided. Even in the days of His flesh, there was need of a treasury in the small band of his disciples. So Christian giving is necessary in order that the truth of God may be made known to all the world.

A CONSOLIDATED MOVEMENT.

This principle gave birth to all Christian Missions at all periods in the history of the Church. Let us not flatter ourselves by thinking that this devotion to Christian Missions is of comparatively recent growth. Its magnitude is perhaps modern; but the principle and the methods have been applied in all the ages of the Christian Church. At present there is much being said and written on this question and various plans are afoot for the formation of one united church—not only in China, but in all the world. Is it not possible that the avenue leading to such a union may lie along the way of Christian Giving? Is not the possibility of a union of the Christian forces in all the world for one tremendous and steady effort to make known the gospel of Jesus Christ in all lands and to all peoples more attractive and more likely to be accomplished than a union in ecclesiastical policy or mode of worship? It may be said that there are many seemingly impossible obstacles in the way of such a plan. Yes, but not more, nor so many, as lie along the path that seems to lead to some uniform organization for the churches. At any rate, we would like to see this principle of Christian Giving explored as it is related to Church Union.

WELCOME.

Once more we wish to offer a word of welcome to the increasing number of missionaries who are returning to Szechuan. We would gladly extend this to those who are getting back to Yunnan and Kweichow; and we would be grateful to some correspondents if they would send us a list of those who are once more at work in these two provinces to the south of us. There are now about sixty missionaries in Chengtu and before this number of the NEWS is in the hands of our readers, that number will have been increased. By the time that missions are holding their annual meetings we hope that many more of our friends and fellow-workers will have reached their stations and that they will be able to add their contribution to the discussions at these gatherings. There is need of serious and clear-sighted thinking on many matters. There is need of the guidance of the Spirit of God.

MY SHEPHERD—REDEEMER

MY mother taught me His name and some of His words. I heard His voice when I was yet a child.

He drew me to His Book, to His love...to Himself, as the shelter of my girlhood.

I saw Him on His cross and there gave Him my hands for His pierced ones, my feet for His wounded ones, my head for His thorn-crowned one, and my heart for His broken one. His cross is become my Salvation.

Through Him I have pardon, I have cleansing.

He gives His peace, His joy and confidence.

He flames my heart in holy passion for those who do not know Him.

He leads me out to make Him known. Over mountain, over river, over sea I go: there are no barriers as I go for Him.

I tell the story of His love, of His pardon, of His cleansing...of His uttermost Salvation. What He has done for me I see Him do for others. He is my Shepherd...Redeemer.

Winnifred Cecelia Penney.

READ THIS LETTER!

Editor of the WEST CHINA NEWS,

Dear Mr. Editor;—

Church Leaders the world over seem agreed upon one thing: that a decided turning-point has been reached in the history of the Christian movement: that the present conditions may provide the most glorious opportunity of the centuries for the furthering of the Kingdom of God, or may lead to another forty years, or forty centuries, of wandering in the wilderness. It will surely be one course or the other. Epochs of thought upheaval are not neutral. They must have a positive or a negative effect upon all spheres of life including the religious. This is particularly true of China. The times would seem to call for clear thinking and for frank and fearless facing of facts as well as for lofty intuitions and daring faith. It is peculiarly fitting then, that as we face this re-adjustment period in China, after the shaking up of the last two years, the *Chinese Recorder* should lead off with a full discussion on such a key-problem as 'Self-support in the Chinese Christian Church'. The June number of that magazine deals at length with this question, or rather with the problem raised by the continuance of large gifts of money coming from foreign sources to Chinese churches and church work. The articles and comments are written by such gifted leaders as Edmond J. Lee, R. B. Whitaker, W. H. Gleysteen, Bishop Birney and the Editor of the *Recorder*. The following is a rough summary of their respective positions:

Mr. Lee deals with the matter from a broad viewpoint and shows conclusively, by a reference to Bishop Paddock's great work in Oregon and to the reasons underlying the union of the churches in Canada, that the genius of success and enthusiasm in church work lies in economic independence. He points out that in Pauline times the Gentile churches showed this appreciation of the spiritual gifts they received by collections for the saints in Jerusalem. The mother churches of the West, he says, have not reaped material things of the Chinese church nor taken up collections for the poor saints in London or New York. Indeed, she seems to be robbing the Chinese church of the opportunity of developing this 'Grace' by the continuance of her gifts to China. Spiritual life and self-support are, he

thinks, almost essential to one another: at the same time he sees serious obstacles to immediate self-support in the disastrous effects of civil war, and in the fact that the financial strength of the Christian community is less than in normal years. As a practical policy he suggests.

1. Gradual reduction of Western grants even if necessary to close some existing work.
2. Union of churches in some places where it might bring about the desired result.
3. Using the money from foreign sources for work in un-evangelized areas.

Mr. Whitaker feels economic independence and spiritual vitality have a very intimate connection. He has little hope of the older churches in China getting away from their habit of 'dependence' but sees a possibility of new groups coming along who will be self-supporting from the start. He would solve the practical problem by—

1. Turning over the grant heretofore allotted to Evangelistic work, to the support of Hospitals and Laymen's Training Schools and to making mission school fees sufficiently low as to allow students from the poorer Christian families to attend college.
2. Having layman-preachers as leaders: men from the country districts who would give volunteer service, or at least serve for a very low salary. The highly subsidized pastor, he feels, must go if self-support is to be attained.
3. Instituting a cut of fifteen or twenty per cent. each year on the funds granted from abroad.

Mr. Gleysteen thinks the problem is to transfer the vitality of the 'Missions' to the 'churches'. He suggests—

1. That the Mission should ask the Chinese church in each locality what its needs are.
2. That the Chinese should be consulted re the desirability of union among various denominational colleges and middle schools. (He also refers to the high tuition-fees that are debarring Christian students from an education.)
3. That there might be a re-grouping of the local churches.

Bishop Birney believes that economic independence is of course the ideal—indeed maturity is only attained when giving has reached a stage beyond the local churches' own needs. Speaking practically he thinks it will be a long time before that

goal is reached and in the meantime the Western Churches should stand by with needed help. The problem is to keep the offered assistance in direct and vital relation to a growing self-support.

The Editor of the *Recorder* raises the problems of the danger of the Missionary living on a level of economic superiority to his Chinese co-worker and of the danger of the missionaries taking up the pioneer work and forming 'a ring of pioneer work' outside of, and around the church,—to the great loss of the church. He claims that the pauperizing effects of subsidization are just as debilitating in schools and hospitals as in churches and that giving the funds to institutional work would not solve the problem. Two things he claims are indispensable to spiritual vitality (1) Autonomy, (2) Self-responsibility. In harmony with this he claims First, Chinese Christians must work out their own projects and submit them to Western churches. Second, the Chinese church must determine the use of Western personnel and economic resources in China. These then are the two questions which he claims call for an immediate answer :

1. What does the Chinese church want from Western churches?
2. How does it propose to use these resources?

We are all deeply indebted to those writers in the *Chinese Recorder*, who have so ably dealt with the delicate problem of selfsupport. From the standpoint however of one particularly interested in the problem in a practical way, some further questions would seem to present themselves :

1. After all, would the gradual cutting down of foreign grants, of itself, be any solution to the problem?

Would it necessarily induce self support or might it indeed make such more difficult?

2. Are there not positive and constructive principles underlying the arousing of an ambition for self-support, upon which we should concentrate our attention rather than on reactionary measures?

Is it wise in China, to attempt to use formal methods of legalistic nature (such as cutting off grants) when such have not necessarily proved successful in encouraging giving in Western Churches?

Is it not possible to appeal to the higher motives, which has been the only method productive of self-sacrifice in the home lands?

3. In view of the immensity of the tasks lying before the Christian church in China are not the present gifts from Western churches too small rather than too large?

4. Is not the real danger from foreign gifts to be found in the attitude they often develop, causing the Chinese church to look to Western lands rather than to their own fields for the solution of their economic problems? and would not the consideration of the questions, "What does the Chinese church want?" and "How does it propose to use these resources?" actually aggravate rather than alleviate the foreign-centric psychology, economically speaking?

While not feeling competent to answer these questions categorically, one does feel he would like to say something regarding the principles underlying this whole question.

To begin with there seems to be a misunderstanding or a wide divergence in the approach of the Chinese and the missionaries to this question of self-support. Misunderstanding is a constant menace to good relations; can we not then examine candidly the differences in the ideas of the East and of the West upon the subject under discussion.

What is the approach of the Chinese minister to this question?

The Chinese minister—however he may express it—looks upon himself as an agent of the Foreign Missionary Society: that is, as far as his financial support is concerned. The only concrete example he has known is, with few exceptions, that of the foreign missionary and the method used in supporting him; the missionary also being agent of the Foreign Missionary Society. The Chinese minister has, too, in common with most Orientals, an exaggerated conception of the wealth of Western people and Western churches. Nor does he see anything that would destroy such illusion. If his support is inadequate, he feels he is being done an injustice, just as a missionary would, and feels strongly too that the injustice in the inadequacy of his support should be made the subject of an appeal to the consciences of the foreign Society employing him; not to the Chinese church, which as a matter of fact probably had no responsibility for bringing him into the ministry. This is the approach as we know it, with few exceptions, and is a direct result of the training given, under the circumstances attending (inevitably so) the introduction of Christianity into China.

What is the approach of the Chinese Church membership to this question?

For some reason the Chinese Church at present does not appreciate the value of our missionary program. We may deplore the fact, but we might as well recognize it; nor is this necessarily the result of a lack of spirituality.

Dr. James Moffatt in his book 'The approach to the New Testament', refers to 1 Tim. V 17, 18.

"Presbyters who are efficient presidents are to be considered worthy of ample remuneration particularly those that have the task of preaching and teaching."

Dr. Moffatt goes on to say "Here as elsewhere in the New Testament, this practical duty (of supporting the ministry) has to be urged because it was a new thing in the Religious world around the Mediterranean."

The author proceeds to prove this by detailed references to the customs in the then existing religions and concludes. "The habit of giving money in support of presbyters, therefore, had to be trained."

Similarly of course in China, heretofore, while schools have always been supported there has been no such thing as a religious organization calling for the spontaneous and free-will support of a ministry or order (apart of course from endowments). Nor has there been any adequate training in the life of the church itself in China, apart from isolated cases. As noted above, our very system of missionary work has unavoidably prevented such. While the missionaries and foreign societies have pointed to self-support as the ideal, they have in practice paid the salaries of the Chinese workers and *practice* is vastly more educative than *preaching*. Hence the vast majority of the Chinese congregations to-day, like the minister himself, regard the support of the ministry as the responsibility of the society which brought them into being. Were we in their place, we would probably think the same.

What is the approach of the Missionary?

To go into this question too minutely might be treading on dangerous ground but fundamentally the missionary in this question is thinking—when he is thinking concretely—in terms of Western church life. In general he takes for granted that as in most Western churches, the ministry to a people—no matter how he was placed in that position—is primarily the financial responsibility of the people to whom he ministers.

Of course we believe we are right in regarding this as a fundamental principle, but we are not right when we take it

for granted that our Chinese brethren should at once perceive the reasonability of this approach, when every practical educative factor has worked in an opposite direction. It is little use trying to reap where we have not sown. We may reap but it will be weeds and not corn.

Would it not be wiser to start back at the sowing process :

- I. By Encouraging the 'Grace of Christian Giving.'
 - II By Emphasizing a 'World-wide appeal' which may raise the whole question to a loftier spiritual level.
 - III. Practically—Recognise equality between the churches of the East and West by seeing that the foreign 'grants-in-aid' come to the work and to the ministry through the real laity of the church. A laity whose salary does not depend on the mission and which will ultimately be responsible for raising self-support.
 - IV. By an open, frank and deliberate process of education, as to the meaning and purpose of the whole matter, as viewed by the church in Western lands as well as in the thought of the Chinese church,
1. Encouraging the Grace of Christian Giving.

Most of our difficulties regarding self-support would immediately dissolve into thin air were it perfectly obvious that the Chinese church membership were giving to the limit of their powers. In fact Western churches could not but help a struggling church striving its utmost against terrific odds. 'Christian Giving' is the basic problem and while 'self-support', 'self-respect' and 'self-responsibility' have all a bearing on the question, they are none of them as essential as 'Christian Giving'. What are the fundamental principles underlying the development of Christian giving? Christian giving is something absolutely unique in the history of mankind. It is not merely putting out money, but putting it out with a certain motive. Christian Giving cannot be forced—indeed it responds most readily to indirect stimulation. Given a Conscience the stimulation comes both through the intellect and through the emotions. If the Chinese church membership *understands* the necessity of giving—are seized with a conviction of the need, then there will be an earnest effort towards self-support or if their hearts are touched by the presentation of such need, a measure of giving cannot but be forthcoming. If intellect is convinced and at the same time emotions are stirred then gifts will come spontaneously.

and abundantly, just as among any other people. The problem is not peculiar to China.

If on the other hand the Chinese church does not 'see' the necessity of giving and is not seized with a *conviction* of its importance, then reducing the foreign gifts will not bring conviction nor will the church interpret the cutting off of foreign grants in any spirit which might stimulate self-sacrifice.

It is just here we must test out the reality and the validity of our own faith as well as the faith of our Chinese brethren in the Christian message. In fact our faith in the Chinese church is also involved and certainly nothing can be accomplished without faith. Each stage of Christian Progress must motivate in love and a sense of duty. Otherwise it is not Christian and it is not Progress. We could have a type of self-support that would be a calamity. In fact missionaries have many times refused large gifts because the donors did not understand the meaning of giving. Any procedure in the reduction of foreign gifts which might, even indirectly, manifest a feeling of mistrust or irritation or appear as an attempt to coerce contributions, will not eventually bear good fruit. The problem must be solved, if it is to be solved at all, on a much higher plane than that.

II. *Emphasising a World-Wide Appeal.*

Again, does not the very genius of our message demand that we concentrate on some constructive approach in dealing with this acute problem, rather than making use of re-actionary methods? Should we not center our energies on some appeal big enough to visualize and symbolize the whole sweep of our Christian objectives? On a world wide appeal which would take into consideration the needy areas in our Western life as well as those in the Orient—the procedure so wisely suggested at the Jerusalem Conference?

One's experience in a somewhat limited sphere leads him to believe that the Chinese are essentially a reasonable people and will acquiesce in a reasonable proposition. The mere fact that it may relieve the foreign givers of responsibility is no reasonable basis for self-support in China, but the sacrifice demanded in the practical application of Christ's way of life to all the needs of all the world is an essential appeal to the reason of any people. The Chinese

too are emotional. They are easily touched. To objects sanctioned by social custom or dignified by altruism they are liberal to the point of extravagance ; and were there to-day an appeal for a contribution to meet some real need of the saints in Jerusalem, London or New York, the Chinese Christian church would by no means be behind in their gifts. We saw this at the time of the Japanese earthquake.

III. *Recognizing the Weaker Churches as on an equal status.*

This is one of those psychological and indirect methods of stimulation. In treating the Chinese church as an equal, the Western church will be careful to preserve for the Eastern church its feeling of 'self-respect'. Without 'self-respect', there can be no permanent ambition for development. If the stronger Western churches continue to regard gifts to the Eastern churches in the light of a condescending 'hand-out', then the weaker churches will continue to live up to that estimate of themselves. Nothing develops character like high expectations. The greatest up-lift that could come to the Chinese church to-day would be through a realization that she was expected by the church in the West to come in as an equal on a common task.

This would allow for 'self-respect' and in time solve one of the big obstacles to the attitude of financial dependence. It is not always the size of the gift but the interpretation it carries with it, that is vital. The most 'dependently minded' churches are not always those receiving the most aid. Practically speaking the church of the East and the West are two churches. Ideally they are one and equal, facing a common task and it is the 'ideal' which we must ever keep before us if we are to do permanent building in the realm of God.

IV. *Education as to the meaning and objectives of the Christian Movement.*

This means an education for foreigners as well as Chinese. To think through our objectives. In this connection we noticed the Editor of the *Chinese Recorder* called attention to the necessity of the Chinese Church doing its own pioneer work ; which would seem to be absolutely essential if an inspired and enthused church is to come into being. Self-support will never come—and would mean little if it did come—without 'self-propagation'. This does not mean that the Chinese church should ask the foreign church "for what it wants". Such would encourage the

all-too prevalent illusion of the fabulous wealth of the Missionary Societies (some in actuality annually borrowing huge sums of money); but more than that, it would only be another form for the Chinese church to acknowledge herself as in an inferior position. This is the very thing to be avoided. The measure of the gifts from the West, is not what the Eastern Church wants but what the West can do. One immediate change that is needed is that the Chinese church will concentrate her attention on her own field rather than on foreign sources when considering her annual budget.

If tactfully and kindly, deliberately and logically the thought and the expectations of the Western Church is made known to the Chinese church, they will certainly respond to such knowledge and grow thereby. If the thought of the Chinese church is clearly understood and faithfully interpreted to the Western church, that too will be a means of avoiding misunderstanding and link the churches of the East and the West together in a movement mutually educative and effective in co-operative efforts both in China and in the regions beyond.

But who is sufficient for these things? Thinking 'at' and 'about' this problem of self-support seems to give one a humiliating sense of the limitations of his thought-range and of his inability to grasp the key-point in the infinite series of conditions and possibilities which passed before the mind's eye. If, however, this rather motley conglomeration of ideas results in calling forth a discussion on the subject from our West China workers, the object of writing these paragraphs will have been amply fulfilled.

Cordially yours,

R. O. JOLLIFFE.

THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

APRIL 30, 1928

Résumé of an informal conference with Chancellor Tsai Yuenpei, and Vice-Chancellor C. Yang.

Those present at this luncheon party besides Mr. Tsai and Mr. Yang were:—Mr. King Chu, head of the Department of

General Education, in the Ministry of Education. Mr. S. U. Zau, Mr. S. C. Yu, members of the Board of Directors of Shanghai College, President Herman Liu and Mr. T. K. Van of Shanghai College, Mr. T. L. Shen, member of the Board of Directors of Soochow University, Dr. C. S. Miao and Mr. H. C. Tsao of the China Christian Educational Association.

1. *The Difficulties of the Situation in Regard to Registration.*

(a) *From the point of view of Christian institutions.*

The following is a résumé of statements made by Messrs. Liu, Tsao and Miao :

This problem has been discussed for more than two years. In the missions there are two distinct points of view. One class of people are rather liberal and sympathetic with the need of registration, while the other side are conservative and insist on maintaining religious and academic freedom as they interpret it. Owing to the fact that the re-organization within the Christian institutions must be approved by the founders abroad, considerable time is necessary before it can be effected. At present most of the educational institutions are undergoing re-organization in preparation for registration. They are willing to conform to the Government regulations in using the voluntary system in regard to attendance at religious services and instruction. On this particular point there is no difficulty, but some of the other requirements present problems, e.g., the statement of purpose. The presence of the representatives of the Government, therefore, is greatly appreciated and it is hoped that they will be able to give us advice on these problems.

(b) *From the point of view of the Government.*

Vice-Chancellor Yang said the statement of aim for other private schools and colleges could be easily worked out by copying or by only slightly changing the statement of aim in the regulations issued by the Ministry, but that with the Christian institutions it had become a peculiar problem because they wanted to include such words as "Christian Spirit". The actual situation within the Christian institutions and the purpose of Christian education are well known to the Government educators. On the other hand, many of the party organizations have no clear understanding of these matters. If the word "Christian" is included in the documents for registration it may invite trouble in the future. Therein lies the difficulty for the Ministry. It would be, therefore, much better not to include

such words as "Christian" in the statement of aim, in order to simplify matters for both the Ministry and the Christian institutions.

Discussion. President Liu and the secretaries of the China Christian Educational Association had prepared, as proposals, seven different statements of aim to be used in the application for registration of a board of directors. One of these was the statement prepared by Soochow University, which included the phrase, "Christian spirit". Dr. Tsai said, "Jesus was willing to sacrifice even his life. Christianity attains its highest in the spirit of sacrifice. If the Christian institutions are based upon and maintain this spirit they are truly Christian and it matters little whether or not the word 'Christian' is in official documents. The important thing is for the administrators of Christian schools not necessarily to openly state that they are Christian but to actually maintain a Christian spirit. Our problem to-day is to find a way to expedite the registration of the Christian institutions."

After a long discussion on the seven different statements it was found that two of them were satisfactory. Mr. King Chu combined these two with some slight additions and wrote the statement,—a translation of which follows:

"This Board of Directors accepts full power of control of the private institution known asfounded by ? with the purpose of maintaining the spirit of love, sacrifice and service for which they stood, of cultivating the highest type of character, of providing professional training, of pursuing higher learning, and of meeting the needs of society."

Most of the discussion was upon the clause "to maintain the spirit of love, sacrifice and service for which they stood". In the original draft this clause read "to maintain the original ideals of the founders". Chancellor Tsai thought that the word "spirit" would be better than "original ideals". Mr. King Chu suggested that after the word "spirit" some qualifying phrase should be added, so the phrase of love, sacrifice and service" was added, Dr. Tsai, agreeing with the suggestion, said that this spirit really meant Christian spirit. Then Vice-Chancellor Yang suggested the use of simply the word "ch'i" (which might be translated as "their", but more exactly, if more freely, "for which they stood") instead of "of the founders", because this spirit was not only the spirit of the founders but of Christianity. Mr. Tsai said that this work "ch'i" could be interpreted

to refer to Christianity and also to the missionary founders referred to in the preceding sentence in the statement. Vice-Chancellor Yang said that if such a statement could be adopted there would be no more difficulty in this regard.

2. *The Problem of Theological Schools and Departments.*

When this question was raised Chancellor Tsai said that the Theological Course should not constitute a separate department in a college but should be included in the Department of Philosophy. It might offer such courses as, History of Religion, Philosophy of Life, Comparative Religions. The post-graduate school might have a department of Religion for Research. Mr. Tsao and Dr. Miao asked, in the case of Yenching, Cheloo and Shanghai College, which have theological departments, how will the Government deal with their applications for registration. The Chancellor said "a department of Religion cannot be registered, but the religious courses should be included in the Department of Philosophy or of Social Science, or a department of the Graduate School." A separate School of Religion or Bible School should be a function of the church, just like the religious schools established by the Buddhists and Mohammedans and should not be included in the jurisdiction of the Ministry of Education but should come under the Ministry of Home Affairs. With regard to Bible Schools, they might be called "training schools for pastors and teachers" and they should have freedom to give graduation diplomas because graduates from such schools have no desire to enjoy the privileges of graduates of Government or private registered schools. Vice-Chancellor Yang said that non-Christian students in the Christian schools should have the liberty of electing religious courses, and those Christian students who are willing to study religion and wish to become professional religious workers should attend special Theological Schools. In the uni-r-graduate college, theological department cannot become separate departments. They must not, therefore, be included in the application for registration.

3. *Middle or Primary Schools attached to a College.*

Chancellor Tsai said that the registration for the college and for the attached middle school or primary school shall be done separately, but that it is necessary to state in the application for the registration of the college that there is such an attached school. Such attached, middle or primary schools shall apply for registration to the local educational authority concerned, stating that such middle or primary school is attached to such and such college.

4. *Government Aid to Private Schools.*

Vice-Chancellor Yang said that the Christian schools are to be treated on the same basis as other private schools. In the future, if Christian schools were found satisfactory to Government standards and were in need of funds for extension, the government would give grants in-aid. At present the Ministry is preparing standards for all grades of schools. As soon as they are ready a thorough survey will be conducted, and a strict examination of the under-graduate students will be given by the Ministry, using the teaching staff of one college to examine the students of another; as a result of which the schools will be graded. Only the highly graded schools will be eligible to apply for Government grants. It is hoped that the returned Boxer indemnity funds will be so managed as to be available as an endowment for such purposes.

THE DAWN OF CHINA'S NEW DAY

*Stamping Out Communism—Church Membership Doubled
Amid Persecution—Back To The Old Faith—Winning
Souls With New Testaments.*

BY GEORGE T. B. DAVIS

A new day is dawning in China; and many signs indicate that it will be an era of unparalleled spiritual progress.

One of the most roseate rays of the approaching day is the change of attitude with regard to Communism. A year ago Bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. The outbreaks in Canton and elsewhere simply show that it is more difficult to quench a conflagration, than it is to kindle the flame.

For months the prayers of God's children in many lands have been focussed upon China, and the present war against Bolshevism by the military leaders, constitutes one of the most remarkable answers to prayer in modern times. Now let us pray that those in authority may realize that the Lord Jesus Christ and the Word of God are the only hope of China.

Another encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has racked but not wrecked the church in China. It has purged and purified the true and faithful followers of Christ, and has prepared the way for a great outpouring of the Spirit of God. In some cases the churches have grown and increased even while passing through the fiery furnace of persecution. Mr. K. Wiesinger, a China Inland Missionary from Hunan, writes:

"We had to go through a very fierce persecution. Our mission compound was attacked by a Bolshevik anti-foreign and anti-christian mob of about 3,000 for more than three hours, but our dear Master did not deliver us into their hands. He saved us in a wonderful way.

"At one of our out-stations the persecution was especially fierce. The evangelist was paraded through the streets, beaten, and imprisoned. The chapel was badly damaged and sealed. Bibles, hymnbooks, and tracts were taken out and publicly burned. But praise the Lord, the Devil could not destroy the faith in their hearts.

"When I was there a few days ago we had crowded meetings. The people stood inside and outside the chapel and on the street. Amongst them were many of the former persecutors. They listened, and not a few accepted Jesus Christ as their Saviour. We have conditions like this throughout the whole district.

"Two years ago I requested 250 Pocket Testaments. But, praise the Lord, since then things have changed. During the past year the membership of the church in Sinning has been doubled. We should have at least 1,500 Testaments. We have the men to carry and to read them. We are greatly longing for the life-giving Books."

Another indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. But this is the very goal for which the missionaries have been longing and praying for decades past. One Missionary Society has splendidly grasped the new situation. They are turning their work entirely over to the Chinese; while the missionaries, accompanied by about one hundred evangelists, will do pioneer work in preaching the gospel in unreached towns and villages.

Still another augury of the new day is seen in the widespread dissatisfaction with intellectual sermons and social service; and a turning back to the simple preaching of the Cross as the only thing that will satisfy the soul, and lead sinners into the Light. A group of Chinese pastors and

evangelists have returned to Shanghai after a tour of several weeks in South China. The report of the leader of the party, Mr. C. K. Lee, is as stimulating as an ocean breeze. He tells how both pastors and people are turning away from the husks of subterfuge, and are hungry for the old gospel. Mr. Lee has a vision of sending flaming evangelists throughout the length and breadth of China to preach Christ and Him crucified.

From North China comes similar tidings of a turning back to the old paths. Rev. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in one gathering that were about to give up their churches and go into secular work. But all three gained a new vision of Christ, and have gone back to preach the simple gospel in the power of the Spirit. Indeed from far and near in China come encouraging reports. They tell of open and receptive hearts following the recent turmoil. Here in Shanghai some weeks ago I witnessed the remarkable sight of nearly one hundred converts baptised at one time. They were part of the splendid harvest of souls being reaped by "Bethel" conducted by Dr. Mary Stone and Miss Jenny V. Hughes, and by the Oriental Missionary Society.

Another sign of the new era is the readiness of the people to hear the gospel message. One of the evangelists whom God has most largely used in China in recent years is Mr. Leland Wang. He was converted while serving in the Chinese Navy. Later he resigned from the Navy to devote his entire time to preaching Christ. He is saturated with the Word of God. He reads thirteen chapters daily. Recently in Hongkong the largest theatre in the city was crowded out, with hundreds standing, to hear him preach the old gospel of salvation through the blood of Christ. Mr. Wang and his associates have used thousands of the pocket Testaments. Recently he sent in a request for 2,000 more copies for use in evangelistic meetings in Foochow his home city.

Yet another hopeful sign is the spiritual quickening that is coming to some of the mission schools in China. Rev. Marcus Cheng, who was formerly Chaplain General of Marshall Feng's Army, has been conducting meetings in schools in and near Shanghai with encouraging results, both in attendance and in the interest manifested. In one or more schools daily prayer meetings have been started by the students themselves.

Another auspicious event is the bold testimony for Christ given by General Chang Chih Chiang in high governmental and other circles. General Chang is Marshal Feng's representative in the Nanking Government. He unflinchingly

proclaims the gospel to high and low and rich and poor. In an address to Shanghai bankers a few months ago, he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

Another harbinger of the new day that is dawning in China is the success which is attending the nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. In spite of civil war, and lack of transportation facilities, and anti-christian propaganda, and the absence of so many missionaries, the work of circulating the Testaments has gone steadily forward. Thus far over 600,000 of the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing prayer on the part of God's children in many lands.

From far and near come tidings of the glorious blessing that is following the presentation of the Testaments. Mr. Hermann Becker of Hunan province previously requested 8,000 Testaments for his large district of a million and half population. Now he desires 25,000 copies. He writes:

"The first 1,000 Testaments have been given away in this city. The blessing received far exceeds our expectations. The Christians are more than ever reading their Bibles. Our meetings are full of souls who are wanting to learn more about Christ. Many have decided for Christ, and have given their names as inquirers. When we have received more Testaments, we will start at our eleven out-stations.

"When the soldiers had to retreat they forced the people to carry their goods. One of the Christians was taken. He said: 'I am a Christian.' The soldiers said: 'How can you prove it?' He took his small Testament out of his pocket, and the soldiers let him go."

Mr. Wang, a Chinese worker, received such blessing from giving the Word to others that he has decided to distribute Testaments as long as he lives. He writes: "There were many military officers billeted in our church. I took the opportunity to preach to them, and to give them pocket Testaments. They were very glad to receive them. Some of them were converted. I have myself determined to be a preacher, and to distribute pocket Testaments throughout my life time."

Another Chinese worker, Mr. Yien, tells of the remarkable results that came from giving copies of the Testament to those who were opposed to Christianity. He says: "I received twenty

copies of the Pocket Testament, and distributed them to twenty men who were anti-Christian. We followed up the work, and now I can tell you that fourteen of these have been converted, and have become Christians."

One of the most enthusiastic of all the hundreds of Chinese pastors and workers who have helped in the distribution of the Testaments is Mr. T. H. Lin, one of the staff of the American Bible Society. During a recent visit to Central China he sent urgent requests for 4,000 of the pocket Testaments. He wrote:

"Everything is quiet, so that many missionaries have already gone back to their old stations. Pocket Testaments are in great demand. Many people are waiting and longing for the Word. Revival fires are being kindled in many places."

One of the most outstanding features of the Million Testaments Campaign has been its timeliness. Rev. Edward H. Smith of Foochow writes:

"The case of 500 Testaments is just at hand, and deeply appreciated. I am sharing them with the entire Mission. We shall seek to use them for the glory of God. Nothing could be more opportune than this entire campaign. God will bless it. Only eternity can measure the spiritual results of this huge seed-sowing. We cease not to pray God for your work."

A FEW PERSONAL IMPRESSIONS OF CONVENTION.

The World's Tenth Sunday School Convention has closed and the 8,000 delegates from fifty nations are now returning home, sight-seeing, visiting friends, or carrying on extension work in other places.

At noon of July 11th I pinned on my delegate's badge and stepped on the car for Los Angeles (we are in a suburb). As we crossed Broadway and other down-town streets it was thrilling to see the gay flags waving high in air, for blocks down the street. Many times I have seen the welcoming flags of nations flung out across our business streets. One for a National Radio Convention, another time for Lindy's parade. But there was a special thrill in glimpsing among the national flags the one with the open Bible across the two hemispheres and the motto, "Thy Kingdom Come".

As I reached the Shrine Auditorium, people were piling out of cars, policemen were conspicuous and courteous, and one was conscious of the different nationals by costume and speech. Boy Scouts stood at all entrances to the vast auditorium and made sure that only eligibles were admitted.

The first afternoon there were addresses of welcome and responses. An interesting speaker was the Rev. Ballard of Australia. He was one of several guests to answer the 'welcomes'. He wittily admitted the various delights of California and then said, "When I return, I shall compliment you by saying to my people that California is just a bit of Australia". Several cablegrams of welcome from different nations and organizations were also read. When the cabled greetings from the Sudan were given, Sheik Dewairy, who was sitting on the first row of platform seats jumped to his feet, bowed and clapped like a happy child. His delight was so contagious that the entire audience then clapped for the Christian Sheik.

A great reception followed at 4:30 during which time we shook hands with leaders of the convention and foreign representatives. One had to do some rapid mental geography in shaking hands from London, Cairo, Athens, Japan, Hungary, Canada, Berlin, China, Scotland, Australia, etc., etc.

Thursday afternoon I went to the Depot to meet Donald Fay who was to arrive from Colorado. There I met Miss Jean Loomis (of W. China) who had also come to meet Donald. I had hoped to entertain him in our home but we decided it was better for him to remain nearer the auditorium. He was very tired and had several speeches ahead of him. He left Tuesday for San Francisco to sail July 20th for Shanghai.

Each morning there were Seminar Groups, under seven different heads and only one hundred people allowed in each group. At the same time four Popular Lecture Groups met and these were open to every one. I did not get in to the morning meetings, but very interesting Findings and Resolutions were reported to the Convention and will be printed later.

Friday afternoon the convention divided into ten Area meetings. I attended the China meeting, and the large downtown church was packed, downstairs and in the gallery. There was a fine group of Chinese on the platform. Donald Fay gave the first and best address of the afternoon. This is the opinion of many. He was eloquent, witty, logical and stirring. In referring to the need of missionaries in China, he suggested the new relation to be that of the swimming teacher and pupil. The teacher has taught the pupil and lets him try to swim by

himself. But the teacher STANDS BY to assist if the pupil needs him. Each speaker seemed to be anxious to stress the further need of missionaries in China. It was suggested that China is at the cross-roads. She needs the sympathy and Christian friendliness of the so-called Christian nations. If she does not receive this, and becomes embittered, there is a probability of her people turning to Communism. That would be disastrous for the whole world, as China represents one-fourth of the world's population. Donald closed with an apt story. He told of a child who had received candy from a friend. The mother asked the child, "What do you say?" The child held out its empty hand and said, "More, please". "You have given us of your money, time, people, prayers. We hold out our hands and say, 'More, please'".

Mr. Bau of Hangchow tried to show us that the Anti-Christian movement is probably uniting Christians in China and may save the young Chinese church from the divisions and schisms of the Occident. He also begged us to expel militaristic teaching from our schools and homes. He pointed out the fact that we give our children in the Occident guns, cannon, etc., as toys, suggesting war to their young minds. It was interesting to 'see ourself as others see us'.

Miss Lily Ho, a graduate of U. of So. California, and now returning to China, spoke of the open doors to women in China today. She mentioned two young women on the platform who have just come over to study medicine in U.S.A. Also referred to one of her women classmates in Nanking who is now helping to shape the Constitution of her Province in China. She called the Christian schools in China 'the breeding-ground for the future'. She referred to several old and great nations that have crumbled away. "If my country receives the education of the West, without the Christian spirit, she will develop a civilization that may also crumble away."

At the close of the meeting many went forward to meet the Chinese friends. I found myself just behind Mrs. Walter Crawford of West China and Pasadena. Dr. Edmonds was close by and told us the news of Harriet Oster's coming marriage to Mr. Raymond Brewer's cousin.

Saturday afternoon I attended a great gathering of Baptists. Our General Secretary, Dr. Franklin, was to have presided, but has been ordered to rest in the mountains of Colorado. Among the speakers was a dapper young man, born in Egypt, thirty miles from where Moses was hidden in the bulrushes. He is now pastor of a Baptist church in Jerusalem.

During the banquet following, I sat with Mrs. Bradshaw and her *petite* daughter, Gwendolyn. We had a glimpse of Mrs. Allan (W. China) as she passed our table.

Sunday night there were two large sessions. Not being eligible for the Young People's gathering at the Shrine Auditorium, I went to the open mass meeting in the Hollywood Bowl. It was a tremendous sight with 20,000 people properly seated, and an estimated 5,000 more scattered on the hillsides of the Bowl. There was nothing between us and the beautiful evening sky. Besides the choir of 500 voices, there were songs by different nationals. Some were in native costume and strong lights were thrown on them while on the stage. It was truly inspiring to sit out under the starry sky and hear Christian songs, in English and native tongues, from groups of Japanese, Swiss, Welsh, Danish, American, etc.

From the first day to the last of the Convention great emphasis was laid on the idea of preventing future wars by cultivating friendliness among the children of the world. A certain Los Angeles business man said to one of the Convention speakers, "I can't understand what has brought all these people together. Here are people from many denominations and from many nations. I thought the churches were divided".

"They may be divided", was the reply, "but the things that draw us together are greater than the things that divide us." It is all summed up in the words, "And a little child shall lead them".

B. E. BASSETT.

July 19, 1928.

C.M.S. NEWS

Two items of interest to our Missionary Community last week, were the Dedication of the remodelled Church of the C.M.S. at Pih Fang Kai, and the opening of the New C.M.S. Dormitory at the University.

On Friday Sept: 7th there gathered together on the lawn at the Bishop's home in the city, about one hundred representatives of the different Churches together with the members of the local C.M.S. Church. After a refreshing cup of tea, speeches of congratulation were made by representatives of the M.E.M., U.C.C., A.B.F.M.S. and F.F.M.A.

After the speeches, all adjourned to the Church.

This building has had new brick walls erected all round the old framework, and a new chancel added, together with new floors and furnishings very tastefully decorated in black and red *Chieh* with touches of gold to brighten the whole, has a very pleasing appearance as one enters. There is all the quiet restfulness which comes to one entering the Anglican Church at home. The Dedication service was conducted by Bishop Mowll, assisted by two native members of the ministry.

On Saturday there was another gathering for tea on the lawn of the C.M.S. home at the University. Here again about one hundred were present.

The new Dormitory which is a two story building, one hundred and fifteen feet long, by thirty-five wide, will have accommodation for forty-six University students.

The Building which has been erected at this time is a tribute to the faith of the Church Missionary Society in the future of our work here. To go forward with new buildings at a time when so much has been said about taking possession of property and driving out the Christian Church, certainly reveals the fact that some of us at all events believe that there is a place for our work.

After partaking of tea and a social time the party moved along to the entrance where a photograph of the group was taken.

Mr. H. C. Wu, who is Educational Secretary of the Church Society, in a few appropriate remarks asked Miss Wells, who is one of the senior workers of that Society to open the door. This accomplished, the party moved upstairs to the large reading and recreation room, where speeches were made.

Bishop Mowll spoke of the aims and objects of the Society in going forward with their programme at this time, and also of the pleasure that they enjoyed in being in this Union enterprise.

Mr. Small who has been in charge of the construction of the building, spoke about the work of collecting and putting together the material, and gave some details of the general size of the building.

Rev. Lincoln Dsang, Vice President of the University, spoke on behalf of the Institution, on the great pleasure that it gave to them to see this Society coming along at this time with this very fine contribution to the work. He also spoke of the Dormitory life of this University as compared with some other institutions, where such accommodation was not provided,

and how much a proper atmosphere for the students to live in meant to the general welfare of all Universities.

Miss Brethorst, Principal of the Woman's College, spoke on the desirability of choosing a good neighbourhood and good neighbours when establishing a home. She on behalf of the Woman's College welcomed the arrival of this fine building with its group of excellent young men into the vicinity of their College.

The group then adjourned to the next room which is the College Chapel. This room which has been designed after the style of some of the College Chapels of the older English Universities, is very nicely furnished with the seats facing each other. The service of Dedication was conducted by Rev. W.R.O. Taylor and Mr. H. C. Wu.

Mr. Taylor is to be Principal of the Dormitory for the coming school year.

ON THE BORDER.

NEAR NINGYUENFU, AUG. 11, 1928.

Dear Editor:—

"Society is entirely bad. Let us completely destroy it and make a new one." This is practically what I have heard a number of the younger Chinese say at Suifu during the last few months. They are discouraged by social and political conditions, and sincerely believe that there is no better way out.

In a recent letter I reported the uprising of farmers, laborers and students against the military authorities, and the battle at Li Chuang. In this battle the farmers, laborers and students were defeated. Upon retreating some of them threw away their guns, which were picked up by soldiers and civilians and not returned. This meant a heavy financial loss. Participants that were captured were executed, and their property confiscated and sold. At Song Jia Ts'ang the house of the tuan master was burned by the revolutionists; the fire spread and destroyed other homes.

I am now returning from a trip to Ningyuenfu. Besides the church at Ningyuenfu I have visited a number of outstation chapels. There are many Chinese, both Christians and non-

Christian, to whom the church work seems dead or at a low ebb unless there is an occasional visit by a foreign pastor.

Probably the worst enemy of the Chinese Christian Church is not the anti-Christian Movement. Many Chinese Christians seem to be able to face that successfully; I am inclined to think that opium and factional disputes among church members are more deadly enemies to the Christian Movement in China.

Between Yachow and Ningyuenfu there are places where the crops have dried up and where famine is certain this winter.

Sincerely yours,

D.C.G.

The following letter was received from one of our old West China friends, and may be found interesting by readers of the News.

Instituto Glison,
Rosario de Santa Fe,
Argentina, South America,
July 2nd, 1928.

Dear Mr. Openshaw ;—

It seems a long, long while since I saw you in Grants Pass, Oregon. Death came to my family twice since that visit. When I was ready to go to China everyone was coming away, so I was sent on furlough relief to Argentina, South America. I have been here since September 1927. Strange but true my Mandarin does not help in speaking Spanish, but I am taking on Spanish quite rapidly.

I am exceedingly grateful for the *West China Missionary News* some one sent to my Oregon address. I enclose check for the *News* to visit Rosario, Argentina.

Missions are infantile here as compared to those we know in Szechuen. Mission schools seem to produce everything but national leadership. Our W.F.M.S. schools, boasting over 50 years in this land, have very little to show for such long service. The big dark shadow of Roman Catholicism seems to still the sturdiest heart with its chill.

Institute Glison is a little social center. We are meeting human need in simple positive projects; dental clinics, general clinics, kindergartens, day school, with industrial clubs and classes. We touch over 500 people each week thru the ministry

of 24 volunteer workers and 17 paid workers. Only one trained worker has had any positive christian training. She is a young woman with a preparation something like that given our Tzechow Bible women. She knows English, so I do all my work thru her as an interpreter.

Glison presents a most challenging task. I never felt more demanded of me. The folks have charm and love and present all aspects of human need.

I do not forget the folks and friends of Szechuen. Do not know if my path may wind back again to the high hills and happy rice filled valleys of that land. I am glad for the opportunity of this service, be it for a long or short time,

With sincere greetings to all, Always,

(Signed) WINNOGENE C. PENNEY.

N. U. APPOINTS NEW RELIGIOUS DIRECTOR

*Dr. James M. Yard, Formerly of China, Is First to
Hold Position*

Northwestern University will have a director of religious activities when the fall term opens next September, President Walter Dill Scott announced yesterday. He will be Dr. James M. Yard, for many years an educator in West China. This will be the first time the University has had such a director.

The duties of the new director, according to Dr. R. A. Kent, dean of the college of liberal arts, will be threefold. As an official representative of the University, he will act as a liaison officer between the University and the churches; he will be an advisor to the various religious organizations on the campus, of which there are more than twelve; and he will serve as a personal counselor to the students.

"Dr. Yard comes to Northwestern university with a record of unusual success with students," said Dean Kent. "He is said to have been one of two men to whom the Chinese students would listen. He has been one of the ablest and most progressive educators in China and the Far East. His work in foreign fields has given him a broad and comprehensive view of world movements."

Dr. Yard was graduated from Wesleyan University in 1905 and then entered the Hartford Theological seminary. In 1909, he went to West China for the Methodist Episcopal church. After learning the Chinese language, he organized the Chengtu Community church, one of the first of its kind in China. He taught English, the Bible and Homiletics in the West China Union University of Chengtu, and lectured at the Y.M.C.A. and government schools on religious subjects.

AMONG THE BOOKS.

THE RUSSIAN IMPERIAL CONSPIRACY. (1912-1914) By Robert L. Owen, U. S. Senator from Oklahoma. Albert and Charles Boni, New York. This is a setting forth of the plans and policies of several of the European Powers to isolate Germany. These plans were developed with a great degree of secrecy and different ententes were brought about that finally led to the World War of 1914-1918. This is at least what Senator Owen tries to prove; and it remains for the reader to decide whether he has succeeded in doing so. It would appear that the worthy senator is not alone in this attempt, for other authors have been busy with certain documents which have been made available by some of the governments which have sprung into being as a result of the Paris Peace Conference. The public does not seem ready to accept as final any of these attempts to fix the blame for the devastating war that came near to wrecking the civilization of Europe. We shall have to wait until the dust and smoke of that conflict has more completely settled before arriving at final and definite information. It will not do to accept such piece-meal work as Senator Owen has done as the final word on this grave subject. But that should not keep us from reading this sincere attempt at an explanation.

TOWNS AND PEOPLE OF MODERN GERMANY. By Robert Medill McBride; Robert M. McBride and Company, New York.

It is a real pleasure to turn from the controversial volume just noted to this delightful book of description. It is amply and beautifully illustrated by Edward C. Caswell, and one is at times tempted to desecrate the volume by use of the shears or penknife so as to secure some of the pictures for framing. Mr.

McBride is past master at such work as he gives us in this book, for he already had several volumes to his credit in which he has described Norway, Finland, Brittany, Sweden, Spain and their peoples. He goes to work in a systematic fashion and really sees what he is to tell—not simply depending on out-of-date guide books for his information. Such a book as this would have been a most delightful companion for the summer holidays, for one could have taken a visit to those delightful mediaeval cities and towns that the author so vividly describes. It is not possible to give, in such a brief review, even a catalogue of the places visited and described; nor is it necessary for it would be of little help to the readers of this review. What is needed is that the book be read and then, that those of us who are so fortunate as to be able to do so, go along the highways of travel in Germany that the author trod and see for ourselves what he so well describes. As the bitterness engendered by the late war subsides, this will become more and more possible and we shall be able to know the German people in their home life and their delightful old customs. If anyone contemplates such a journey, let him first read Mr. McBride's book. If anyone is not able to do so, the more reason for his reading this book.

READING. An Essay, by Hugh Walpole. New York, Harpers. For sheer restful enjoyment mixed with not a little real education in reading, we commend this thin volume from the pen of this famous novelist. It is a pleasure to handle this book and simply to turn its leaves. The margins are wide so that there is space for the reader to check up on some of the author's opinions and statements. Simply to give some of the chapter headings will create an appetite for the book: Reading for Fun; Reading for Education; Reading for Love. Mr. Walpole gives his readers his own literary autobiography in these pages. He starts with the first book he can remember reading—"Lottie's Visit to Grandmother"; how many of us have even heard the name of this book? Then from Lottie he went on to the Two Alices and reamed thru wonderland. Then he came to the place where he began to read for education and confesses to have been somewhat of a literary prig at this time. His discourse on the fever for first editions and rare volumes is saturated with quiet humor. The possessing of a library of one's own is delightfully discussed. At the end one feels that if one does not love reading for its own sake, one is barred from the company of delightful folks who think the highest mark of merit that can be bestowed upon them is to be called book-lover.

SELECTED ENGLISH AND AMERICAN MASTERPIECES. Edited by Shoo-Fow Chow, Professor of English Literature and European History in the Teachers' College, Chengtu. Canadian Mission Press, Chengtu. This book supplies a need which teachers of Rhetoric in Senior Middle Schools and Preparatory Departments in Colleges long have felt. Rhetoric comes, or should come, midway between the study of a language and its literature. It is, in a measure, the completion of one section of the subject and the commencement of another. It is here that the teacher has to hunt for good material which he can place in the hands of the students. It is not enough to stress the technical part of the work. What is needed is a group of good examples which the student can study and so get actual experience. Then he should go on to writing himself so as to get the benefit of both the technical and the literary side of his subject. Mr. Chow has happily combined these two parts in his book. There is enough of technicality to steer the students away from mistakes and loose workmanship; while the selections of some of the best specimens of English and American prose lure him on to the attainment of a good style. We can heartily commend this book to all teachers of rhetoric in the schools in China.

A GUEST HOUSE FOR MISSIONARIES IN ENGLAND.

Some readers of the MISSIONARY NEWS may be interested in a new venture which has been started in England. A limited liability company has been formed by the various British Missionary Societies and their supporters to erect a Guest House to safeguard the comfort of missionaries on furlough. The scheme arose from a desire to provide a home for returned missionaries where rest could be secured without domestic worries and drudgery. Missionary Guest Houses Ltd., have built their first Guest House at Selly Oak, Birmingham. Birmingham is not only situated conveniently in the centre of England but Selly Oak is an ideal place for the missionary to live, the only possible drawback being that perhaps too many missionaries live there and it might be better for the missionary on furlough to mix more with other types of people. The Selly Oak Colleges

provide ample opportunity for refresher courses or for tackling some new subject which the missionary feels the need of ; King-smead, the Missionary Training College, has many lectures of interest ; Woodbrooke specialises in religious and international and social subjects ; Westhill, the Teachers Training College, has an excellent school attached for the younger children ; whilst Birmingham University offers facilities for those who require more specialised work.

The Guest House is divided into separate self-contained fully furnished suites of rooms with extra rooms available in case of guests. Although meals are taken separately the food will be served from a central kitchen. In this way home life will be preserved whilst the worry of shopping and cooking will be done away with. The prices are being kept as low as possible and are cheaper than most prevailing outside. The first date for occupation is Nov. 1st, 1928, and those who want to secure an "ideal labour saving home" (which is "not a glorified Boarding House or Hotel") should write as soon as possible to The Warden, Missionary Guest Houses Ltd., Selly Oak, Birmingham. In case of the demand exceeding the accommodation allocations will be made according to the needs of the various Societies.

A NEW HOME FOR MISSIONARIES IN SHANGHAI.

Mr. and Mrs. W. F. Beaman, who have been in the Missionary Home in Shanghai for five years, and who spent some years in the West China Baptist Mission in Kiating, Sze, have opened a Home for Missionaries in Shanghai at 338 Ave. Joffre and will be glad to welcome any missionaries from West China as they pass through Shanghai.

NOTICE

The Business Manager requests subscribers to the *West China Missionary News* to kindly keep him posted as to any change of address. For lack of definite information many copies of the *News* are now being sent to mission headquarters entailing much extra work for the Mission staffs. This might very easily be avoided if subscribers would only remember to inform the Business Manager of their movements.

Many subscribers have also forgotten to keep their subscriptions paid up. As a result the Business Manager has just been obliged to post about 200 applications for payment. This has entailed a great deal of work and also a considerable expenditure for postage. Will the recipients kindly make sure that it will not be necessary to send the same account twice.

INTER ALIA.

On September first, Rev. F. J. Bradshaw ate his breakfast in Kiating, got on a motor bus and rode to the river at Shingin, where he transferred to a ricksha and arrived in Chengtu about 8.30 P. M. This, so far as we are aware, constitutes a record for the journey from Kiating to Chengtu, which usually occupies four days by road.

Miss Edith Sparling and the Misses Gladys and Florence Skevington reached Chengtu on September tenth, having come up by steamer and native boat from Chungking.

The West China Union University has opened with an enrollment, at this writing, of over 230 students. The course in Dentistry is being given this term.

The Chengtu University is reported to have a registration of 1200 students. Eight hundred of these are in the Preparatory Department which is really giving the course of the Senior Middle School.

So far as we have heard to date, Christian schools in the province have, with few exceptions, a larger enrollment this term than they had a year ago. This may be an indication that the crest of the wave of anti-Christian feeling has broken.

Miss Lettie G. Archer has arrived at Suifu from America and is planning to open the Girls Boarding School of the American Baptist Mission in that city.

We hear that there is to be a conference of the leading military officials of Szechuan at Tzechow in the near future. A delegate from the Nanking Government has been in Chengtu for some time.

An attempt was made during the summer by a certain military officer to gain possession of one of the residences of the American Baptist Mission in Kiating. He had been successful in this direction at Yachow.

A delightful reception was held at the Woman's College on Friday afternoon, September 14, when those attending were glad to meet those members of the community who had recently arrived in Chengtu. The ladies of the university, with their usual hospitality furnished a most inviting tea.

BITS OF FUN

—*Colonel*—"Rastus, I understand that you are the father of twins. What have you named them?"

"Well, suh, the fust Ah named Adagio Allegro, and Ah'm gona name the second one Encore."

"I know you're musical, Rastus, but why call the second one Encore?"

"Well, Colonel, suh, y' see he wasn't on the program at all."—*Rich Bits*.

—*He*—"This dining-room table goes back to Louis XIV."

He—"That's nothing. My whole sittingroom set goes back to Sears-Roebuck on the fifteenth."—*Wiscnsin Octopus*.

—*Officer* (sounding the alarm)—"All hands on deck. The ship has struck a rock".

Seasick Passenger—"Thank heaven! Something solid at last!"—*Exchange*.

—*Dietician*—"—A few leaves of lettuce without oil, and a glass of orange juice. There, madam, that completes your daily diet."

Mrs. Amplewaite—"And am I to take this before or after meals?"—*Goblin*.

—The young mistress sent her colored maid, newly hired, for a bill of toilet articles.

"Mandy," said the mistress a few days later, "where is that tar soap you got for me the other day?"

"Lawzee, miss," exclaimed Mandy, "What all's a blond baby like you to do with tar soap? Ah thought you ordered it for mah own personal use."—*The New Outlook*.

THE WEST CHINA RELIGIOUS TRACT SOCIETY.

When the time comes for sending your annual gifts and thank-offerings please do not forget that the West China Religious Tract Society still exists and is still filling a place and meeting a need in missionary work in the West.

As we scan our subscription list for the past two years we are assured that during the time of unrest the missionary societies and individual friends who formerly helped us have had the cares and burdens of their own immediate work increased, but now since there is some approach to a normal order of things we are looking to these friends to think of us again and to send along what they can afford for the support of this important branch of missionary work.

Every donation, however small, will be heartily welcomed and gratefully acknowledged by the Hon. Secretary at Fang Niu Hang, Chungking.

BIRTH.

MONCRIEFF :—To Mr. and Mrs. J. E. Moncrieff on July 19th, 1928, a daughter, Virginia May.

NOTICE! SPECIAL NOTICE! NOTICE!

HO TAI YUIN, SILK MERCHANTS.

37 Tung Hwa Men Kai, Chengtu, West China

Patrons and friends of our Branch Store at Chungking are requested to read the following notice carefully.

Our firm has had a Branch Store at Chungking for over ten years ; it has gained a good reputation and enjoyed the patronage of many Foreign and Chinese friends.

A silk firm, by name HUI TSANG HAO, has fraudulently had cards printed with our firm's name on, and representing themselves as HO TAI YUIN have deceived purchasers on the American gunboats.

This deception has been discovered and the firm is being dealt with regarding the matter.

We want our customers to know of this deception and be warned, and we urge our friends to be careful in making future purchases

(Signed) HO TAI YUIN.