EDITORIAL.

THE TRAINING OF THE RURAL MINISTER.

The term 'minister' in the above title is taken to include two sides of the pastoral office. In the first place, there is the preacher—the man with a message to give to his fellows. His chief assets are good lungs, a clear voice and an entrancing gospel. With these and any kind of a pulpit and any sized audience he can fulfil his mission. He is the Herald of the Kingdom. Just as long as his voice will hold out he can proclaim the evangel. Not that he is to be content with the A.B.C. of the gospel. He should be prepared to branch out into the ramifications of the whole truth as it is in Jesus Christ. But he is before everything else a publisher of glad tidings.

On the other side, there is the pastor. He is the guide, councillor and friend of his people. He has the welfare of the whole parish at heart. He is the organizer of all the forces of the Christian community. He is the close friend of the families and enters into their hopes and fears. He is interested in the social and economic life of the village and the farm. He is posted on what is the best cure for diseases to which cattle and poultry are open. He knows the life of the surrounding neighborhood. Like Goldsmith's parson in "The Deserted Village",

"He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

His ready smile a parent's warmth exprest;
Their welfare pleased him, and their cares distrest;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on his head."

And such a man was "passing rich with forty pounds a year." This is the kind of man that is needed and wanted for the rural churches in West China. The question arises, How is he to be secured?

Well, it may as well be recognized at the outset that we cannot wait for the schools to furnish a sufficiency of such men. They can't get thru their college course fast enough or in sufficient numbers to furnish our country districts with one each. When one looks abroad in the province of Szechuan and counts the number of market towns that have already opened gospel halls, one is bound to confess that it is not possible for any Christian school to graduate men in sufficient numbers to care for the souls of the rural population. When once we have come to the place that opens our eyes to this fact, we are ready to talk about methods of providing an adequate force for the rural churches and schools in West China.

THE PREACHER-TEACHER.

Is it possible to combine the two? Can we hope so to fit men that they can give instruction to the children of the community during five or six days of the week and then preach the gospel to the adults on the sabbath day? Is it feasible to have half-day schools so that the preacher may have the afternoons free for private study and pastoral work. For it is being borne in upon some of our minds that at least one solution to the problem already propounded is a combination of service and study. That is, there is need of men who can serve the churches and still continue their studies. It ought to be possible to work out a scheme that would help such preacher-teachers. Could not the Theological Faculty or the Faculty of the Bible Training School at the West China Union University work out a scheme whereby their services would be at the command of the various Missions in the solution of this problem? Could not the Faculty of Education or the Normal School unite with
the Faculty of Theology and the Training School in an endeavor to help the rural minister to continue his studies while serving the churches?

NEED FOR A RETHINKING OF THE QUESTION.

We should be ready to entertain new suggestions on this matter. Is there not danger that just because a scheme has worked well in the West, we think it is fittest for China? Do the Chinese regard our plans for the continued education of the ministry as the best that can be devised? If they had as much control of the work as we have, would they continue to do it in the way we have been doing it? There are good and gifted men in some of our districts who, because of family cares and economic conditions, cannot hope to come up to the university for further training. They are ready to confess that they need this training; that the younger generation of men are already beginning to crowd them to the wall. If they were offered a correspondence course and assured that the completion of it would lead to ordination in the church, they would gladly set to work to finish it. Others are lazy and do not want to move out of the ruts into which they have settled. Very well, they should be given the same opportunity as their more zealous and ambitious colleagues and shown that they neglect it at the cost of their own progress as well as the spiritual loss of the flock they serve.

WHO SHALL DO THIS?

It is comparatively easy to refer all this to the Faculties at the university; but, it is just possible that some of the members of those faculties are not the best prepared men to solve the question. They have never been in the country districts; they have a reading acquaintance with the subject. But what is needed is an experimental knowledge of it. There is need of a combination of those missionaries who have charge of the country districts and the faculties of education and theology at the university. If a round-table conference of these two parties could be had, we have faith enough to believe that a scheme could be produced that would be of great value to our rural ministers.
SOMETIMES

By May Riley Smith

Sometime, when all life's lessons have been learned.
And sun and stars forevermore have set,
The things which our weak judgments here have spurned.
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As the stars shine most in deeper tints of blue:
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plan goes on as best for you and me:
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend:
And that sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find a ready key.

But not today. Then be content, sad heart:
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest.
When we shall clearly see and understand,
I think that we shall say, "God knew the best."
THE CHINESE CHRISTIAN LAYMAN'S CREED.

It is important and interesting to us as missionaries to know what the Christian laymen of this country believe to be the vital points of the Christian message, or to put it another way, what new elements they have added to their conception of life since listening to our preaching. To find out how far we have affected the thinking of the masses we go to the laymen and not to those who have studied in our Christian institutions, for such privileges are not available to very many in this land.

Our young men study in our institutions and become the means whereby our ideas are transferred to those who never see inside the halls of learning. As we listen to the addresses of these young men very often they give the impression that they have not yet assimilated the new ideas nor do they know how to relate them to the life of the masses who are struggling in their own way with old traditions and customs controlling every move. They fill their pitchers at the fountains of learning only to find that the people do not appreciate the new kind of beverage and then they set about to add enough native ingredients to make the potion palatable. This is a difficult and delicate task but they are succeeding to a remarkable degree.

After the missionaries have done twenty and thirty years of work in a city and young men trained in our colleges have gone back to their home towns and have fed the people upon what they have gathered which, no doubt, is a mixture of the new and the old, the Occidental and the Oriental, and after the Chinese Christian has digested what he can of it, and has made the new ideas part of his intellectual treasure, what do we find is the resulting compound? What has he really added to his conception of life in general and of spiritual things in particular? For we must remember that when we are speaking to the Chinese of spiritual things we are not pouring our liquid into empty containers but into minds already filled with ideas which are dear to them and in which they heartily believe. Our work is to stifle what is wrong in their conceptions and to add new light and new ideas to that which is good and permanent. We want to increase their supply of good conceptions. Although
the final test of the Christian is the life, yet behind the life is
the creed which is the inspiration of all conduct, and a man's
ideals are constantly, consciously and unconsciously, determining
his acts. Our work as missionaries has to do specially with
these ideas. We cannot have much to do with a man's private
life, for we cannot follow him about to tell him how he ought
to act under given circumstances. If a missionary attempts
that in China to-day he will find his action resented rather than
appreciated. It is ours to give new ideas and inspiration and
trust that under the guidance of the Holy Spirit they will work
out in life and conduct.

After we have in our halting way given directly to our
Chinese Christian constituency our conception of life or rather
Jesus' conception as we could best interpret it, and after indir­
ectly through trained Chinese leadership, the ideas of Chris­
tianity have found a lodgment in the hearts of men working for
their daily bread and when these men come to express their
present conceptions and experience what have they that is due
directly to Christianity and what are they grateful for in our
message? What is here written may be incomplete, but they
are ideas that have been reflected back from Christian laymen
after they have passed through the crucible of their own ex­
erience. Nothing is said of the idea of Christianity as a social
force, for these thoughts have come from men who are concerned
almost solely with their own affairs and those of their family
and are not bothered with questions which are related to social
life or the body politic.

The first conception in their Christian creed is that Jesus
gives a man power to overcome sin. We have insisted in
Christian teaching on the personal presence of Jesus in the life
of the believer. Other religions and ethics speak of the power
of ideals, but with us it is that Jesus is in our daily life and is
interested in what we do and, when we sin, he is grieved. This
personal presence of Jesus gives power, restrains from sin and
assures victory. This idea has seized the Chinese and found a
permanent place in their Christian thought. For example, there
is one man in Chungking who is fond of telling how he overcame
the opium habit. He had heard the missionary tell that there
was power in prayer and that Jesus would give victory, so he
decided to put it to the test. He tells how he went home and
without any medicine, except prayer, he fought the devil of the
opium habit. In agony and with perspiration standing on his
face he wrestled and finally overcame and was transformed from
a beggarly victim of the dread habit to a prominent and
influential citizen. The point is, that he tells this on every
occasion when he is wanting to inform non-believers as to what Christianity really is. Others tell of victory over temptation, for Jesus gives power to resist. This is the first axiom in the system of Christianity as built up in the minds of our Christians. It is the foundation of it all and the corner stone of their creed.

Again our people are rejoicing in having a new motive for good deeds. The Chinese have always believed in good deeds. The erection of memorial arches, a certain amount of philanthropy carried on by Guilds, the great and expensive assemblies and processions at stated periods of the year show how ready they have been to give, but their purpose in it all was not the highest. But now men give to help their fellowmen and this new idea is turning thousands and tens of thousands of dollars a year from worthless waste to service for men in schools, hospitals, churches and eleemosynary institutions. And they rejoice in this new form of giving for which they see some results in the uplift of their fellows and the relief of pain.

Rightly or wrongly, in those much discussed special privileges afforded Christians by the treaties made by foreign powers with China, our Christian members of guilds are exempt from paying the annual dues which are used mostly in idol worship. The money is used to placate the gods and bring good fortune to the guild during the ensuing year. This has made it clear to Christians and to the world that when Christians give they are expected to give for some cause which is beneficial to their brothers and not to throw away their money in burning incense and cash paper. The Chinese are not niggardly but generous to a fault when they are giving to a cause in which they believe, and the non-christians may still believe in these, but our Christians have learned that sacrifices and offerings to spirits are not acceptable to God while there are so many people and causes in the world needing our assistance. It is a satisfaction and joy to our people to have found this new object for their gifts. The problem of self-support in our churches will be solved only when the Chinese have really learned to believe in it and have made it entirely their own, but as long as the missionary is present there will be a doubt in the minds of the Chinese whether they are wise in assuming such a great responsibility.

Another doctrine which pleases them is the new conception of the Future Life. Probably our conception of the future life is best summed up in the words of Jesus, "Let not your heart be troubled. Ye believe in God, believe also in Me. In my Father's house there are many mansions, if it were not so I
would have told you. I go to prepare a place for you and if I
go to prepare a place for you I will come again and receive you
unto myself”. That is enough for us and for them; it is perfectly
satisfying to the human soul. Jesus did not elaborate about
Heaven, but said “It is all Right”. The assurance and content­
ment of Christian minds about the future appeals to them and
gratifies them. There is no more burning of paper servants,
beds, opium-pipes, etc., for use in the other world.

In this connection, I listened to a Chinese giving a funeral
address in which he endeavored to trace the development in the
doctrine of the future life and in funeral customs, from ancient
times until now. He began at Egypt, where, he said, it was
thought that the body could be eternally preserved for the use
of the departed and consequently he was embalmed and his re­
tinue of servants, animals and all his possessions were buried
with him, while he was given a fine suite of rooms in which to
dwell. Then he spoke of China, where images are burned with
paper currency and sent up to Paradise in fumes for the use of
the departed, while the eldest son continues yearly sacrifices to
his ancestors for use there. Then he told of the Christian
doctrine and the emancipation which it brought from all such
slavish beliefs and superstitions. We serve and love God in this
world and then pass into a state of existence which is better
than this one, and so “Blessed are the dead who die in the Lord”
I venture to say that this doctrine and custom of funeral obser­
vance has done more to dispel superstition and fantastical belief
in spirits that any other teaching of the church, and they have
carried with them a great lesson in triumphant faith.

The fourth point in their creed that I would mention is
that Jesus has given us a perfect example of how to live, and our
Christian people will insist that a man is a Christian only when
he is following this example. We can hardly conceive of an­
inomianism finding a foothold in the Chinese church. Of course,
we can all summon up examples of Chinese Christians who have
turned out anything but living examples of the Christ life and
many of them have proved themselves rascals, but they are not
Christians in the Chinese eyes, they are only church member«,
and the church has done herself great harm in harboring them
in the past. I would say that the watchword of the Chinese
church is not “Salvation by Faith” or “Salvation by Works”
but “Salvation by a Good Life” As we listen to sermons by
laymen the theme invariably is something from the life of Christ
or some practical exhortation by Paul to live a good life. And
the anti-christian movement is driving them more and more to
this standpoint. It is the only thing that will stand up before
the bar of Chinese opinion and criticism. They do not want any new elaborate system of how to appease the Gods but they demand that this new religion shall show a better way of living or it is not wanted. When asked what the effect of the anti-christian movement upon the church would be, one man answered unhesitatingly, "As Christian people, we are forced to inquire what in our individual lives is inconsistent with the life of Jesus and get rid of it. Then, as leaders we must look into the lives of every member of the church and see what their lives are like. If there are those who are giving our church a bad name we must point out to each the seriousness of his failure and help him to give up his sin and become a true Christian." Such a movement is a blessing in disguise if it compels the church to clean out the evil from her midst.

The church of Jesus Christ has emphasized and over-emphasized various phases of Christian doctrine at different times in her history, rendering necessary reformations at certain periods. Different branches of the modern church have stressed details and while still maintaining the main essentials of the creed, have made non-essentials so prominent that we have scores of denominations to-day. We are beginning to realize that these minor points have been taken too seriously and we see things in better perspective than we did and this is partly due to the existence of the new church on the mission field. One of the contributions of the Chinese church to the church universal will be her emphasis upon essentials. Already this young church is leading the universal church nearer to the Kingdom. These people with their three thousand years of Oriental study and experience are bringing to bear upon the Christian message all the light and power which the milleniums have developed. "The nations shall bring their Glory and Honor into It". Already the impact of the Chinese church upon the Western church is being felt and this will be stronger in the years and decades to come. We have men at work in China to-day seriously and earnestly seeking to discover the way of life and we together with them under the guidance of the Holy Spirit will discover new light and new ideals which will lead us nearer to Him. Let us think of ourselves as fellow christians working side by side seeking the true solution of life and a truer conception of the kingdom of God.
THE RURAL PREACHER

Why rural? Because the people are mostly rural, four-fifths of them, we are told. Lincoln is quoted as saying that God must have been fond of the common people, because he made so many of them. The country people of China are an unnumbered host. How dense their number in this great plain. Theirs is the basic occupation. From dawn to dark they toil and sweat, they delve and spin. No load is too heavy and no burden too great. They are schooled in poverty and adept in saving. They assuage their toil with chorus song and cheerfully face life's stress and strain.

The farmers are the country's chief economic reserve. From them come fresh blood and brawn to reinforce the effete life of cities. Upon them rest an undue proportion of life's burdens. The tax gatherer exacts the full measure of his pound of flesh. Pitiless brigands loot, burn and hold them in captivity. Gaunt famine stalks among them and millions are under nourished. Their children grow up illiterate because of the constant struggle for mere existence. Yet these are the potential undergirding of the nation. Can we bear to see this good material going to waste?

What can be done to meet this appalling situation? How can a true republic be built up on such unstable foundations? Can a genuine patriot contemplate it without being profoundly moved? Has the Church spiritual resources adequate to such a task? Is the Church in China doing its best to meet these problems of education, evangelization and economical uplift? As followers of Him who came to preach the Gospel to the poor, have we no solution to offer? Is not the Gospel the power of salvation to every creature?

How shall we approach the task. Not with limp hands, appalled at the magnitude of the task. Its magnitude is the greatest reason for attaching the supreme emphasis. With God all things are possible. The intelligensia of China must be helped to realize its tremendous implications in the matter of establishing a republic. Christianity has already been the greatest force in creating the desire for a republic, and this is no time to stay its hands before any of its problems.
While in practice the economical problem is not the first one to tackle, one can not go far without taking it into account. Farmers, in the mass, are poor. If, in the opening up of work among them, money is poured in from the outside, a spirit of dependence is engendered, which bodes ill for the future. If, instead of the Scripture method of willing giving, resort is had to some money making scheme, there may be an appearance of success, without true spiritual results. Money may even be given willingly, but due to expectation of material benefits through connection with foreigners. Not infrequently the outcome is school and church property, but with a dead or half-dead church.

It is better to go slowly, waiting for glad givers, and worshipping in the poorest kind of a place provided locally, than to make haste, with a Western eagerness for tangible results. Initial evangelization must be financed from without, until self-support is manifested by gifts for support of preacher and teacher. The best place for large aid is in supplementing the best efforts of the group of believers in building a chapel or school building. The aim should be to create in them the realization that what they use is not merely an offshoot of a foreign organization, but their very own, for which they gladly work and pray and sacrifice. Only then have we reached the heart of the problem, and laid the foundation of true success.

First on the program, in point of time, is evangelism. A good way is for two or more to reach a place late in the day, preaching in one of the most frequented tea shops in the evening, following up by selling tracts and Scripture portions, also making acquaintance in conversations over tea. Don't stint tea money. Seek to be on friendly terms with the local officials. The next day take full advantage of the market for preaching and selling, not on the street, for this would cause a blocking of the way, not in the tea shops, for they will be so full that you would become a nuisance, but in an open place, preferably in a temple court. Ask the privilege, and the official will probably permit you to preach from the temple stage. Pay a small fee to the temple for a table on which to place your books. Seek to make friends, and try to remember them when you meet them the next time. Give away tracts and books when not selling to a crowd. Show interest in all that concerns them.

While putting a Gospel theme first, do not hesitate to lecture on the evils of opium using, strong drink, gambling, licentiousness, etc. Talk on what makes for good government, good schools, good roads, good farming, happy family life, etc. If a man finds you interested and disposed to be helpful in all
that concerns him, his heart is more disposed to listen to what you have to say about turning away from sin and seeking salva-
tion in Christ. Be all things to all men in the sense in which Paul used these words, that by all means you may save some.

If a tea shop proprietor is friendly and willing to have you do so, go regularly to his place and use it for evening preaching. Often such an one is the first believer and his place the one for meeting with inquirers. Do not use money for opening a place of meeting, and do not accept a local offer to open one until you are sure that there are no mistaken or wrong motives back of the offer. A mistake here may hinder real progress. Instruct inquirers and talk with leading men about the purpose of the church in bringing the Gospel to them. Visit schools, make friends with the teachers, talk about teaching methods, and address the pupils if desired. It is good to open a school, but not until there is a fair proportion of local support.

Education is necessary if the work is to have depth and permanency. Hesitate to receive into the church one who cannot read and is not willing to learn. It is worth while to teach adults to read if they are sufficiently disposed thereto. The shortest way is by the use of the National Phonetic if the teacher will teach it with patience and enthusiasm. Every preacher should also be a teacher, and every teacher a preacher. Indeed, one cannot see how the work can have much prosperity in an out-point of a circuit except by the combination of teacher-preacher. A man of moderate education with simple habits will do if he have the spiritual qualifications.

The rural preacher should have special training for his work. He should study improved methods of agriculture, remedies for insect pests, and diseases of plants and animals. He should seek to promote half-day schools for children who must work, and helpful social gatherings for them and their parents. He should aim at the widest possible contacts with those not in the church, regarding the whole community as within his field of effort. Such sympathetic interest in the farmer's social and economical life tends to open his heart and mind to the message. The possible rewards for such work are high and satisfying.

Spencer Lewis
EDUCATIONAL PROBLEMS

In reading over the report of the Educational Board Meeting I was struck with that phrase of Mr. Brown's "the black hole" with "The Glad Message School".

It seems to me that collar is intended to be worn, almost if not altogether by the Junior Primary Schools. It reminds me too that our Mission this past year took away $500.00 from the J. P. Schools in order to allow of increased expenditure in the higher grades, however they may intend to return that this coming year and then some places can perhaps be fixed up.

While we all want to see our schools look decent and in order as well as being reasonably well equipped for good service, I don't quite see why this outward side; this tooth brush, tooth pick side, should be so stressed and possibly leaving the impression that this is the chief existing defect. I will venture to say that perhaps these unpretentious schools may on the average, be putting over more than the others, at any rate much can be and doubtless should be said in their favor.

Some of us constantly pass by and sometimes visit all sorts of non-christian schools; scores of them both in the country and town and my experience at least tells me, that the Christian schools in appearance and equipment are well in advance of non-christian schools.

I do not want in the least to excuse "the black hole" but I do want to say something in favor of at least some such schools that outwardly don't glitter, nevertheless they have more promise of the real thing than schools that have been IT and run with liberal amounts of foreign money for twenty years or more.

Just three years ago we had some experience in one of our outstations where the Mission had been conducting school work for long long years—a boys' teacher and several lady teachers as well as an experienced evangelist who was responsible for but this one appointment; lots of room and a liberal share of money spent, then some unfortunate experiences developed with the teachers, both schools were closed and soon the evangelist also was removed. Some advised putting a first class teacher
there and pushing the school more vigorously than ever, but it was finally decided to leave the station severely alone, till they came to themselves.

For two years they struggled along limply with not one dollar from the Mission, but they kept their school going, hoping they might be taken on board again; this present year when they still do not draw any Mission money, they seem to have gotten on their feet (and they have no evangelist either); they have a non-christian teacher who is near the point where he is to be baptized and their school is now evidently well on the way to success and is a Christian institution, but I am not sure that Mr. Brown would not call it a “black hole”.

There are two other schools not far from this central station, one of which is locally supported in part by, I think, the poorest people, financially, on the whole district and though it is whitewashed on the outside and inside, still it is wet and dingy and the smell of the bully buffalo beef never leaves them and they are even at this present moment closed down for lack of funds, nevertheless their future prospects are brighter than schools that the Mission has been financing liberally for well on to a score of years. Another place, a church member pays 60,000 cash to help finance a girls’ school in his own house and hopes to finance the school in full ultimately. This school also, outwardly, would be classed as a “black hole” but it is a real bright spot as compared with a long run Mission school, located just two li away.

Several others might be mentioned, that differ somewhat in type, but they all lean in the same direction. I feel confident that the Government will not even try to close such locally supported schools, simply because they haven’t yet gotten to wear white gloves and a bib and tucker. Our anti-christian friends are saying little if anything against this class of schools, because in them they see their own image.

We do however know full well some of the very vital questions of the day. Why is it said by loyal friends of practical experience that the Bible is the poorest taught subject in our Christian institutions?

Doubtless when we have really remedied this defect it will be unnecessary to consider the so-called compulsory study of the Bible and church attendance.

It is more than a surface subject and not easily solved.

Why is it that our locally supported Christian schools do not see fit to use our Mission trained teachers; age and lack of experience is but one factor. Our people think that their standard of expenditure is too high, when they themselves have to
pay the bill. What should we do about it?

When making the rounds of the country recently, several of us were walking along together and one of our best and most optimistic workers opened up the conversation, by saying that he failed to understand why so many of our boys did not stick by us and proceeded to name those who had Christian homes and were reared in our schools all the way through and yet were apparently failures. Conversation went to show what real visible influence our boys in the army had, even on that side of life, despite the fact that they failed to keep in touch with the church. Another fellow said we should not be developing anti-Christian leaders. We did feel that possibly for every failure there were one hundred who were not such, nevertheless it is true that our most faithful people are troubled about these things.

Better appearances and better equipment will do much, but there are far greater needs than even those. When the J. P. Union exams came out last year someone called our attention to the fact that some six schools of the district that had by far the best record, were each under teachers who had no Normal teaching, excepting what they had gotten locally. That does not prove that Normal training is not really important, yet it does seem to be true, that even below average appearance and equipment may produce the much desired results, if the work is accompanied by the all essential qualifications which we cannot afford to overlook and amongst such, undoubtedly, is the assuming of responsibility by our Christians, both financially and otherwise, as well as somehow or other getting the work infused with a real active Christian spirit.

A.C.H.

"THE CHENGTU INCIDENT"

On May 30, 1925, occurred the "Shanghai incident." Some half a score of Chinese students, crowding the police in front of the police station, were killed by foreign police. Instantly all China was in flames of indignation. Those high fires are not yet extinguished. The Chinese do not want them extinguished until certain purposes are fully accomplished.
On Saturday morning, January 16th, at 2 a.m., occurred the “Chengtu incident.” During a military coup in Chengtu, the capital of Szechuen (West China), five students were killed, five wounded, many more robbed, by the Chinese soldiery. Certain complaints have been entered, pictures circulated, money recompense demanded. Now General Liu Wen Huei, who staged the coup inside this city of 500,000 population, is said to have paid out $5800 Mex. (about $3,000 gold) for coffins, funeral ceremonies, recompenses, and the city Chinese newspaper remarks, “The incident is closed.”

The two affairs bear comparison. We are led to inquire, “Was it really the death of the students in Shanghai which caused such a furore?” The lads in Chengtu are just as dead. Cash payments, Taoist rites, official regrets fail to resurrect them. The ripple of these five lives thrown by their own compatriots into the quagmire of Chinese militarism is rapidly diminishing. Tomorrow it will not be observable.

“We dare not stand any more of the Republic’s blessing.” “Have been looted ten odd times.” “Everything has been robbed.” Such are the posters pasted up on the doors of official and private residences whose misfortune it is to surround the “South Parade Ground” within the city. They have been periodically riddled by “dum-dum” bullets. They have been repeatedly sacked by visiting soldiers of the Republic. This is a brief summary of this latest evidence of feudal medievalism which now holds sway.

Five years ago Yang Ch’uen-fang was a bandit chieftain in the city of Luchow (above the treaty-port of Chung-king, on the Yang-tze River). He was made a “Brigade Commander” by Hsiong K’eh Wu, whom he betrayed later by helping Yang Sen. The latter gave him command of the Fourth Division, a body of soldiers composed eight-tenths of brigands. Last year Yang Sen was defeated by a coalition of petty “generals” in Szechuen, gnawing away at his income from the Salt Wells. Yang Ch’uen-fang, the knight of highwaymen, deftly flopped to Liu Wen Huei, “Vice-Military Governor” of the Province.

Some two months ago a “Reconstruction Conference” of Generals was called in Chengtu. A redivision of the spoils was called for. Each general, fearing treachery, brought all his ragamuffin soldiers. Like the rats of Hamelin, they flooded shops, schools, private residences—more than one hundred thousand of them. (A typical incident: four soldiers brusquely entered a wealthy old gentleman’s home, appropriated his kitchen. He remonstrated. They bound him, beat him and sent him to their captain. The latter saw to his horror that the old
gentleman was his former teacher. In China, the relation between student and teacher is one of life-long veneration. To save his face, the captain unbound the old man, profusely apologized, summoned the four soldiers, had them shot. But, except in this case, where it was a question of face, it is the civilian, not the soldier who "eats the bitterness."

Vice-Governor Liu commanded Yang to come up to the Conference. (Yang had 7,000 soldiers, 3 cannon, 13 machine guns, 5,000 guns, 600 pistols—valuable and marketable commodities in Szechuen.) He demurred, made excuses, finally with misgivings (how well founded) obeyed his superior. He and his gentlemen of the road reposed at the South Parade Ground, and waited.

Two hours before dawn General Liu's soldiers crept around the encampment, leaving no loopholes in the human girdle. Suddenly the night's silence was punctured by intermittent volleys of muskets. Bedlam broke loose among Yang's men. No officers could be found. At first the trapped 7,000 decided to burn and loot the city (a procedure not without precedent), and then go out and be robbers again—their erstwhile vocation. Li, an officer, finally put in an appearance, exhorted them, made promises, urged them to surrender. Holding tight all day Saturday, in the evening they complied. Liu's men were allowed to come in, disarm them, officially "disband" them.

In the meantime Liu had sent 600 trusties to Yang's residence to "get him." But some breath of trouble had disturbed him in time. Warily he crawled out over the tiles, escaped to the French (Catholic) Hospital and found immunity. Simultaneously Pi Ch'ao Cheo, formerly a notorious robber of South Szechuen, was captured in bed, wounded, his wife killed. In the fracas several dozen soldiers were shot, also numbers of old men and women, and little children. But these were "unfortunate accidents."

There is a private High and Grammar School next to the South Parade Ground. Some 200 students were in the midst of taking their term examinations. Previously, fearing shooting, they had petitioned their principal to close the school. He refused. (Such firmness on the part of a school principal is extraordinary.) Early Saturday morning bullets easily penetrated plaster and mud walls, struck the sleeping or running students. Five were killed; five wounded; one old servant was killed. Some of these were hit trying to escape over the wall. Two-thirds of the school boys ran to Liu's yamen. The gates remained closed to them. The clothes of the students, the school equipment, was stolen by Liu's men, the idea being to throw the
blame of this onto Yang's riff-raff. “Chia-ho” (marrying trouble to your enemy) sardonically remarked a newspaper who saw through the ruse. A number of kidnapped rich men—"fat pigs"—were found among Yang's ranks. They had been abducted, held for ransom, concealed in the dirty uniform of the soldiery. Ten cases of opium were found in Yang's house. The disbanded soldiers were driven outside of the city, assembled, and re-recruited in Liu's army immediately!

The next day another incident occurred, revealing the tangled skein of devious motives (this whole story reveals that at every turn!). Liu sent to Yang, caged in the French Hospital, $1,000 "for his expenses" and six pistols "for his personal guard," and an appointment as his "Advisor" (sic).

The schoolmates of the dead and wounded made high-sounding demands: $30,000 for each victim; $3,000 for each wounded student; $500 apiece for every other student in the school (an eye to business, with the financial obligations of Chinese New Year approaching); a Memorial Meeting; payment for all damages to school property; kow-tow and apology from Liu; all school precincts in future to be free from soldiers. Those were the demands. What did they actually get?

Gen. Liu sent his representative to the school to console the boys: $200 for each victim, including pall and coffin, with vague promises to assist such of the families as were in poverty: $50 to each of the wounded (this amount was angrily declined); wounded sent to hospital, and their fees paid, as well as their road expenses home; $20 each for the rest of the students, and $400 for food in the school; $200 for a Memorial Meeting, with the promise to personally attend the funeral sacrifice for the dead, and the gaudy military band to accompany the coffins to the burying ground. Certain other "school damages" are to be settled later.

The coup cost Liu about $5800. Not expensive. Consider the guns and soldiers he acquired; as well as the merit—in the eyes of the credulous—of disbanding bad Yang's army. Liu said it was necessary to bring off this coup within the city, with its closed gates, for otherwise the "disbanded" fellows would have scampered off in every direction only to become bandits again. (It is better to have robbers organized in orderly ranks.)

The "Chengtu Incident" found a different reception on the part of the Chinese from the "Shanghai Incident," because the latter was more useful for purposes of deflecting the world's gaze from the real disease in China. Both incidents are revelations of situations, the causes of which ought to be corrected. But the former is infinitely more grave, for it is more prevalent,
and it fails to arouse the Chinese nation from its moral lethargy.

Roy Chapman Andrews, explorer and Sinologue, in a letter from China, wrote a few months ago:

"I have never seen Chinese politics in such chaos." It is absurd to lay the blame for this appalling, nation-wide situation to "unequal treaties" and certain regulations regarding a few dozen thousands of foreigners, most of whom reside on the fringe of this great land. For J. Leighton Stuart (who ought to know better) to remark, in the comfortable altruism of the Baltimore Conference, that the real tyrant of China's troubles is foreign oppression, is shooting wide of the mark. A group of Chinese in South China shout across the waters to sympathetic listeners: "The unequal treaties squeeze our very life-breath." Perhaps so, but the real tourniquet is China's own moral indifference to her own military and official corruption. Said Alfred Sze, Chinese Minister to the United States, at that same Baltimore Conference:

"Fortunately for the peace and security of the world, the peaceful development of China and her millions is an absolute certainty unless that development is deflected by foreign agency into channel's of militarism." That is true if the Chinese people begin instantly to fight political chicanery and native militarism with the same zeal that they oppose "foreign oppression."

China is suffering from an Inferiority Complex and over-stimulation of the Self-Assertive instinct. China is oppressed, but like most cases of self-pity, she dares not probe the real cause. It is more soothing to her troubled conscience that the blame ricochet to legalities governing a few tens of thousands, instead of to the guilt of four hundred millions.

China has been tried and found wanting. Until she herself repent, and set about her own salvation with vigor and honesty, no alteration of any treaties or other externals under heaven can possibly redeem her.

MINUTES.

OF THE ANNUAL MEETING, OF THE WEST CHINA COUNCIL ON HEALTH EDUCATION, JANUARY 19th, 1926.

The Annual Meeting of the West China Council on Health Education, was held in the Senate Room of the West China
Union University, at two p.m. on the afternoon of January 19th 1926.

Members Present:
- A.B.F.M.S. Mr. Dye
- C.M.M. W.M.S. Dr. Speers
- C.M.M. Dr. Service
- M.E.M. W.F.M.S. Dr. Marion Manly
- M.E.M. Dr. Liljestrand
- W.C.U.U. Dr. Best
- W.C.C.E.U. Mr. Hua
- Y.W.C.A. Miss Fraser, Miss Fu

The meetings opened with prayer by Dr. Speers.

12 Election of officers resulted as follows.
- Chairman, Dr. C. W. Service
- Secretary, Dr. W. R. Morse
- Treasurer, Dr. S. H. Liljestrand
- Director, Dr. Wallace Crawford.

13 Election of Executive was as follows.
- Dr. Service Mr. Hua
- Dr. Morse Miss Fraser
- Dr. Liljestrand The Director.

14 Resolved, To hold another session of the Council to-morrow. Tuesday afternoon at two.

15 Resolved, That the first order of business to-morrow be the hearing of the reports of the Treasurer and the Director.

16 Resolved, That the West China Council on Health Education, insert a full paged advertisement in the West China Missionary News, for the current year.

17 Resolved, That we advertise in the Szechwan Christian weekly, at an expense of not over ten dollars.

18 Resolved, That we set aside a sum of one hundred and fifty dollars to subsidize broadcast literature, to be printed by the C.M.M. Press.

19 Whereas, we feel that it is essential that this W.C.C.H.E. and the Szechwan Christian Council work together in the production of Literature,

   Resolved, That we request the Szechwan Christian Council to appoint a representative to the W.C.C.H.E.

20 Resolved, That this Council see that a list of all Chinese doctors, pastors, preachers and teachers, be sent to the C.M.M. Press, Chengtu, to be added to their mailing list, so that samples of literature on Health Education may be sent them also.
21 Resolved, To place the handling of our health education literature, other than that printed by them, in the hands of the C.M.M. Press at Chengtu, with the understanding that not more than fifteen per cent. of the original cost be added for handling.

22 Resolved, To accept the report of the committee on Art and Literature with our commendation, and that they be asked to carry on. Also that work so far done be put on sale and proceeds used to cover cost of production.

23 Resolved. That the proceedings of the Council be reported to the papers as follows:

Christian Hope, and the Sze. Christian Weekly, Mr. Hua
The Christian Advocate, Dr. Liljestrand
The New Outlook, Dr. Service
The Baptist, Mrs. Dye
The Chinese Recorder, Dr. M. Manly
The China Medical Journal, Dr. Best
Association Progress, Miss Fraser
The Missionary Monthly, Dr. Speers
China's Millions, Mr. Glittenberg
Health, Dr. Crawford.

Adjournment,
Mrs. Dye, Secretary pro tem.

The second meeting of the Annual Council was held on Wednesday afternoon, at two P.M. in the Senate room of the West China Union University.

Additional members present were,
C.I.M. Mr. Glittenberg,
F.F.M.A. Mr. S. T. Du

Guests present during the session: Mr. H. G. Brown, Mrs. Dye, Dr. Beech, Dr. Webb.

The meeting opened with prayer by Miss Fraser.

The minutes of the former session were read and approved.

The report of the Treasurer, Dr. Liljestrand was read and approved.

24 Resolved, To request Mr. W. B. Albertson, Bursar, of the University to audit the books.

25 Resolved, To incorporate in our Treasurer's books, a statement of the magnanimous contribution of the China Council on Health Education, to this Council.
The report of the Director, Dr. Crawford, was read and accepted.

26 Resolved, That we hold a "Health Sunday" the first Sunday next May.

27 The Literature Committee be composed of, Dr. Service. (Chairman) Miss Fu, Mr. Hua, Mr. R. O. Jolliffe and the Director.

28 Resolved, That the details of the programme for Health Sunday be referred to the Literature Committee.

29 Resolved, That the question of co-ordinating health education activities of the various organizations, such as The Chinese Benefit Society, the various Missions, the Y. M. and Y.W.C.A. (in Chengtu) be referred to the Executive.

30 Resolved, That we record the action of the General Board of Missions of the Methodist Church, Canada, in setting aside Dr. Wallace Crawford, to act as Director of the W.C.C.H.E.

31 Resolved, To again urge the West China Council of the General Board of Missions of the Methodist Church, Canada, at its annual meetings about to be held, to set aside Dr. Wallace Crawford to act full time, as Director of the W.C.C.H.E. at the earliest possible moment.

32 Resolved, That we request the same Council, to set aside Dr. D. D. Yuan, after graduation, to the work of the W.C.C.H.E.

33 Resolved, That we run a series of cartoon contests and essay contests, giving small prizes, and the details of these contests be left to the Literature Committee.

34 Resolved, That the Director be permitted to appeal to individuals in the homeland for financial assistance.

35 Resolved, That the Literature Committee contribute articles to the local Chinese newspapers as often as possible

36 Resolved, That the Director be instructed to communicate with the China Council with regard to the exchange of the film "Jinks" for other material.

37 The following budget was passed—

- Chinese Assistant to Director, $210.00
- Chinese writer and artist 96.00
- Stationery 25.00
- Stamps 15.00
- Literature subsidy 150.00
- Advertisement in West China M. News 30.00
- Advertisement in Sze. Christian weekly 10.00
- Travel 60.00

$596.00
Resolved, That the thanks of the Council be tendered the West China Union University for the use of the Senate Room.

ADJOURNMENT.

YEARLY REPORT FROM LUCHOW DISTRICT,
1925.

During May peace was once more disturbed by Gen. Cheo of Kueichow, who attempted to take this city. His troops kept up a desultory fire for about 3 weeks, but were kept at bay by our Gen. Yang. In August several Kueichow generals joined hands against the city, and fighting was fairly severe for about 10 days, when an armistice was arranged. By the mediation of Liu Hsiang (Provincial Governor) peace was declared and Gen. Yang, who had gained rather an evil reputation, has since been drafted off with his men to the Chengtu district.

Now we are under a joint administration of Kueichow-Szechuan Generals. In the midst of this latter struggle, the students' agitation broke out in Shanghai and spread rapidly, with disastrous results for Chungking, where all foreign women and children were compelled to leave for the coast. We received Consular advice to leave if necessary, and H.M.S. Teal with two British steamers, went as far as Suifu, to give all the opportunity of leaving. By God's goodness, we were all enabled to stay on, as no actual violence was attempted by the local Students' Guild. Anti-foreign propaganda was carried on by means of lectures and pamphlets.

Towards Christmas the anti-Christian campaign was prosecuted with some vigour, and ended disastrously for the Canadian Mission, whose chapel furniture was damaged by a mob of students. About the same time, the feeling against the Asiatic Petroleum Co. (British) ran high and 1300 boxes of oil were burnt by students on the river-side.

Evangelistic Tours.

In April and May we made a visit to Chihshui, 140 li to the South, where last year, by the influence of Gen. Cheo (above mentioned) under God's providence, we obtained premises. We spent a month, renovating these and Evangelist Fang has since
visited the place twice. On his last visit, he reported that the military had taken possession of the premises (quite a common occurrence in these troublous times), but recently by means of prayer and prolonged negotiations, I believe they are about to evacuate. Now we need to pray that God may provide suitable workers, both foreign and Chinese, to occupy this new and important station, which is on the borders of Kueichow.

In July we made a brief visit to the outstation of Wen Ch'ang-Kong, where the premises had been smashed up by a few soldiers and students. The matter was enquired into, but no reparation could be obtained. The few local Christians were persuaded to manifest the spirit of forbearance and funds have since been provided for repairing the damages.

In October and November we made our usual half-yearly itinerary of the district, occupying 40 days in visiting 10 outstations. We found that the Christians had been very much scared by all the rumours which filled the countryside, reporting all foreigners to have left, and places to have been destroyed. Two halls were scared into taking down their sign boards, but these were soon restored. With a few exceptions, the Christians were holding on their way. By the ministry of the Word, prayer, and mutual consultation, we were able to strengthen their hands in God. Evangelist Liu accompanied me on this journey. The women's work was cared for by my wife and the Bible-woman.

School Work.

For the first term this was carried on with good attendances, but the students' agitation has worked havoc for the second term. The Middle and High Schools have had to close down altogether, but the 7 Primary schools have held on with a total of 140 scholars, about half the usual number. We hope for better things next year. The future of school work is somewhat precarious, and depends largely on the attitude of the Government towards the matter of the proposed Registration of Schools.

Independent Church.

In December this movement was revived with added vigour, probably as an outcome of the recent anti-foreign outbreak. Its members consist almost entirely of present Christians. They reopened in a newly rented building across the river at Siao-shi. The leading spirits are weary of being called a foreign church and nicknamed as the "foreigners' running dogs", etc. We have tried to show our sympathy with them, and pray that
they may prosper on proper lines. It is at once fraught with the possibilities of both good and evil, according to the character and policy of its leaders. Mr. Chui, Middle School teacher, is at present their appointed leader, and is a good, steady, spiritual man.

Station Work.

This includes Sunday services with an average attendance of 40 women and 30 men, besides school children. Street chapel meetings are carried on 5 nights a week attended by audiences varying from 30 to 60 men. An enquirer's class for men is held twice weekly with from 3 to 6 men. A class for women is held weekly with an attendance of 8 to 15 women. A Christian Endeavour Society meets on Saturday evening with about 10 men and 5 women. Tea shop talks, combined with book selling are carried on twice weekly. A women's meeting is held weekly at Siao-shi, and another also at River Street. Home visitation is carried on amongst Christians and heathen as opportunity affords. A monthly meeting for prayer has been kept up on the first day of the Chinese month, attended often by 15 men and 15 women. These are times of blessing and refreshment to all.

Membership.

There has been much sickness, and death has carried off 10 of our number. Two members have had to be disciplined, one for marrying a second wife, and another for gambling. Ten more have lapsed from church fellowship. Seventeen were added to the church by baptism. The membership numbers 103 men and 90 women. Sec. Chen, of the Salt Gabelle, an earnest Shantung Christian, settled in Siao-shi, and has been a great help in the church work of that station.

Contributions.

Our hearts are all yearning for Revival, which we believe God is sending soon, and we shall be deeply grateful if all who read this report will join us in definite prayer that Christians may be cleansed and consecrated, that heathen may be quickened and saved, that schools may be re-established and extended, and that the Chinese church may be developed on a spiritual and self-supporting basis. The strong anti-foreign and anti-Christian movements now going on throughout China, call for much earnest prayer, that God may show us as foreign workers the temporary nature of our relationship to the Chinese church,
and at the same time bring to nought the efforts which Satan's emissaries are putting forth to destroy it.

(Signed) FAWCETT OLSEN, Pastor.

Jan. 25th, 1926,
Luchow District, Szechuan,
China Inland Mission.

CHINESE FORMS OF POLITENESS.

By the late Dr. Omar L. Kilborn; revised and enlarged by Ruth L. Fraser, Secretary of the Chengtu Y.W.C.A., and J. E. Moncrieff, Director of the Missionary Training School, Chengtu.

Foreword by J. E. Moncrieff.

It was my high privilege to have the late Dr. Omar L. Kilborn as friend, counsellor, and teacher, when I first came out to China. His students in the Missionary Training School were uniformly impressed with the inherent gentility of his nature. Moreover, he knew and loved the Chinese. A better authority on "Chinese Forms of Politeness" would be hard to find, and his pamphlet by that name, which appeared in 1914, provided an excellent introduction to the subject. Unfortunately it has been out of print for several years, and I have for some time felt it to be a great pity that the information and counsel it contained is not readily available.

This present paper is little more than a revised and enlarged edition of Dr. Kilborn's original paper. He wrote when the Republic was young, when in the first flush of democracy there was one universal designation, "Hsien sen" (先生), for all classes of society from President down. But in the decade and more that have since elapsed the pendulum has had time to swing a long way back, and social distinctions, we now find, do count. These and other changes in the usages of society, necessitate a certain amount of revision. The enlargement is mostly the work of my collaborator, Miss Fraser, who contributes the paragraphs on forms of politeness among Chinese women, a phase of the subject about which Dr. Kilborn had little to say, and upon which Miss Fraser is especially well qualified to write.

Our theme is a large one; if we were to attempt a complete treatise on the subject it would make a ponderous volume. This
is merely an introduction, and we crave the indulgence of friendly critics who may here and there take exception to our dicta. We can only plead that we do not assume to know all, and that in a highly organized and diversified society such as that of China, usages are bound to differ in the different social strata, and in different localities. Our cordial thanks are due to members of Dr. Kilborn’s family for permission to make free use of his paper, and to other friends both Chinese and foreign for helpful suggestions.

**Introduction.**

“A practical knowledge of the common forms of politeness prevailing among the Chinese is essential to good relations between them and the missionary, and to the best influence of the missionary in his great task of giving them the Gospel. The missionary who ignores polite forms in China, because he deems his own superior and those of China beneath his notice, may succeed, but his will be a difficult road to travel, with many heartaches and disappointments. On the other hand, the observance of common forms of politeness may make just the difference, for many missionaries, between success and failure; may be just sufficient to turn the scale in favor of success, where otherwise even with an elaborate and costly preparation for missionary work extending over many long years in the home land, failure only would have been the result.”

The best manners in any land are, in essence, “an outward and visible sign of an inward and spiritual grace,” a Golden Rule endeavor to make another person feel as we like to be made to feel, and, as such, cannot be consistently disregarded by those in Christian service. For the newcomer, doubtful as to how to proceed, perhaps the best suggestion that we can offer is that he (or she) follow punctiliously the finest and most gracious of our Western polite forms until the time comes when he can substitute the appropriate Chinese form. The general principles underlying the varied usages are akin in spirit.

The Chinese are a polite people. Many of their polite usages have come down through centuries, and polite forms are to be found, in varying degrees, in all classes of society. In these days of the Republic there is, of course, some digression from the old forms, yet not so much, perhaps, as one might expect. Variations of Western forms have been accepted to some extent by certain of the more ‘modern’ Chinese, yet there are

*Passages taken with little or no change from Dr. Kilborn’s original paper are enclosed in double quotation marks.*
circles and families where, particularly among the women and the old people, the old order remains almost unchanged. In some details, the usages of men and women differ rather widely, and we shall endeavor to indicate some of these differences in the following pages. It may be well to note also, in passing, that the modern Chinese student, in many cases, is not a safe criterion in the study of the best Chinese forms, as his school life and his desire to be up-to-date have largely cut him off from home environment where the best forms of politeness are preserved. It is possible that in our contacts with such students we have the responsibility of strengthening in them an appreciation of gracious good manners in their own civilization and in ours.

Some Changes Introduced by the Revolution.

Certain polite forms have been modified somewhat since the Revolution of 1911. "Formerly it was essential that one should go in a sedan chair to call upon an official, or anyone of considerable standing in the community. Now one may go in a chair or on a horse, on a bicycle or afoot; all are allowable. Formerly when making a call it was essential to take a servant along to carry and pass in one's visiting card. Now one may take a servant or carry one's own visiting card." It is preferable, however, wherever sedan chairs are still used, to go in a chair, so that your host or hostess may not be put to the trouble and expense of calling one for you when you leave, and it is well, especially when women call on women, to take a servant along, sending him a few minutes ahead with the cards, so as to give the lady time to don her skirt and put her house in order for the foreign caller.

The large red visiting card of pre-Revolutionary days is almost obsolete. A smaller red card of cardboard may be used at holiday times, but the white card, about the size of our foreign cards or slightly larger, with surname and "min dni" (名字) in medium sized characters in the center, the "hao" (號) (if you have one) in smaller characters either (1) in the same line just below and slightly to the right, or (2) in the lower left hand corner with place of origin or residence, and the name of the organization you represent in the upper right hand corner, is the proper thing for all ordinary occasions. The reverse side may well be in English, and such a card is especially useful in travelling, and will open many doors more easily than a card bearing no English.
Another change introduced by the Revolution is the abolition of the old-fashioned deep ceremonious bow "ih" (揖) and the almost complete substitution of a bow with the arms at the sides for the "gan" (拱) in which the hands were held together in front of the breast. Or one may lift one's hat and bow quite in the Western fashion. The hat is commonly removed, even when meeting a man on the street and bowing to him. In this the Chinese seem to have adopted the continental European custom. For women, the dignified bow—hands at the sides, a slight inclination of the body from the hips and a greater inclination of the head, so that the eyes are on the ground—is the invariable rule for salutation or leave taking.

"Curiously enough the old custom of wearing the hat indoors and outdoors, as being the proper form, does not seem to have changed. Consequently we frequently find people wearing their new-fashioned hats in church. They are not conscious of any incongruity in so doing, but they are usually quite ready to conform their usage to their style of head gear and remove their hats when politely requested to do so."

Since the Revolution, the ancient practice of removing one's spectacles as a sign of respect has been largely abandoned, though one still finds it fairly common among people of the older generation. In meeting elderly people it would not be amiss for those of us who have to wear glasses to make a move at least as though to remove them, and to apologize for not doing so on the grounds that we cannot see well without them.

The Western hand-shake has found a limited acceptance among the higher officials in their relations with foreigners. But only in the case of returned students is the hand-shake likely to be free and natural, and it is a good rule for the foreigner to proceed on the assumption that salutations with Chinese in China will proceed according to the usages of Chinese etiquette unless the Chinese participant by his own initiative shows a preference for Western forms. The rule of ancient China that the hands of men and women may not touch, even in passing things from one to the other, still holds to such an extent that it is the better part of culture and modesty for a lady not to shake hands with a gentleman unless he makes it unavoidable (when the breach of etiquette is, of course, his); and a Chinese woman will almost never offer to shake hands. In our opinion the bow, among those who are accustomed to it, is capable of giving expression to just as much warmth of greeting as a hand-shake, and we missionaries should practice the Chinese bow until it becomes as natural an expression of courtesy as a handshake. On an occasion of formal congratulations to old
people. It may be necessary to “dzoh ih” (作揖), so that this salutation, too, should be practiced with one’s Chinese teacher. The foreigner will never have occasion to kowtow (“koh ton” 磕頭), so this may be omitted from his repertory of accomplishments.

In the matter of designations there was, shortly after the Revolution, a decided trend in the direction of simplification and unification, “hsien sen” (先生) enjoying a vogue similar to that of “Citizen” in France after the Revolution. This tendency was, however, comparatively short-lived, and we find a situation not greatly dissimilar to that which prevailed before the Revolution except that the terms used have been modified. The term for the military governor of a province has several times been changed since the Revolution, but whatever it may be at any given time, we should address the incumbent of the office by his surname plus his title, and the same principle holds for the other higher officials, both military and civil. In the case of Chinese friends and acquaintances of our own social level, “hsien sen” is the most appropriate designation. Our Chinese friends all have the personal “hao” (號) as well as the “min dži” (名字) and it is by the “hao” we should introduce them, and refer to them when the surname alone is insufficient. We may not relish the prospect of learning two separate names for each friend, especially as it is essential to remember which is which, but occasions may arise when ignorance of one or the other will prove embarrassing. The “hao” is, of course, the more important one for us to remember, if we can remember only one. Missionaries, as a rule, take but one name; whether we call it “hao” or “min dži” it is made to do duty for both. Our Chinese friends often urge us to add the other in stricter conformity to Chinese usage; the principal reason for not conforming is, we suppose, the added burden imposed on our memories, and it is a question how far we should allow that consideration to rule.

Missionaries who are physicians are usually addressed as “i sen” (醫生) or “i si” (醫士); those in pastoral or evangelistic work as “mun si” (牧師); and others, including those in educational work, as “hsien sen” (先生). While some recommend the adoption of “hsien sen” for all classes of missionaries, regardless of departments of work, the differentiation in terms does not seem to us objectionable if equally applied to qualified Chinese workers.

The form of address for women has not changed greatly since the Revolution. The ranks of those who may be called
"tai tai" (太太), a term formerly limited to the wives of officials, are considerably swelled by the many wives of the legions of the military, and may be safely used in addressing any woman of any pretensions at all above the class of small merchants, "lao tai tai" (老太太) being used for the elder ones. "Si mu" (师母), strictly translated "teacher’s wife," is in wide use only among foreigners and Christians, and like the term "qiao si" (教士), literally "missionary," for single women, it tends somewhat to set us apart from the common usage. Perhaps, some day, "tai tai" will be generally adopted here for all married women of the middle and upper classes, as it has been in Peking. As it is, class distinctions are nicely observed. The shopkeeper’s wife is called "djang gwei niang" (掌柜娘) in Chengtu, and "lao ban niang" (老板娘) in Chungking. Among the poorer classes and servants, young women may be called "shen sen" or "tiao sao" (嫂嫂), and the elder women of all the above are honored with "tai po" (太婆).

What to call the unmarried woman is also determined by her background. A young girl, unless one knows her well enough to call her by her full name, is "hsiao gie" (小姐). If she remains unmarried beyond the age of twenty, it is for one of two reasons—either she has remained single for religious reasons and is still called "hsiao gie" (小姐), or, perhaps, "yu niang" (姑娘); or else she has had a good education and is, perhaps, engaged in teaching or some other profession, in which case she may be called "hsien sen" (先生) or "nii si" (女士). For the term "qiao si" (教士), by which foreign unmarried women have been called, many Chinese prefer to substitute the "nii si" by which the largest body of educated Chinese women are known—namely, the teachers and graduates of government schools—and we should like to see this usage prevail; there is much to commend it.

Personal Appearance.

"Cleanliness and neatness of the person and of one’s clothes are of just as great importance in China as in Western lands. Let us not make the mistake of supposing that such things are not noted and commented on by the Chinese. For they are; and they have an excellent influence, just as their opposites hinder one’s influence. We must remember that we set ourselves up to be religious teachers, and our influence over people should be reinforced by all such aids as these of correctness and neatness of dress, fresh collar and cuffs, polished boots, and all such
small but essential matters, and not hindered by their neglect.'"

A Chinese woman is so particular about the order of her
straight black hair, that the more varied coiffure of her foreign
friends often impresses her as careless, and special neatness of
hair-dress will make a foreign woman more comfortable under
the friendly scrutiny of Chinese eyes, and less sensitive to the
occasional query as to whether she has combed her hair today.
Likewise, the extreme daintiness of a Chinese lady's feet and
cloth shoes makes anything less than the best we can achieve
seem particularly ugly and conspicuous. Let us not suppose that,
because the dress of Chinese people is different from our own,
they do not appreciate beauty and taste in our clothing. We
find that Chinese comments on the dress of different foreigners
generally show a nice sense of the beautiful and appropriate. A
foreign woman must also remember that the Chinese standard
of modesty for women's dress is far stricter than ours, and that
extremes in short sleeves, low necks, and thin clothing, cause
embarrassing comment among Chinese men in the class-room
and on the street. Chinese men mistake the reasons for our
freedom in these matters.

"There are certain attitudes or postures of the body upon
which no great stress is laid in the home lands, but which are of
importance in China. All lounging, whether as host or as guest,
is bad form; the legs should not be spread wide apart, nor
should the knees be crossed; much less should one foot be
brought up to rest on the other knee. The strict interpretation
requires that not even the feet should be crossed; they should
always be planted firmly and squarely on the ground." However,
a foreign woman in calling will often find that ladies are
almost obliged to cross their feet as they cannot reach the floor
from Chinese chairs; Chinese women will often do this of neces­
sity while otherwise sitting very primly. But in our own more
comfortable chairs we must exercise particular care about our
postures when Chinese friends are present.

"The vizored cap for men is all right for ordinary occas­
ions; but a proper hat, whether hard or soft felt, or straw, or
sun helmet, should be worn when calling or visiting at the house
of officials or gentry." Women have greater freedom as to the
sort of hat to wear, remembering only that pretty and colorful
ones are especially admired.

"In making social calls upon officials or gentry, and more
especially when invited to dine with them, we should wear the
frock coat or cutaway, and otherwise dress as we would when in
the company of those we respect in the home land." For Chinese
ladies, silk, satin, or velvet, is the dress for formal occasions,
and we foreigners shall do well to conform when we can, in winter throwing open our outer wraps even when, in an unheated house, we cannot remove them. The "wedding garment" is expected of the poorest here, as in other Eastern lands.

ON THE STREET.

"I sympathize much with the missionary who is annoyed by the calls of the inevitable small boy, and also by the derisive epithets of the man in the crowd. Let me humbly urge that the greatest asset is the habit and practice of good temper. If one has the time and the command of the language, by all means remonstrate with the small boy or with his parents, or at least with the bystanders who quickly gather, but unless we can do it good-naturedly, better pay no attention at all, but pass along one's way. To keep one's temper is the big part of the battle; the loss of it puts one at a disadvantage at once, and gives any Chinese the advantage. And then when we have had time to cool down and to reflect, we are filled with regrets or even remorse, as we realize that we have failed to attain our point and that we have thrown away our influence in that neighborhood for many a long day to come. Let us keep our tempers!

"Better not have much to say to a child or the children who are rude. Follow him, if need be, to his house, and talk to his parents; or single out an elderly man in the crowd of bystanders, calmly state the case, and ask his judgment as to whether such things should be. Never threaten. If the offense is serious enough, make a note of street and number, or of some mark or sign by which to remember the locality, then later in the day, or next day, send your teacher to see the local elder or official of that street. As a rule he will not require to take a card. He will see the street official, relate the circumstance, and ask to have the children in that neighborhood exhorted to behave themselves, which means that several families of parents will hear of the matter; and in all probability there will be no more rudeness on that street for a year or two."

Let us not accept the "hao bu hao" (好 不好) yelled after us by small boys on the street as a form of greeting we may use in polite society. If we wish, in Western fashion, merely to speak to a Chinese friend in passing on the street, a smile, a slight bow, and "hsien sen" (or "tai tai" or "hsiao gie") may be used, or the simple and obvious question, "Dao la li chü?" (到那裏去) or "Shuang gai chü mo?" (上街去麼) which has no grain of impertinence and elicits as a rule the unenlightening response "Shang gai chü" (上街去), "Chuh chen" (出城),
or "Chin chen chü" (進城去). If the Chinese person we greet in this fashion is not satisfied with such cold Western formality and comes over for a more leisurely and ceremonious greeting, the conversation begins with "Hsien sen or tai tai hoo nö?" (先生好嗎) and continues through inquiries after the family to the invitation to come and "play".

We need to observe care in speaking to girl students on the street, so as not to make them conspicuous, and particularly should we avoid calling them by name, as it may subject them to discomfort on the street, or to insulting anonymous letters.

"When we wish to ask our way, we should always approach a man in a shop or a policeman rather than a passer-by. We are thus more apt to receive a polite and trustworthy reply. The idea is in the responsibility that the proprietor of a shop always bears; if he misinforms one, we can get at him later, as we cannot do with the passer-by.

"If in a chair, or riding a horse, or even riding a wheel, always dismount to ask the way. This is common politeness in China." The old rule was always to dismount also when greeting a friend. It is still the most polite practice, hence many Chinese avoid speaking to friends in the street, when one or both are riding, so as to save inconvenience on both sides. More Westernized gentlemen will, however, smile and bow according to our custom.

As Host or Hostess.

"After street experiences, our next most common requirement is to know how to treat a Chinese guest in the home. In the first place, our gateman should be instructed always to ask a guest to be seated in the guest-room with which every compound is sooner or later provided, while he comes up from the gate with the guest's card to notify us of his arrival. If a tradesman with goods to sell, better see him in the guest-room, unless one prefers to have him up on the verandah where he may spread his wares. But if the guest is of any other class, better bring him at once into one's study or loving room, just as we would do if he were a foreigner. If we wish to show him special respect we may step outside the door to meet him and receive him as the gateman shows him in."
Announcement is hereby made of the publication of the newly revised five-year course of study, which will be sent on request to anyone interested. It is to be hoped that this course will be adopted by all the West China Missions, as it already has been by some. Considerable emphasis is placed on study in preparation for actual work, and provision is made whereby any course, required of its students by any of the Missions, may be appraised for credit in the School. Language students who have partially completed any year's work on the old three-year course of study of the School, or any other course in use by their Missions, are in general advised to complete the work of that year before making the transfer to the new course.

The School is eager to be of the greatest possible service to language students throughout West China and to the Missions and Committees which supervise their language study, and with this in view we have requested the several Missions to recommend to us for appointment, in the several stations where there are language students, Language Study Advisers, whose duties shall be to advise with students in the selection of courses, to provide for systematic oversight of their work, to make reports of the same to the School, and to assist in preparing and conducting examinations. We hope in this way to enable the various Missions to reduce somewhat the machinery now required for the conduct of this work, at the same time unifying and co-ordinating the whole.

For this service there will be a nominal registration fee of $3.00 a year for each student, no extra charge being made for the certificate to be given at the conclusion of each year's work or for the diploma granted at the conclusion of the five year course. Many language students have done work which has been examined and accepted for credit by their Mission authorities, but which has not been reported to the School for credit. The registration fee will be waived, in the case of such students, for all courses completed and reported for credit before April 1, 1926.
We have recently taken up our new quarters in Vandeman Hall, the old buildings we occupied so long being razed to make way for the new Education Building. Friends are welcome to visit us and inspect our work at any time.

The following data with reference to attendance at the school between the autumn of 1918 and the end of 1925 will be of interest to many.

<table>
<thead>
<tr>
<th>Mission</th>
<th>Total new missionaries to West China</th>
<th>Number attending the School</th>
<th>Percent attending the School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Missionary Society</td>
<td>10</td>
<td>1</td>
<td>10%</td>
</tr>
<tr>
<td>A.B.F.M.S.</td>
<td>28</td>
<td>28</td>
<td>100</td>
</tr>
<tr>
<td>American Friends</td>
<td>1</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>F.F.M.A.</td>
<td>11</td>
<td>9</td>
<td>82</td>
</tr>
<tr>
<td>M.E.M. (including W.F.M.S.)</td>
<td>50</td>
<td>45</td>
<td>90</td>
</tr>
<tr>
<td>U.C.M. (including W.M.S.)</td>
<td>72</td>
<td>45</td>
<td>63</td>
</tr>
<tr>
<td>Y.W.C.A.</td>
<td>3</td>
<td>3</td>
<td>100</td>
</tr>
<tr>
<td>S.D.A. Mission</td>
<td>11</td>
<td>6</td>
<td>56</td>
</tr>
<tr>
<td>Total and general average</td>
<td>186</td>
<td>138</td>
<td>74</td>
</tr>
</tbody>
</table>

From this it will be seen that the patronage of our School has been very gratifying, but we hope that the quality of work we do may so commend us that each Mission will strive to send us at least ninety percent of its language students for their first year's work. We are confident that we can make it very much worth their while to do so.

Recent publications of the School include a First Year Geography Syllabus, and a pamphlet advising new missionaries what mission study helps to get as they come through Shanghai. These may be had on request. Every effort was made to get the latter pamphlet into the hands of new students this last year only to find that many of them received later and conflicting advice in personal letters, and thereupon disregarded the advice we so carefully gave. May we ask for the co-operation of all West China missionaries in this matter. Other publications are in preparation and announcement will be made of them when issued.

Our library is very small, and as our income is limited to students' fees, which barely suffice to cover teachers' salaries, we are not able to add to it very rapidly. We wish to place the whole of our resources at the service of the community; and, to assist others in doing the same, we are ready to provide shelf room and lending facilities to any book or books on China that may be loaned to us for the purpose. Will those of you who are soon going on furlough, or who have a good book about
China that you have yourself read, please consider this opportunity to render a conspicuous service to language students and other students of China. The School will assume the responsibility of returning your book to you in good condition when you want it back again.

J. E. Moncrieff, Director.

"THE SZECHUAN CHRISTIAN WEEKLY"

This Christian newspaper is published by the Szechuan Christian Council at the office of the Council, Methodist Church, Shu Wa Gai, Chengtu. It is the official organ of the Council and all notices appearing in its pages of the work of the Council may be taken as bona fide. It is sent forth in the province of Szechuan as a means of union among Christians of all ranks. What the West China Missionary News has been to the missionaries working in West China during the last twenty years, this new Christian periodical may become for all followers of the Lord Jesus Christ in these western provinces. It is Christian first, last and all the time. It attempts to estimate events in the light of the knowledge of the Gospel of the Son of God. It endeavors to give news about the Christian Churches; it furnishes a section on Christian thought. It carries special articles on topics of interest to all who live and work for the coming of the Kingdom of God. If you have received a copy of the paper and have read it, you will see that it comes as an ally to you in your work in your district.

It should be in every outstation and in every country school. It should be in the vestibule of every church for sale and distribution; someone being specially designated to care for it. It should be in all Christian reading rooms and in others that are not Christian. It ought to be sent to every camp and barracks where soldiers live. Copies should be in all our schools of every grade. And it should be in every Christian home in Szechuan. Do you agree to this? Are you willing to help to carry out this program?

Then there are a few things you can do to help. You can subscribe to the paper for yourself and family. You can subscribe for copies to be sent to some of your Chinese friends. You can put it into your church or school or hospital.
The February meeting of the Executive Committee of the Szechuan Christian Council was held at the newly established office of the Council in the Shu Hwa K'ai church. This office space is made possible through the generous co-operation of this church and of its pastor, Rev. K. J. Beaton.

Not only has the Council now a habitation, but a secretarial staff,—as Messrs. Donald Fay, Tang Po Chen, C. W. Hsiung and Miss Harriet Smith are now each giving part time to this work, an arrangement that with a central office,—a weekly "staff meeting," and the monthly meeting of the Executive Committee to guide and correlate activities, has possibilities of success, without seriously crippling any other organization.

The biggest and most concrete undertaking of the S.C.C. up to date is the publication of the "Szechuan Christian Weekly." This effort deserves and bids fair to have the backing of the whole Christian church in Szechuan. Mr. Shao Shun of the
C.M.M. is now the editor-in-chief and prospects for a useful and well-managed paper are bright.

At the February meeting, the following business was transacted:

Mr. Donald Fay reported on the acceptance of the editorship of the "Szechuan Christian Weekly" by Mr. Shao; the granting of office space by Mr. Beaton and the generous offer of office furniture, by the Y.M.C.A.


INDUSTRIAL COMMITTEE.

Mr. Fay reported a meeting within the past month of this committee, at which plans were made for the following-up, during the New Year holidays, of the investigation into industrial conditions in and around Chengtu, started in the summer and interrupted by the political troubles of that time; for the carrying on of the campaign being waged throughout China against the manufacture of white phosphorus matches,—and for the beginning of some work among the ricksha men in Chengtu.

The Committee voted to grant this committee $20.00 toward the expenses of the industrial investigation,—and $5.00 toward the work for ricksha men during the holidays.

FINANCES.

It was voted that all the funds of the S.C.C. be put into the hands of one treasurer, but that two accounts be kept, one for the general budget and one for the "Szechuan Christian Weekly."

It was also voted to ask all contributing bodies to increase their annual contribution to the general budget from $10.00 to $20.00 (where the grant has already been made both for the paper and the budget,—all above $20.00 to go to the paper) and that requests for such contribution be sent not only to all the churches, and the Y. M. and Y.W.C.A. but to the two Bible Societies and the Union University as well.

It was voted to write to the committee for the Community Sunday Services and ask that a share of the collection at these services be contributed to the work of the Council.

LITERATURE.

Mr. R. O. Jolliffe reported for the Literature Council the preparation and printing of three new pamphlets, for general
Possibilities for special evangelistic efforts during the New Year were discussed. As there are no funds for extensive travel, nor men to be spared for same, it was suggested that as many cities as possible plan for work within a possible radius, and that efforts in this direction be forwarded by the Committee on Evangelism of the S.C.C.

As Mr. Torrance and Mr. Fay were the only members of this committee on the field at present,—the Executive Committee voted to add the following names: Mr. Li Tsung Kai, Rev. N. E. Bowles and Miss Grace Manly.

The meeting adjourned to meet at the home of Dr. Taylor, on the first Tuesday in March.

CHENG TU UNIVERSITY CLUB

In November of the past year, a dozen men and women, both Chinese and foreign, Christian and non-Christian, but all related in one way or another to the student life of Chengtu, spent an evening together discussing possible means of enriching the social life of both teachers and students. One tangible result of this meeting was a plan for a dinner to which about forty college graduates representing various walks of life were to be invited and given an opportunity to discuss the desirability or organizing some sort of social club.

On December 7th this dinner was held; the thirty-five ladies and gentlemen present were unanimous in expressing their desire for more wholesome social life among the college people resident in the city, and voted to organize a University Club. On December 21st a business meeting was held at which a constitution was adopted and officers elected.

The following is an English translation of the constitution:

Name. Chengtu University Club

Purpose. Transcending all political, religious and racial differences that may exist among the members, it is the purpose
of this Club to promote the development of high intellectual interests and wholesome social fellowship.

**Qualification for Membership.** Men and women having had a college or university training, or the equivalent, are eligible to membership.

**Application for Membership.** The applicant for membership must be introduced by two Club members, receive the approval of the Executive Committee and a majority vote of the members present at the Club meeting where his name is presented.

**Fees.** The membership fee shall be one dollar per year. The Executive Committee may, if deemed necessary, call for special assessments.

**Officers.** The officers shall be a president, two vice-presidents, two secretaries (one Chinese and one English language), and a treasurer.

**Executive Committee.** The executive committee shall be composed of the officers and chairmen of standing committees.

**Standing Committees.** There shall be three standing committees: recreation, social and educational. Chairmen of these committees are to be elected by the Club at its annual business meeting; each chairman is then empowered to select those whom he wishes to have serve with him on the committee, the number of persons to be according to the chairman's pleasure.

**Term of Office.** Officers and Standing Committee Chairmen are to be elected at the annual business meeting (the last regular meeting of the Club year), and are to serve for the term of one year. There is no objection to the re-election of a person if the Club so wishes.

**Meetings.** There shall be a regular monthly meeting (the first Saturday of each month, 2:30 p.m.). Special meetings may be called by the Executive Committee. Members may bring guests to regular meetings, but are requested to send notice in advance to one of the vice-presidents.

**Amendments.** The constitution may be amended by the proposal of any five members being presented to the Executive Committee at least two weeks prior to the annual meeting, and passed by a majority vote of Club members present at the annual meeting.

The list of Officers of the University Club now stands as follows:
NEWS NOTES

Chungking—

Dr. and Mrs. Parry and Miss Constance arrived from Shanghai early in January. They are very happy to be home again.

Mr. and Mrs. V. R. Butts have recently left for Hankow where Mr. Butts will continue to work for the Bronner Mound Co.

Miss Lelia Lybarger has returned from furlough and will soon go on to Chengtu to take up her work there.

Bishop Grose came back to Chungking late in January accompanied by Dr. Pool and Miss Barton. The Bishop went on to Shanghai and Peking. Dr. Pool has taken up her work in the Gamble Memorial Hospital and Miss Barton is relieving Miss Richardson in the Syracuse-in-China General Hospital.

Rev. and Mrs. C. B. Rape returned from furlough in January bringing with them Miriam and Paul Dayton and leaving the two older boys in the Shanghai American School. Mr. Rape has taken over his work at the High School.
BOOK REVIEW

"The Invention of Printing in China."

By Professor T. F. Carter, Ph.D.,
Columbia University.

Professor Carter has given us here a work that shows on every page the most patient and exhaustive research. No one interested either in Chinese nore or in the origin or printing should miss reading it. Few realise that the Chinese were centuries ahead of us in the work of block printing; and not every foreigner in West China knows that printing was a Chengtu invention. Books practically the same as we now see them in native shops were for sale in Szechuan as early as A.D. 881. The nine classics were first printed here. We have taken the trouble to verify Prof. Carter's conclusions from the best literary men here and find they bear out what he says. This for instance: Chap. 9, page 48,—"It was at Ichou (Chengtu) the Capitol of Shu (Szechuan) according to certain of the earliest authorities that printing began, and that printing was first mentioned in literature; it was probably in Shu that the first official printing took place, both the printing of books and printing of paper money; and finally, Fung T'ao, though regarded by later generations as the inventor of printing, himself stated that his printing was based on the work he had seen in Shu."

It was Wu Chao-Ih who first printed the nine classics. As a poor youth he once wanted to borrow "A Literary Primer" and a book of "Selections from the Classics for the Young" and was refused. At that he made a vow, if ever he came to power, he would have these printed for any one to secure who wished. Those who jeered at his presumption had the laugh turned back on them when their sons and grandsons came later on to borrow books from him! See Chinese references appended.

Printing, it seems, was a development of taking rubbings from tablets on which for greater permanency the Classics were printed. Prof. Carter says the practice of cutting the Classics in stone goes back as far as the year A.D. 175. It is interesting to note here that Chengtu had an old School called the
“Stone Classics School” that began its history in the days of Wen Ti, B. C. 179-156. The Classics seem to have been carved on the walls. However, its first name was “The Stone School”. It stood where the Chengtu Middle School now stands next to the “Kao Teng Hsioh Tang”. There is no actual record that the Stone Classics were there at first; it may have been later the name of “The Stone Classics School” was given to it. Its founder was Wen Ong.

The reviewer is indebted to Miss Welch for bringing Prof. Carter’s work to his notice. She will be pleased, I feel sure, to let any one interested see it if they are too impatient to wait on a personal copy coming.

T. T.

“EDUCATION OF CHRISTIAN MINISTERS IN CHINA.”
Samuel H. Leger, Ph.D.,

For sale at The Mission Book Company, Shanghai.

This book of one hundred and eighteen pages is a very suggestive treatment of an important matter. It is historical, critical and constructive.

The author first of all gives an historical sketch of the various efforts made by Protestant Missions in China to prepare men for the Christian Ministry. This shows careful and patient research, and is a very valuable part of the book as it enables one to envisage the problem as a whole. The various types of Schools are then classified. There is the Practical-Vocational type and the Academic. The training of the former type consists largely in the practical work of itinerating and preaching over a number of years, with what intellectual preparation can be had by intercourse with the leader, who accompanies them, or from a short course of a month or two each year. The training of the latter type consists on a course of several consecutive years in a school, to a large extent removed
世言雕板印書始於隋唐。此不然，但僧本五經板道為之。柳玭《訓序》言其在隋時，雕書為上。蜀本之福建最下。今師比歲印板殆不減杭州。但紙不佳，蜀興福建多。杭州為上。蜀本之福建最下。今師比歲印板殆不減杭州。但紙不佳，蜀興福建多。

以柔木刻之取其易成而速售故不能工。福建本幾廢天下正以其易成故也。
from the atmosphere and problems of the real life of the preacher.

The Academic type he again subdivides into the Classical-Dogmatic and the Scientific-Historical types, according to the assumptions with which the teaching of the subject matter is approached.

With much in its favour the weakness of the Practical Vocational type is seen to be a shallow and narrow intellectual preparation, resulting in a low status for the Christian Minister in society; while the weakness of the Academic type of both kinds is likely to be lack of relation between what the student gets at school and the real problems which he will meet in the practical work of the Ministry.

Schools of this type, too, as new needs arise, are constantly adding courses to the curriculum, such as Sociology, Religious Education, Economics etc, until the mass of content becomes too great for any one student to master. The student is left to find his way about among the courses without anything to guide him, but his momentary tastes or perhaps his desire for easy credits. In other words there is no unity to the curriculum. The student does not see the relation of the courses offered to each other or to any unifying end.

Through all this discussion of types the author leads up to a statement of his own view of the best method of preparation under the present circumstances. This he gives in considerable detail. If is a School which combines the Practical-Vocational and the Scientific-Historical type. He would have a four years course with Middle School graduation as entrance requirement. He feels that there is at present a greater need to bring the existing schools up to this standard than there is to emphasize the provision of high grade graduate schools, one or two of which he thinks would be sufficient for the whole of China at the present stage of development.

There should be stations attached to the School and worked by it, one for each four students, Saturday, Sunday and Monday would be spent at the stations, four men and a Faculty adviser at each station. The first year men would be doing personal work, the second year men leading in the work of Religious Education, the third year men in charge of the preaching and the conduct of worship, and the fourth year men would be the pastors and administrative head of the stations and the leaders and organizers of community activities.

Tuesday, Wednesday, Thursday and sometimes Friday would be spent in School discussing the situations and problems
arising out of these activities. To deal with the problems of the Minister before they arise, as is done in the ordinary college, is, in the opinion of the author, to a very large extent wasted effort. Much better to deal with them when or after they have arisen and are thus real to the student.

In other words the curriculum should grow out of the activities and concrete situations of the student. It would not be something fixed but ever changing and developing. But it would always be a unity with the real problems of the students, met in their activities, as the unifying principle. All the teaching of Theology, Church History, Ethics etc. would come in here as throwing light upon and helping out in the situations actually met by the students.

It seems to the reviewer that such a school would make very great demands of the teacher, perhaps too great demands. He would have to have more adaptability, versality and resource than the average teacher, perhaps, possesses. One wonders where such teachers can be found.

Then again if the curriculum is to be determined by the problems of the students as they arise in the midst of their activities, if these problems may not be anticipated by the teacher, then one is up against the difficulty that each student has different problems or at least they do not arise in the same order, and obviously no school can have a different course for each student, which would, I suppose, be the ideal, except that this would deprive the student of the inspiration of group study.

While these practical difficulties seem to be in the way of the absolute carrying out of the author's principle, difficulties which he himself no doubt recognizes, nevertheless he has called our attention to decided weaknesses in our present institutions, and has pointed out, too, the direction in which we should move. First we should seek to make our students realize the real problems, situations and activities of the working Minister by giving him to do the actual work of the Minister in all its forms. Thus skill and ability will be developed. And secondly we should aim to link up our class-room work with these activities so that its relation to them will be apparent. Practical activities while in College and a relating of all our courses to these activities is undoubtedly the great desideratum.

This is a book which every missionary should read, especially those who are interested or engaged in the education of Ministers.

C. R. CARESCALLEN
Owing to some error that occurred outside the editor's office only half of the review of "Education of Chinese Ministers" appeared in the January number of the News. We are therefore printing the complete review this month; for it would appear that the best half was omitted in January. *Editor*.

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**BIRTHS.**

**Donald Fay**—To Rev. Donald and Mrs. Fay, Chengtu, on Feb. 15th, 1926, a daughter.

**Gilbert Vinden**—At Chengtu, February 11th, 1926, to Mr. and Mrs. Gilbert Vinden, C.I.M. Pengshanhsien, a daughter; Irene Margaret.

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**DEATH.**

**Whittlesey**—Rev. R. B. Whittlesey, our secretary-treasurer, at Philadelphia, who in our previous issue was reported very seriously ill, at the home of his brother in Tryon, North Carolina, had since improved sufficiently to be brought back to his own home in Germantown although still far from well. At home he seemed to rally for a time but as we go to press word comes of his passing away (November 26th). In his death the Mission in North America suffers a great loss. At the same time we hear, without details, of the home-call of Bishop Cassels in Szechwan, whose removal will be a great loss to the work in China. "China's Millions"
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