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The
Chinese Students
Christian Journal

THE PRESENT SITUATION IN
CHINA

THE VALUE OF TEMPTATION
LEADERSHIP THROUGH SERVICE

CHRISTIANITY AND CHINESE
STUDENTS IN AMERICA

NEW YORK CITY, N. Y.

NOVEMBER, 1918

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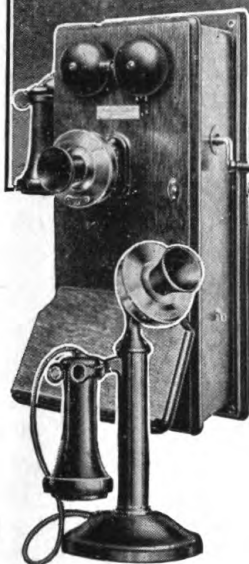
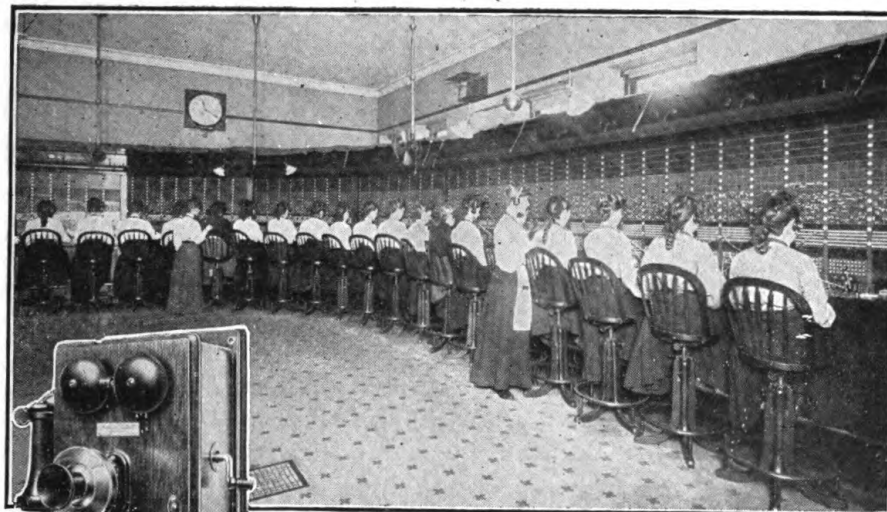
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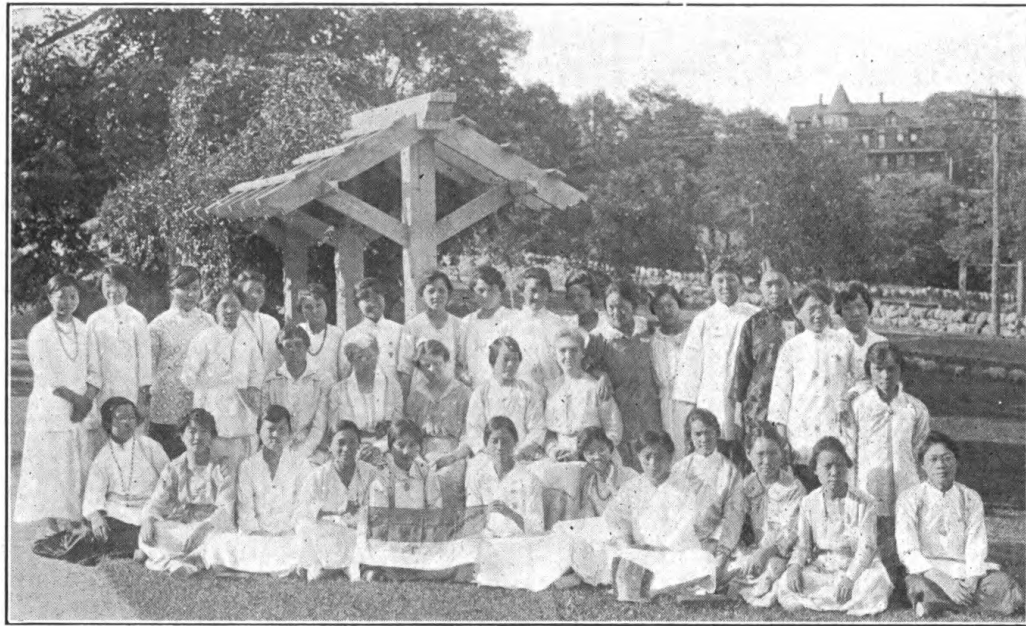
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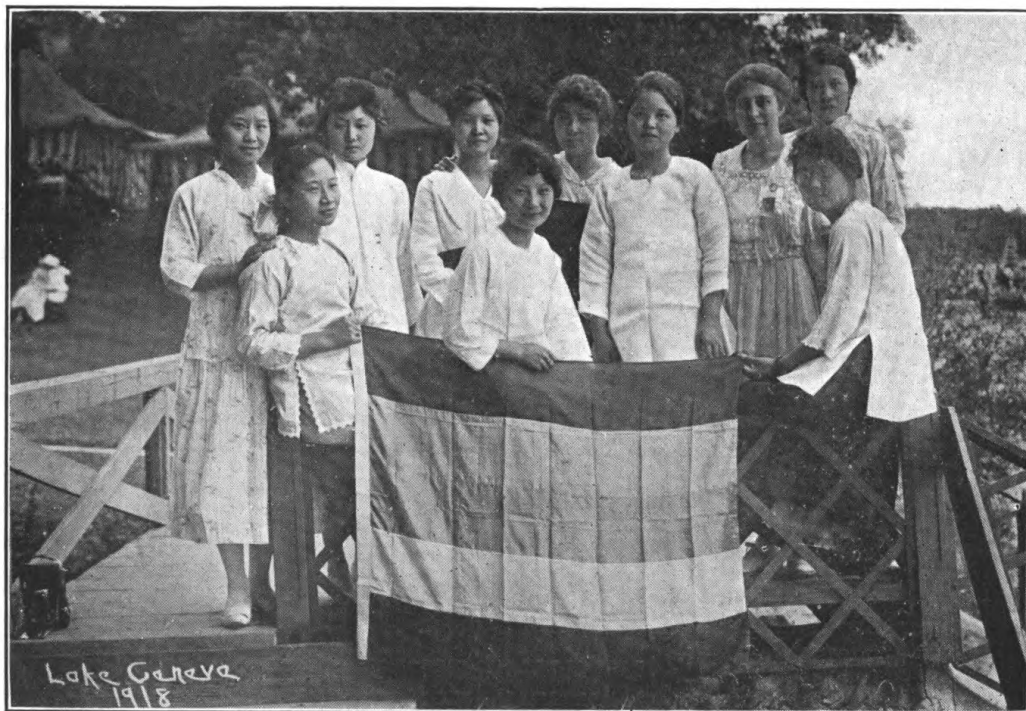
CONTENTS

EDITORIALS:	PAGE
Our Boys in France	5
Another Year of Trial	6
The Chinese Church	7
The Power of Circumstances	7
The Choice of Life Work	8
CONTRIBUTED ARTICLES:	
The Present Situation in China—An Abstract, by George Sher- wood Eddy	11
The Tsing Hua Y. M. C. A., by Chi-pao Cheng	14
The Value of Temptation, by Miss E. Ling Tong	16
The Chinese Student and the American Church	17
Leadership Through Service, by W. P. Mills	20
Christianity and Chinese Students in America, by T. N. Lee---	25
What Are We Doing in New York City, by Wm. Hung-----	28
MESSAGES:	
From the President	35
From the Chairman of Women's Department	36
REPORTS:	
From the Ex-President	40
From the Ex-Treasurer	44
From the Retired General Secretary	49
Minutes of the Central Executive Board	50
At Northfield Conference	54
Chinese Girls at Lake Geneva	56
Kultur vs. Democracy	56
Reception of New Students at San Francisco	60
Budget for the Year 1918-'19	62
PERSONAL NEWS	63
CONSTITUTION: Revised 1918	65
OFFICERS AND COMMITTEES	70
ILLUSTRATIONS:	
Silver Bay and Lake Geneva, frontispiece	4
Kultur and Democracy	33
Northfield and Lake Geneva	34

CHINESE DELEGATES AT THE Y. W. C. A. CONFERENCES



1. At Silver Bay, 1918



2. At Lake Geneva, 1918

The Chinese Students Christian Journal

Vol. V.

NOVEMBER, 1918.

No. 1.

EDITORIALS

OUR BOYS IN FRANCE.

The dazzling light of this flame of war now wildly raging across the sea easily blinds our eyes to the forces working invisibly but surely, moulding the destiny of mankind; the thundering clash on the battle-field too easily deafens our ears to the voices calling from the deep. But it is only by discerning those quiet forces, and hearing those still voices that we can be saved. Thousands upon thousands of our countrymen have been sent to France to work in the factories, in the fields, on the roads, toiling in many capacities and occupying various positions. These men, heretofore accustomed to oriental habits and customs, confined to their little villages or towns, very seldom, if at all, paying attention to the happenings of the world outside, after a short voyage suddenly find themselves in a strange land, seeing things they never saw before, living in conditions they never before dreamed of, facing temptations which they otherwise would have been spared of, confronted by forces which they may not be conscious of, but which are all the while insisting to change their character and modes of living. It is interesting to speculate and very essential for us to discern what effect this experience will have upon their life and character. Will they come out with their eyes opened, their mind quickened, their lives modernised, or will they emerge from this new experience degenerated, spoiled, deprived of the old traditions that used to hold them in restraint? Whichever way they come out, they will carry a great force with them when they return. Shall we see them coming home with good, new, modern ideas, steeped into them by experience, with renewed energy for work and industry, or shall we see them returning as the living agencies of the evil forces of the West, threatening to root out the industry of our laboring population? We can not afford to leave them to chance; the consequences are too serious. Some force

must be brought to bear to lead away from the evil tendencies which are growing up so fast in this busy time of war, and to the forces that will make them newer and better men. Not a few of our fellow students have answered the call to this very important service, and many of our students at home have responded also. We who are staying behind can only render prayerful wishes for their success.

To those foreign friends who have offered themselves to the same service, we also extend our hearty gratitude and our sincerest wishes.

ANOTHER YEAR OF TRIAL.

Seven years ago our history began a new chapter. The hope, for it was only a hope, nursed in suffering and pain, but in undaunted courage, has finally taken its first form of reality. Our independence day offered another evidence to the finality of freedom and democracy. But only four years after the birth of the last babe democracy was called upon to face a crisis, threatening to sweep her off her very foundation. Our conviction of her safety was firm, but was held only in bitter anxiety and trembling fear. Now the cloud has lifted, and soon we shall sing the song of victory. But let us not be deceived by the happiness of the situation. Remember the amount of suffering that has to be sustained, the intensity of pain that has to be endured, and yes, the number of lives that has to be sacrificed in order that Man may be free. These seven years that we have just left behind have been years of storm and struggle, and the outlook is far from being encouraging. Much suffering, and much pain have yet to be borne, many lives have yet to be sacrificed, before we shall see liberty firmly established in our land. But with the conviction that it is God's will that Man should be free, and with the faith in His power to bring about its accomplishment, let us resolve in the beginning of another year of our new history to unite our efforts, to purify our wishes and desires so that the day of our dreams may be hastened and the dead shall not have died in vain. What this new year will have in store for us, we can not tell, but no dangers or difficulties ought to make us waver, when we feel what we are hoping for is right, and in accordance with His will.

THE CHINESE CHURCH.

Mr. Eddy sounded the key-note when he said, "The need of the hour (in China) is a living, vitalised, and growing Chinese Church." The missionaries have bravely attacked and overcome the first difficulties; they have broken the first line of resistance; they have paved the way for a great and rapid advance, for which work we ought to be and we are deeply grateful. But the work is only at its beginning; far greater work is yet to be done. The missionaries, with their numbers, and the resources at their command, can hardly cover a land so wide in extent, and reach a population so huge and scattered. Theirs is the beginning, ours the finish. Mr. Eddy did not say it is the European Church or American Church transferred to China, as it is, that will save China, but a Chinese Church. It must be a Church for the Chinese, and of the Chinese. It must be adapted to Chinese modes of thinking, and Chinese ways of living. If this Church is for us and of us, and is the force that will save our land, shall we not have a part in it, contribute our efforts towards its growth, and devote our energy to guide it in its development?

Note: An abstract from Mr. Eddy's article is published elsewhere in this issue.

THE POWER OF CIRCUMSTANCES.

The Chinese Proverb says, "Heroes make circumstances, and circumstances make heroes." Heroes always make circumstances, but circumstances do not make heroes of all that live therein. It is easy to wield the power already achieved, but not easy to achieve it. A hero, when he is already a hero, can draw the whole world unto him, and mould the destiny of mankind for centuries and perhaps forever, but a hero, before he becomes a hero, must avail himself of the force of circumstances, if it leads to the achievement of his goal, or else resist it, and crush it, if it lies in his way. We are now living in the critical moment of our own history, and of the history of the world. With a moment's thought at the internal conditions of our country and her relation to the world at large, we can not deny that the tension is almost to the breaking point. It seems that

some hero, or heroes ought to come forth to save the situation. The force of circumstance may be strong and mighty, but it can not make heroes out of nothing. The force of circumstance is only the seed; it can not grow, develop, and ripen into usefulness, unless it is planted in, and nourished by the power of some human being. Where is the human power; who are to furnish it? Are we not the ones from whom this power must come, do not the peculiar circumstances under which we are living force us to answer in the affirmative? You may ask, "What is this force of circumstance that we may make use of?" The force of circumstances is nothing more than the opportunities and temptation of the conditions under which we are living. Our opportunities are great and unique. We are seeing things which many of our fellow countrymen are craving to see but can not, we are acquiring knowledge which they can only dream of with envy, we are gathering experiences which they can never know. These opportunities are the instruments by which we are to seize that greater opportunity across the sea. But the temptations are equally great. The light of true freedom may be too dazzling for our untrained eyes, the height of development we find around us may seem too far for us to reach, the difference between what we are and what we ought to be, may be so great as to make our hearts sink. Shall our training and experience in modern living and thinking be to us a help or hindrance? Shall it be a light by which we can see the achievement of our hopes and ambitions, or shall it be a cloud that hangs between us and our goal? Shall we rise up with new courage and new hope, or shall we sink with fear or despair? Shall our short stay here be an instrument by which we can seize the greater opportunity at home, or a blow that breaks up all hopes and ambitions? Shall we say, "I can and I will," or shall we say, "I can not, therefore I will not." The one is the master of circumstance, who can seize the power and make it his, and the other its slave, crushed by the sheer weight of its force.

THE CHOICE OF LIFE WORK.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, "Follow

me, and I will make you fishers of men. And they straightway left their nets, and followed him."

"Saul yet breathed threatening and slaughter against the disciples of the Lord. It came to pass that he came nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying to him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And he said, 'I am Jesus, whom thou persecutest: but rise and enter into the city, and it shall be told thee what thou must do.' And straightway he proclaimed Jesus that he is the Son of God."

What a tremendous change this is, and what tremendous power after the change. The one, a common, ordinary fisherman, who held his profession from inheritance more than anything else, and perhaps even with a feeling of contentment, suddenly found himself called to a work, utterly beyond the scope of his experience and imagination. The call was too strong, and the personality of the one extending the call too attractive for his little rustic mind to resist. So he followed, evidently casting aside all thought of his old trade and profession. But throughout the years of discipleship, there remained in his mind a feeling of curiosity, and uneasiness; he never could understand what his Lord was doing, and what he himself was doing. If not for the personality of his Master, he would have relaxed. In fact, he did relax, not only once, but many times. But finally he did understand, did catch the vision of the work he was called to do. As soon as he understood, the experiences during his discipleship all came up, full of meaning. The power which until then had been dormant, suddenly sprang into life, and drove him with such force, that nothing could again turn him back.

The other was a man of refined scholarship, and with a strong sense of responsibility. Seeing that new force spreading ever wider and wider, and fearing that the world which he loved so dearly, and from which he received so bountifully, might degenerate, set his mind to give all he had and was for its salvation, believing with all sincerity and assuredness that he was in the right, and that he had found his life's mission. But to his utter surprise, it suddenly dawned upon him that he was not in the right and that he had not found his mission, and that

his real duty was to uphold and spread the very influence he was attempting to check and crush.

How tremendously serious and important this question of life work is. We have but one life to live, and we never know when the end will come: can we afford to drift, to wander, to walk the streets of life, not knowing whither we are going? None of us desire to drift, and leave our lives to chance. Each one of us has a profession which, we think, is our real life work. But here is the experience of Peter, and Paul, ever staring in our eyes. The work that we have chosen may perchance be the real work for which we are intended, but do we know that it is, or are we like Peter, wandering in perplexity and doubt? If we are, we are in danger of drifting. Other things may come in, and excite our selfishness, and lead us astray. On the other hand, the work we have chosen may not be our true mission, and we shall be spending our lives in vain. Our particular work may not be harmful as that of Saul, but we shall never have that power which comes with, and only with the vision of duty. What a pity, and what a loss, if we do not find our proper places in life!

How can we make sure then? "Seek, ye shall find it; knock, it shall be opened unto you." The joy of having found one's position in life is indeed thrilling, but it is not to be had by mere wishing, and praying. It has to grow out of actual experience. It is like everything else in this life. If we want it, we have to work for it. God is not going to help us, if we do not help ourselves. The only way to know our duty in life is by trying to do it. Paul did not succeed the first time, but the sincerity, devotion, and unselfishness in doing what he thought was his duty opened his eyes, and he saw the vision. He sought, and he found it; he knocked, and it was opened unto him. Choose what we think is our duty, put into it all the energy we possess, do it with absolute sincerity and unselfishness; some day there shall dawn upon us the joy of having found our life's true mission.

CONTRIBUTED ARTICLES

THE PRESENT SITUATION IN CHINA—AN ABSTRACT.

GEO. SHERWOOD EDDY.

Never was there a time when China faced a greater crisis in her history. The writer cannot speak with the intimate knowledge of long residence in the land. He has visited many of the provincial capitals on four tours during the last twelve years, and during the last twenty years the different countries in Asia, but never has he seen a nation in such desperate need, or in such imminent danger, or facing such a supreme crisis as China is today.

The writer speaks as a friend of China. He believes in the inherent strength of the Chinese people, in their great past, their great present need, their mighty future possibilities. He writes not as a pessimist but as an optimist and as one who believes that China may yet be one of the greatest Christian countries in the world, far in advance of the Christian nations in Europe and America today.

And yet we must not be blind to facts and hard realities in the present crisis. We speak without any political interest or prejudice, but in every province, in every capital city visited, whether in Peking in the north or Canton in the south, whether in the east or west, there is widespread corruption in high quarters. This is known to every missionary, to every Chinese leader throughout the land. Fearing catastrophe and not knowing how long they can remain in office, many of the officials are making all they can in the shortest possible time. We have found leaders deliberately selling out their country. Some are selling the priceless treasures of the coal and iron mines, some are mortgaging the mints.

China stands today in imminent peril of a great national humiliation. It is plain to any one who visits China and travels throughout the land that something is the matter, that the trouble is radical, fundamental and widespread. After four thousand years China is breaking down in her civilisation and is in danger of moral bankruptcy.

We conceive civilisation to be the harmonious development of the spiritual, moral, intellectual, social, political, and material life of a people. In each of these phases of life China is being weighed in the balances and found wanting.

The man who today is China's leading patriot says: "The outlook for China is exceedingly dark and very seriously dangerous. The whole country is torn by factions. As a result of this internal strife there is really no spot in China which you may call safe, where life and property are adequately protected. We need Jesus Christ today because we need more light. There is utter darkness and it is largely the ignorance of the people that has been the cause of all the great trouble in China. We need Christ because of the richer life which he brings. I do not believe that richer life can come to China unless we have a penitent life with which to begin. The root of all evils in China is the love of self. Those evils produced by such sins as concubinage, gambling, seeking power and wealth are largely due to selfishness and to the idea that man himself is the most important. Christ comes and teaches us to think in terms of God, in terms of humanity. This is the only hope, so far as I can see." These words from this great representative Christian patriot seem to voice the deepest feeling of China's Christian leaders throughout the land today.

What can save China? Money cannot do it. If foreign loans are negotiated much of the money will be stolen. If taxes are raised from the poor, much of the money will find its way into the pockets of the officials. An army cannot save China. for the provinces with the most soldiers are in the most danger with women violated, cities, towns and villages looted and burned and whole regions devastated by undisciplined mobs in uniform.

Mere selfish material or scientific education will not save China. These men who are taking, squeeze and robbing the country are educated men, they know the theories of the five virtues and the classical precepts and they have modern scientific Chinese engineers under them. What then can save China?

Everything we have tried in the past has failed. The classical precepts and moral maxims of a calculating Confucian morality have failed. Ancestor worship, Buddhism, Confucianism, Taoism, the modern eclectic systems, the materialistic philosophy borrowed from neighboring countries, all alike have failed to save China. We do not deny that Confucianism and Buddhism have laid noble moral foundations in the past, that they are a splendid preparation, but alone or altogether they

have utterly failed to save China. Confucianism has produced a deeper moral consciousness than any other non-Christian religion which we have found in Asia. It gives precepts but it has failed to give the necessary power; it offers doctrines but not life; theory but not practice. Grand as its precepts are they have utterly failed to save this people.

China is weak and growing weaker. In the north are famine and flood. North and south, China is divided by war, whole sections have been devastated by burning and looting. Bandits are abroad in many of the provinces and life and property, both of the Chinese and foreigners, are in great danger. The poverty of the people is great; industrious farmers and wealthy gentry are preyed upon by the bandits. A spirit of pessimism is found both in the north and in the south. As Mencius says, "A nation must smite itself, then others will smite it." Or as President Li Yuan-hung said on leaving Peking: "A tree must first get rotten at the heart, then the worms and ants will come."

Never was there a time when things so dark politically or so bright religiously, so dark for the Government or so bright for the Christian Church as in China today. This nation has reached a position where a great religious revival is imperatively needed, and it is in just the condition in which such movements have often started in past history in other parts of the world. It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese Church, is the one hope of this great nation. Here is one-quarter of the human race, preserved where others have fallen after four thousand years of noble history. Such a great past deserves a great future. The crucial need of the hour is a living Christian Church. It is just at this time of national need and crisis that the movement for personal evangelism, which has been spreading through the Chinese church, comes with such hope and promise. A group of Chinese evangelists prepared by God has begun the great work of reaping among their fellow countrymen, and bands of personal workers have been trained in the churches. The Church today is the only hope. The Young Men's Christian Association and other agencies can offer no substitute for the Church itself. It was the Church which Jesus Christ Himself founded, to the Church he committed his worship, to the Church alone his sacraments, and it is the Church of the living God

and it alone can save China. If it is not right we must patiently seek to make it right by returning to Christ, the great head, and the only source of our life.

One hundred years of past effort of Christian schools and colleges, hospitals and institutions, churches and evangelism, have surely prepared us for a great united Christian advance. If only we will keep together and together with Christ go forward we can attempt great things for God and expect great things from God. God is ready; the non-Christians are ready. It would have been easy in each city to have gathered audiences of several thousand a night as it was to get several hundred, so far as the non-Christians were concerned, and many of these men would have been ready to join Bible classes or to join the church if only we had been ready and able to receive them.

The need of the hour is a living, vitalised and growing Chinese Church. "All things are now ready." But are we ready? A century of seed sowing lies behind us, and the words of our Lord ring in our ears today: "You have a saying, have you not, 'Four months yet, then harvest?' Look around, I tell you; see, the fields are white for harvesting. I sent you to reap a crop for which you did not toil; other men have toiled, and you reap the profit of their toil." Is not this the call of the Lord of the harvest today? "I sent you to reap." Everything China has tried in the past has failed, a plague is devastating the nation, we have the only remedy. China is ripe for a great spiritual harvest; shall we not rise and thrust in the sickle?

In this movement for personal evangelism, lies the hope of China. In this hour so dark politically, but religiously so bright, let us go forward to meet the need of China today.

THE TSING HUA Y. M. C. A.

CHI-PAO CHENG, HAMLINE, ST. PAUL.

The Y.M.C.A in Tsing Hua College was first organised in the spring of 1912 when the tide of political commotion was just over, and religious toleration was insured. Prior to that, it would be impossible to start an organisation like that in a government institution. Doubtless, it had a very humble beginning. There were only twelve members in the first enrollment and the work undertaken in the first year was very insignificant.

But since then the Association has taken big strides, and with the increased devotion and deeper sense of service on the part of the members, the work has grown in magnitude to a marvellous degree. It is not necessary here to trace its development in great detail.

Among the important works undertaken by the Association, the following are specially worth mentioning.

A. Bible Study. Bible study has an increasingly important place in the Association. The most helpful work of the past years has been done through the Bible classes, which proved most effective in leading students to Christ. The two evangelistic campaigns conducted by Mr. Sherwood Eddy helped greatly in making students interested in Bible study. It will not be long before the whole student body of seven hundred will enlist in the study of the Bible.

B. Social Service. Social service forms an important part of our programme. Its influence is not only felt within the college itself, but also among the people in the surrounding neighborhood. Two schools have been organised, one for the College servants, the other for the boys of the neighboring villages. Each school is provided with a public library. The Social Service Department with the cooperation of the student body publishes a bi-weekly paper in Mandarin for the benefit of the villagers. Recently, a movement was started to raise a permanent fund for a church in a neighboring town. Through these activities, the students have come to appreciate the importance and joy of active Christian service.

C. Membership. The Membership Department of the Association has always been doing good work. Several campaigns were held; each time the result was more than expected.

D. Religious Services. Religious services, important as they are, have not until but recently produced satisfactory results. With careful selection of speakers, and thoughtful preparation of programmes in later years they have become a vital part of our religious work.

E. The Middle School Department. The college is divided into two departments, the High School and the Middle School. The Middle School consists of young boys between ten and sixteen or seventeen years of age. It is for them that the Middle School department of the Association was organised.

Sunday Schools, special lectures, singing services are among the many ways employed to lead them to later and more serious study of the principles of Christianity.

- **Relation Between the Tsing Hua Y.M.C.A. and the Chinese Student Christian Association of North America.** There being such a large number of Tsing Hua students coming to this country every year, the work of the Tsing Hua Y.M.C.A. bears a peculiar relation to the work of the C.S.C.A. The former sows the seed, the latter gives it growth and development. The responsibility is upon our shoulders that the seed shall not be deprived of its nourishment, and be permitted to die. As these students come over each year we should be ready to extend them such welcome, to show them such fellowship, to render them such help spiritually and otherwise, that the seeds sown in their hearts while at home, will find nourishment in our welcome, our fellowship, and our service. In other words, our influence should so real, so tangible, and so far-reaching, that the new-comers will naturally and of their own accord join us, and unite their lives with ours.

THE VALUE OF TEMPTATION.

E-LING TONG, WELLESLEY.

It is written in Job that Man's life consists of temptations. Therefore as long as we are in this world we shall always have trials and temptations. No human being is so holy and perfect as to be exempt from them.

But the real value of temptation is often ignored. It is commonly regarded as something to be avoided as far as possible. It is true that we should not deliberately plunge ourselves into the pangs of temptation, but at the same time we must not ignore that fact that temptation plays a very important role in the perfection of life. Temptations, if we can overcome them, are of immense value, though in themselves they may be troublesome and grievous, for, by them one is humbled, purified, and taught, and given strength of character and of faith. All the saints and apostles passed through temptation and were greatly profited by them. Even our Lord Jesus Christ had the experience of being tempted. The reason why His life is so different from ours is that He always proved Himself master of all temptations, while we very often fail to do so.

Temptations are of value, provided we can conquer them. Since temptations are an inseparable part of our life's experience, and the victory over them is essential to our life's growth and development, we must seek the power which will assure us of victory, and continue to seek until we find it. Where shall we go to find it? There is One who possesses it, and is willing to give those that patiently seek. "Come to me, ye that are weary and heavy laden, and I will give you rest." Surrender our lives to Him with humility and obedience, and He will give us the power.

THE CHINESE STUDENT AND THE AMERICAN CHURCH.

(This article was submitted without name.—Ed.)

For the last two years in America I have been repeatedly asked the rather unexpected question, "Are you disappointed with American Christianity?" The causes that prompt such a question are numerous. As I sit down and analyze them I begin to see the serious mood in which some people face the missionary problem, and also the need of more expressive religious life on the part of Chinese students. In the eyes of the pious and simple-hearted, we are like lost sheep, without a voice to call us to the fold.

Now the fold, as we all know, is very near us. Many of us live in the shadow of the church steeple. Most of us hear the church bell every Sunday, if not oftener. But if we go there at all, do we find rest there? Some would say yes, others decidedly no. The truth is that one's success in identifying oneself with a new community depends both on one's temperament and on the spirit of the community. If we examine carefully why so many of us fail to associate ourselves with the religious life of our communities, we shall find that the difficulty lies partly with us and partly with the American church.

Childhood Environment.

The environment of the average Chinese youth is entirely different from that of an American. Consequently, his attitude toward certain phases of life must also be different. The American church member brings to church with him a life of American experience. Ordinarily he cannot remember when he

began to adopt active church life. That is, the church's foundation is the family. John has belonged to the organisation ever since his parents took him in their arms to visit the pastor next door. This fact was dramatically called to my attention when I was invited to give a talk on Mother's Day in a secluded rural community down South. Whole families came in buggies. Little children marched in procession with flowers in their hands. Then they began to sing old-time hymns whose theology has long been forgotten by our fashionable city churches. In other words, the American youth, through his childhood experiences, is entirely familiar with the life of the church, and he feels quite at home when he goes there to worship. But to the Chinese youth, the church is an entire surprise. The experience of going to church is utterly new to him, and he hardly feels at home. The American takes the church for granted, while the Chinese is lost in its maze.

So from this point of view the trouble lies with us. Our past experience is not necessarily non-religious and heathenish. A great many of us can be proud of Christian parents. But for those of us who were brought up in Confucian or Buddhist families and only recently converted to an institution whose tradition is still half foreign to us, the road to adaptation is beset by ups and downs.

The Desire for Leadership.

It is human nature to desire to lead, but this desire is particularly strong in the Chinese student. The very position he occupies, the very privilege of coming over to this country, the intellectual attainments he has achieved or is able to achieve, the relation he bears to the future of his country, all tend to enhance that desire. Unless he can be given an opportunity to lead, or do something worth while, and not be regarded as one who can only receive and not give, he is very likely to withdraw himself from the life of the community, and make his mind not to appear again.

The Temperament of the Chinese Student.

The Chinese student is a very sensitive being. His mind is easily disturbed, his indignation easily aroused, especially by a foreigner. A few remarks may upset his peace entirely, although the one who makes them may not be guilty of any ill-

feeling. The Chinese student does not take jokes so lightly as the American student, especially the kind of jokes the American people are fond of making. Once he is offended, he is liable to remain so.

The Attitude of Mind.

The Chinese student never forgets the glorious past of his country, her old prestige, her ancient moral precepts, formulated by her own geniuses, and he is proud of them. Doubtless, he is right. But often his love and admiration for them is so intense that they shut his mind against everything else. It is the belief of many that where China needs to learn most is in science, and nothing else, and the least, in religious matters. In this attitude of self-sufficiency and non-receptiveness there lies the root of one of the greatest troubles.

The Social Barrier.

It is perhaps not an insult to say that there are exclusive churches just as there are high class hotels and restaurants. Outsiders are not welcome. The restriction is social, and financial, not particularly national. I am told that in certain communities of the aristocratic city of P..... where pews are sold on the same principles as indulgences; the church tower is a warning for the social inferior to keep off. The Chinese student who gave this information with a sneer is a non-Christian and may have exaggerated a little. That such conditions do exist more or less none except the rustic can intelligently deny. Some of the Chinese students may have met with rather unpleasant experiences, and come away in disgust.

Dogmatism.

It is not uncommon to find church ministers insisting that certain dogmas be accepted, otherwise no salvation can be obtained. One student was told that unless he could believe Christ as God and divine, he could not become a Christian. What is natural to the American mind, may not be so to the Chinese mind. With the scientific frame of mind he has recently acquired, the Chinese student simply would not believe any theory or doctrine, religious or otherwise, without a satisfaction of his intellect. Any pressure from outside will take away all the interest he has.

Suggestions.

After having analyzed the situation, we are in a position to go forth and do what is our duty, to make the American church life a vital part of our life. A few suggestions may be helpful.

Do not hesitate to introduce yourself to the minister, the Sunday School superintendent, the president of the Young People's Society, even if you are not a church member. It is only by going to them and joining their activities that we can become familiar with the life of the church, understand its workings, and its value in society. Things, as a rule, do not come in our way; generally we have to go out to them.

Accept every offer to speak to a Sunday School class, or an auxiliary organisation of the church. It is by expressing ourselves that we can be known and understood. The Americans do not have a clear knowledge of Chinese life, and less still the Chinese way of viewing things. It is up to us to tell them, and not up to them to find out. Misunderstandings can never be cleared through silence, but they will be cleared through frank expression on the part of both.

Always be open-minded and receptive. Self-sufficiency is never the way to growth. Remember, "Choose the good and follow it; discern the evil, and reject it." There are things to learn everyday, and to learn is our very mission. Never judge the whole by the part; dogmatism is not found everywhere, nor exclusive churches. Our position is not to criticize, but to appreciate, to enjoy, and to learn.

Try to be patient, and do not let a few disappointments decide what attitude we should take. Be big enough to forgive.

The Church is a great force. In it is the best that American life can give us. Go forth and get it.

LEADERSHIP THROUGH SERVICE.

W. P. MILLS.

[Mr. Mills, who has been Student Secretary of Peking Y. M. C. A. for six years, has just recently returned to this country. He is now assigned by the Foreign Department of the International Committee to cooperate with the General Secretary of our Association working among Chinese Students in North America.—Ed.]

Perhaps the greatest need for each and everyone of us is the need for vision, for seeing situations and issues clearly and in all their relationships. It is perfectly possible for us to live

close to a particular situation, and yet to be entirely unaware of its special significance or the appeal which it should make to us. It is sometimes an aid to our vision to get away from a too close contact the thing near at hand, far enough away to enable us to see it in a clear perspective. It is just this detachment in a sense which has perhaps enabled Mr. Wilson to see some of the issues of this present world struggle so clearly and to state them so convincingly. This truth has a direct application to the student studying in some other country than his own. The writer found it so among the Rhodes Scholars at Oxford, England. Their residence abroad in another country enabled them to see many things about America in a clearer light than they would have done had they never gone abroad. This increased clearness of vision applies alike to good and bad features. Both stand out in clearer relief when viewed from a distance.

It is some such service as this, clearing our perspective, which our residence in a foreign country does for us. Good and bad in both China and America, in East and West alike, should stand out more sharply defined before us as a result of this experience. The purpose of this article is to take advantage of this increased clearness of vision and to ask you to look afresh at conditions in China and your responsibility therefor.

What is the present situation in China? Let us face the facts clearly. First the dark side, then the bright. Ignorance, disease, poverty, impurity, self-seeking, dishonesty, civil war, betrayal of country. A darker picture could hardly be drawn. The bright side shows the beginnings of modern education, a few scientific Chinese doctors are now at work, there are great resources available to lessen poverty, the public conscience is beginning to be tender regarding concubinage, a few leaders have shown themselves unselfish and unpurchasable, the people are becoming tired of civil strife, and a just contempt is arising for those who would betray their country. Without question, the forces of evil and inaction are dominant, yet it is at least encouraging that their position is being attacked, even though by a small army.

Our Preparation.

We have now before us a practical problem. How can we help China best when we go back? The battle is on between the forces of good and evil, but how shall we do our bit in the

conflict? One thing that will help each of us to answer this question is to ask, what are my qualifications? As we know the principle underlying the passage of the draft law in England and America was to get all men into service and each man into that form of service for which he is best fitted. Some could obviously be of more service in factory than trench, in shipbuilding than on the sea. So each of us must make a draft test for himself and ask for what am I best fitted? In this connection it is instructive to glance at the last Chinese Students' Directory and see for what kinds of tasks the students in this country are preparing themselves. A goodly number are following the general arts courses, but the majority are taking specialized courses such as business, agriculture, medicine, chemistry, forestry, education, military and naval subjects, architecture, engineering, industries, journalism, science, economics and sociology, law, Association secretaryship and the ministry. This is just as it should be. Anyone who is familiar with conditions in China knows that the complex social life of China must be aided by thousands of workers in each of the above lines. It is fitting therefore that the students in this country should be studying along so many widely diversified lines. It would be nothing short of a misfortune if all the Chinese students in this country were to study any one subject to the exclusion of others equally vital to the welfare of the nation as a whole. Of course each man must have his own specialty, but it is a splendid thing that the twelve to fifteen hundred students in this country are following so many different lines of activity in their studies.

Need of Able Leadership.

Assuming that China must be helped in many different ways by her returned students, the question arises, what is the quality of the leadership which these students must give to China. This is in some respects an even more fundamental matter than the special technical training which the students are receiving in this country. There are three things which may be said: In the first place it should be an able leadership. There is no more difficult task in the world than that which faces the present generation of Chinese students. Gigantic is the only word that can describe it. A nation with all the prejudices and traditions of four thousand years, with a population of three hundred and fifty million, covering a continent, is the field upon which you

have to work. To mould and adapt this nation and to make it a real democracy "where every man should have an equal chance at all the good things of life," to use Dr. Bosworth's phrase, is one of the chief tasks of this twentieth century. It should be an inspiring challenge to every Chinese student, but reflection will show how tremendous this task really is and that it calls for nothing less than the ablest leadership. Second-rate men cannot serve China adequately in this day of her need.

Need of Growing Leadership.

Besides being an able leadership, those who would seek to serve China must be men with constantly growing power. By this I do not mean men who constantly are growing in their grasp of external authority, but rather in that growth of power to do things in an effective way, which comes from study, experience and hard work. If there are any men in the world who need to look beneath the surface of things, who need to keep their minds alive, who need to be absorbing all the lessons which their own experience and the experience of other men and other nations can teach them, it is the body of students who go back to China at this time to work for their country. I do not see how any man who expects to serve China in an effective fashion can go back to China and put aside all his former habits of study and all the habits of discipline and hard work which were his during his school days. Perhaps one of the most subtle temptations that comes to the student when he goes back to China is to take things easy. The mere fact of going back to China should rather serve to make one gird up his loins, subject himself to an even more severe discipline and work with even greater energy than he used in his school days in this country.

Need of Productive Leadership.

In addition to being an able leadership and a growing leadership, it must be also a productive leadership. In the very nature of the case China cannot send enough men abroad to train them for the tasks which it is necessary to accomplish in China. Therefore a great obligation rests upon those who have studied abroad to go back to China and to reproduce themselves in the lives of other men. The task of the returned student in China is not so much to do the job himself as it is to train men who will reproduce his spirit and his methods in the particular

specialty in which he is interested throughout the whole country. Of course I do not mean by what I have said that the returned student shall simply teach and let others do the practical work. The returned student must certainly demonstrate that he is practical and efficient, but at the same time he will, if wise, see that he is to reproduce himself in the lives of other men rather than to attempt to do the whole task himself. If the social regeneration of China is to be hastened, the returned student must make this business of training and developing leadership in China his great object. Otherwise the development of China will drag along with exceeding slowness.

Spirit of Faithfulness.

I must next speak of the spirit in which those who intend to go back to China to work must undertake that task. There are three words that are necessary in describing this spirit: faithfulness, unselfishness and love. It is probably difficult for the Chinese student in this country to understand the heart burnings that a great many of their fellow returned students have when they go back to China and seek to carry out the plans which they have made. For many there is a period of sad disillusionment which often results in causing them to give up their ideas and to drift along the path of least resistance. I would therefore put faithfulness, the holding by one's ideals, as an absolutely and indispensable qualification. The man who is to serve China in this day and time must be a man who simply cannot be beaten. He may be killed but he will not surrender. No amount of hard work, of misunderstanding, of opposition will move him. He must be faithful even unto the end. He must stand and having done all, still stand.

Spirit of Unselfishness.

The next characteristic of the spirit which must dominate the lives of the men who would serve China is unselfishness. China has been and is now being betrayed by selfish men. It is time that the grafting politician, the dishonest official should be stigmatized as a traitor. This need for unselfishness runs deep into a man's private life. A man might be honest in the use of public money and at the same time fail to do his duty to his country through weaknesses like impurity or self-indulgence in his own personal life. What is needed in China today is

something of that spirit which was found in the Puritans who laid the foundation of America. We need not follow at this day and time all the external rules of conduct which the Puritans laid down but we do need to emulate and carry out in our own lives their Spartan standards of righteous conduct.

Spirit of Love.

Finally, the leadership which China needs must be a loving leadership. The crowds in a great city like New York or Chicago or Shanghai or Peking sometimes make one think of what Christ said: "Sheep without a shepherd." It is the priceless privilege of the favored few of Chinese young men who have had a chance for higher education to be shepherds, and we need not think for a moment that this is a figure of speech that applies simply to a gentle and easy life. We must not forget that the shepherd sometimes has to lay down his life for the sheep, and the men who would serve China as she needs to be served at this day and time must be prepared also to lay down their lives for their fellow countrymen. For some, this laying down may mean death at the hands of political opponents. For most and let us hope for all, it will mean the laying down of life in years of faithful, unselfish, loving service. China is waiting for patriots—she has had enough of self-seekers.

CHRISTIANITY AND CHINESE STUDENTS IN NORTH AMERICA.

[Being the essence of a speech given at Student Secretaries' convention held at Evanston, Illinois, September 5th, 1918.]

BY T. N. LEE.

The March of Events.

Modern political, industrial, social and religious movements indicate clearly to us that the world is today moving steadily—nay, rapidly—toward a Democracy. We are compelled by the present international situation to think and act in terms of World Democracy and International Peace, for which we are fighting. Our function is to prepare the way for the permanent establishment of these high ideals after autocracy and militarism are crushed.

Christianisation of Chinese Students and World Democracy.

We must not overlook the fifteen hundred Chinese students in this country in our preparation for a World Democracy. These fifteen hundred Chinese students are the potential and eventual leaders of one fourth of the world population. Can we realize world democracy if we neglect them?

We, as Christian workers, believe that Christianity should be the foundation of Democracy. If this is our conviction, it is obvious then that our first and supreme duty in preparing for the coming of international brotherhood is to spread the teachings of Christ and to vitalize with the Power of God every individual in whose hands lies the future of the world. In my opinion, there is no more important field and no better opportunity for us to discharge this function as children of God than at this hour of world upheaval to Christianize the Chinese students in this country.

Tendency of Stepping Back.

There is a general feeling that more of the Christian Chinese students have returned without Christianity than non-Christian students have been converted into Christian faith in this country. If this is true—and I have reason to believe it is true—what a challenge are we facing! Our problem is to check this tendency. We can not solve this problem, however, if we do not inquire into the causes in operation.

Treatment of Chinese Students at Landing.

As far as I have been able to ascertain, there are two causes fundamentally. The first cause is that the Chinese students have been led to misjudge Christianity upon their landing at San Francisco by the unjust, undemocratic and non-Christian treatments. They were disappointed to see that Christian America treats them like dogs in the Immigration Station, if they came by second class. They were compelled to say that Americans are mere lovers of money, respecting only those who could afford to come by first class. In San Francisco, certain barber shops and restaurants refuse to admit Chinese students, for they are regarded as "yellow" orientals. In short, their first impressions of America forced them to question the tenability of Christian principles.

Lack of Active Effort on the Part of the Americans.

The second cause, I think, is the lack—not intentional but unconscious—of active effort for work among Chinese students in this country on the part of individual American Christians and Christian institutions. I am told very frankly that even the Young Men's Christian Association in North America never realized the importance of evangelizing the Chinese students until very recently. The number of Chinese students as compared with the number of American students is indeed insignificant, but not less important, so far as evangelism is concerned. Some good Christian Americans show an attitude of indifference toward students from other lands. They are left alone to themselves. They are very seldom asked to go to churches on Sundays. Not many Americans would take pain to show them the best features in American civilization—such as home life, community life, industrial life, etc.

The Temperament of the Chinese Student.

On the other hand, I must say that the Chinese students are perhaps shy or sensitive to forge themselves ahead and avail themselves of the various opportunities offered by the American democratic institutions. But anyway, they often feel discouraged and begin to conclude that Christianity is impracticable.

Kindness of the American People.

I wish you would not misunderstand my utterances. I do not mean to blame you, but I do mean to discuss with you honestly as to how we can win more Chinese students to Christ and to strengthen those who already possess Christian faith. We have only gratitude to entertain toward you. You may rest assured that you have our good-will. Your country has done many things for which we are ever thankful. Your nation stands out conspicuously for the maintenance of the "open door" in China; your government returned to China part of the indemnity fund for the education of her children; your president, Mr. Wilson, recognized the Republic of China before any other Powers.

Suggestions.

Returning to our question: How can we help the Chinese students in this country? There are a number of things you

can do to help them go back with strong character. By way of suggestion I offer the following:

(1) If at all possible, arrange to meet students, and help them to get located and started in school properly. Extend to them a hand of welcome. It is the newcomer that needs advice and counsel the most. By giving the newcomers your service you are able to help them to form a correct perspective of America and her people.

(2) Introduce Chinese students in your community to your Christian friends or homes.

(3) Arrange receptions or social gatherings for these students and bring them in these gatherings into contact with American students and professors.

(4) Show them the best features of American civilization, by arranging trips to industrial plants, prisons, and reformatories.

(5) Open your homes to them. Most of the Chinese students desire very much to know American home life.

(6) Help them to solve their problems.

(7) Take them to churches on Sundays, and introduce them to Bible Study classes.

If you will befriend the Chinese students and suggest to your friends to win their friendship you will be doing a service toward the promotion of a World Democracy. National prejudice may be overcome, misunderstandings may be corrected and lasting friendships may be formed. And the sojourn of these students in this country may be made pleasant and profitable and a vision of service can be gained.

WHAT ARE YOU DOING IN NEW YORK CITY?

WILLIAM HUNG.

Chairman of Committee on Chinese Christian Work in New York City.

Anything that is spiritual cannot be measured. The effect and value of Christian work cannot be expressed in figures and words. All reports and statistics are not only inaccurate but also misleading. Men can only do their bit: but it is the spirit of God that brings forth fruits. "The wind bloweth where it willeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth."

Inquiries have been addressed to me from our Christian

students in other parts of the country: "What are you doing in New York City? You have a big bunch up there!" Others may have also been wondering what we have been trying to do. It is for their benefit that these following words are written, not as a report,—because what we have done is not worthy of advertisement, and what God has affected we are too inadequate to describe,—but as a message of gratitude for the interest that has been shown in our undertakings and of solicitation for prayers on our behalf that we may become worthier instruments in His hand.

Peculiar Conditions of New York City.

New York City, I believe, any geographical specification can be spared, is the biggest, the busiest, the most modern, the most wonderful and the most cosmopolitan city in America, but unfortunately the least religious. Although there here many splendid and active Christian organizations, they have not overcome the dominant commercialism of the city. While a man has to rush between the typewriter and the adding machine, the telephone and the subway, he has but little time to think either of other men or of God. In this city we find about 140 Chinese students. About one third of this number are men who have accepted Christ as Master and Lord: a stronger concentration of Christian force than could be found anywhere else among Chinese students in this country. Our time can be well divided up among classrooms and libraries, Chop Suey restaurants and moving picture shows. We can be well occupied, comfortable and happy. But the Master says: "If any man would come after me, let him deny himself and take up his cross and follow me," and "Even as the Son of Man came not to be ministered unto but to minister." And we have with us twice our number of fellow-students from home, who either have not known Christ or have tried to avoid Him. We have in the city 5000 of our countrymen who never have had our privilege of modern education; and it is our obligation to share with them what we have learned.

Organization.

For these purposes the Committee on Chinese Christian Work in New York City was organized last Fall under the auspices of the Chinese Students' Christian Association in North

America and the Intercollegiate Young Men's Christian Association of the City of New York. At the first meeting the plans for organization was decided upon. The committee is now made up of four Divisions. The Division on Evangelism is under the direction of Z. L. Chang, M. K. Chow, Y. K. Kuo, William Hung, T. N. Lee, Philip S. S. Yu, and Po-Ling Chang, acting as Chairman of the Division. The Division on Fellowship is under the direction of Irving T. Hu, H. C. C. Yen, Hilton D. Young and S. J. Chuan, acting as Chairman of the Division. The Division on Extension is under the direction of H. C. Chen, K. S. Fung, J. T. Hsi, E. E. Kau, Huie Kin, L. S. C. Wang and S. C. Lee, acting as Chairman of the Division. Miss R. E. Kong came to the city at the beginning of this present semester, and has consented to join this Division and take charge of some of the activities among the Chinese ladies in Chinatown. The Division on Finance is made up of E. E. Kau and Hilton D. Young, acting as Chairman of the Division. C. H. Wang, a former member of this Division is now in France. We did not waste any of our time on the constitution. As soon as the organization was effected, and as soon as our plans were agreed upon, the work was divided up and immediately begun.

Evangelism.

The Division on Evangelism has to do chiefly with the spiritual welfare of our fellow-students. We emphasize most of all personal work, and in our contact with non-Christians, we endeavor more to lead them gradually out of the narrow sphere of anti-Christianism than to urge them to a hasty acceptance of the Truth. We are very thankful to God this year that a few of our students have already decided to follow Jesus Christ, while a few more are trying to know Him better. We are sorry that we could not have a Bible class this year, but a weekly prayer meeting for China has been held for a number of weeks, to which both Chinese students and returned missionaries from China are invited.

Fellowship.

The Fellowship Division endeavors to contribute to the Social welfare of our students. Chinese students in New York City, besides their Clubs' meetings twice every month, and the Intercollegiate Cosmopolitan Club supper every Sunday even-

ing, are now often invited to the receptions given by many churches and wealthy homes in New York City. We have also been trying to introduce our students to many of the best Christian homes in the city. Individuals are invited a few at a time, so that the acquaintance could be more thorough and lasting. Although New York City is not a home city, there are yet many homes that like to entertain Chinese students. In the past months more than one hundred invitations of this kind have been extended to our students. The Division is also taking care of sending our students to speak at different churches and schools. At least two or three requests for speakers are received every week. The Division will also meet Chinese students arriving at New York City if due notices are given to them.

Extension.

The Extension Division has for its sphere of influence the whole Chinese district in New York City. A Lecture Band has been organized by S. C. Lee; and lectures are given every Sunday evening on social, moral and religious topics, attended by an average of 30-70 persons. The Boy Scout Movement has been reorganized by H. C. Chen; and this group of twenty boys are now the pride of the Chinese community. L. S. C. Wang has been conducting a mandarin class, attended by the leaders of Chinatown. Many of our Kwangtung brothers are now able to converse in the national tongue. Frequent lectures on educational, social and political topics are also given in connection with the classes. Miss Rhoda E. Kong has organized a Domestic Science Club to which twelve of our young sisters come weekly for experiment, practice and enjoyment. She also has a Bible class for women, which meet once every month.

Finance.

The Division on Finance pays all our bills. Generous contributions have been received. That the work of the Committee has not been in any way handicapped with financial difficulties is also one of the things for which we are thankful.

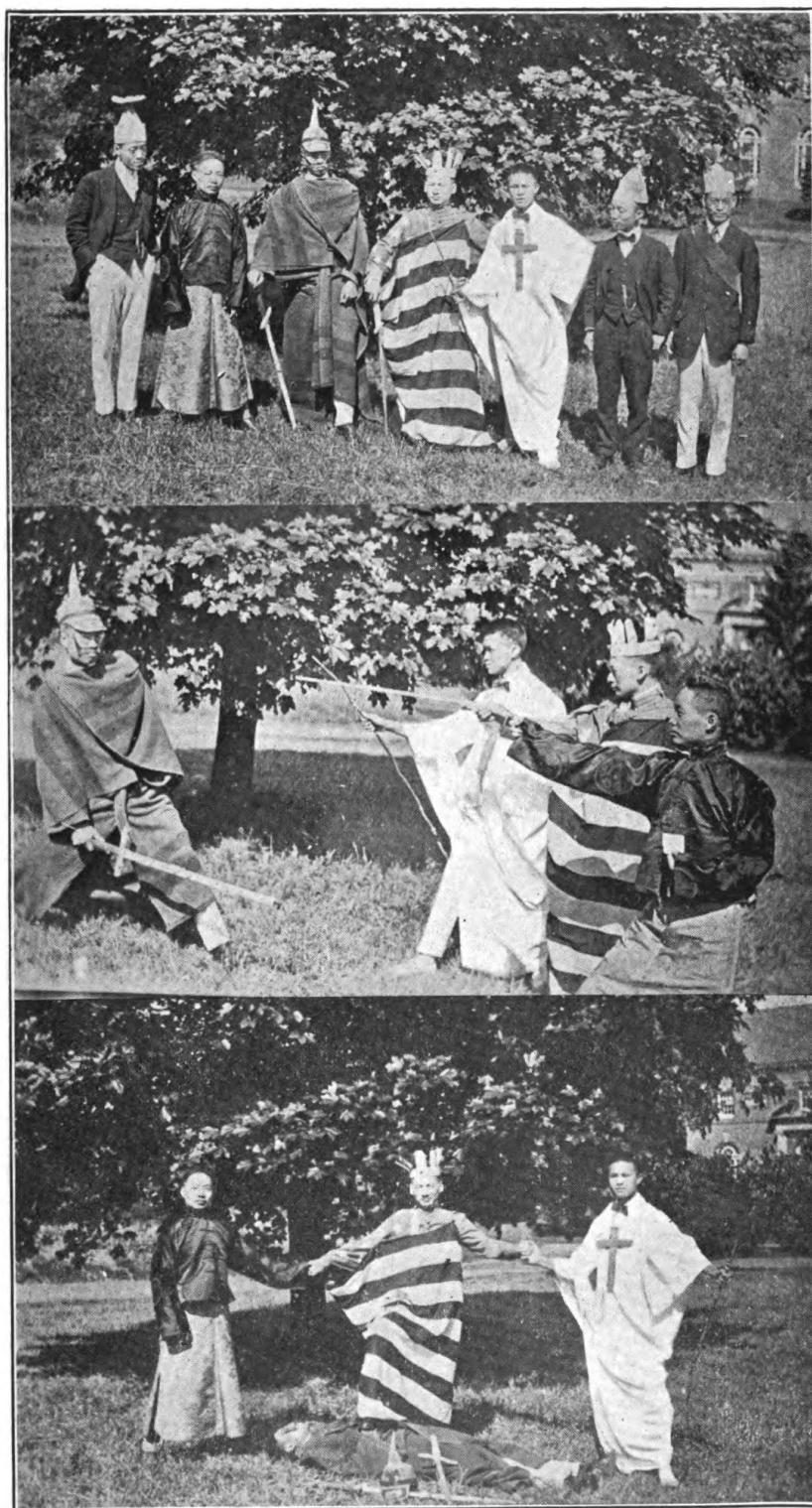
Cooperation of Other Students.

The Committee does not work by itself alone. We have the splendid cooperation of many Christian students who are

not members of the Committee. Non-Christian students, too, help us in our work, especially in the Extension Division. And if we can get all of them interested in the work which is as much theirs as ours we shall feel amply rewarded.

"What has been gained?" We are quite sure of two things. In the first place we have learned that most splendid kind of cooperation is possible among Chinese Christian students. Throughout the whole year we are constantly conscious of the spirit of fellowship among us. We meet often, we talk freely, we plan or work together. We feel we are one for we work for the One whose love constrains us all. This year many of us will not be in the City. It is hoped that the new Committee will experience this same kind of cooperation and fellowship; and if they do, they can be sure of their success in their work. Chinese Christian students who are looking forward to coming to New York City this year and are interested in works of this kind are requested to inform William Hung (600 W. 122nd Street, New York City) of their coming.

In the second place we have realized that there is really a good deal to be done. And if we should only trust in Him and do our best, nothing is impossible. We look back on our work with a feeling of self-accusation and regret that we have not been able to do as much as we ought and we earnestly pray that this year we may surely see "greater things than these."



I.—PERSONNEL
 II.—THE FIGHT
 III.—THE DOWNFALL OF KULTUR
 NOTE:—For contents of play see page 56-58.



CHINESE DELEGATION
NORTHFIELD CONFERENCE 1918



CHINESE DELEGATION
LAKE GENEVA CONFERENCE 1918

MESSAGES

FROM THE PRESIDENT.

Dear Friends:

On behalf of the Chinese Student Christian Association in North America, I have the greatest honor and pleasure of greeting you at the beginning of your renewed effort for a successful career at this early part of the year. As circumstances and distance do not allow me to come to you in person, I trust that these few lines would sufficiently convey to you my warm personal feelings.

To you the Association is mostly indebted for its useful existence in the past decade during which it has successfully built up efficient machinery for administrative purposes. The principle of departmental division under centralized direction of the Central Executive Board has been well worked out. But here lies the danger,—the danger of being over-mechanical, and thus, possessing the tendency toward commercialization. Business efficiency is indeed a desirable thing, but it may lead us to overemphasizing it by pushing to the background the avowed object of the Association,—to promulgate the Christian faith among our students and bring them to Christ. The general feeling has been that more of our Christian students have returned home without Christianity than our non-Christian students have been converted into Christian faith in this country.

In view of this real, rather than apparent, danger, the general policy for the year has been formed. We shall utilize to its fullest capacity the efficient machinery available for the great task of intensive evangelization of our students. To this end, two partially paid Associate General Secretaries have been added to the Secretarial Staff, and the Budget has been enlarged to \$35,000, being \$2,000 more than the appropriations of previous years. This additional amount will be spent for increased salaries, and largely, for intensive visitation work to our student centres.

The nature of such work is necessarily a mutual affair, involving a give-and-take process. A giver is a blessed person, for "Blessed are they that give." A taker is a wise person when he knows how to take in order that he may in time become a blessed giver. Therefore, my friends, upon your shoulders, rests

the supreme responsibility of preparing yourselves to be givers at present or in future. When our secretaries visit you, take from them the knowledge of God and personal counsel in regard to individual problems, and give to them your cooperation which alone will count for the successful operation of our policy. In like manners, lies the accountability of the successful or unsuccessful operation of the Association campaigns, such as Membership Campaign, Finance Campaign, and the prompt payment of Membership Fees. Only from such success can we find the adequate justification of the existence of our Association, in which we believe, and for which we labor. It cannot, therefore, be too strongly urged that all of us should count it a privilege and a duty to help the Association in giving by taking what the Association could offer us for re-giving in increasing amount.

The trying time for bearing large responsibility has come: shall we falter or stand? Stand we must, if we mean to prepare ourselves for larger responsibilities in our later lives.

Thanking you always for your cooperation, and with personal regards, I remain,

Yours in Christ,

W. J. Wen.

President

FROM THE CHAIRMAN OF THE WOMEN'S DEPARTMENT.

My dear Friends:

May I first of all extend to you, members of the Women's Department of Chinese Student Christian Association, my sincerest greetings and my best wishes for a successful and enjoyable year? I must thank you for the privilege and honor given me to serve you through the Association. You may be assured that I will do all that is within my power to make the year a success; and I believe that, in spite of the adverse conditions prevailing all around us, you will also do your bit.

No doubt most of you know the objects of the Association. But for the benefit of the new members, permit me to make a few remarks. Our Association serves to bind together Christian students as well as those who are not Christians but are interested in Christianity. The mere act of our asking for your

names and addresses, for instance, shows that we are interested in you and want to know where you are and what you are doing. Again, the Christian Journal is both for you and of you. It is for you because through its pages you come to know about Christian modes of thinking and learn about the activities of the people at home and abroad. It is of you because you are therein given a chance to express yourselves, to tell other people about your ideals and ambitions, your point of view about things and life, and thereby mutually to help each other. Insomuch as you make it your own, the Journal will that much become more interesting, lively, and helpful.

Our Association is called "Christian": it is different from all other organisations in that we have Christ as our standard. We make His ideals our ideals; we learn from Him His secret peace and joy; we try to imitate His meekness, gentleness, endurance, courage, faith, magnanimity, sincerity, sympathy and love; we find out from Him the source of His exhaustless strength for labor and service. For, as Christians, we must be able to say, "To live is Christ." We must try to see what Christ sees; we must measure with the scale of Christ; we must make it our standard of life to think on things that are true, honest, just, pure, lovely, good, and virtuous, and strive to act accordingly. In short, we Christians must fight to live the life of Christ. After all, we are human, and weak, and cannot always carry out what we desire. But the things that are impossible with men are possible with God. Make a resolution today to think, to do, and to live like Christ, then the Almighty and the Everlasting Power will guide us to the stage where temptations and trials shall not daunt us. If at first we cannot succeed, try and try again. Never get tired of trying; never give up. If we make it our aim to study the MAN Christ with eagerness and openmindedness, like Ernst gazing daily at the Stone Face, people will find in us one day a resemblance of Christ, even before we ourselves are conscious of it.

One thing further. Remember that the Women's Department is not the whole but only a part of the Chinese Student Christian Association. As far as I can see, the division into different departments is to lighten the responsibility falling on the shoulders of a few persons. Division of labor is the keynote to modern efficiency; and we want our Association to be

built on such a basis. The central organisation depends on our department for its moral and financial support. The annual expenditure of the entire Association for salaries of the general and associate secretaries, for the publication of the Journal, for secretaries' visits with Chinese students in different institutions, for the travelling of Central Board officers in going to meetings, for extension work, for the maintenance of the Central Office, etc. amounts to over \$5,000. Of course, our Association does not have the strength enough to bear this financial burden; we have to depend on the Committee on Friendly Relations among Foreign Students for a greater part of our support. Nevertheless, it is up to each one of us to help shoulder the amount of \$2,000 or more, which is our share. The membership fees only aggregate from four to five hundred dollars a year; therefore it is necessary to hold a financial campaign yearly to make up for the deficiency. You will be notified as to the time of the campaign, and we hope that you will endeavor to help carry it to a successful finish.

Why make all this effort? I hear it asked. Why pay a dollar for membership? Why help in the financial campaign? Why do all this when you and I do not seem to get anything in return? It is true that you yourselves may not get any profit from your generous contributions of time, money, and work; but indirectly you are helping somebody else whom you do not know, and whom you may not have a chance to meet at all. Perhaps you have of boy scouts, lectures on patriotic subjects, help to new students, employment branch, Y.M.C.A. work in France, and bureau of information. These and others of like nature the Association is doing every day. Is it not a privilege that we can have a finger in the work through the Association? Is it not gratifying to feel that we are helping exactly where we wish that we could help? Let us look at our Association this year with a fresh realisation of its importance and a new determination to do our best, to live up to the objects of the Association, and to perform our individual duties as members.

If you have any suggestions or advice in connection with the work of the Department, do not hesitate to write to me or to any member of the Executive Committee. We shall be glad to answer any questions you may want to ask. We need your sympathy and cooperation.

Finally, let us make use of the Association for making friends among ourselves, even if we could not see it had any use. Let us write to each other and tell each other our ideals, ambitions, and experiences. Let us establish full confidence in each other while in America, in order that there may be already formed a band of men and women united and prepared for the greater work awaiting us upon our return.

Yours faithfully,

Siok-An Chiu

Chairman of Women's Department.

THOUGHT SUGGESTED FOR 1118-1.

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue,
And if there be any praise,
THINK on these things.

Phil. iv:8

ANNOUNCEMENT.

Please notify the secretary, Miss Sophia H. Chen, Vassar College, Poughkeepsie, N. Y., of any change of address.

REPORTS

CHINESE STUDENT CHRISTIAN ASSOCIATION IN NORTH AMERICA.

President's Report.

My dear Fellow Members:

In general, the year has been unusually successful. We have had the best membership campaign, the membership having increased by 35 per cent.; now totalling about 900. We have also had the best financial campaign. We not only realized the \$1,000 we needed, but we paid off all the debts of the past two administrations and also all the obligations of this year, leaving a clean slate to the next administration. The officers of the year have all worked hard and faithfully, especially the chairmen of the four departments and the General Secretary and the Editor-in-Chief of the Journal.

Membership:

The women's department leads in the percentage of membership increase, having made a record increase of 64 per cent. The Mid-Western Department takes the lead in the actual number of membership increase, having secured a total of 66 new members. The membership of the Association has increased from 669 to 904, an increase of 235 or 35 per cent,—the greatest increase of membership in the history of our Association.

Department	Old members	New members	Total	Per cent of increase
Women's	98	63	161	64%
Mid-Western	174	66	240	38%
Western	195	60	225	30%
Eastern	202	46	248	22%
Total....	669	235	904	35%

Financial Campaign:

Like the membership campaign the financial campaign is again the best in the history of the Association. Never before has the Association launched upon a campaign of \$1,000. Prior to this we have never raised a sum exceeding \$500, but this year we carried through a campaign of \$1,000. All the four departments have over-subscribed the quota allotted to them,

which is most unusual. The Women's Department again leads in the per capita contribution, but the Eastern Department shows the greatest increase in per capita contribution as compared with last year. (See table in Treasurer's report.)

Publication

In order to save expenses and also to ensure efficiency a new department of management was created, which secured more than \$400 worth of advertisements, and the paper on the whole increased in richness and intrinsic value. Quite a few famous writers contributed articles. I wish to mention the splendid service of our Editor-in-Chief, W. J. Wen. He not only edited the paper but also solicited articles and read the proofs which in former years were done by the General Secretary. His untiring efforts and cheerful self-sacrifice have raised the tone of the paper to a much higher level than before.

General Secretary

Our General Secretary, S. J. Chuan, set the machine of our Association in motion at the beginning of last fall, and then left for the Mid-Western states shortly before Christmas for a visitation trip of two months. In the midst of his journey, he suddenly wrote me a letter irretrievably tending his resignation. This came as a shock to me. After his return he labored for the Association as ever, until he was called upon by the War Work Council of the International Young Men's Christian Association when he had to give up his active service to the Association and launched into a far wider field of service—that of recruiting Chinese secretaries for the Young Men's Christian Association work among the Chinese laborers in France. In his place, Mr. T. N. Lee was appointed acting General Secretary who has acquitted his work admirably. I cannot pass over the topic of the general secretary without paying a sincere compliment to Mr. S. J. Chuan. It is mainly through his untiring efforts and sagacious tact that the Association attains its high water mark of success. It was he who directed the membership and financial campaign which turned out to be the best the Association ever had.

Visitation Work

The visitation work of the year was quite extensive. It covered almost the entire field of the Association. I myself

visited the institutions of the New England states, and found that the Association work was well under way. Mr. K. S. Jue, Chairman of the Western Department, and Mr. K. H. Chin, covered the field of the Pacific Coast. At the end of their trips they were so impressed with the needs of the western regions that they wrote "The harvest is plenteous but the laborers are scarce." Our General Secretary traveled through the Mid-Western institutions. He made connections for the Chinese students at the different college Y.M.C.A's. Everywhere he carried the torch light of our Gospel to the students. He made many speeches at the different meetings and banquets. Thus the visitation work was extensively done. The main regions were all covered,—the New England by myself, Pacific Coast by Messrs. Jue and Chiu and the Mid-Western by our General Secretary.

Revision of Constitution

The constitution of our Association proved to be very good but as the Association grew it failed to meet the new conditions of the Association. So a committee on the revision of the constitution was appointed consisting of the ex-presidents and the representatives of each department—C. H. Wang, (Chairman) Miss Mabel Lee, Stewart You, Jegan, T. Hsi, T. T. Lew, S. J. Chuan and myself.

Linn's Case

The status of the case at the outset of last year was that Linn was pardoned on two conditions: (1) The Association would pay the expenses of the Federal guard who should accompany Linn to the Pacific coast. (2) The Chinese Legation would guarantee the safe deportation of Linn. The first condition was not hard to fulfill. On account of having no jurisdiction over the territory of the United States, our Minister refused to grant the guarantee. At the suggestion of Mr. F. Chang, I made a trip to Maine. I saw Linn in prison, and I went to the Capitol of Maine where I pleaded for Linn before the Governor and the Consul. The deportation of Linn is waiting for arrangement with the Immigration Officer of Maine subject to the approval of the Council. Thus stands Linn's Case. I leave the harvest of this work to the next administration.

Charitable Work

This year the Association has done to a small extent some charitable work. We have given a small allowance of \$1.00 each month to Mr. Linn in prison, and have donated \$25 toward the support of Dr. Yen in Sanitorium. We have also bought about eighty pieces of lantern slides which all the members can make use of for lectures, upon the payment of express charges and upon guarantee of safe return.

Recommendations

1. The method of the financial campaign of this year proved to be very successful, and can be adopted again. It is this, the Central Board will apportion fixed sums to the four departments and the four departmental chairmen will be held responsible for their representative quota. The departmental heads can either reapportion their quota to the different localities or they can make speeches at the main centers of Chinese students to get contributions. The approach can be made both to the Chinese students as well as to the American friends.

2. More money should be appropriated for the visitation work. The General Secretary should travel comfortably and cover all the fields that need to be covered. Not only more money but also more time should be devoted to this work of visitation. The General Secretary cannot do much in hurried trips, but if he should be given ample time he could plow more deeply and thoroughly.

3. The method of managing the Journal this year is economical to the Association, but expensive, as far as time is concerned, to the editors and the managers. The old method of having the General Secreatry manage the paper is still preferable to the present one. The General Secretary can take charge of the management while the editor-in-chief can attend to the editorials and possibly the articles.

Let me extend to one and all my heartfelt gratitude for the opportunity of service you have given me. My only regret is that I have not been able to do better and greater service. I pray that all of you will forgive my mistakes and correct my short-comings.

Respectfully submitted,

M. Joshua Bau,

President 1917-18.

Chinese Student Christian Assn.

East Northfield, Mass., June 19, 1918.

REPORT OF THE TREASURER.—JUNE 7, 1918.

To the Members of the Chinese Student Christian Association:

By virtue of my office, it becomes my happy duty to render to you at this time a report of the financial conditions of our Association. While doing this, I must call your attention to the fact that the term of my office does not cover the whole academic year of 1917-1918. Mr. S. P. Teng, our elected treasurer, was unexpectedly and suddenly called home by Him on the 22nd of March, 1918, leaving the work of the treasury unfinished. On April 1st, Mr. M. Joshua Bau, our President, appointed me to succeed our departed officer, of which appointment, I must hereby confess, I was unworthy.

Condition of Treasury at Time of Teng's Death

Upon assuming my appointed office, I found that the records of the treasury showed a credit balance of \$115.05, which was indeed a gratifying and encouraging situation. Our bank account, as kept by the Princeton National Bank, showed the same amount to our credit. Thus it is clear that the records of our treasury, as kept by Mr. Teng and that of the Bank proved to agree.

Divisions of the Report

With this situation, I entered into the work. And I am now presenting to you (1) an analysis of the receipts and payments from April 1st to June 7th, (from the beginning of my appointment to the present); (2) a summary of the results of our financial campaign and our membership due collection for the entire academic year of 1917-18 as contrasted with those of 1916-17; (3) a financial statement of Linn's case.

(1) RECEIPTS AND PAYMENTS.**(April 1st to June 7th)**

The total receipt during the period of April 1st to June 7th is \$1625.20. The different sources from which this amount was obtained are as follows:

MEMBERSHIP FEE:

Eastern	\$37.00
—1.00*	36.00
Mid-Western	32.00

* This dollar is deducted, because it was not deposited, it being paid out in settlement of Association account without having come through the hands of the treasurer. (See Vo. No. 25.)

REPORTS

45

Western	27.00	
Women's	7.00	
	<hr/>	\$102.00

CONTRIBUTION :

Eastern	258.50	
Mid-Western	238.05	
Western	223.10	
Women's	215.00	
General Sec'y	102.00	
	<hr/>	1,035.65

MISCELLANEOUS :

Contribution to Linn's Case.....	7.00	
International Y.M.C.A. Commit-		
tee appropriation	300.00	
Sundry	73.50	
	<hr/>	380.50

Total \$1,519.15

ADD—

Balance left by Mr. Teng..... 105.05

Grand Total \$1,624.20

The various payments made during this short period amounted to \$1503.78. This amount was spent in the following manner, all payments being approved by the President:

CENTRAL OFFICE :

Salary	\$150.00	
Postage	20.00	
Printing	103.89	
Clerical	6.40	
Travelling	8.78	
Journal	1,061.18	
Sundry	76.67	
	<hr/>	\$1,427.69

EASTERN DEPARTMENT :

Postage	3.49	
Sundry	1.86	
	<hr/>	5.35

MID-WESTERN DEPARTMENT:

Postage	16.83	
Printing	3.50	
Clerical	1.50	
Travelling35	
Sundry	1.55	
	<hr/>	23.73

WESTERN DEPARTMENT:

Postage	7.00	
Printing	1.25	
Travelling20	
	<hr/>	8.45

WOMEN'S DEPARTMENT:

Postage	15.51	
Printing	2.75	
Clerical	9.89	
Sundry	9.85	
	<hr/>	38.00

Total..... \$1,503.22

ADD—

Exchange fee on check.....	.56	
	<hr/>	\$1,503.78

Receipts and Payments Contrasted

The total income from April to June is \$1624.20, and the total outlay is \$1503.78, leaving, therefore, a balance of \$120.42 in the bank. But this balance, I am afraid, will soon be transformed into items constituting the payment side of our Cash Book, for there are yet a number of bills remaining to be paid.

(2) SUMMARY OF FINANCIAL CAMPAIGN AND MEMBERSHIP DUE COLLECTION, FOR THE ENTIRE YEAR OF 1917-1918.

Having reviewed the conditions of the treasury for the period of April 1st to June 7th, let us now turn attention to the Association finance for the entire academic year of 1917-1918 as compared with that of 1916-1917. Besides the International Y.M.C.A. Committee appropriation which constitutes about half of our income (44%), our Association is financed by membership dues and the yearly financial campaign. Therefore, a "study" of the Association finance would be in fact a

review of the results of our financial campaign and membership due collection.

Financial Campaign

It is gratifying to state that the financial campaign for this year, 1917-18, was unusually successful. Every Department has gone "over the top"; the General Secretary has also gone "over the top" by \$33.00. The total amount raised this year is \$1036.65. The amount allotted to, and raised by, each Department and also the per capita contribution as contrasted with that of 1916-17 are given in the following table:

Dept.	Amt. allotted	Amt. secured 1917-18	Per capita	Per capita 1916-17
Eastern	\$250.00	\$258.50	\$1.04	\$.17
Mid-Western..	250.00	238.05	.95	.91
Western	200.00	223.10	.96	.47
Women's	200.00	215.00	1.21	1.38
Gen'l Sec.	100.00	132.00	—	—

Membership Dues

In the collection of membership dues, we did not do any better work than that done by the Administration of 1916-1917. In absolute amounts collected, we beat last year's record; in percentage of members who have paid their dues, however, we are no better off than last year—at least we have not made any noticeable progress. The above statement will be sustained by the following table:

Dept.	Total no. of members this year.	Total no. of members last year.	Amt. of dues collected this year.	Amt. of dues collected last year.	% who paid this year.	% who paid last year.
Eastern	248	192	118	91	47.58	48
Mid-W'rn	239	169	82	80	34.30	47
Western	243	175	38	68	15.64	39
Women's	168	83	118	55	72.38	66

(3) FINANCIAL STATEMENT ON LINN'S CASE.

Toward the help of Mr. T. S. Linn, members and non-members at the 1917 Northfield Conference pledged a total sum of \$107.00. Of this amount of pledges, only \$42.00 were collected.

Payments To and For Mr. Linn.

The payments made in connection with this case are as follows:

The Association paid \$2.00 in excess of the amount pledged for Mr. Linn; and \$67.00 in excess of the amount collected from pledges.

Monthly allowances—8 months.....	\$8.00
Christmas gift to Mr. Linn	1.00
Lawyer's fee (two payments)	100.00
Total.....	<u>\$109.00</u>

RECOMMENDATIONS.

Thus far I have only dwelt with the dry financial facts concerning our Association. I cannot very well conclude this report, however, without giving some suggestions for improvement, so that the incoming treasurer may profit by my experiences.

1. In my opinion, the present method of collecting dues is very good, except that the Departmental vice-chairmen should be made responsible to the Treasurer by rendering monthly reports.

2. In order to avoid confusion and to simplify the Association accounts, it should be made as a rule by the Central Executive Board that all Association funds must come to the Treasurer before payments are made, and that all bills must be paid by the treasurer IN CHECKS, after their approval by the president.

3. It may be suggested that all funds in connection with the Organ (The Journal)—such as collection from subscriptions and advertisements, etc.—should be taken care of by the Business Manager of the Journal, who shall be required to submit a periodical report of receipts and expenditures to the Treasurer of the Association.

Respectfully submitted by,

T. N. Lee
Treasurer.

TO THE PRESIDENT OF THE CHINESE STUDENT CHRISTIAN ASSOCIATION.

The purpose of my recent trip to the Middle West was primarily to speak to the student secretaries of America and Canada at their Conference held at Evanston, Illinois, from September 4th to 8th. It was felt imperative that the Chinese Student Christian Association should be officially represented in that Convention. On the evening of the 5th of September I was given the privilege to present to the Conference the work of our Association and also to enter a plea for cooperation and support of all American Christian forces. That the American Student Secretaries are interested in our program is evidenced by their increasing consciousness of the fact that the presence of about 1,500 Chinese students in this country is a challenge to them and presents the best opportunities for Christian service.

After the Evanston Convention I went to the Alliance Conference of the Mid-Western Section. In this Conference Mr. T. C. Wu, our Associate General Secretary and myself and some others started a volunteer Bible Study class under the auspices of the Chinese Student Christian Association in North America.

Under the able leadership of Mr. Wu this class made an everlasting impression upon the Conference as a whole. Bible Study was a new feature in the history of any of our Alliance Conferences. It was enthusiastically attended, and everyone who attended the Bible Study class contributed substantially to the discussion of Christianity in its relation to China's present problems,—social, industrial and political.

Another of my purposes in visiting the Middle West was to get a man to fill the position of Associate General Secretary in the Central States. This was a very difficult task indeed. After careful inquiry I found that the only man who could take the position was Mr. T. C. Wu, then our Chairman of the Executive Committee of the Middle West. In order to secure his services we shifted him from the Chairmanship of the Middle West Executive Committee to the Associate General Secretaryship. I was glad that we could make such adjustment and to secure his services.

Respectfully submitted,

T. N. Lee,

General Secretary.

September 26, 1918.

MINUTES OF THE CENTRAL EXECUTIVE BOARD MEETING HELD JULY 27, 1918.

The Annual Central Executive Board Meeting of the Chinese Students' Christian Association in North America was held on the 27th of July, 1918, in the Conference Room on the 10th Floor of the International Committee Building, 347 Madison Avenue, New York City. The following members were present:

W. J. WEN, *President*,
T. C. WU, 1st *Vice-President*, (now Associate General Secretary),
Miss SIOK AN CHIU, 2nd *Vice President*,
H. C. CHEN, *Treasurer*,
CHAS. D. HURRY, *Advisory Committee*,
Z. L. CHANG, *Recording Secretary of Eastern Department*,
T. T. LEW, *Ex-President* (1916-1917),
S. J. CHUAN, *Ex-General Secretary* (1915-1918).
T. N. LEE, *General Secretary*.

MORNING SESSION—10:00 A.M. to 1:00 P.M.

Preceding to the discussion of business of the Association, President Wen led us in a short devotional exercise. Then the discussion of business began.

General Secretary:

The outgoing Central Executive Board recommended Mr. T. N. Lee for the position of General Secretary for the year 1918-1919, since Mr. S. J. Chuan has to leave the work for the work in France. The present Board approved the recommendation.

Associate General Secretaries:

Both the Central Executive Board and the Committee on Friendly Relations Among Foreign Students felt keenly the necessity of expanding the work of the Chinese Students' Christian Association. To this end the Committee on Friendly Relations generously made larger appropriations and the Board decided, therefore, upon recommendation of S. J. Chuan, to have two Associate General Secretaries—one for the Pacific Coast and one for the Central States—whose duty or function it is to help and cooperate with the General Secretary in the prosecution of Association affairs. In accordance with this decision, the Board, after due deliberation and careful con-

sideration, will invite Mr. S. C. Lee to become our Associate General Secretary for the Pacific Coast and Mr. T. C. Wu for the Central States.

Mr. Chuan's Report:

Mr. Chuan, at this juncture, presented his lengthy report on "Chinese Students and the Chinese Students' Christian Association in North America"—being a report on and survey of the work among Chinese students in China and America, with plans for extension of the same. In this report, among many things, the proposed plans for expanding our work is most significant. The Central Board adopted the plans proposed by Mr. Chuan in large part.

General Secretary and Friendly Relations Committee:

In view of the close relationship between the Committee on Friendly Relations Among Foreign Students and the Chinese Students' Christian Association in general, and between the General Secretary of the Chinese Students' Christian Association and the Committee on Friendly Relations Among Foreign Students in particular, Mr. Charles D. Hurrey, member of our Advisory Committee and General Secretary of the Friendly Relations Committee, suggested that it may be of advantage to our Association to have the name of our General Secretary appear on the letter-heads of the Friendly Relations Committee. The Central Board considered this proposition favorably and consented that the Committee on Friendly Relations Among Foreign Students may use the name of its General Secretary as a representative from the Chinese Students' Christian Association.

The morning session was voted to adjourn at 1:00 P.M.

AFTERNOON SESSION—3:00 P.M. to 7:00 P.M.

Budget:

Mr. H. C. Chen, acting in the capacity of Treasurer, presented the budget (See the detailed budget elsewhere printed in this issue). After some discussion a few slight changes in the budget were made. The entire budget was adopted by the Board.

Financial Campaign:

In view of the increased cost of things and the increased activities that the Association will have to undertake to do, the

Central Executive Board came to the conclusion that the Association must raise for this year \$1,400, being \$400 more than that of last year. We sincerely believe that our members and friends will help us to achieve this goal.

This amount of \$1,400 is allotted as follows:

Eastern Department	\$ 350
Mid-Western Department	350
Western Department	250
Women's Department	250
General Secretary	100
Associate General Sec. on the Pacific Coast	50
Associate General Sec. in the Central States	50
Total.....	\$1,400

Welfare Work:

Convinced of the importance of welfare work among the Chinese in this country, especially among the younger generations, Mr. H. C. Chen urged strongly that an Extension Committee should be created by the Board to undertake such tasks—such as to organize Boy Scouts and Daughters of China, to give lectures, etc. The work of this kind it is believed will offer a channel for service. Realizing the necessity and difficulty of doing such work, Mr. Chuan proposed that the President should appoint a man to investigate into the matter and organize the Extension Committee. The proposal was passed by the Board and Mr. H. C. Chen is appointed to organize the Committee.

Visitation:

Visitation, as pointed out in the Board meeting, is the most important of all activities of the Association. The General Secretary will make more extensive visits to the different Student Centres and will stay in each centre for a longer period of time than heretofore. The Associate General Secretaries will also make trips to the leading colleges and universities in their respective departments, and render reports of their visits to the General Secretary.

The point was made that if it is possible visitation work should also be carried on for the Women's Department. Whenever suitable persons can be found, they will be invited to make

visits for the Association to the leading girls' institutions. The General Secretary should also visit girl student centres as far as possible and practicable.

Local Committee:

The Central Executive Board fully realizes the importance and unique position that the Local Committees occupy. President Wen emphasized the point that the success of the Association is in reality dependent upon the quality of the local committeeman. Therefore, he made two suggestions:

1st. The departmental chairman should make a special effort to appoint the best man for the position of Local Committee.

2nd. If at all possible, a conference of all local committeemen should be called by the chairman of each department to discuss the work of the Association and to effect a general coherent policy.

Constitutional Revision:

The Constitution as revised by the Constitutional Revision Committee and as rectified by the four departments should be printed in the Journal.

Chinese Students' Christian Journal:

The Board approved the appointment of Mr. Y. C. Tu as editor-in-chief of the Journal. The appropriation for the Journal for this year is \$900.

Appointment of Standing Committees:

President Wen announced his selection for the following Committees and the Board approved the same:

Advisory Committee:

Dr. John R. Mott	Miss Margaret Burton
F. S. Brockman	C. D. Hurrey
D. W. Lyon	David Z. P. Turner
	S. J. Chuan

Committee on Publication:

Y. C. Tu	Geo. Kim Lee
S. C. Lee	E. Ling Tong
James L. Ding	T. N. Lee

Committee on Ways and Means:

H. C. Chen	T. C. Wu
Miss Siok Au Chiu	W. J. Wen
J. S. M. Lee	T. N. Lee

Committee on Financial Supervision:

C. D. Hurrey	W. J. Wen
H. C. Chen	

Central Bible Committee:

T. N. Lee	L. K. Chu
Miss Wei Tsung Zung	William Hung

Committee on Linn's Case:

M. J. Bau	T. N. Lee
T. T. Lew	W. J. Wen

Vacation of the General Secretary:

The Board adopted the practice of the International Committee in giving its General Secretary a vacation of one month.

Respectfully submitted,

T. N. Lee,
General Secretary.

AT NORTHFIELD CONFERENCE.

This year, the Northfield Conference was held at an earlier date, June 13 to June 21, than in previous years. This change was probably effected by the war situation which was also responsible for a unique condition in the conference, as far as the large proportion of foreign delegations was concerned. Hitherto, the proportion of foreign delegation to that of the native had been maintained at the ratio of one to three which changed this year to two to three. The Chinese delegation kept its usual size, being sixty in number.

The program for the Chinese delegates, besides that for the general conference was essentially the same as that of last year, and was effectively carried out by Mr. M. J. Bau, then Conference Chairman. It consisted of discussions on different topics of vital importance and of current interest, led by speakers of

international repute, and of careful selection from our students. Among them the most prominent were John R. Mott and Robert Wilder. Mr. Mott addressed the Chinese delegation on the topic of "Qualities of Leadership." Mr. Wilder addressed us on "Essence of Faith and Prayer."

Then we turned our attention to the much discussed but confusing political situation in China. Mr. Y. C. Yang, with his diplomatic bent, made a clear and fair presentation of the two parties at issue, emphasizing the futility of continuous strife between the North and the South. Mr. F. Chang's plain-to-fact speech, advocating a compromise between the two parties, led us to interesting parliamentary debate. Other speeches, such as Chinese Labor Battalions in France by Mr. S. J. Chuan, Eugenics by Mr. S. C. Lee, Chinese Boy Scout Movement by Mr. H. C. Chen, and Banking Development in China by Mr. W. J. Wen, etc. furnished much information to, and roused tremendous interest among, the audience. Mr. Chang Poling spoke to us in an informal meeting in which his testimony of the truth in Christianity derived its support from his personal experience and was, therefore, exceedingly convincing.

Aside from the serious part of the conference, many social functions and outdoor sports occupied our time. Perhaps, the occasion worth mentioning was the joint reception given by the Chinese and Japanese delegates in honor of one another. The tension, then, in our foreign relation, occasioned by the Lansing-Ishii Agreement, was at its height. These two peoples could never come together under one common roof in exchanges of greetings, were it not for the Common Father to whom we pray, "Our Father." The general desire was that such genuine Christian friendship, as displayed in the reception, would be cultivated and strengthened not only in our individual lives but also in our commercial and national lives.

The annual election for the officers of the Eastern Department was held on June 20. The result was as follows:

Chairman, W. J. WEN, then Conference Secretary,
Vice-Chairman, H. C. CHEN, then Conference Social Committee,
Recording Secretary, Z. L. CHANG,
Representative Editor. S. C. LEE.

(Signed) W. J. WEN,
Conference Secretary.

CHINESE GIRLS AT LAKE GENEVA.

The Y.W.C.A. Conference for college girls met at Lake Geneva, Wisconsin, from August 21 to 30. Nine Chinese girls attended the conference. As in years past, this year we had hours of our own for discussion. Miss Ang Lee, at the beginning of the conference, was elected leader of the Chinese delegation. Under her leadership, our program was successfully carried out.

Special mention should be made in this report of the discussion meetings of our own from 10 to 11 every morning. The general topic of discussion was "The relationship Between China and her People and America and her People." To this discussion every one of us made an honest effort to contribute something substantially.

Every evening at nine o'clock we held another meeting of our own, in which we tried to tell each other our experiences of the day. Another function of this evening meeting was to offer a chance for united prayer. There was no more fitting way of concluding the day than by offering our thanks to God for the things we got during the day and praying for more strength and wisdom for the next day.

In the minds of those nine girls who attended the conference will ever remain the spirit of love as thought by Jesus Christ and the impression of the natural beauties of Lake Geneva. We feel very thankful for the opportunity afforded us for attending this conference from which we gained much religious experiences and in which we formed many a friendship.

In conclusion, we wish to express our thanks to Miss Crane, sometime Y.W.C.A. Secretary in China, for her helpful suggestions, advice and counsel in the mapping out of our program.

Miss L. T. Fong.

KULTUR VS. DEMOCRACY.

Author—H. C. CHEN, of Columbia,

Designer—S. C. LEE, of Columbia,

Critics—WM. HUNG, of Union Seminary; T. T. LEW, of Yale.

One of the most interesting features in every Northfield Students Conference is the "Stunt Night." On that occasion, delegates from 40 or more colleges vie with one another in yelling, singing and joking, and representa-

tives of 30 or more nations are proud to display their national genius in performance of stunts.

The Chinese representatives in the last Noorthfield Conference presented a timely and entertaining short play entitled, "Kultur vs. Democracy." Its virtue lies in its simplicity, in its costume, and in its dramatic appeal to the popular sentiment. During the performance, it created laughter, provoked disgust, excited anxiety and aroused indignation. It certainly deserves the title of "first-class stunt."

CAST OF CHARACTERS

DEMOCRACY—*Linson E. Dzau*, of West Point,
 KULTUR—*T. N. Lee*, of New York University,
 CHRISTIANITY—*W. J. Wen*, of Yale,
 CONFUCIANISM—*H. C. Chen*, of Columbia.

KULTUR (*jumping on the stage and shouting*).

What is my mission to the world? My mission is to build up the Kingdom of God through the Germans and for the Germans, to rejuvenate France and to civilize England, to put under my feet not only North America, but the whole of America, to dominate every spot under the sun with Germanic power and to bless the world with the dominion of autocracy. I am the salt of the earth. I am the soul of the peoples. I am called to bind the earth under my control to exploit the natural resources and the physical power of men and to use the passive races in subordinate capacity for the development of my race. I am called to execute God Almighty's will and the dict of His justice imbued with holy rage in vengeance upon the ungodly. I thank Thee, O Lord, thy wrathful call obliterates my sinful nature. With thy iron rod, I smite all enemies in the face. Here comes my enemy, Democracy.

DEMOCRACY (*walking in with dignity*).

In the Holy name of God, I come to the world. I come to give people Liberty, Equality and Fraternity. I come here to free people from autocracy and militarism. If necessity demands, I will fight for the right, I will fight for the right of nations, great and small, and the privilege of men, everywhere to choose the way of life and obedience. The world must be made safe for Democracy. Its peace must be planted upon the trusted foundation of political liberty. I have no selfish ends to serve. I desire no conquest, no dominion. I am but one of the champions of the rights

of mankind. I shall never cease to fight until and unless autocracy is crushed and the battle for freedom is won.

KULTUR (*angry and denunciatory*).

How darest thou, Democracy! I am the sole Lord of war, I am the sole arbiter of humanity. I am the mighty of the mightiest, and the holy of the holiest. In the name of the Holy Lord, God of Christianity, I challenge your authority.

DEMOCRACY.

Thou art a liar. Christianity stands for Liberty and Democracy. Christianity is the champion of my cause. In his name and upon his authority, I condemn your profanity.

KULTUR.

Gott mit uns. I am the divine king on the earth.

CHRISTIANITY (*walking in triumphantly*).

What? Kultur, in my name, how many crimes hast thou committed? Thou art hypocrite. Thou art the enemy of all civilizations. Thou hast battered down priceless cathedrals and monuments. Thou hast ruined and violated the sacredness of womanhood. Thou art the brute of the brutest. Thou art the most deadly foe of Democracy and Christianity.

(CONFUCIANISM *walking in slowly*.)

KULTUR (*coming forth to greet Confucianism*).

Confucianism! Here thou art my friend.

CONFUCIANISM (*turning away, sarcastically*).

I.... thy friend? No! I have profound love for Democracy. I consider the people the most important element in a nation; the state, next in importance; the ruler, the least: while thou art the state and the people are thy mere subjects living not for themselves but for thee. I regard all men within the four seas as brothers; while thou treat them as slaves and enemies. I love benevolence and righteousness; while thou hate them as poisons. I do not do unto others what I do not want others do unto me, while thou impose upon others what thou dost not want others do unto thee. I say to men, "love your parents, honor your elders, be loyal to your country, be faithful to your friends and be brotherly to all men; while thou sayest to men, "love me and worship the Kaiser, be treacherous to your friends and be brutal

to your enemies. How can I be thy friend and how canst thou be my friend? In the name of humanity, I fare thee well.

KULTUR (*excited*).

I believe that might is right. Ye can preach and teach. Empty words without force. I challenge you all to arms.

DEMOCRACY.

I believe that we must use might in order to maintain right.

CONFUCIANISM.

Let us sound the battle drum and drive him out.

CHRISTIANITY.

Rather put a millstone on his neck and sink him down to bottom of the sea.

KULTUR (*haughtily*).

Ye, cowards, fight!

CONFUCIANISM.

Only the kind and the wise can be truly brave. The selfish is always coward.

CONFUCIANISM, DEMOCRACY AND CHRISTIANITY

(*all rushed toward Kultur violently and pointed at Kultur*).

Coward!

(*And Confucianism and Christianity grappling the two arms of Kultur, while Democracy striking him from under. Kultur trying to struggle, but finally falling to the ground.*)

DEMOCRACY (*stepping on the body of Kultur*).

Now Kultur is down. How are we going to reconstruct the world?

CONFUCIANISM.

According to my humble opinion, we must give equal rights to all nations, small and large, weak and strong. The most abominable privilege, so-called "the right of extraterritoriality" must be doomed forever and ever. No more sphere of influence, no indemnity, no compensation but enforced peace!

CHRISTIANITY (*toward Confucianism*).

I fully agree with thee. In order to make the world safe for Democracy, the holy Gospel, the Fatherhood of God and the brotherhood of men must be preached to and practised at the farthest ends of the earth.

DEMOCRACY.

Yes, let us give to every nationality liberty and independence. Let us create a league of all nations to enforce peace and to guard against any recurrence of second Kultur and Militarism.

(Speaking to Christianity.)

Hitherto, thou has rendered service to individuals; henceforth, thou must also govern our international relations; forever, thou must abide with us all.

(Speaking to Confucianism.)

Thou too hast a place in the reconstruction of the world. With thy philosophy and ethics, come! We welcome thee.

(Speaking to both.)

In the name of God, and Humanity, let us work together and join hand in hand for the coming of the Kingdom of Heaven on earth.

KULTUR *(sighing for the last time).*

I am done.

E N D.

RECEPTION TO NEW STUDENTS AT SAN FRANCISCO.

HENRY WHY YEE.

One hundred and fifty students from China arrived on S. S. "Nanking" at San Francisco on September 4th. They were met at the pier by a Committee of Chinese students, composed of Dr. Joseph Sueng-Mun Lee, Chairman of the Western Department of our Association, Mr. Shao Chang Lee, Associate General Secretary of our Association, Mr. H. K. Lee, Chairman of the Western Section of the Chinese Students' Alliance, and Mr. Chi Fan Li, Secretary of the Student Bureau of the Shanghai Y.M.C.A. Misses Soo-Hoo and Mah, of the executive committee of the Women's Department of our Association, met the girl students.

On the evening of September 6th, a reception was given jointly in honor of these students by the Chinese and American Y.M.C.A.'s and Y.W.C.A.'s, Chinese Students' Alliance, The Chinese Six Companies of San Francisco, the Chinese Consulate General, and the Chinese Student Christian Association. Dr. Lee

representing our Association appointed a Special Reception Committee headed by Henry Why Yee. This Committee distributed copies of the Chinese Students' Christian Journal to the new students with the view of making them interested in our Association program.

At this reception, a message of welcome from President W. J. Wen and General Secretary T. N. Lee was read, conveying to the new students our interest in them, offering our services to them, and asking for their cooperation in our work. Hon. W. W. Morrow, Judge of the U. S. Circuit Court of Appeals, Hon. A. H. Chu, Chinese Consul General, and Mr. N. C. Yang, Dean of Tsing Hua College were among the prominent speakers of the evening. All students seemed to have had a very enjoyable time together.

On Saturday, the last day of the students' stay at San Francisco, the China Commerce Club arranged a program for the students, which proved to be very impressive. It began with a trolley sightseeing tour in the morning. At noon, a dinner was given at the Merchants' Exchange. Quite a number of interesting and instructive toasts were given by men of note, such as Dr. B. I. Wheeler, President of the University of California, Professor E. T. Williams, and Bishop Nichols. After the dinner, a tug was provided by the U. S. Government for the students to see the San Francisco Bay region and the ship-building industry. On landing at Oakland, the party was led to see the University of California. Toward evening, the party returned to San Francisco with contented hearts.

These future leaders of China left for Chicago on a special train on Sunday at 10:15 A.M. From there, they were to go to the different colleges and universities for training.

BUDGET OF CHINESE STUDENT CHRISTIAN ASSOCIATION.
Aug. 1, 1918 to Aug. 1, 1919.

INCOME		EXPENDITURES	
Advertisements. -----	\$200.00	SALARIES:	
Appropriation from Friendly Relations Committee	3,000.00	1. General Secretary -----	\$1,200.00
Amount to be raised—including membership dues	1,800.00	2. Associate General Secretary (West). -----	120.00
		3. Associate General Secretary (Central States) -----	250.00
		Journal -----	\$1,570.00
		Visitation: -----	900.00
		West -----	\$280.00
		Central -----	200.00
		East. -----	200.00
		General Secretary. -----	350.00
		Executive Officers' Traveling -----	1,030.00
		Local Committees -----	200.00
		Western Conference Subsidy -----	50.00
		Central Office Expenses -----	50.00
		Welfare Work -----	300.00
		Sundry -----	150.00
		Unappropriated items -----	250.00
			500.00
			<u>\$5,000.00</u>

To— CHINESE STUDENT CHRISTIAN ASSOCIATION,
 347 MADISON AVE., NEW YORK.

Respectfully submitted,
 H. C. CHEN, *Treasurer.*

CHINESE Y. M. C. A. WORKERS IN FRANCE.

- SI, I. H.—*Graduate of University of Michigan*. Left while pursuing his post-graduate course in Harvard.
- CHEN, L. T.—*Graduate of Yale*. Left while a post-graduate student in M.I.T. and Harvard.
- CHUAN, S. P.—*Graduate of Hartford Theological Seminary*. Left in May, 1918.
- WANG, C. H.—*Graduate of Yale* (1916). Left in May 1918.
- KWEI, C. T.—*Graduate of Yale* (1917). Left in June 1918, while a post-graduate student in Chicago University.
- LOS, C. Y.—*Graduate of Shanghai Baptist College*. Took his post-graduate course in Chicago University. Left in June, 1918.
- NIEH, ELIJAH.—*Graduate of Bible Teachers Training School, New York City*. Left in July, 1918.
- WANG, C. T.—*Graduate of Drew Theological Seminary*. Left in July, 1918.
- KWONG, K. L.—*A private student in the College of Wooster, Ohio, and later of Columbia University*. Left in July, 1918.
- DANG, H. S.—*Graduate of Pacific College, California, and post-graduate student in the University of California*. Left in August, 1918.
- PAI, H. W.—*Engineering student in Stanford University*. Left in August, 1918.
- WONG, ANSON T.—*Graduate of Oberlin College*. Secretary in training in Cleveland Y. M. C. A.
- TSIANG, WINFIELD.—*Student in Carlisle and the University of Michigan*. Left in July, 1918.
- TSIANG, LEO.—*Graduate of Oberlin College*. Left in September, 1918.
- WANG, S. C.—*Student in the Springfield Y. M. C. A.* Left in September, 1918.
- WANG, S. W. L.—*Student in the Springfield Y. M. C. A. College*. Left in September, 1918.
- YOUNG, PHILLIP, H.—*Student in Kansas Agricultural College*. Left September, 1918.
- HSI, Y. D.—*Graduate of the University of Maryland*. Left in July, 1918.

YEN, Y. C.—*Graduate of Yale*. Left in August, 1918.

WONG, H. E.—*Graduate of Cornell*. Left in September, 1918.

LO, S. C.—*Graduate of Denison University, Granville, Ohio*. Left in August, 1918.

MUI, K. C.—*Student in M. I. T.* Left in August, 1918.

FU, D. C.—Left in September, 1918.

FUGH, PAUL C.—*Graduate of Reed College, Portland, Ore.* Left in October, 1918.

WEI, W. L.—*Student in M. I. T.* Left in October, 1918.

WU, ANDREW V.—*Graduate of the College of Worcester, and student in Princeton Theological Seminary*. Left in July, 1918.

PERSONAL NEWS

Mr. *George Sherwood Eddy*, who is very well known to us, will sail for India on Nov. 30, by way of China. His programme in India will be of the same character as that in China, namely evangelistic work.

Mr. *C. T. Wang*, the founder of our Association is now in this country with Mrs. Wang.

Mr. *W. P. Mills*, an Oxford graduate, and for six years the Student Secretary of Peking Y. M. C. A. is now co-operating with the C. S. C. A. on behalf of the International Committee.

Mr. *Roscoe M. Hersey*, once General Secretary of the Tien Tsin Y. M. C. A., is going to France to head the work among the Chinese laborers.

Mr. *C. F. Li*, Student Secretary of the Shanghai Y. M. C. A. returned to China, after one year of training in the Cleveland Association.

Mr. *S. J. Chuan* will soon sail for France to work among the Chinese.

Mr. *S. C. Lee* is now acting as General Secretary for the Chinese Y. M. C. A. in San Francisco.

It is with extreme sadness that we announce the death of Mr. *Hildon D. Young*, and Mr. *K. C. Chen*, both of whom have served the Association and served faithfully. To their parents we extend our heartiest sympathy. The sketches of their lives will appear in the next issue of the Journal.

CONSTITUTION OF THE CHINESE STUDENT CHRISTIAN ASSOCIATION IN NORTH AMERICA.

(As Revised by the Committee on Constitutional Revision and duly ratified by each Department, June, 1918.)

ARTICLE I.—NAME.

The name of this organization shall be **The Chinese Student Christian Association in North America.**

ARTICLE.—OBJECTS.

The objects shall be:

- (a) To unite all the Christian Chinese students in North America.
- (b) To promote growth in Christian character.
- (c) To carry on aggressive Christian work, especially by and for the Chinese students.

ARTICLE III.—ORGANIZATION.

SECTION 1.—This Association shall be divided into four departments, to be known as: The Eastern Department; The Middle West Department; The Western Department; and The Women's Department.

SEC. 2.—The Eastern Department shall embrace such territories of the United States and Canada as are east of the meridian passing through Buffalo; The Middle West Department shall embrace those between Buffalo and the Rockies; The Western Department shall embrace those West of the Rockies; and The Women's Department shall include all women members of the Association.

ARTICLE IV.—DUTIES OF DEPARTMENTS.

SEC. 1.—The Department shall promote the increase of its membership through its local committees, keep a register of its members, and report new members to the General Secretary.

SEC. 2.—The Department shall promote Bible Study and the study of religious and social topics from the Christian standpoint, and encourage activities consistent with, and promotive of, the objects of the Association.

SEC. 3.—The Department shall hold an annual conference.

ARTICLE V.—MEMBERSHIP.

SEC. 1.—The membership of this Association shall be as follows, viz.: active, associate, cooperative and honorary.

SEC. 2.—The active membership of this Association shall consist of standing in an evangelical church and have been elected by a majority Chinese students in North America who are members of good moral vote of the Executive Committee of the department in which they are resident. Only active members shall have right to vote and hold office, and only in the department to which they belong, unless duly transferred by the said department.

SEC. 3.—Any non-Christian student of good moral character may

become an associate member of this Association by a majority vote of the Departmental Executive Committee.

SEC. 4.—Any friend of this Association who is not a Chinese student may become a cooperative member of the Association by a majority vote of the Central Executive Board of the Association.

SEC. 5.—Any friend who has rendered any distinguished service to this Association may be made an honorary member of this Association by a four-fifth vote of the Central Executive Board of the Association.

SEC. 6.—The annual membership fee of each member, active associate, or cooperative, shall be one dollar gold (\$1.00), payable before Christmas.

ARTICLE VI.—OFFICERS OF THE DEPARTMENTS.

SEC. 1.—Each department shall elect a Departmental Executive Committee of three, which committee shall consist of a Chairman, a Vice-Chairman, and a Recording Secretary.

SEC. 2.—The duties of the Chairman of each department shall be:

- (a) To direct its general affairs, subject to the approval of the Central Executive Board of the Association;
- (b) To preside over all the business meetings of the department;
- (c) To appoint a Nomination Committee of three before each election;
- (d) To furnish information of the work of the department to the General Secretary of the Association;
- (e) To appoint officers to fill the vacancies in his or her department with the approval of the Central Executive Board of the Association;
- (f) To appoint all committees and to notify the said appointees of their appointments.

SEC. 3.—The Vice-Chairman shall cooperate with the Chairman in his or her duties, and shall perform the same in his or her absence, and shall assist the Treasurer of the Association in the discharge of the financial duties of the latter.

SEC. 4.—The duties of the Recording Secretary shall be:

- (a) To keep full minutes of the meetings of his or her department;
- (b) To keep a register of the members of his or her department;
- (c) To conduct the campaign of membership in his or her department.

SEC. 5.—The Departmental Executive Committee shall be elected at the annual conference of each department.

ARTICLE VII.—LOCAL COMMITTEES OF THE DEPARTMENT.

SEC. 1.—There shall be a Local Committee resident at each university, college or school, selected by the locality with the approval of the chairman of the Department or appointed by the latter in consultation with the General secretary in case the local members fail to exercise their prerogative.

SEC. 2.—The duties of each Local Committee shall be to promote all activities consistent with, and promotive of, the objects of the Association, among which will be:

- (a) To promote in the locality membership in the Association;
- (b) To keep in close touch and fellowship with local members of the Association;
- (c) To organize a group in the locality for Bible study, or for the study of religious and social topics from the Christian standpoint;
- (d) To promote acquaintance and friendly relation between Chinese students and Americans, students and others, in co-operation with the General Secretary and the Christian Association of the University or college;
- (e) To assist the Treasurer of the Association in collecting dues from local members;
- (f) To assist the Committee on Publication in matters concerning the said Committee.

ARTICLE VIII.—OFFICERS OF THE ASSOCIATION.

SEC. 1.—The Association shall have a President, a First Vice-President, a Second Vice-President, and a Treasurer, who, with a Member-at-Large, shall constitute the Central Executive Board.

- (a) The Second Vice-President shall be a woman.
- (b) If any department is not represented on the Central Executive Board, after its election, the Chairman of such department shall be ex-officio member of the Board.
- (c) The General Secretary and Associate General Secretary (or Secretaries) shall be non-voting members of the Central Executive Board.

SEC. 2.—The Central Executive Board shall be elected annually before July 15 by and from members of the four Departmental Executive Committees.

- (a) The election of the Central Executive Board shall be conducted through correspondence by the General Secretary at the direction of the President of the outgoing Central Executive Board.
- (b) No election of the Central Executive Board shall be held until the Departmental Executive Committees of at least three departments have been elected.

(c) If any Departmental Executive Committee fails to cast its votes for the election of the Central Executive Board before July 15, or as soon thereafter as is consistent with the foregoing clause (b), it shall forfeit its right to elect the officers of the Association of the year, except that it shall have the right to elect a Member-at-Large.

SEC. 3.—The powers of the Central Executive Board shall be:

- (a) To have general supervision of the affairs and activities of the Association;
- (b) To have control of the finance of the Association;
- (c) To create all committees.

SEC. 4.—The duties of the President shall be:

(a) To preside over all business meetings of the Central Executive Board;

(b) To fill temporarily any vacancies in the offices of the Central Executive Board, with the exception of the General and Associate General Secretary or Secretaries, with the approval of the Board;

(c) To present to the annual conference of each department a written report covering the term of his office, together with his recommendations concerning the future work of the Association.

SEC. 5.—The Vice-Presidents shall co-operate with the President in all his duties, and shall perform the same in his absence according to seniority of office as a Vice-President.

SEC. 6.—The duties of the Treasurer shall be:

(a) To have the charge of all the funds of the Association;

(b) To collect all the dues;

(c) To keep an account of all the receipts and disbursements of the Association;

(d) To make quarterly reports to the President;

(e) To present at the annual conference of each department his report, duly audited by the person whom the President appoints.

ARTICLE IX.—STANDING COMMITTEES OF THE ASSOCIATION.

SEC. 1.—There shall be five Standing Committees; Committee of Ways and Means, Committee of Financial Supervision, Advisory Committee, Central Bible Study Committee, and Committee on Publication.

(a) The Committee of Ways and Means shall consist of five members, including the General Secretary, ex-officio. The members, excepting the General Secretary, shall be appointed by the President with the approval of the Central Executive Board. Its duty shall be to raise funds.

(b) The Committee on Financial Supervision shall consist of the President of the Association, the Treasurer, ex-officio, and a member from the International Committee of the Young Men's Christian Associations (of North America) nominated by the said committee and approved by the Central Executive Board. Its duty shall be to supervise all appropriations and expenditures.

(c) The Advisory Committee shall be elected by the Central Executive Board from experienced members of kindred agencies (such as the National Committee of the Young Men's Christian Associations of China, the World's Student Christian Federation, the International Committee of Young Men's Christian Associations (of North America), and the National Board of the Young Women's Christian Associations of the United States of America, and friends of the Association whose experience and advice would be of value in its affairs). Its duty shall be to advise on all affairs of the Association on application by the Central Executive Board.

(d) The Central Bible Study Committee shall consist of three members, including the General Secretary, who shall act as Chairman. The members, excepting the General Secretary, shall be appointed by the Pres-

ident with the approval of the Central Executive Board. Its duty shall be to consider, suggest and promote programs of Bible study and of social and religious topics.

(e) The Committee on Publication shall consist of not more than eleven members, seven of whom, including the Editor-in-Chief, Manager and the General Secretary shall be appointed by the President with the approval of the Central Executive Board. The committee shall publish a Bulletin known as the Chinese Students' Christian Journal issued four times a year, namely, October, December, March and May.

SEC. 2.—The Standing Committees shall be appointed by September 1st of each year.

ARTICLE X.—GENERAL SECRETARY AND ASSOCIATE GENERAL SECRETARIES.

SEC. 1.—The Association shall have a General Secretary. It may have one or more Associate General Secretaries to assist the General Secretary.

SEC. 2.—The General Secretary and Associate General Secretaries shall be nominated by the outgoing Central Executive Board in consultation with the Advisory Committee, and ratified by the incoming Central Executive Board.

SEC. 3.—In case of a vacancy in the office of the General Secretary or of any of the Associate General Secretaries, or in case of the election of an additional Associate General Secretary during the term of an administration, the Central Executive Board shall fill the vacancy and elect such additional secretary, in consultation with the Advisory Committee.

SEC. 4.—The duties of the General Secretary shall be:

- (a) To travel in the interest of the Association and to report on his visitations to universities and colleges;
- (b) To keep full minutes of the meetings of the Central Executive Board;
- (c) To notify the candidates of their election to membership;
- (d) To keep a register of the members of the Association;
- (e) To keep a statistical register and file written reports of all the work done by the Association;
- (f) To present to every member of the Association reports of information concerning the activities of the Association.

SEC. 5.—The duty of the Associate General Secretary or Secretaries is to co-operate with and assist the General Secretary.

SEC. 6.—The General Secretary and Associate General Secretary or Secretaries shall prepare and submit their respective itineraries to the Committee on Financial Supervision for approval. Any important change in secretarial itineraries, already adopted, shall be reported to the same committee for approval.

ARTICLE XI.—THE BUDGET OF THE ASSOCIATION.

The Budget shall be prepared by the Treasurer, with the co-operation of the General Secretary, and submitted to the Committee on Financial Supervision for approval at the beginning of the administrative year.

ARTICLE XII.—MEETINGS OF THE CENTRAL EXECUTIVE BOARD.

SEC. 1.—The Central Executive Board shall meet at least once a year, and as much oftener as occasion demands.

SEC. 2.—A majority of the members of the Executive Board, excluding the General and Associate General Secretaries, shall constitute a quorum.

ARTICLE XIII.—THE WOMEN'S DEPARTMENT.

The Women's Department shall have complete initiative in all matters, except that measures involving the special appropriation of money must receive the approval of the Central Executive Board before going into effect.

ARTICLE XIV.—AMENDMENTS.

Amendments to this Constitution shall require for their adoption a statement, written and signed by any five active members and duly presented to the President in time to be published in the last issue of the Journal preceding the annual conferences, and a two-thirds vote of the members present at the annual conference of at least three departments.

ARTICLE XV.—RATIFICATION OF THIS CONSTITUTION.

This Constitution shall be submitted to be ratified by the Departmental Executive Committees elected for the year. It shall go into effect as soon as three of the Departmental Executive Committees have ratified it, each casting one vote.

OFFICERS AND COMMITTEES
OF CHINESE STUDENT CHRISTIAN ASSOCIATION
IN NORTH AMERICA.

1918-1919.

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 (For other Sanding Committees, see Central Board Minutes.)

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Z. L. Chang, Recording Secretary, 600 West 122 St., New York City.

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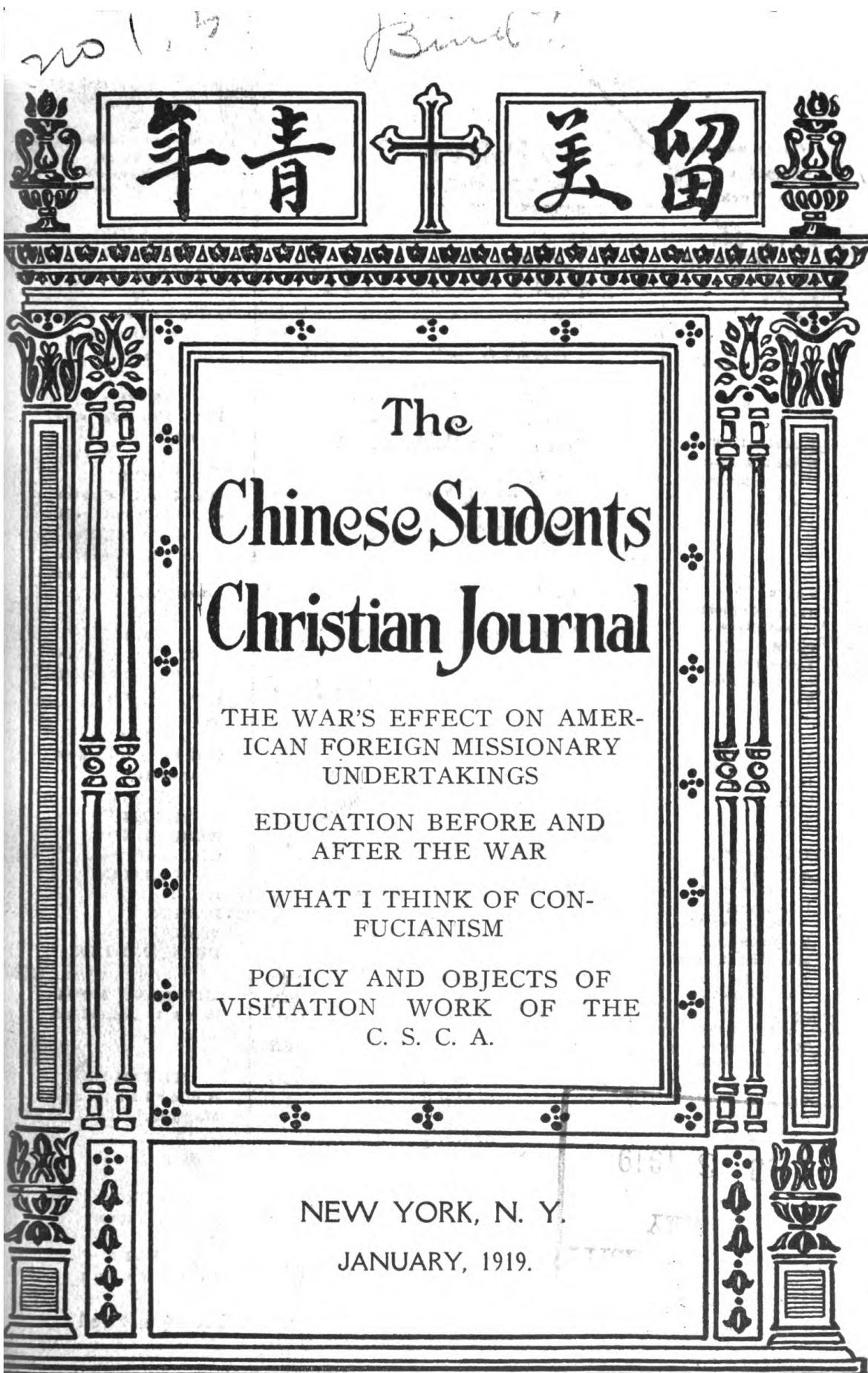
TREASURER'S REQUEST.

To Members of the Association:

May I, at the beginning of the year, request you not to forget to pay your membership fee of one dollar as soon as possible? You may pay to either your Local Committee or your Departmental Vice-Chairman or to the undersigned. Thanking you very much in advance.

Sincerely and Faithfully,

H. C. CHEN, *Treasurer.*



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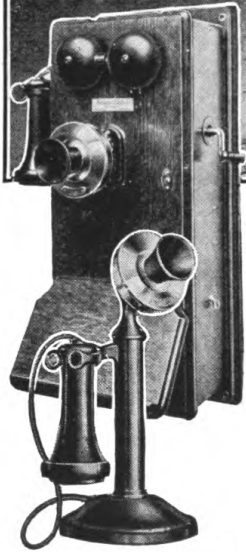
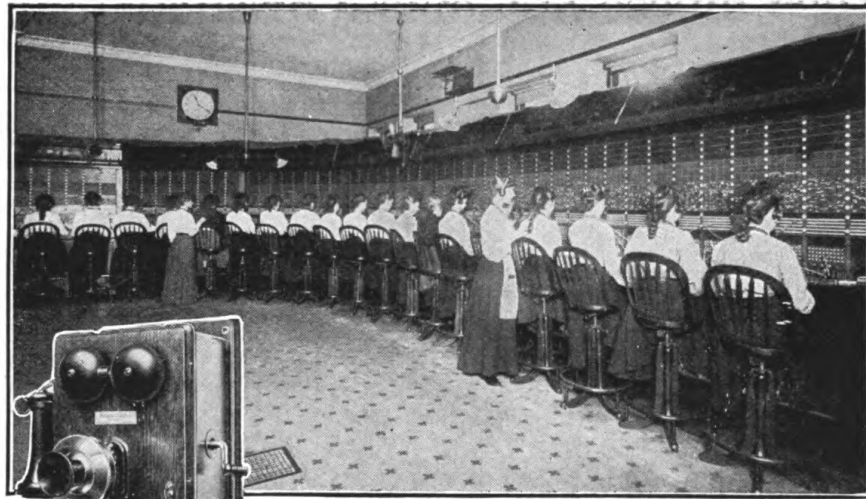
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CONTENTS

EDITORIALS:

	PAGE
At the Crossways	5
The Work of the Local Committee	7
A New Meaning of Christmas	8

CONTRIBUTED ARTICLES:

The War's Effect on American Foreign Missionary Undertakings, by William E. Strong, D.D.	11
Native Missionary Movement born in China, by Frank B. Lenz	15
Experiences of A Chinese Christian Student, by Miss Nettie Soo-Hoo	18
Education Before and After the War, by Ho-Chin Chen.....	22
International Students' House, Philadelphia, by Edward C. Wood	30
Sin and Its Characteristics, by George K. Lee	33
What I think of Confucianism, by C. W. Luh	39
A Little Chat—To Help You, by Nellie C. Wong	43
Is Public Service a Burden? by Yu Chi Ma	45
Policy and Objects of Visitation Work of the C. S. C. A., by W. J. Wen	46
Activities in Student Association, Canton Christian College----	48

IN MEMORIAM:

Hilton D. Young	56
Joseph Chan	57

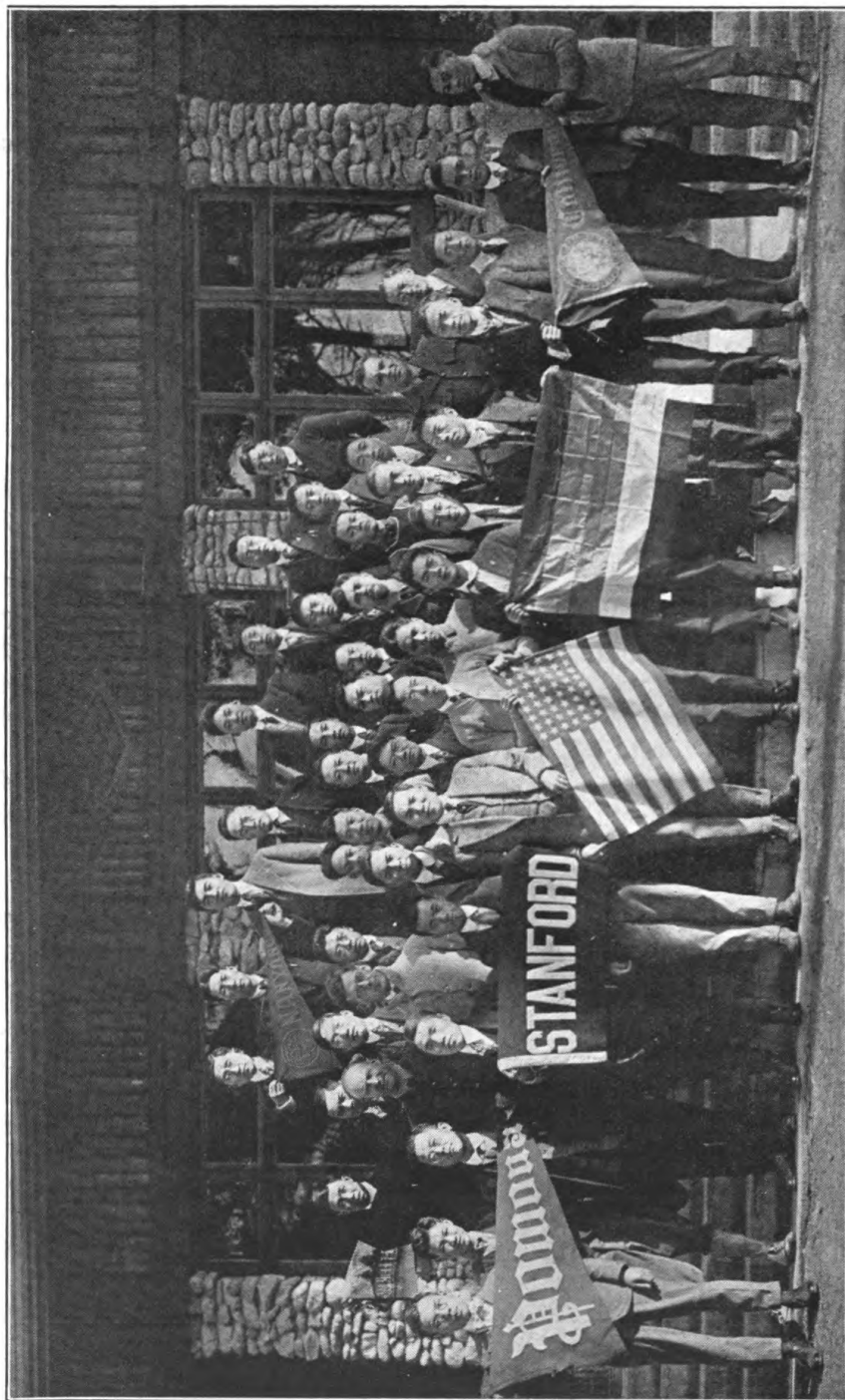
LOCAL ACTIVITIES:

Asilomar Conference (Women's)	59
California	60
Asilomar Conference (Men's)	61

HOME NEWS	62
-----------------	----

PERSONALS	65
-----------------	----

DIRECTORY	67
-----------------	----



CHINESE DELEGATION, ASILOMAR CONFERENCE, 1918.

The Chinese Students Christian Journal

Vol. V.

JANUARY, 1919.

No. 2.

EDITORIALS

AT THE CROSSWAYS

Night is passed and light is appearing in the east. A new day is dawning, but whether it be dark or bright, stormy or calm, we can not yet tell. We must patiently wait, and watch the signs of the sky. Now it looks as though the morrow will be bright and calm, full of promise, and we are glad, and now it seems as if the clouds are again gathering, telling us that the new day may yet be dark and stormy, raining horror, even more fearful than the previous night.

The clouds of the sky are beyond our control, but the clouds of civilization are our own making. Fortunately, or unfortunately, we are given the power to choose, not only for ourselves, but also for the generations to come. We are at the dawn of a new day, and we find ourselves at the crossways. The responsibility of deciding upon the path is ours, or theirs to whom we delegate our authority. They whose foresight we admire, on whose statesmanship we rely, and in whose wisdom we believe, to them we commit our future lives and the lives of our children's children. One path leads to a land of good-will, of friendliness, of freedom, and of all the promises of an orderly and peaceful life, the other takes us to a land of unceasing strife, of dangerous rivalry, of licensed plunder, of cunning intrigue, and of hidden fire. The regions to which the future of the world may be destined are clear to all, but the paths leading thereto are not as distinctly defined. Here and there they cross, making it difficult to distinguish in the hazy distance. But such is the work before us. For good, or for ill, a decision of some kind must be reached.

Upon what basis shall we solve this problem? Two elements are essential to any successful enterprise, namely, spirit, and wisdom. Of the two the former is by far the more important.

With what spirit shall we go forth to perform this difficult but important duty of ours? Shall we go forth with that same spirit, only under a different disguise, or shall we go forth with an entirely new spirit? Shall we try to solve this problem with a spirit of selfishness, seeking self-aggrandizement at the expense of others, of malicious prejudice denying others privileges they by right should enjoy, or with a spirit of love, of sympathy, of forgiveness, of justice, and of service, not only for those we love, but for those that have wronged us as well? The one is the spirit of Satan, and the other of Christ. At this time of anxious waiting, we hear the echo of that great voice, the voice of one whose belief in justice is firm, whose sympathetic love strong and far-reaching, crying through the ages, "With malice toward none, with charity for all," "go forth on thy duty." What we sow, such shall we reap. History has taught us the lesson again and again, but our ill-built mind would not learn it. Let us calm ourselves after this breath-taking race, this heart-breaking struggle, and meditate upon the task that is yet before us. Let not the pride of victory darken our vision of that greater and nobler goal, toward the attainment of which we have only taken the preliminary step, and without the attainment of which all our past labor shall have been spent in vain. Let us open our hearts to Him, to whose spirit we are deeply indebted for our victory, and allow His Spirit to guide us in the days to come, as it did in the days that are gone.

This coming crisis demands not only spirit, but efficient and sufficient organization, for its right solution. We may have the strong determination to do that which is right and just, and the spirit of love as the sole fountain of our energy, but without the proper machinery, we may not arrive at the destination we so much desire to reach. Here is where wisdom, judgment, soundness of reasoning, clarity of thought comes in. Many devices have been designed, but so far all have failed, some because of the lack of foresight, of wisdom, others because of the bad spirit that gave them birth. Wisdom grows with experience; it seems that the world has seen enough in the past four years to convince itself of the folly, absurdity, and utter insufficiency of the devices heretofore brought forth. To those around the table of fate, this work of re-designing the machinery

is solemnly entrusted. Through their wisdom may there evolve a device that will safely carry us to the Promised Land.

May the tears of tenderness that have been shed through these years of suffering melt away the hardness of our hearts, may the willing self-denial of these years of necessity break loose our habit of greed, may the services of kindness rendered in these years of want soften our feeling of hate, may the blood shed upon the battle-field make us blush and repent, may the hard experience of these years so sharpen our wills that they will cut away the ragged edges of our civilisation.

THE WORK OF THE LOCAL COMMITTEE

The Chinese Student Christian Association was organised primarily for the uplift of the spiritual welfare of the student public, for the cultivation of companionship in the higher things of life, for the development of our interest in things other than material, and for assisting our students in associating with, and appreciating the best of American life. By nature of the organization of the Association, it is unable, as a whole, to do much toward the attainment of these ends. What the executive officers do is official; they can not touch the personal side of our lives. So the duty has to fall upon the shoulders of the local committeemen. Much as the Association may do, and has done through its official channels, the chief part of its programme is left in the hands of the local representatives. These are the real forces of the Association, whose success or failure is the success or failure of the Association.

The work of the local committee is by no means easy, because it is important. Those who have held, or are holding the position will realise the difficulty of the task. Realising the seriousness, and the delicacy of the problem entrusted him, and its direct bearing upon the success of the Association, he very often has the feeling of an unsuccessful effort, of a duty unaccomplished. Such a feeling often comes, because there appears to be no apparent and tangible results of our labor. Our thought and energy are seemingly spent in vain, because to our eyes, none of the purposes of the Association seems to be realised. With this feeling there comes a silent questioning whether the

work is really worth while, and the answer may often be negative.

But must this be? It is true that our efforts often seem spent in vain, but that does not prove they are. The purposes for which we are working are too high to be accomplished in one day. The results do not always come in the manner and time we expect them. Remember also that in the kind of work in which we are engaged, it is not so much the work we do, as the spirit in which we do it, and the personality back of it that counts. Personality travels far, and in the most peculiar way. Once it takes hold, it will always remain. Be not dismayed at the seeming failure of our work; sometimes in the most surprising manner we shall see the result of our labor.

But, be not too happy over this rather uncertain speculation. Facts seem to show that many of our students have returned with their religious zeal much reduced. Some even have lost their faith altogether. Have we been working against our own purposes? No, certainly not. Then it must be we have not worked hard enough. To whom shall we look for the remedy? There is no one in the whole official staff of the Association who can remedy the situation, but the local committeeman. His success or failure is the success or failure of the Association. To him is entrusted the task of upholding and developing the spiritual life of our students. While we must not be discouraged because we are not getting immediate and tangible results, at the same time we must be sure that we are doing our best, and with a spirit of devotion.

A NEW MEANING OF CHRISTMAS

In the duration of the war Christmas celebration has been enwrapped in a feeling of gloom, of anxiety, and even of doubt. The world, as it was, did not afford us the ground to accept the day as a day of tidings of great joy, of peace, and good-will. When we thought of Christ, if we thought of Him at all, we thought of one crucified, one who was sinless, but suffered for the sinful. In His calmness of mind, and quietness of spirit, while suffering from the agony of pain, we sought our peace and

consolation. In His uncomplaining sacrifices, we tried to find comfort for our troubled hearts.

This last Christmas found us in an entirely different mood. The war cloud has lifted, and the bloody sacrifice is no more. We are ready to welcome the day as a day of peace, and of joy, not of the joy through suffering, but the joy of success and of hope. We rejoice, because our sacrifices has not been made in vain, because of the reaffirmation that right prevails over might, and that freedom shall not perish from the earth.

The last Christmas not only brought us joy, but also a new meaning. It not only found us in great rejoicing, but also in serious meditation. We are confronted with a tremendous problem, one which affects the destiny of all mankind. What message should Christmas bring to us in this momentous time? The mission of Christ can be summed up in two short phrases, "repent," and "follow me." Hitherto, we have felt the need of Christ in our individual lives, in the life of the family, of the community, and of the nation. The consequences of sin in these departments of our human activities have convinced us of the necessity of some saving Spirit, some eternal guiding principle, to govern our motives of action. They have called us to repentance, and summoned us to follow the spirit and principle of Christ, which alone can save us from destruction, and lead us to harmonious living. But in our eager search for the salvation of our individual souls, our earnest desire for the happiness of our family, our strong endeavor for the uplift of our community, and our hot-headed and defiant patriotism for our country, we have forgotten that we belong to a still higher unit of life, for whose salvation Christ was born. We have sinned and suffered for our sin; now Christ is calling us to repentance. Let us not be deceived by the illusion that we were given the victory, because we were sinless, and that our enemies suffered defeat, because they were sinful. A sin committed but unknown is worse than one committed but known. The one leads to pride, the other to repentance. Let us at this momentous hour, confess our sins, and repent.

After repentance, then comes discipleship. Hitherto, we have tried to follow Him in our individual lives, and the life of the community for which we are directly responsible, and

from which we derive certain rights and privileges. As to the application of the same discipleship to other communities, we sneered at the very idea of it. In one phase of our human life we followed Christ, or at least we tried to follow Him, while in another phase, we deliberately dismissed Him, and followed Mammon. Christ is not of the Jews alone, but also of the Gentiles. We can not expect the same Christ to save one and destroy another, when He is followed with equal zeal and steadfastness in each, and so far as their individual lives are concerned. We either follow Him in full, or not at all. We are either with Him, or against Him. No such thing as neutrality is possible. Can we not then determine to be full-fledged disciples of His, and follow Him in all our human activities, international, as well as national?

IMPORTANT ANNOUNCEMENT.

The Association will soon launch a Campaign for the sum of Fourteen Hundred dollars to meet the current expenditure of the year. Its success depends on the amount of co-operation you are willing to give. Let us help the Association with genuine generosity.

CONTRIBUTED ARTICLES

THE WAR'S EFFECT ON AMERICAN FOREIGN MISSIONARY UNDERTAKINGS.

William E. Strong, D.D.

The American Board of Commissioners for Foreign Missions.

The direct effect of the War upon American Foreign Missions was far from uniform. In belligerent lands, in Turkey for example, mission work was sadly interrupted, in many cases practically destroyed. Of one of the races among which missionary work has been carried on in Turkey for nearly a century, the Armenian race, approximately a half of the people were destroyed through one and another form of atrocity. Churches and communities were wiped out, mission schools were closed, hospitals were seized and occupied and missionaries were forced out of the land. Those who remained were able to do little more—though indeed it was very much to do—than administer sympathy and relief. The patience, courage and devotion of these missionaries, men and women, who have remained in Turkey through the years of the war and have proved a tower of strength and support to the harassed subject races, have not only evoked their gratitude and their higher appreciation of American Missions: they have likewise deeply impressed the Turks.

To one of the mission hospitals in the interior of Turkey at the beginning of the war both Christian and Moslem soldiers were brought who were half clothed, half fed, kicked, cursed and abused by those in authority. Both were thankful for the loving care they received, but the Moslems, it was reported, were especially curious to know why all this love was shown to them who were of a different religion. The war while it cut heavily into mission work in Turkey, even to the point of destroying much of it, yet in many ways furnished opportunity for a new and more impressive demonstration of the Christian spirit for which missions have stood and which they unflinching expressed through all these years of suffering and woe.

In other lands, removed from the battle areas, any direct effect of the war upon missions was unobservable. In China for example, there has been no interruption because of the war in any of the fields or lines of work. Indeed these years

of war have been times of increased opportunity and advantage in China. Never before has there been so welcome an approach of the missionary to the Chinese; never such eagerness for the schools and education which missions maintain; nor indeed for the particular aim of missionary work, the declaring and commending of the Christian gospel to the people of the land. In these absorbing years of war, when men and money have been poured out in its support, there has been a rising appeal from every part of China for reinforcement and for increased resources to push mission work. Somewhat similar has been the record in other lands of the Far East; in India and Japan. Mission Boards have been faced with the fact that this distracted period of war has been a period of amazing opportunity in their undertakings in the Far East.

In some indirect ways the war has seriously and disadvantageously effected mission work even in the East. It has done so financially, as with the appreciation of silver, the rate of exchange for American currency has been increasingly unfavorable. The American dollar, which before the war, was worth \$2.00 to \$2.50 in Chinese money has dropped during the war to be worth from \$1.00 to \$1.15. Somewhat the same situation, but not so disadvantageous, has appeared in India. Where the dollar used to bring three rupees, it is now but worth two and a fraction. The cost of conducting mission work in all these lands has been heavily increased, for the mission boards, whose appropriations had been so carefully reckoned that there was no margin to help the missions bear this heavy disturbance in values. Salaries of missionaries and of mission workers, costs of schools and of all other institutions and equipment have been uniformly increased by this disturbance of exchange, not to speak of the lessened purchasing value of money in the markets. The cost of living has risen while the value of gold has decreased, or more properly the value of silver has increased, so that in every way, the financial support of missions has been heavily struck by the war.

Another effect that has worked hardships for missions has been the drawing off of young men and women from missionary appointments. It was natural and not to be regretted that multitudes of the best young men and women of America have

felt themselves called to one and another form of war work; in active service under the flag or in allied service for the helping of the war forces. The flower of the youth have gone out of colleges, seminaries and technical schools by the thousands till many of these schools have been stripped and in some cases transformed in their make-up. Meanwhile it has been almost impossible to secure new missionaries; ministers, teachers, doctors, nurses, all have felt that they must enter in some way into the direct service of the war. Mission Boards have not been able nor have they felt disposed to prevent this diversion of those who in ordinary times would have been coming to enter missionary service. Moreover the calling off of missionaries from their fields to one or another form of war service has still further depleted the missionary staff, in this way also missions in all lands have suffered seriously by the drain of the war.

Notwithstanding these and other disadvantages that might be mentioned, wherein the war has entailed injury on the missionary enterprise, the outstanding effect of this world struggle, is clearly one of gain. The war has helped foreign missions.

To begin with, it has revealed the fundamental similarity between the two enterprises. The aim of the war, as the allies fought, was to break the chains of arrogant might, to secure or preserve liberties, to make for the rights of an awakening democracy. All that, in part at least, is the work of missions. Seeking to bring liberty to men's souls and to deliver from the bondage of superstition and fear, Christian missions inevitably stimulate the liberty loving spirit; they encourage democracy and provoke a hatred of tyranny and injustice.

The progress of the war, as it has revealed with increasing clearness the underlying impulse that has united the Allies against the Central Powers, has brought its strong endorsement to this world wide missionary movement which seeks the real freedom and welfare of mankind. If the war was worth while, missions are worth while. If the world needs to be made safe for democracy then the work of missions is necessary to make democracy safe for the world. The upspringing of counterfeit and mushroom forms of democracy such as are now plaguing Russia, makes evident the need of a Christian movement illuminating the new spirit.

And all the support of the war, the opportunity of life and treasure, the enlistment of highminded and heroic youth, the sacrifices of those who have given their dearest to the hazard of the battle field, the manifold disregarded privations and burdens that have been cheerfully borne that supplies might be sufficient and that the ravaged victims of the war might be fed and clothed, all this impressive spectacle of America's rising to take her part in the conflict has been a very plain endorsement of missionary devotion.

For America did not fight primarily for herself. To be sure she recognized the menace of German militarism if it should prevail in Europe. She could see the future threat to her safety and peace if the Allies were beaten. But primarily what stirred America and swung her irresistibly into the war was her burning desire to relieve the oppressed, to strike a blow for freedom and justice and fair play even for the small and the weak.

It has been vastly impressive to see how this free and democratic America, diverse in racial origins, in sectional interests and habits, and divided as some thought by industrial and class hatred, it has been impressive to see how she has drawn together and with little force or compulsion, but mainly in answer to simple appeals, has forgone her flour and sugar, has observed gasless Sundays, has absorbed loans, and piled up gifts for all manner of relief and supporting agencies. The latest contribution of over \$200,000,000 to the United War Work Campaign, the largest gift ever gathered in the history of the world, is a fitting crown to these years of self-denying giving. Other nations have noticed this national conduct. Japan has remarked it. So has China. The East has asked why. The only sufficient answer is that America's civilization, imperfect and uneven though it be, rests upon the Christian gospel with its insistent call to sacrifice and service.

The missionary spirit has been in this war. It has been stirred and developed wonderously in America. Multitudes of easy going, self-centered, careless people have got another idea of life's purpose and value. They have come to live for others; to rejoice in giving, in sacrificing for country, for the world, for needy neighbors of every land. This is the great contribution the war has made to the missionary cause; and this is the

great promise which it holds out for the future, that it has made both winsome and commanding the idea of giving one's life for others; for the making safer, better, happier, this old and troubled world.

The war means more resources for missions to China, more men and women and more money; planning on a larger scale; a bigger undertaking; a more solid and united support. Missions must be geared up somewhat to the standards that the war has set. And is not the war also to move on the hearts of Christian Chinese in America to an eager and self-denying devotion to China? Is there anything that China needs more than true patriots, honest, devoted, loyal at whatever cost, putting character into official life and private enterprise. There are many ways in which her sons can serve China in this transition period. It is hard to think of any more needed or more promising than that those who have caught the spirit of Christian America should go back to serve the Chinese church, as preachers, teachers, leaders in one or another line, in the effort to base the democracy of China on that gospel which is its only sure foundation.

NATIVE MISSIONARY MOVEMENT BORN IN CHINA.

By Frank B. Lenz.

"We must rise to our national crisis or we perish." In these words Dr. Mary Stone of Danforth Hospital, Kiukiang addressed a group of delegates at a conference on personal evangelism, held at Lily Valley, August 12, 1908. A great movement had been launched and Dr. Stone stood sponsor.

This new movement is destined to play a vital part in Christian work in China. It is known as the Missionary Movement of the Chinese Church, and is the first church organization in the country that has come into existence without the help of foreigners. It sprang into existence to fill a great need. The need is the unoccupied field in south-west China. Great stretches of territory and millions of people in the province of Yunnan and Kweichow have never heard of the Christian message.

It is to this section of China that the native Christians are going as missionaries.

A Unified Effort.

The movement is a Chinese movement. It was originated by Chinese. It will be manned and financed by Chinese. Chinese prayers and Chinese skill will promote it and the united Chinese church will stand back of it. The movement is interdenominational. What a living proof it is that various creeds can unite on a common platform! And what a lesson it points to the church of the future! Men of today are demanding more and more that the Kingdom of God be extended through the united and cooperative efforts of all the churches. Overlapping and duplication of effort can no longer be tolerated. Waste must be eliminated.

Perhaps the most significant fact about this Missionary Movement is that it was born at a time of great uncertainty. Politically, China is in a chaotic condition. With two parliaments, one at Canton and the other at Peking; with the north fighting the south in the province of Hunan; and with few real statesmen the country is uneasy as to what the immediate future will bring. The plague in Shansi and the flood at Tientsin were black clouds on the social horizon. The Great War, too, has done much to upset the country. And yet from this background there has emerged this movement which is fraught with tremendous possibilities. The leaders of it have seen that they too must sacrifice in order to do their part.

The mission will be an important factor in breaking down provincial prejudice. The fact that Christians from many provinces are giving for a common cause to benefit their people will help develop a national consciousness. The spirit of giving by lay members will unite the churches in a common program of Christian work. While it is not expected that all denominations will unite on one form of church service it is gratifying to see them getting together on a big undertaking which calls for service and sacrifice of the highest order. This is the first opportunity the Chinese have had of serving their own people in a large way.

A Distinctly Chinese Movement.

The Chinese are capable of manning and carrying on independent organizations. One has only to witness the Chinese independent churches in Peking, Tientsin, Tsinanfu and Shanghai to see that a great deal has already been accomplished along that line. These churches are supported and staffed by Chinese. The Young Men's Christian Association in Shanghai, Hankow and Peking is entirely under the direction and management of Chinese general secretaries while the Associations in every other part of China are controlled by local boards of directors all the members of which are Chinese.

This home mission enterprise will be inaugurated this autumn. Miss Christiana Tsai, daughter of one of Nanking's well known families, have volunteered to go to Yunnan as soon as arrangements are completed. The project was originated and is now backed by a group of China's strongest Christian leaders. Rev. Cheng Ching-yui D. D., who is secretary of the China Continuation Committee, is chairman of the committee that has guaranteed to maintain the work for a year. Other members of the committee are Rev. Chen Wei-ping Ph.D., editor of the Chinese Christian Advocate; Mr. David Z. T. Yui, General secretary of the National Committee of the Y.M.C.A. of China; Dr. Mary Stone of the Danforth Hospital at Kiukiang; Miss Christiana Tsai of Nanking and Miss F. C. Woo of Honkong.

The Future Promise.

That this movement will have a far reaching effect no one doubts. The Chinese church is awakening to a sense of its responsibilities. Instead of waiting for help it is rendering assistance to others. The church has ceased to be a field; it has become a force. The movement if properly nurtured will have strength enough to evangelize Tibet and other unoccupied fields in the future. Those who are in closest touch with Chinese Leadership today confidently expect that China will one day make an unparalleled contribution to the Christian cause of the world. China is answering the call and the challenge: "Give Ye them eat."

EXPERIENCES OF A CHINESE CHRISTIAN STUDENT.**By Miss Nettie Soo-hoo, California.**

These few lines do not intend to describe in minute detail the various experiences of a Chinese student, but they are rather the haphazard reflections of meditation. It is not for the unsophisticated to preach in pseudo-solemn tones the problems that have for centuries puzzled the greatest minds. Nor is it deemed good form to burst rashly into the field of controversy where angels fear to tread. The simpler and probably more interesting course to pursue is to jot down regardless of order a few of the numerous things that have succeeded in making a profound impression on a receptive mind. Hence the reader is urged to lay aside all literary scruples and decide on the spot that he will scan these paragraphs with an uncritical mind.

The Softening Influence of Christianity.

The most striking feature of the Western world, it seems, is the general softening of life by Christianity. The general aspect of the American people, for instance, offers a much more pleasant outlook than that, say, of an Oriental nation. They speak of the Orient as the home of "myrrh" and "incense," rich, gorgeous silk and embroideries, and brilliant, sparkling gems. But the darker side, the poverty, the ignorance, and the suffering is momentarily forgotten, though we occasionally speak of such conditions with a catch in our voices, and a pang in our hearts. Those of us who realize the vast difference between the two will no doubt choose the former as a world offering a more human, a more sympathetic, and a more worthwhile place in which to live. And to what can we attribute this blessed state of happiness and contentment? Is it not because the nation as a whole is illuminated by the bright rays of the doctrine of the brotherhood of men and strengthened by the omni-presence of a great and loving Father? Surely, a people that is enjoying the fruits of a generous and abundant life, must in some measure know that its good fortune comes from an improved and enlightened system of living. In public, as well as in private life, the American people meet at every turn, probably wholly unconscious of their advantages, the many

ways of doing things that are vastly different from those of an Oriental people. What is more attractive for a new-comer than the fascinating system of buying and selling, the direct and frank grounds of friendly intercourse, and the beauty of American home life? For a stranger there are many things that catch the eye, but there are some that hold him spell-bound and make him blink his eyes in astonishment at the greater efficiency, and greater value of human effort. These things compel him to reflect on the causes of the differences and ultimately lead him to the reasonable conclusion that there is something, a spirit, if you choose to call it such, that has so permeated American habits of thought and action that it results in making the entire system of life a beautiful expression of the best that is in Man. Through generous and broad-minded outlook over life, the entire nation has been afforded free and wise development of the innate qualities bestowed by the Creator, and turns them into useful tools for making life pleasant, and for increasing the possibilities of widening the margin whereby the struggle for existence loses its grimness, and other things are allowed to creep in and give free play to the human qualities of Man. It is a safe inference, that, as Christianity is so prevalent throughout the country, a good many of the commendable traits are the direct results of this religion. Although not formally recognized as the state religion, it is safe to say that a large percentage of the population, even though not directly connected with the churches, live very much according to the principles of Christianity. Whether they do so by the suggestion of good, upright, honest, and God-fearing men and women, or intuitively correlating their philosophy of life with that of the Christian religion, is not certain. True it is that they have somewhat caught the spirit, and are benefited by their prudence.

Experience in the American Homes.

These few general observations may not lead anywhere in particular, but if one should look a little into the field that interests one more particularly, one may find something more definite. What I mean is the splendid opportunity of a Chinese student to reach the heart of America through the Christian people. By its Christian people we mean not only the church

members that we meet on Sundays at church, but also the business men, students, the many organisations, commercial enterprises and institutions. To live with a people is to know them, and the experience of a Chinese student during his sojourn in this country enables him to come into the most intimate relation with a people who are very new and delightful to him.

In his daily life, he meets and deals with people from whom he has much to learn, and who sometimes learn much from him. In the homes, in public gatherings, and in the class-room, he quietly adapts himself to new conditions, and makes note of the circumstances of the change. If he is cautious, he sifts the matter carefully and wonders why a thing is so and so, all the while "doing in Rome as the Romans do." These, however, are vague, and offer no solution for mental questioning. It is in direct contact with the people themselves that the truth is found, and that done in such a vivid manner that great changes occur in the life of the observer. For a Christian student, access is often freely given into the very secret of the matter, and the cordial and generous welcome opening the doors of some of the best American homes reveal many things that explain the secret of American success in life. The open-heartedness, the kindness and brotherliness of the hosts and hostesses are good things to see, and they win in a most surprising manner the confidence and the respect of many a young student. "Love thy neighbor as thyself," the Master had said, and these good people help to open up a new vista in the future of earnest young men and women. They have supplied a new impetus by which the glimmering star of the years to come is indefinitely brightened, and the possibilities of improving ideals made more certain. They also help to inculcate new ideals that may multiply the hopes and expectations of not only the Chinese students who in a few years will be active citizens of the Chinese Republic, but also of the Chinese nation as a whole. The thought of this alone thrills us with hope and leads us to place infinite trust on the inspirations which we, as Chinese students, can receive while staying here.

Experience in the Student Conferences.

Personally, the greatest experience of all is the first Student Conference I attended. I remember as distinctly as if it were

yesterday the joy with which I accepted the invitation to attend that Y. W. C. A. Conference several years ago. And I recall just as easily the wonderful welcome which was accorded the Chinese delegation, and the hearty handshakes extended to each one of us. We went to that Conference vaguely conscious of a desire to gain something from it, but we never suspected we would reap such a delightful and plentiful harvest in friendship, enriched ideals, and a broader and deeper insight into the profoundness of spiritual life. We arrived at the Conference grounds like happy children, without a care to disturb us, but we departed with wonderful vision of the beauty not only of a spiritual perfect life, but also a generous glimpse into the intimacies of American life. We caught the unique spirit that is everywhere so evident, and every tree, every grain of sand at "that retreat by the sea," the "Asilomar" of the Spanish settlers, bespoke of the loving kindness of the Father of us all. The dignity, the reverence, the joy with which we lifted our voice in His praise, the eagerness with which we delved into the outstanding problems of a conscientious world, and the desire that was just beginning to make itself felt in our hearts to answer the challenge of service—these made the days most wonderful in their significance, and compelled us to consider the real meaning of it all. "Go ye unto all the world," He had said, and again, "even as ye have done unto the least of these, my brethren, ye have done it unto me." These statements, interpreted by the spirit of the Conference, meant service—active service,—and we? What can we do? With this question in our hearts, we listened eagerly to the stories of the achievements of women already in service—women of western countries busily working to uplift our womanhood. It was not long before most, if not all, of the Chinese delegates were determined to serve China, and it was peculiarly striking that a Conference of American girls gathered together for the purpose of considering some of the problems of the day, should inspire a group of Chinese girls to decide to strain their efforts to do at least as much as foreign women have done in China, if not more. We saw that the activities of China,—religion, education, commerce and material development,—had to be carefully considered, and concluded that for this task it was most

essential that the future leaders be composed of the mettle that is invincible in the face of difficulties. As this involved the slow and gradual process of changing Chinese life for the better, it seemed most reasonable to go to the root of the matter and bring in the forces of Christianity and education. It has been said many times before that the only salvation for China is the Christian religion, for, once she is brought to Christ, her strength will be infinitely multiplied. Then again, with a population well educated, poverty will disappear, and strength come in the form of plenty and abundance.

Such were the dreams borrowed from our friends, and as time went on, our intentions became stronger and our desire for service more acute. Besides helping us to realize the necessity of service, the Conference had brought us into intimate contact with the American girls. We studied, prayed, and lived together, and found, to our surprise, that as girls we had much in common. "East is East, and West is West, and ne'er the twain shall meet." The truth of this statement is uncertain, but it is beyond doubt that the East has a good deal to learn from the West and vice-versa. China is slowly and patiently learning about the necessities of a well-developed people, and is anxiously wanting to try the experiments that have brought such good results for other peoples. Her students are eager to lend a hand, and we all know that with the experience of her men and women sent abroad to learn the secret of success, China will find it a simpler task than would otherwise confront her.

Such are the thoughts that often present themselves to a Chinese student. There is so much to be done. "The harvest is plenty, but the reapers are few." The task is immense, we know, but strengthened by the knowledge of the vigor and power of other peoples, it seems that after all it will not be so hard to catch a little of that infectious spirit that is such a valuable asset to such nation as the American nation.

EDUCATION BEFORE AND AFTER THE WAR

By **H. C. Chen**, Columbia University

This unprecedented world-struggle is a death-and-life struggle between two great Ideals: Autocracy and Democracy. Germany viciously and deliberately inculcated upon the minds

of her innocent children the autocratic ideal and used the school—the most powerful weapon—in attempting the conquest of the world. “It was the false, vicious, anti-human education” in the words of Henry van Dyke, “that enabled the Potsdam gang to use the German people for its nefarious purpose of dominating the world by military power. It was the false education that led the strong and heroic German folk as a servile tool in the hand of the robber House of Hohenzollern. The three elements of falsehood in this education were these: first, that the German race was chosen by God to rule the world; second, that the House of Hohenzollern was chosen by God to dominate the German race; third, that the way in which that leadership and domination were to be secured by war—by the assertion of might without regard to right—through such arrogant and immoral assumption, as the basis of any system of education however systematised and well-organised, were enough to make it a curse and a menace to the truth-seeking, justice-loving, upward-striving world of the human race.”

But it was the true democratic education that made the human hearts long for justice, peace and freedom. It was the same democratic education that challenged the great Imposter-Autocracy. Four years ago, the world marvelled at the wonderful efficiency of the German autocratic education but laughed at the incompetency of democratic education. But this war has thoroughly and mercilessly tested the real nature and strength of these two educational systems. It has exposed the fundamental weakness of the German autocratic, false education while it has brought to the light the shining nature of democratic education.

This war, however, has not only disproved the autocratic education but also revealed the glaring deficiencies and weaknesses of those nations who professed to be democratic and to possess a system of democratic education. In the coming new era of democracy, education must be reconstructed or modified. Upon this assumption, I venture to discuss the reconstruction of education according to the principles of Democracy and philosophy of education.

I. Democracy of Education.**(a) Universal education—first requisite.**

Universal education, in my humble opinion, is the foundation of a nation democratic or otherwise. It is the first line of defense. This war clearly demonstrated the truth of this statement. When the intellectual apex of the inverted pyramid was removed, the whole social, political, and economic structure of Russia was crumbling. "Bolsheviki" became a synonym of anarchy and destruction. On the other hand, America has borne witness to the strength of universal education. Two years ago, Germany and, as a matter of fact, the whole world thought of America as a nation of inefficiency, unpreparedness and pacifism. America, a year after she entered the struggle, sent "over there" one million Strong. She mobilised all her resources and turned the whole nation into a fighting Ally. Her colleges and universities were transformed into barracks and hospitals. Her sons and daughters volunteered as soldiers and nurses. When she said, "we have to save food for our Allies" everybody from the President down saved food. When she said, "we need money to prosecute the war," she was given not by millions but by billions. When she suggested the idea of saving gas on Sundays, millions of automobiles disappeared at once. The whole country responded to the call with one prompt accord, obedience and devotion; and rose like one man. Such is the real strength of universal education.

(b) Equal opportunity for higher education—second requisite.

But universal education does not necessarily mean democratic education at all. Germany has a wonderful system of universal education. Yet her educational system is most autocratic in nature. Though her illiteracy is not more than one per cent of her population, yet her educational ladder is very difficult to climb. The system is so devised that only the aristocratic and military castes can have access to the top of the ladder of higher education, while the whole mass are doomed to stay where they were born. Democratic education knows no distinction of castes, of creeds, and of blood. A carpenter's son ought to have just equal educational opportunities as the son of a president. Lloyd George rose from a mediocre family and Wilson has no royal vein in him. In a word, education must

not be a ladder which is very difficult to climb but a broad highway where every one can travel with ease.

(c) Selective education—third requisite.

Democratic education, however, means more than equal opportunities of higher education for the poor as well as the rich. It must also mean the equal educational opportunities for the clever as well as for the mediocre. No nation can progress if the young generation is simply transmitting what the past cherishes. China is the typical example. She used to dream of the glory of the past rather than facing and living in the realities of life. As a consequence, she suffered stagnation and degeneration in her civilization. Any progressive nation must have progressive elements. These progressive elements must be carefully preserved and extensively developed to surpass the past and lead the present. Up to the present, we have not provided special educational opportunities for the progressive elements. As a matter of fact, education in general has been a mixing pot. We indiscriminately put into it idiots and geniuses together. We thus prevented the potential geniuses from growing and developing while we attempted to educate the uneducable idiots. This is certainly undemocratic. We do injustice to both the geniuses and idiots. In order to correct this mistake, reclassification of pupils in schools according to their mental endowment and mental development, establishment of special institutions for the better natively gifted and the inborn backward.

Again, protection of children in a democratic education is of grave significance. England has lately passed a law to the effect that no child under 14 years of age shall be employed, and no employee under 18 shall be exempted from schooling. In America, similar protective laws exist.

The child should be protected not only from merciless economical forces but also from unwholesome environmental influences. In the matter of health, the school children are usually deplorably neglected. Recently England has inaugurated an adequate system of medical inspection and care for children. School doctors and nurses thoroughly examine every child up to the continuation schools and down to the nursery schools. France, Germany, and America are all paying special attention

to this aspect of education. The Greek maxim, "a sound mind in a sound body" is being realised more and more.

(e) Female education—fifth requisite.

Another requisite of a democratic education is the education of women. The old conception of "uneducableness, mental inferiority" of women has been proven a vicious fallacy. The women have been kept down for centuries. But now they are demanding freedom and equal opportunities. They have in this war shown themselves equals of men. Nurses heroically fought in and behind the trenches. Farmerettes fought on farms. Even shopgirls organised themselves into fighting units. The German, English, French and American women and girls have done wonderfully in contributing to the fighting strength of their respective nations.

Beyond doubt, it is undemocratic if we neglect our sisters who constitute half of the race. Lincoln said that no nation can live half free and half in slavery. It is equally true that no nation can be democratic and stand half educated and half ignorant. As a matter of fact, the one, who rocks the cradle, rules the world. The education of women in a democratic country is of supreme necessity.

America gives her women equal educational opportunities. An American girl can go forward on the educational highway without encountering much hindrance and difficulty. But a French girl or an English girl or a German girl practically have no higher educational opportunities. What about our Chinese sisters? She has been very much neglected until very recently. If any nation desires to be truly democratic and strong, she has got to educate her daughters just as much as her sons.

(f) Vocational education of various types—sixth requisite.

Furthermore, our human interests and aptitudes are diverse. One may like to study engineering, others may prefer agriculture, and still others are most fitted for carpenters or musicians. It is a great waste if we do not provide different schools for different interests and abilities. And it is undemocratic to give the same kind of education to people of different interests and aptitudes. These few requisites are absolutely essential in any system of democratic education.

II. Nationalism in Education.

The second phase of a sound educational system is nationalism. The war has profoundly influenced the English in realising the significance and necessity of nationalisation of education. Education has been a private, philanthropic, and missionary enterprise. But this war wrought miracles for the English educational system. "Perhaps no force," says Dr. Kanell of Columbia University, "less potent than the war would have succeeded for many years in arousing the nation out of its indifference to educational reorganisation as one of the chief agencies for guaranteeing national well-being and progress. The gravity of the crisis has been recognised by the whole public lay-men; experts are bending their energies in planning the educational future. Public committees on reconstruction are found in all large cities and educational associations are showing an unwonted activity." The Fisher Bill—an epoch-making educational charter—has lately been passed. It aims at a strong system of national education. Lengthening of school attendance, removal of all exemptions from attendance at public elementary schools, providing of part-time continuation schools for all children between the ages of 14 and 18 who are employed in industries, control of child labor in the hands of the educational authorities: these are the essential features of the Bill. England has awakened to the importance of a national educational system.

America is also agitating for an educational system, national in its scope. The National Educational Association Commission of the emergency in education clearly and convincingly expressed to the people the need of a national aim in education, of a national policy, and a national programme to realise the aim. This Commission recommends two things; creation of an educational department, and an annual appropriation of one hundred million dollars for education. This land-marking Bill is still impending. When it is passed, it will be another educational charter for the liberation of human beings in history.

However, one thing must not be overlooked. Nationalisation of education does not mean educational centralisation. Centralisation of education in the hands of a few government authorities will necessarily produce rigidity, formality, stagnation, and degeneration in education. Local freedom and local ini-

tiative must be preserved and encouraged. Local variations and differences must be adapted to. It is absolutely impossible for a few educators way up in the central authority to knot all these varieties and differences. It will be absurd for a few brains to devise and control everything concerning education. England and America in this respect have the best system. It is due to this local freedom and initiative that individualism is developed. Education, in short, must be nationalised in the sense that the government should control and direct education, and have general oversight of all the schools, but leave to the local authorities considerable freedom to work out their own details.

III. Internationalism of Education.

Education must be not only democratic in character, national in scope, but also international in goal. Have we not learned anything from this terrible war? Are we still going to teach our children hatred for our enemies, and inculcate upon their innocent and plastic minds baneful ideas of national egoism, and blind patriotism? Or shall we instill into our youths the spirit of sympathy, cooperation, brotherhood, and love, and the ideal of "malice toward none, and charity for all?" Children of today are the world-citizens of tomorrow. Upon them rests the responsibility of maintaining peace and happiness, and of promoting progress. "The war will not end," says the N. Y. Sun, "when peace is declared. Its burdens must be carried by future generations. The schools must begin where the armies stop. Youth is an important part in the reconstruction of nations, and it must be trained and disciplined to meet its responsibility."

Training for an International Mind.

What, then, shall be the programme of international education? In the first place, we must give our children accurate knowledge concerning other countries. International sympathy depends upon international understanding, and international understanding depends upon accurate information, and correct interpretation of other nations. In this connection, I would like to point out the mistakes of American textbooks on geography. It describes China as a land of pig-tails, opium-smokers, small feet etc., such description is exaggerated and out-of-date. No wonder the Americans have no high respect for China and her people.

Secondly, we must teach our children to be internationally-minded. Active cooperation and active sympathy should be cultivated. The school children should be given opportunities to exercise their moral functions. For example, let some relief campaign be started among the school children to relieve the suffering of the children of other nations. Such an activity will teach our children many vital lessons. It will stimulate our children's interest in the welfare of their fellow children of other nations. It will enable our children to know other children more accurately. It will cultivate appreciation and broad sympathy and international mindedness. Activities like these will unquestionably promote peace and progress. The most pressing problem of our international education is to bring children of different nations to know and to actively sympathise with each other.

Establishment of An International Educational Bureau.

Besides the unofficial means of promoting understandings and cultivating friendship and mutual appreciation, we must organise education internationally. I venture to propose a plan. This is the establishment of an international educational bureau. At present, every nation realizes the significance and necessity of a national educational department or bureau. But the founding of the international educational bureau is no less significant and necessary. Such an organisation will be more fundamental even than a League of Nations. A League of Nations is a formal organisation of guarding peace while an international educational organisation can go to the very roots of the problems and can be a true guardian of peace and progress.

The purpose of this educational bureau, broadly speaking, should be internationalization thru education; specifically speaking, should be the dissemination of accurate information and the cultivation of the international-mind. The functions of this educational bureau should be the carrying-out of experiments and researches, the spreading of information, the propaganda and exchange of ideas. To these ends, an annual international educational conference composed of delegates of different countries should be held. Means should be provided for helping countries educationally backward. Textbooks should be regulated. Exchange of professors and students and offering of

scholarships, and formation of international policy clubs in colleges and universities should be encouraged. All these are the educational forces in bringing about internationalism, world-peace and progress.

In closing, the elements of strength of a nation are not in material terms—food, ships, munitions but fundamentally in the intelligence and morale of the people. The elements of world-peace and progress and advancement of civilization are essentially in the mutual appreciation, mutual understanding, mutual sympathy among all nations. Raising the intelligence and morale of a people depends on the relative degree of democratic education. Promoting internationalism necessarily requires international education. Democratic education without regard to creeds, castes, and wealth, gives to everyone equal opportunities. It can assure the nation strength, progress. National education will bring about coordination, stimulation and consequently efficiency. International education will insure peace to the world. Hitherto, education was not democratic, not national for many countries, and not international for all countries, but henceforth, education must be democratic in character, national in administration, and international in goal.

**INTERNATIONAL STUDENTS' HOUSE, 3905 SPRUCE
STREET, PHILADELPHIA, PA. CONDUCTED BY
THE CHRISTIAN ASSOCIATION OF THE
UNIVERSITY OF PENNSYLVANIA**

By Edward C. Wood.

The University of Pennsylvania has always been a cosmopolitan institution. The number of students coming from foreign countries was increasing annually until 1914, when 264 men were representative of over 40 different lands. Realizing that these men were selected from the most highly educated of these countries, and that they would return to their native lands, probably as leaders in their national life, the Christian Association felt that their presence laid a responsibility upon the American people to give them a correct impression and a full knowledge of our best civilization. To this end, seven years ago, the services of Mr. and Mrs. A. Waldo Stevenson—who had lived for ten years in Cuba—were secured. Their



C. W. LUH



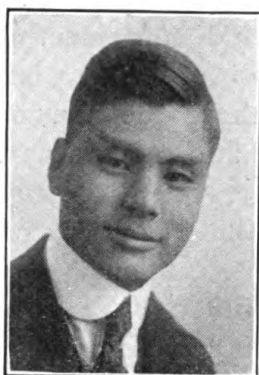
W. J. WEN



J. L. DING



J. S. LEE



Y. C. TU



G. K. LEE



C. P. CHOW



H. C. CHEN



Y. C. MA

work was to develop a more friendly interest amongst the "foreigners" in their midst, and also between them and our own American students. There exists among the latter a real provincialism, and it was thought that the surest method of widening our own students' horizon and giving them a true appreciation of the worth of the men from other lands, and of the nations from which they come, is to bring them into closer touch with one another.

For a number of years many different ways and means of promoting such international friendly relationships were used until it seemed necessary to provide adequate equipment to meet the needs of the developing work. One of these was a larger place where the Chinese Club, the British Society, the Japanese Student Association and groups from Latin America or other parts of the world could hold meetings for the discussion of their own problems and where also larger gatherings might be held for the study of these questions which were of mutual interest to the different nations represented, and for social fellowship.

For this purpose the property at 3905 Spruce Street, very well adapted for an international students' headquarters, was secured in December, 1917. We believe it has already been shown that through this House, we, as Americans, can evidence in more tangible and concrete ways, our friendly feeling to men far from their native country. We believe we have something to give them. We know they have much to contribute to us. Therefore we have a full expectation that in this home, presided over by Mr. and Mrs. Stevenson, the American students and people, and those from other countries, will, by friendly interchange of thought and experience, come to know one another's problems, and to sympathize with one another's points of view and ideals. In this way may the House contribute to the up-building of that friendly relationship, based on the brotherhood of Man and the Fatherhood of God, that will ultimately bind all nations of the earth together in one world commonwealth, according to the Christian conception that all men shall live happily together.

The latchstring is out at all times. Mr. Stevenson and his wife hold themselves in readiness to be of assistance and to

give counsel to any who may call upon them for help. Especially will those be welcomed who come from foreign countries,—and an increasing number of young men from other Nations will now be coming to the University, especially for Post Graduate study. A certain amount of dormitory capacity is available. It is hoped to add to this so that the international family living therein may be increased. The dining room accommodates about 40 and the International friendships developed around the hospitable board will last through the lifetime of many who have enjoyed its social fellowship. The club rooms of the house are open to engagement by the different student organizations, particularly those of an international character.

It is hoped that the knowledge of the existence of this international students' headquarters in Philadelphia may be extended to all lands, everywhere, in order that those from other countries who may be planning to come to Philadelphia, may feel that they have a home to which they can look for a cordial reception and kindly entertainment. Will YOU who read this leaflet, spread this information and so help to further the spirit of international service and cooperation for which the house stands?

SIN AND ITS CHARACTERISTICS.

By George K. Lee.

Occidental College, California.

In the whole English vocabulary there is no monosyllable so common, simple, and significant as the word "sin." Everybody has sin, is conscious of it, feels it, but none can realize, analyze, and unmistakably know it, until he knows Christ. Its intimacy with the words "death," "curse," "bondage," "life," "love," "freedom," "grace," "forgiveness," and "God," widening its application in every walk of life, has made it the word in the English language. Today all the leading literature has borrowed this theological word, and used it as a nucleus for modern themes. Its theological significance has consequently perpetuated a divine influence, awakening a sinful consciousness, quickened the dormant conscience, and impressed a deep conviction in the human heart, and has disarmed and removed the bulwark of skepticism, gnosticism, agnosticism, and atheism. No theory is more valuable, no oration more eloquent, no knowledge more

widely needed, and no book receiving a more universal acceptance than that on and of sin.

In ancient English literature the dominant word was "chivalry." Dramas and novels of that period dealt mainly on chivalrous knights and kings. No literature of great value could be found outside the field of chivalry. This fact unmistakably indicates that the people of those days were much absorbed in chivalrous feats, much given to gaiety, and less conscious of the significance, the consequence, and the content of sin. As the trend of thoughts of the people tends to change with time, the dominating word in mediaeval English literature became not "chivalry," but "love." Love was the nucleus and the essence in mediaeval English dramas, plays, novels, and court and market conversations. Chivalry represented the main thought of ancient English literature, love furnished inexhaustible materials for the glorious mediaeval literary accomplishments; what do we have today, representing our thought? Literature on war, science, mechanics, or sin?

Sin During the Ascendency of Science.

Throughout the latter half of the 19th century many books have been written on science, of which the principles and the truth were applied to and derived from all forms of life, and all modes of activities. The immediate understanding and satisfying faculty of science proved ample to meet the curiosity of the inquisitive populace of those days. Its sudden and unprecedented ascendancy attracted and absorbed the best attention of the century. Its discovery of truth, founded or unfounded, was accepted uninvestigated, and apparently eclipsed the illuminating light of Christian Faith.

To an uncompromising Christian believer this scientific ascendancy was an epoch of universal lunacy. His life-long experiences and cherished hopes were put to a supreme test, while uncertainty asserted its timely authority in the hour of faith stringency. The very creeds of belief were shaken from their foundation, and Christ Himself was apparently dethroned. To an untried and unfounded Christian it was a period of vicissitude and delirium, losing faith in his fellowmen, in himself, and in God, and doubting as to where to land. After himself complying

with the popular demand, he gradually took the descent from idealism into materialism, skepticism and atheism. To a skeptic, partially under atheistic influence, any natural scientific truth appeared diametrically contrary to the Bible truth. As the former was so concrete, immediate, and provable, while the latter was so highly conceptual, remote and intangible, "the things of the Spirit of God" he would not receive; "for they were foolishness unto him, and he could not know them, because they were spiritually judged." He anticipated with assurance and rejoiced triumphantly over the inevitable downfall of Christian Faith, which was improbable.

To not a few out-and-out followers of Christ every scientific discovery was a revolution of the mystery of God, a new channel through which the heavenly blessings were conveyed to man, and a new means to redouble and increase his faith that he might more efficiently and conspicuously present the doctrine of atonement and remission of sin. For in the midst of all the scientific achievements the world felt more keenly than before its crying need, a spiritual need which could not be satisfied by any material gain or scientific knowledge. The world had not only a sense to be gratified, but also a conscience to be satisfied. The more man inquired into his intimate relations with nature, the more he understood the purpose and reality of God; the fuller information of nature he obtained, the clearer conception of himself he had. When God and man were thus brought nearer to each other through the medium of natural scientific revelation, the hideous and loathsome appearance of sin aroused the innate conscience of man, and led to his spiritual regeneration by the grace of God. It was this overwhelming feeling and compulsive motive that changed the face of literature, and made many a new book preach. It was this new revelation of sin that minimized the significance of the scientific achievements of the 19th century, and made them subordinate to the doctrine of the remission of sin.

Chief Characteristics of Sin.

Having briefly reviewed "sin" as it was presented in the English literature and its relations with the scientific ascendancy of the 19th century, we have prepared our minds to leave the preliminary discourse and to enter into the main issues of "sin."

Let us first notice that sin entered into the world through the disobedience of man tempted by the desire for power, and to be as "gods" (Gen. 3:5). Because of this desire man went willingly under the power of sin, and received its wages, "death" (Rom. 6:23).

The Power of Sin.

The first outstanding characteristic of sin is its power and dominion over man (Rom. 6:14). If we carefully observe our lives when our minds have regained normal conditions, we always discover a tendency to steer to a higher moral mark; but in attempting to do so, we unfailingly feel something preventing us. This something is the power of sin within ourselves, working against our own lives, defeating our higher ideals, and opposing our efforts to live for Christ. A gambler, for instance, had repented again and again, had determined not to gamble again; but he had not the power to resist the power of sin, and died a gambler. A drunkard had repeated again and again, declared he would not drink again; but he had not the power to resist the power of sin in drinking, and died a drunkard. Why is it that a man always does something against his better judgment? Because he has sold himself under sin. "For that which he does, he allows not: for what he would, that he does not; but what he hates that does he" (Rom. 7:15,16.).

The potency, the universality, and the immutability of sin have a wonderful impartiality towards man of all ages, of all social stations, and of all races, and likewise even towards the Son of man, who was sinless, but subjected to the power of sin on our account. "For all have sinned, and come short of the glory of God" (Rom. 3:23). Throughout the ages many conscientious saints, sages and godly men have sought vainly a way to evade the power of sin, and a refuge to hide from the anger of God. Some relied upon their meritorious deeds; some, withdrawn from the world altogether, lived the solitary life of the recluse, and some took refuge in religious doctrines; but found ultimately their attempts abortive. For man, the lure of sin to destruction is more nearly universal and sure than the gravitation of the earth upon material mass towards its centre. In order to suspend gravitation an upholding power must work against it. In order to counteract the power of sin we must

have the counterpower—the power of God, “Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction” (Ps. 103:3, 4).

Now this power is the life of Christ who lives in and for us. We are forgiven by the atonement for sin; Christ died on the Cross, but we are saved by the living bread of His life. “If when we are enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life” (Rom. 5:10).

The Stain of Sin.

The second pre-eminent characteristic of sin is its stain. The physicist says that there are three things in the universe: force, space and matter, without anyone of which there would be no motion; and if there is motion, there is always friction. Thus water flows to the ocean, leaving behind it, caused by friction, a trail which man called a river. Sin entered into the world when the human race was in its infancy, and has been flowing therein throughout the entire human history, leaving undeniable evidences of the stain of sin.

We have ample evidences of the stain of sin in our lives, in our institutions, and in our literature. Today in all the civilized nations much care has been given to remove and cover the stain. Institutions for the sick, for the insane, for the orphans, for the aged, for the destitute, and for criminals are erected all over the world to hide away the eye-sores, the loathsome diseases of society. Literature on sociology, social pathology, social progress and poverty, criminology, and the like, each book taking a definite field of the stain of sin, picturing the present conditions in society, and suggesting remedial and preventive methods, occupies the foremost thought of men. Its programs are elaborate and admirable, its informations are exhaustive and reliable, its theories are logical and convincing; but its practicability and feasibility are uncertain, and its compatibility with the innate nature of man is doubtful. We need not question the result.

The Punishment of Christ.

The third leading fact about sin is its punishment. Confucius said: “Heaven will bless those who do good deeds, and punish those who do bad deeds.” Shang See said: “Meritorious

deeds will be rewarded by a hundred blessings, and unmeritorious deeds will receive a hundred curses." "Though the net of Heaven is flying loose, and the interstices are large, no one can escape." A man committing a crime against a state or a person can evade punishment by escaping to any other state, though the extradition of criminals has recently developed to a considerable extent. But can we escape punishment of sin against God? The Chinese proverb says: "Flying high and traveling far could not escape the hands of Heaven." Paul says: "Be not deceived, God is not mocked: for whatever a man soweth, that shall he also reap" (Gal. 6:8).

The Power of Christ.

Therefore no one can escape the punishment of sin. What will God do? He is our Father, and we, His sons; will He suffer us to be punished when He is merciful and gracious, slow to anger, and plenteous in mercy?" (Ps. 103:8). Since He is our Judge and Ruler, can God forgive us unconditionally without discrimination when He is righteous? If God is righteous; He will punish us and if God is merciful, He will forgive us; since God forgives and punishes us, He is neither righteous nor merciful. What could God do in this dilemma? He has a way out of it—a way that costs Him the life of His Son. We were not wounded for our transgressions, nor bruised for our iniquities nor dealt with according to our sin; Christ has borne all, and His righteousness imputed unto us that we may have peace with God.

O men, we are not stones, wood, or insensible things; but we have flesh and blood, feelings and passions. How can we behold the Christ dying upon the Cross without being moved to tears and repentance? We are sinful, ugly, hideous, dirty and honeycombed with sin; Christ is tender, kind, pure, sinless, spotless and godlike. Christ alone has the power to save us from the power of sin, can give us the grace to wipe out the stain of sin, and has died upon the Cross that we need not render account by bearing the punishment of our sin. Will we not submit ourselves to Him and recognize Him as our Lord?

"Blessed assurance, Jesus is mine!

O, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, wash'd in His blood,"

WHAT I THINK OF CONFUCIANISM.

By C. W. Luh.

In so far as everyone of us has to take a definite intelligent attitude toward Confucianism, I do not stop to apologize for re-arguing this thread-bare problem. Fifty years ago, the great majority of foreign missionaries and probably most of our uncultured native Christians could conscientiously dispose of the issue by calling it a foul name. Such wilful dogmatism did not remain unpunished, but the penance has been more slavish than necessary. We say Confucianism is alright. We call ourselves Confucian-Christians. Is that hyphen a sign of divided allegiance? If not, why not?

I cannot answer this question without first justifying my conviction that Confucianism is more than an ethical system or a school of social philosophy.

Confucianism is an institutionalized religion.

Why Confucianism is a Religion.

By "religion" we may express one of many conceptions. Some of our Chinese brethren who are doubtless scientifically minded and to whom religion is at best a form of petty nuisance, will inform us that the Chinese language has never tolerated such a Latin prodigy as "religion." The term is indeed a little exotic and disagreeable. However, one needs not be so hysterically offended as to neglect the social and historical data which "religion" in one sense or another does imply. Between pseudo-science and quibbling of terms, there is but little to choose.

1. If by "religion" we mean belief in demons, deities, or divinities, the history of Confucianism stands as an elaborate example. This statement runs against popular misunderstanding. The classics should be read as a whole. The Analects do not deserve more credit than what Confucius himself edited or recorded. The nature religion embodied in the documents was the religion of the sage. Developed as it was, one can still trace in it many a faded myth of the bygone ages.

When we turn to modern Confucianism, the proof is more self-evident. The Master is the Prophet of Shang-ti, in a unique sense. Do men ever hesitate to call Islam a religion?

Orthodox ritual from the Tang Dynasty to the present leaves no room for doubt as to the deification of the Master.

2. With Schleiermacher, we may next consider religion as a feeling of absolute dependence. The definition applies only to mystic religions, including Roman Christianity. Neither morbid fear nor mystic rapture has been the characteristic of Confucianism. Reverence and fear toward Heaven or Fate, and childlike confidence in the goodness of ancestral spirits are exemplary virtues. It is to be noted that between this and Schleiermacher's statement, the line of demarkation is not clear.

3. A third and now much advocated view is that of Höffding which identifies religion with the conservation of values, individual or social, as a means or as an end in itself. In popular Confucian terms, religion is the Way to attain the Highest Good. "Magnanimity and Righteousness," "Filial Piety and Fraternal Sympathy," "Loyalty and Forgiveness,"—these and many other high sounding phrases have been proposed by various schools as interpretations of the Confucian ideal. They all bear witness to the belief that Confucianism, like other religions, stands for the organization of all human values under one supreme ideal.

Confucianism is a religion. Philosophy and ethics constitute only a small part of the age-long institution. Royal patronage, church property, hereditary priesthood, archaic ritualism, sectarian persecution, apotheosis, creed and mythology,—have each contributed its share to make Confucianism what it is.

Since Confucianism is a religion just as Christianity is, a Confucian-Christian incurs the danger of exposing himself as an anomaly, unless he is perfectly sure that such syncretism can boldly face the test of logic and practice.

The Significance of the Confucian Religion.

The discussion shall be limited to some of the most important problems with direct bearing to the Chinese Christian public. First, as already mentioned, Confucianism is an institution with elaborate systems of worship. Secondly, the attempt has been made to identify it with Chinese culture in its entirety, especially art and literature. Thirdly, it presents a formidable system of ethics which a Christian must either accept or reject.

I shall try to state my convictions frankly, briefly, but,

owing to the scope of the paper, rather dogmatically. The statements do not claim more credit than they deserve. The intelligent reader will easily detect where I leave the realm of facts to wander in wilderness of theories.

Confucian Worship.

From an aesthetical viewpoint, the Confucian rituals appeal to the Chinese mind as effectively as the Christian rituals do to European peoples. I do not feel as the sincere orthodox Confucianist would feel on a Spring or Autumn sacrificial day, but that does not touch the question.

As to the contents of worship, I think it is pure idolatry. The Confucianists would certainly resent such blunt and laconic criticism, though facts are quite against them. I need only to remind them that even the religion of the Great Vehicle did not take its birth with a whole pantheon and a densely populated hell. Many a sophisticated Mahayanist will still assure me they are dealing with symbolism. The Confucian service is indeed far less ornate, does not express so much abject fear and superstition, as a common Buddhist revival meeting. But compared with the impressive mystic rituals of the Pure Land Sect, the whole difference seems to lie not in the intelligence of the worshippers, but in their temperament.

Idolatry is now a tabooed word. Students of science and philosophy believe they have long emerged from it. When traditionalism and paternal force weigh upon them, they might conduct themselves otherwise. Personally, I like to approach Confucianism with the same frankness as I do Christianity.

Confucian Culture.

The identification of Confucianism with Chinese culture is only partially successful. China had developed a civilization long before the time of Confucius, and the historian owes it to the Master's queer notions for the meagerness of original data (of which, the least said, the better).

From the death of the Master to the introduction of Buddhism, Chinese philosophy was overwhelmingly Taoistic, while poetry flourished in the Han and Hsiang valleys where the northern schools did not exert much influence.

Buddhism has practically monopolized sculpture and plastic art, and so far as my limited knowledge goes, has divided the field of painting with humanism and romanticism.

Literature is a debatable topic. The part played by Taoist naturalism should by no means be underrated. No great Chinese poet ever enslaved himself to one creed or another. On the other hand, I have not found, even among the most out-spoken Confucianists, many admirers of the didactic versifiers of the Sung Dynasty, for instance.

It seems to me that the claim to art and literature does not rest on sound basis. The mistake in itself speaks of the blindness of traditionalism. By culture the old scholar would not include anything less noble than the Six Arts, while as a matter of fact, Confucianism is more closely related to political and social institutions than to any of these.

The incentive which political centralization gave to the unification of Chinese cultural elements has a rule been ignored. Consequently, the Confucianists themselves do not fully appreciate what the Master taught and his followers did with regard to the establishment and preservation of the central imperialism. A similar misinterpretation has led to the over-emphasis of filial piety, while influence of Confucius on the Chinese family or clan as a whole has not been investigated. Confucianism was and is a part and parcel of these cultural institutions. Whether good or bad, the results are manifest. They are far beyond my ability to analyze.

Confucian Ethics.

The ethical foundation of the whole system was the fact which occupied the mind of the religious philosophers. Recent books and articles do not present the problem as scientifically as I once expected they would. In fact, I know much less about Confucian ethics now than when I spent the whole live-long day memorizing the classics.

Nevertheless, one cannot deviate much from the truth by claiming Confucianism as one of the most ennobling systems the human mind ever conceived of. Every Chinese has a right to be proud of it, even though he does not count himself a member of the church.

The greatest danger lies in that we too often think of it

as a rigid system. Thus we are told to accept all or nothing. The Confucian religion is not less infallible than any other religion. There are many customs and precepts which a man of this century would do well to reject in toto. For instance,

1. Traditionalism. This age can no longer look to legendary heroes for economical and cultural welfare. If Confucius commands it, so much the worse for him.

2. Perversed imperialism. The doctrine was propounded when China was struggling for national existence among barbarians and when central political organization had not been perfected. Perhaps Confucius never meant to encourage groundless national pride and hatred for everything not traditional.

3. Filial piety could indeed be the highest social virtue when China's population was a homogeneous agricultural population with a small good-for-nothing literary aristocracy. I cannot read the Book of Filial Piety without resentment, for the spirit portrayed in it is legalistic, slavish, and directly contradictory to democracy and social service. Fortunately, our orthodox Confucianists have found it quite unprofitable to their own financial interests. They now talk more than they believe, if belief can be measured by practice.

In spite of all that has been said, I always read the Analects with reverence. I discover in it much that is useful and inspiring, which cannot be found in the Biblical writings, at least not so explicitly and concisely. I like the interpretation of Confucian ideal as "Loyalty and Forgiveness," partly because it is true and partly because it is fascinating. Confucianists and Christians should certainly work together to attain an ideal like this.

A LITTLE CHAT—TO HELP YOU.

By Nellie C. Wong.

There are so many ways of spending one's vacation! Last summer mine was spent at Cornell University where very many important and most interesting facts were discovered during my study of the Human Nutrition Course there.

Let us explain the meaning of the course. Human Nutrition deals with the theory regarding feeding, and the application of scientific feeding. This latter is most important in these days

of high nervous strain, high cost of living, and scarcity of varieties of food. Many of the substitutes now being used are dangerous to health, because they hinder growth unless the food values can be well-balanced. The body must be given the same elements as it already contains plus an extra portion that will promote growth and rebuild tissues that have been broken down.

Carbo-hydrates, proteins, and fats constitute the chief needs of the body.

Protein gives strength and repairs broken-down tissues. Such foods as milk, eggs, meat, and fish furnish this element.

Carbo-hydrates, such as vegetables, fruits, and cereals, give strength and firmness to the bones, and furnish the needed energy.

Fats provide fuel. Just as a machine needs fuel, so does the body, in order to accomplish its work.

The principles of feeding have to be considered from various points of view. One must take into consideration the health and wealth in different cases.

The average man earns from one hundred to one hundred and fifty dollars a month; the average size of a family is four persons. About forty per cent of a man's earnings goes towards food. A wise wife will provide foods that stimulate growth. The best ones are vegetables,—carrots, spinach, and celery are especially good, as the first mentioned builds up the nervous system, the second gives red blood, and all of them furnish the needed cellulose,—coarse cereals, and some fats, such as butter, or, if that is too expensive, peanut butter. Milk should also be used to a large extent. Some meat and fish may be used but too much meat hinders digestion.

Of the fruits prunes, oranges, and lemons are most beneficial. Prunes provide iron for the body; oranges and lemons are used as successful remedies. Many times one half of a lemon and a quarter of a teaspoonful of salt in a cup of hot water will relieve nervous headaches, and prevent a cold from progressing.

Another important element that every one should know about is vitamine. Many diseases—such as Beriberi and Pellagra—are caused by the lack of this element in food. It is believed that the nervous disease Beriberi can be cured by

introducing the proper amount of antineuritis property into the food.

Beriberi is especially common in China, Japan, and other parts of the Orient. This fact is caused by the amount of polished rice consumed in these countries. Rice causes the development of Poryneuritis—a nervous disease. Milk, green vegetables, fresh fruits, are antineuritic, and build up the nervous system.

All these facts were proved in 1911 by investigator Funk who tried various substances on pigeons, and thus established the truth.

It seems as though there is no end to the course of human nutrition of food. It deals with every subject—biology, physiology, chemistry, physics—and last of all it is the true philosophy of life. It teaches that in order to be a capable person one must know more than how to cook three meals a day. One must also know how to look out for the moral, spiritual, and physical development of others. In order to accomplish this, it is necessary to know something of food values, and of the standings of life. Good citizenship begins at home; so our home must be kept full of happy, healthy, robust people.

IS PUBLIC SERVICE A BURDEN?

By Y. C. Ma.

In the midst of laborious studies, with a day limited only to twenty-four hours, time and again, we would complain that our work for a club, a society, or an association has become a burden. We detest correspondence, are tired of going around on business, and regret at the thought of the pleasures which we have denied in order to do some work for the public. This is called public service. Is it not a burden?

Strange enough, however burdensome a public service may be, we often like to bear the weight of it. Some of us do so unwillingly in response to the call of duty and obligation. Others tread the path of public service with the intention of reaching the land of honor and fame. Still others give their time and energy aimlessly, regarding public service as a convention which tradition has established. Thus, when the honor once obtained fades, the unwilling heart, finding no inspiration in the conven-

tional way of serving, can not but conceive the extra work as a burden.

This unnecessary burden can only be lifted and removed by the force of love. Be it organized as a society or separated as individuals, we must love before we serve them. Just as we can love a man, only when we know him well, admire his virtues and have common interest, our love for an organization comes, only when we understand its conditions, appreciate its objects, and have real interest in it. As soon as that love enters our heart, it seeks for expression, and nothing is more spontaneous for expressing love than service. The latter may require time, energy and labor, but the former makes us forget them all; for love knows no burden nor hardships. So public service based on love, or as expression of it, is not a burden but a joy.

POLICY AND OBJECTS OF VISITATION WORK OF THE C. S. C. A.

By W. J. Wen, General Secretary.

From experience acquired by Mr. S. J. Chuan in the capacity of the Association General Secretary during his three long years of service, it has been found that the "flying visits," made by him and the other officers to the different student centers, had failed to realize the objects of visitation. The short stay over different localities did not even make an impression, not to say, any substantial and lasting achievement. Upon his retirement from the General Secretaryship, Mr. Chuan strongly recommended the following regarding the change of policy in future visitation work:—

1. Adequate appropriations should be made for visitation ;
2. Sufficient time should be spent in different student centers in order that the objects may be carried out. His recommendations have been adopted by the Central Executive Board, whose ruling provides for both extensive and intensive visitation work. The additional two Associate General Secretaries and the increase of visitation funds have made these possible.

Objects of Visitation.

The frequent inquiries concerning the objects of visitation have called the writer's attention to make an answer to them. A brief analysis of the aims of visitation may serve the purpose. They are threefold:

I. Personal Contact.

(a) With our students. This year the army organizations have aggravated the gravitation of our students in the metropolitan centers such as New York City, Boston, Philadelphia, Chicago, etc. Many of our students who have, hitherto, been studying in small college towns, are being compelled to go to attend the large universities, in which the regular course of study has not been so completely upset as that in the smaller institutions. The adjustments to new environments and the disappointment bound to arise under such conditions make it very necessary that the agency of the Association should pay visits to our students at the beginning of the year to keep them in personal touch in way of assistance and of consolation.

(b) With local committeemen. It is upon the shoulders of the local committeemen that the supreme task of relating the members to the activities of the Association falls. In order to run harmoniously the Association machinery for the benefit of the members, a perfect understanding between the General Secretary and the local committeemen must be promoted through personal contact.

- II. The second aim of visitation is to carry on aggressive Christian work for the Chinese students. This important object can be effectively realized through promotion of Christian activities such as Bible classes, personal workers' group, and welfare work among our compatriots. Above everything else personal work is to be emphasized.
- III. The third aim of visitation is to demonstrate the practicability of Christianity by promoting genuine friendship between Chinese students and Americans. The significance of such an aim is vividly brought out by

the case in which six of our boys, sent over by the Chinese government four years ago to study the operation of the machinery for the equipment of an arsenal in China, have frankly confessed their ignorance about Christianity because our Christian forces have neglected them. However, they express their sincere appreciation of the hospitality of an American family, accorded to them very recently. But they are leaving this country very presently. We only hope that the hospitality of that American family will be a blessing to them when they return to China. And we also pray to invoke God's blessing on our Christian Americans who receive our boys with Christian love and affection.

The operation of the changed policy and the realization of the objects of our visitation work involve hearty cooperation of all members and officers. Its success depends on the amount of effort we are giving. Our determination has a great deal to do in bringing about success or failure. Let us be determined for success and go forward with our task!

STUDENTS' CHRISTIAN ASSOCIATION OF THE CANTON CHRISTIAN COLLEGE.

(A report of the General Secretary of the Canton Christian
College Association.)

(1) ORGANIZATION.

The Association has been reorganized and modeled after the Personal Promotion Force Plan of organization. According to this plan, the supreme control of the Association rests in the hands of the Board of Directors, while the various activities are carried out by the student-officers under the direction of the General Secretary.

The Board of Directors consists of five members, three being members of the Advisory Committee of Religious Work appointed by the President of the College, and two being student-representatives one of whom is the president of the Association and the other a member of the Cabinet. During the last sem-

ester, the Board, in accordance with its authority and duty, has executed the following business: namely, employment of the General Secretary and two teachers in the Association Farm School, sanctioning of the newly adopted plan of organization as suggested by the Cabinet, revision of the annual budget, clearance of the Association property, auditing of the furniture funds, passing of the proposed tentative constitution, and the representing of the Association in dealing with the College Council.

The officers of the Association are the President, the Vice-President and the Treasurer. For his assistance in carrying out the activities of the Association, the President, with the consent of the General Secretary, appoints as many committees as he thinks necessary. The committees are grouped under four Departments: namely, Department of Administration, Department of Religious Education, Department of Campus Service, and Department of Community Service. Each committee consists of one or more students who are chosen from among the spiritual leaders of the student-body. These Committee members together with the officers and the General Secretary constitute the Cabinet.

The Cabinet has altogether thirty-three members each having a special duty for which he is responsible, and at the same time co-operating with the other Cabinet members for the promotion of Association affairs. They meet at least once a week with the President as Chairman.

The work that has been done by these committees is reported in brief in the following.

(2) THE DEPARTMENT OF RELIGIOUS EDUCATION.

(a). **Membership.**—As a result of our new policy in abolishing the membership fee basis, the Association enrolled 308 members in all in the last semester. Each member had to sign a card declaring his sympathy with the objectives of the Association and his willingness to co-operate for their realization. The members have signed cards offering their services in the work of the Association. Over 150 students have actual positions in the Association each rendering one or more kinds of service.

(b). **Finance.**—The financial support of the Association this year depends solely on voluntary contributions from its members and faculty and from pledged funds. The goal set for the financial campaign last fall was \$1,600, but the unexpected result was more than \$2,600. Of the total sum raised, \$1,326 was pledged by the students alone, (average \$3 each) and \$331 by the faculty (average \$5 each) and the rest was pledged for definite purposes—education mainly. This enabled the revision of the budget raising appropriations from \$800 to \$2,467 including the salary for half the time of the Secretary.

(c). **Publicity.**—The publicity committee has rendered a valuable service by putting up attractive advertisements and notices for all meetings.

(d). **Building.**—The Association was given by the use of most of Swasey Hall in which there is space for religious meetings, Cabinet meetings, class rooms, reading room, reception room, general office and rooms for the employed officers. The building is the center of the students' religious life. A special committee is taking care of it.

(3) THE DEPARTMENT OF RELIGIOUS EDUCATION.

(a). **Religious Meetings.**—On Sunday evenings a religious meeting is held in Swasey Hall. Speakers are invited to speak on subjects suitable to the season. For instance, before Oct. 10th, a notable patriot and an alumnus of the College spoke on "True Patriotism," and before the birthday of Confucius a college professor spoke on "Jesus and Confucius," and before a track meet, the College Athletic Director spoke on "True Sportsmanship." Sixteen meetings were held last semester with an average attendance of 177.

In connection with the religious meetings, three meetings were specially arranged for the whole college on sex education which were conducted by the College physician.

(b). **Prayer Meeting.**—Wednesday evening at nine o'clock is the regular time the middle school students meet for prayer while the College men meet on Monday night. Both Christian and non-Christian students may attend these meetings. Classes meet separately. Occasionally, a union meeting for all students

is conducted by a college professor. The Association Cabinet has a regular prayer meeting on Wednesday evening for its own members.

(c). **Discussion Groups.**—The plan for voluntary Bible study was dropped last semester on the ground that with a comprehensive and continuous course in the school curriculum, there seemed to be no place for a separate course given by the Association. In lieu of this, however, a course in "Life Problems" was given with free discussion groups. Each group was led by a staff member. Each week one of the following problems was discussed: Country, College, Home, Friendship, Money, Habits, Sex, Marriage, Efficiency, Success, Occupation, and Belief. There were ten groups with a total enrollment of 270 men.

(d). **Personal Relationship.**—A special committee was appointed under the Department of Religious Education with the specific duty to promote personal relationship among the students, and between the students and their friends and parents. It has been one of the most active committees and has done the students tremendous good. On the day of entrance examinations, an Information Bureau was organized for the benefit of those who came for examination. Those admitted to the College immediately received encouraging congratulations and friendly promise of assistance in every way. They were met at the wharf and helped to arrange for rooms and in a special meeting were welcomed into the life of C. C. C. To promote friendship, the Committee observed a C. C. C. Friendship Day, on which over 1,600 envelopes specially engraved were printed to the students to be used in writing to their friends. The most remarkable observance, however, was the C. C. C. Parents' Day modeled after Mother's Day in America. A special meeting was held in the open air. Everybody came to the meeting with flowers in honor of his parents. Also each person received a special envelope in which to send a letter home. During the winter vacation student reunions were held in various localities.

(e). **Boys' Work.**—There are many students under the age of sixteen. For the promotion of religious and social activities among them, the Association has a special committee. Last

semester they held one "social" and four special religious meetings in which stories of great characters were told. Also three classes for the discussion of the twelve Boy Scout laws were opened. Thirty boys were enrolled. The "Big Brother" movement was started and successfully carried out.

(4) THE DEPARTMENT OF CAMPUS SERVICE.

(a). **The Weekly.**—The largest contribution in campus service rendered by the Association is the WEEKLY published every Friday, each issue containing about 6000 characters. Association activities, College and personal news, good editorials, and occasionally some bits of local humor, constitute the contents of the four page paper. Almost all the articles are by the students. Every member of the Association and faculty receives a copy free of charge. Over one hundred and fifty are sent out to other religious organizations throughout the country and as far as the United States at the expense of the Association. In this year's budget the item for the Weekly amounts to \$300. It has a circulation of a thousand.

(b). **Music.**—There is a Chinese band of fifty members under the management of the Association. The Association provided the instruments and the members of the band pay running expenses. Students in Canton came occasionally for voluntary teaching.

(c). **Tutoring.**—One of the quietest but most valuable services to the students by the Association is the tutoring of delinquent students and those who have difficulty in their studies. Some college men were kept very busy during examination weeks when many students came to them with questions.

(d). **Social.**—During the last semester, the Association held the following social functions: Grand Reception, Cabinet Banquet, Stag for the co-workers, Mid-semester Entertainment (interclass), Christmas Banquet and Christmas Entertainment for 800 people including College workmen, villagers and students of the Association schools.

(e). **Literature.**—The Association maintains a reading room with magazines, dailies, and considerable religious literature is kept there for the students. The Literature Committee

also acts in the capacity of agency for the National Committee in selling religious literature. Over 200 copies of tracts on sex education were distributed to the students in the College and about fifty to the students in Hongkong.

(f). **Sick Visitation.**—Sick students in the infirmary have been visited daily and given flowers by their fellow students in charge of the Sick Visitation Committee. Mr. Ma, a son of the donor of the new infirmary, was the chairman of this committee.

5. THE DEPARTMENT OF COMMUNITY SERVICE.

(a). **Village Boys' Work.**—Around the campus there are many "Buffalo cow-boys." They have been taught to play ball by the village boys' committee. A Sunday School has been run for some village children and Christmas pictures were presented to them.

(b). **Workmen.**—Svery Sunday morning a service has been held for the workmen of the College. Socials and hikes have been conducted to amuse them. They were also encouraged to attend the Sunday evening meetings. Separate groups, each led by a Christian, were formed for personal work. There are about fifty Christians among our workmen.

(c). **Alumni.**—To promote the interest of the Alumni in their Alma Mater, the Association regularly sent them 'the Weekly and occasionally a friendly letter.

(d). **Preaching.**—Five teams were sent out to the neighboring villages for the purpose of spreading the Gospel to the people. Magazines and newspapers were distributed to them.

(e). **Deputation.**—One of the most successful activities in the line of social service during the last semester was the work done by the Deputation Committee. The Secretary was sent out six times to preach and speak in churches and schools. Two College students were sent out every Sunday to conduct a Bible class in a Presbyterian Church in Canton. During the two weeks winter vacation, five deputation teams were sent out to Canton, Hongkong, Fat Shan, Macao and Wuchow. Over 90 students joined the teams. They were under military organization. The Christian soldiers wore the College uniform and a Red and Gray cross as their special distinction. They opened

testimonial meetings in churches, Y. M. C. A's, schools, and gave entertainments to their friends and to the public. As a result 33 testimony meetings and five social meetings were conducted, drawing a total attendance of over ten thousand.

(f). **Education.**—The greatest service that the Association renders to the community, however, is the educational work. During the last semester 5 schools were under the direct management of the Association and one received financial assistance.

(a).—**The Night School:** Sixty students were enrolled in the night school. They are mostly workmen of the College. There are three classes. The subjects taught were Chinese, English, Arithmetic, and Geography. Twenty-three students of the collegiate department and middle school were voluntary teachers. Five evenings were for studies and one for lectures. Some students organized themselves into a club and performed interesting plays.

(b).—The Farm School was primarily for the nearby village boys. There were 25 students in three classes. There were two salaried teachers, one full time and the other part time and six students of the College assisting in the teaching. There were three classes. Letter-writing, arithmetic, manual training and practical farming were taught.

(c).—The Moon Light School was the Night School for men in Honglok, a village nearby. The student body consisted of 29 peasants and the faculty of 9; the latter were students of the College.

(d).—The Ha-to Girls' School has been supported by some members of the American Staff in the College. There were 17 students and one salaried teacher.

(e).—The Fung Wong Girls' School was maintained by Mrs. C. N. Laird with an enrollment of 25 students and one salaried teacher. The students of the C. C. C. Girls' School have rendered valuable assistance to the teachers of the Ha-to and Fung Wong schools.

The five schools described above were managed by the Association thru the Educational Committee. Fully \$930 was given for their expenses this year which constitutes 31.7 per cent of the total budget of the Association. Besides this sum the Asso-

ciation helped the Honglok Girls' School with three dollars a month. In connection with our Christmas celebration an educational exhibit was held showing the work of the schools. The Fung Wong School won the first prize for its work.

In conclusion, the General Secretary extends his most hearty thanks to every person on the compound for the co-operation and support which have been the greatest factors in the success of the Association.

IMPORTANT NOTICE

In order to meet the high cost of printing, all members of the Chinese Student Christian Association are earnestly requested to send in their membership fees of one dollar, of which sixty cents constitute their annual subscription for the Chinese Students Christian Journal.

(Signed) JEGAN T. HSI,
Business Manager

422 W. 115th St., New York City.

In Memoriam

Hilton D. Young died last July at Yokohama on his way home from the United States. Is it possible that Hilton is dead, a man who had just commenced to live? No, he is not dead. The influence which he had exerted will be continued. The work which he had started will be completed. The hope which he had inspired will be realized. A man of his kind never dies. He lives to-day, as much as he ever lived before.

Hilton was born in one of the out-of-the-way districts in Fukien some twenty-five years ago, a year which he remembered not so much as the year when he first saw light, but as the year which dated the beginning of a rapid disintegration of his loved country, China. The twenty-four years he had lived were years of love and of struggle. And struggle because of love. He loved dearly his country, and he loved dearly his home. But, alas, it was not for him a country which he could be proud of. There was no peace. There was no prosperity. When he was born it was 1894. When he first went to school it was 1900. When he graduated from College it was 1915. These are dates which neither China nor the Chinese race can forget. And internally China suffered during these twenty-four years more political changes than she ever did during any period of her history. Manchu despotism, then nominal republic, then Yuan Shih Kai, then a period of republic again, then Chang Hsian's usurpation, then military oligarchy, then civil war, one came after another. He watched and wept.

While he found no satisfaction in his country, he found no joy in his home. He lost his father before he was born, lost his mother while he was yet a youngster. Fifteen brothers and sisters, one died after another until only five were left. And the wealth and the social distinction of the family which many might envy did not satisfy him. He felt as if he was all alone in the great world. Another man with his temperament under the same circumstances would have gone into extreme pessimism. A ray of hope, fortunately, was kindled by Christianity. Although he still suffered, he labored on.

Hilton's chief activity was in the Young Men's Christian

Association. In China he served in different offices of the College association and had remarkable records. He organized in his family the Young Family's Christian Association, a unique idea, which has proven quite successful. After coming to the United States he served one year as the recording secretary of the mid-west section of the C. S. C. A. and another year as an associate editor of the Journal. He also served as a member of the Committee on Chinese Christian Works in New York City. In all capacities he made valuable contributions. And in 1916 he decided to choose the Y. M. C. A. secretaryship as his life profession. Through Christian service he entered into rich fellowship with a large number of friends. To them he was a source of inspiration, and to him they were the hope of China. And the last trace of pessimism left him.

With the vision of a glorious China, came the dream of a sweet home. And each day the dream seemed truer. Dream of a glorious China. Dream of a sweet home. Life became to him no longer a burden, but an opportunity, a privilege. But, alas, such a life was short! He caught tuberculosis. Months passed and the doctor advised his home-going. He died and was buried in a land where he had probably least desire to lay his patriotic bones.

Such is the tragedy. We shall not aggravate our pain by dwelling our thought on the great loss to China, to the Christian Association and to those who loved him. It is God's will that he should have so quickly run his course. He had lived a true life. He had left an inspiring example. It is not ours to lose courage because he did not reach his goal. It is ours to complete the task to which he had so genuinely set his heart. Although physically he is gone, his spirit is still with us. He is watching our attempts. He is anxious about our success. He lives. Let us disappoint him not!

William Hung.

Joseph Chan, a senior student in the Sacramento High School and Local Committeeman for Sacramento, California, was recently taken away by influenza. It is hard to conceive the Divine purpose why a promising young man like Joseph

Chan should be taken away so untimely; but God's purpose is not always within the scope of our reasoning. It is understood, however, that good examples in life do not live in vain.

Joseph Chan was born in the vicinity of Canton City, February 22, 1901. Having attained the age of ten years, he came to this country with his parents; his father being the pastor of the Chinese Methodist Episcopal Mission of Sacramento. He differed greatly from boys of his age as a son, possessing the rare qualities of filial piety; as a student, he was exceptionally brilliant; as a Christian, he was earnestly sincere. The marked interest he showed in the Christian religion, could not help but express itself in the Chinese Student Christian Association where he served as Local Committeeman from the summer of 1917 to the day of his death. His services were most invaluable. When I travelled to Sacramento on behalf of the Association last year, to my surprise, Joseph Chan was leading a Bible Class where there were many students much older than he. He had not only the ability to lead but also had the patience to continue his work indefatigably. During the summer vacations, he usually went to the country to work in the orchards; but wherever he went, he carried his Bible with him and there he called his fellow workers together to study the message of salvation. I personally saw the work he did last summer and no one had anything but words of praise for him.

This year, Joseph Chan was elected secretary for his church and for his Sunday School. He lead a Bible Class as usual. The Chinese Students' Club of Sacramento elected him secretary for the present year. Such was the magnitude of his labors, of which he never complained.

Lately, during the epidemic of influenza, Joseph Chan contracted the disease. He suffered for some time and finally passed away to eternal rest on November 10, 1918. His death is a heavy blow to our Association. To his family we express our most heartfelt sympathy for they have suffered an irreparable loss. But more than this, they have suffered the loss of a daughter and sister besides Joseph, who died within a short time of the death of the son and brother.

Kwong Shue Jue.

LOCAL ACTIVITIES

ASILOMAR

"Live while you live the epicure would say
And seize the pleasures of the present day;
Live while you live the sacred preacher cries,
And give to God each moment as it flies,
Lord in my views let them both united be;
I live in pleasure when I live in thee."

Life at Asilomar, the Y. W. C. A. conference grounds on the Pacific Coast, is one pleasure after another when we dedicate ourselves to Him. With a delegation of twenty-two Chinese girls, the annual summer conference of the Western Section of the Women's Department from August the 6th-16th incl., was a great success. The ten days spent there, afforded us many opportunities to come into closer contact with Him, for even the natural beauties bespoke of His presence. 'Tis said that it is hard to find God, but to comprehend Him as He is, is labor without end, yet we all felt a greater understanding and intimacy with Him at the termination of the wonderful conference.

Every hour was well occupied, for each sought to think more profoundly into Christian principles by way of deeper knowledge of the Father of our spirits and by way of closer friendship with one another. There were many opportunities for us to seek guidance in our thoughts about God, about Jesus Christ, about Christian internationalism, etc.

With our country's condition in mind, we laid much emphasis upon her spiritual, economic and social problems at our Chinese Technical Council. At one of our technical hours, we were honored by the presence of Miss Henrietta Thompson of the Shanghai Y.W.C.A. who spoke to us about her work in China. The thought of how much others sacrifice for the sake of contributing to the uplift of our country, impels us to strive for the better and to seek the fulfillment of Christian ideals, so that in the future we may be looked to for light and leadership and spiritual strength when we return to China.

The spirit of unity, of strength and comradeship existing during the short period helped to make the days at Asilomar very happy ones,—the thought of which will always summon the best that is in us and the upholding of the standards of a

real Christian. Each and every one of us are eagerly anticipating our next conference with its fun, friendships, and answers to questions for preparation for service in life.

A Member.

CALIFORNIA

Owing to war conditions, the University of California has adopted the quarter system in order to fulfill the instruction of Uncle Sam for the S.A.T.C. The quarter system of the university and the recent prevalence of the Spanish influenza make it impossible for the local committee to organize a Bible class and perform other activities of the C.S.C.A. In spite of the obstacles and inconveniences confronting us, we are hoping to form a Bible class and continue other works as the previous years in the very near future if circumstances permit. With the arrival of many new students from China, we have the largest number of Chinese students this year. The total number is approximately eighty, ten of which are girls.

Through the kindness and hospitality of the university Y.M.C.A., we were invited to a Thanksgiving dinner at Stile Hall on Wednesday evening, November 27th. The delicious turkey dinner was served with music promptly at 6:15 P.M. Our sisters were also invited to share the dinner with us. All the girls were dressed up in genuine typical oriental costume which is very beautiful and attractive to our American friends, as well as to our own people.

Mr. Devendorf, the Y.M.C.A. students' secretary was toastmaster of the evening, made a brief remark emphasizing the object and significance of having us there on that occasion. The following persons gave us short but convincing speeches concerning the importance of Christianity, the development of leadership, and the imperative need of the Asilomar Y.M.C.A. conference. The speakers were Messrs. Dwight Baker, a returned Y.M.C.A. secretary from China, Professor C. E. Rugh, Cherrington, J. S. Lee, S. C. Lee, Anderson, Pond Lee, Y. M. Kan and Miss Nattie Soo-Hoo.

When the dinner was over, motion pictures of the beautiful scenery of the Mt. Rainier National Park and other famous places of summer resort were shown to us. Indeed, the evening

was an exceedingly pleasant occasion to every one of us. The best thing we received from that occasion was not the dinner but the clear conception of christianity, the duty and responsibility as an individual in the better world of democracy after the great war and the valuable fellowship we gained. Twenty-seven students have promised to attend the coming Asilomar conference which will be held some time in December at which time, we expect to have a successful conference. The assembling of sixty Chinese students and a score of Americans at the Y. M. C. A. dinner will be an occasion for long remembrance.

Ling Lew.

ASILOMAR CONFERENCE.

The conference was the greatest success ever witnessed both as regards the conference as a whole and as regards our Chinese delegation. The whole conference seemed to be guided by the Holy Spirit or one never would witness such unity of purpose and plans. The entire delegation to the conference was filled to the full of the spirit of self-sacrifice, of service in the foreign field, of making the world program a true Christian democracy. Such enthusiasm and spirit I have never witnessed, not even at a revival meeting, and the results were more sincere and more worth while than some I have seen at revival meetings. Even our Chinese delegation surprised me. Four or five spoke out at the last meeting, the testimonial meeting, before all American friends, that they would enter the Christian Church as soon as they got back to their college homes. Others who were Christians had acknowledged their insufficiency as true followers of Christ and expressed their intention to do better with the help of God; of these there were about ten who spoke. Even those who were more or less opposed to Christianity gave Christianity their approval of being the only means to make the world truly safe for democracy. At one of the special meetings for those who had decided to give their lives for the foreign field, I found a Chinese offering prayer in fluent English but nevertheless true and sincere. Some of the students whom I had known to be more or less "kiddish" gave expression to the most worthy and highly reasonable thoughts. All I can say is that I was overwhelmed with the spirit of the conference. The Chinese delegation was composed of forty-four delegates, almost doubling the number of last year.

Joseph Seung-Mun Lee.

HOME NEWS

A Comprehensive Evangelistic Enterprise:—1700 walled cities of China, as well as thousands of other smaller centers and market towns, are for the first time really open to the missionaries. Rev. C. E. Scott of Tsingtau says that this is due to a series of international events which have made Chinese leaders realize the impotence of their false religions. Missionaries in the field recognize this as a strategic situation, offering an opportunity to reach the influential gentry, and leaders of the commercial, political, and social life of China. In view of this situation the Shangtung Mission, the China Council and Presbyterian Board of Foreign Missions have organized the China Cities Evangelization Project. Some of the Christian leaders have felt that too much emphasis has been put upon educational work in the past, and this project seeks to preserve a balance between that and evangelism, and looks towards co-operation between the Chinese and foreign leaders.

A Missionary Movement in China:—A new and significant movement has been started recently in Kuling by a group of Christian Chinese. A self-appointed Committee assumes the responsibility for sending native missionaries into the province of Yuan-Nan to carry on Christian work and the undertaking is to be initiated this year. It will be known as "The Missionary Movement of the Chinese Church" and is promoted entirely by the Chinese. It will undoubtedly be an important factor in breaking up provincial prejudices and in uniting the various Churches of China.

Hunan Bible Institute:—In order to meet the need of Bible training for the converts whose age and scholarship requirement do not qualify them to enter the Theological Seminaries the Human Institute has been established in Changsha. The site selected for the Institute is a splendid one, on the military road half-way between Siao-Wu and Liu-Yang gates. It is sufficiently large to afford room for future growth. The buildings have not yet been erected but a beginning of regular work is made possible by securing temporary quarters near the site of the permanent location. The converts thus trained are able to do valuable service as itinerant preachers.

Not "Rice Christians":—In a recent letter from Miss L. Milner she speaks of the tremendous amount of work connected with the relief of flood sufferers in the North China Mission. She further states: "People are turning to Christianity by thousands. It was to be expected from those who are receiving relief, but it is interesting and most encouraging to note that in the Paoingfu field, where there are at least two thousand awaiting instruction and asking to be baptized, it is the better classes who have been turned to Christ by seeing his spirit in those who have tried to save the suffering."

A New Campaign in Hunan:—The Chinese Christians are carrying on in Heng-Chow a campaign to stimulate "Family Worship." A convention was held which laid strong emphasis on the revival or the erection of the family altar. The heads of 73 households signed a promise to hold daily prayer services. An attractive pledge in the form of a scroll was prepared, and, after 6 months, when the pastor had investigated to see if the pledge had been kept, the scrolls were given out. New names were being added and the spirit of its seriousness seems to have been caught. One man said he would like to sign, but his business called him away from home, and on those days his promise would be broken. He was assured that God would excuse such inability.

Korean Mission to China:—The Presbyterian Church of Korea supports two ordained missionaries in Lai-Yang, Shang-tung province. When this Korean Mission to China was opened in 1912 and again last year, when two new missionaries took the place of the ones originally sent, there was keen competition among the candidates for the honor of being chosen to go to the foreign field in China. This year an additional ordained missionary has been sent to join the forces, and the choice has fallen upon a graduate of the Presbyterian Theological Seminary of Chosen, who is also a college graduate.

Chinese Woman's Missionary Society:—The Chinese Woman's Missionary Society was organized last year and has auxiliaries in 37 Churches, 33 of which sent delegates to the meeting. The society is affiliated with the other societies of the Church and is the forty-first youngest organization.

A little incense burner had an interesting place in the meeting. It was a once sacred heirloom and had seen many years of service in ancestor-worship. Its owner, wishing to make a gift to her society but having no money, brought this as relic of heathen days. It was at once offered for sale and on the spot was filled many times to overflow with contributions. It was then decided to send the burner to the Missionary Council in America.

New General Hospital in Wuchang:—A new general hospital has been erected in Wuchang by gifts of members of the Protestant Episcopal Chinese in America, and is now open to patients. In addition to the usual clinics, operating rooms, waiting rooms and offices, it contains an attractive chapel built in memory of Mrs. Leonard, wife of the Bishop of Ohio.

Throngs of Chinese gather in the waiting rooms hours before the time for the clinic to open and as they wait they gaze curiously at the Bible pictures in the walls and hear for the first time the Gospel message which we call the "Old old story," yet so new to them.

A Clean-up Campaign:—Kinwha and Ninpo, two cities of East China, have awakened to the need of health and sanitation. The health campaign conducted by Dr. and Mrs. Huntley of the Shanghai Baptist college reaped great success. Lectures such as "Combatting Our Enemy the Fly," "Social Purity," "Hygiene and Soul," were appreciatively listened to. City officers and dignitaries gave their enthusiastic support.

First Chinese Bishop Appointed:—The appointment of the first Chinese Bishop of the English Church is an important event. Tsae-seng, a son of Rev. Sing eng-teh, was educated at the Ninpo Mission school and ordained in 1889. He was head master of Trinity college for many years and carried on parish work in Ninpo. In 1911 he became Arch-deacon and four years later chairman of the Tai-Chow Church Council. Thus his devoted labor has led up to the appointment as Bishop.

PERSONAL NEWS

Mr. George Sherwood Eddy, who is very well known to us, will sail for India on Nov. 30 by way of China. His programme in India will be of the same character as that in China, namely evangelistic work.

The following members have sailed for France with the Chinese Delegation to the Peace Conference: Chuan Chao of George Washington University. Y. K. Kuo of Columbia University, and Linson E. Dzan, a graduate of West Point.

T. T. Lew has been elected a member of the American Association of Church History.

C. P. Ling of Columbia University is connected with the War Work Council of Y. M. C. A., taking charge of the Chinese Y. M. C. A. secretaries for overseas work.

George Wan of Harvard University received the Baptismal ceremony on December 1, at the Brown Memorial Church of Baltimore under the hand of the Rev. John McDowell.

Mr. C. D. Hurrey has returned to this country from his recent visit to Europe and is giving part of his time to the Italian war work.

Dr. Arthur Woo, the founder of the Chinese Student Christian Union in Great Britain, is spending his time at Johns Hopkins Hospital, Baltimore, while waiting for his steamer to return home. He is anxious to find a General Secretary from this country for the Chinese Student Christian Union in Great Britain. He will connect himself with the China Medical Board upon his return.

H. C. Chen has officially assumed the responsibilities of both the Chairman of the Eastern Department and the President of the Association, the two offices being left vacant by W. J. Wen who is serving the Association as its General Secretary. Mr. Chen's address is 558 W. 113th St., N. Y. City.

Z. L. Chang, the Recording Secretary, is in charge of the Treasury of the Association. His address is 600 W. 122nd St., N. Y. City.

Neander C. S. Chang, former Student Secretary of Peking Y. M. C. A. is a student at Hartford Theological Seminary.

James L. Ding is receiving his secretarial training at Central Y. M. C. A. Buffalo, N. Y. He will return home to join the secretarial staff of the Foochow Y. M. C. A. To him is due the credit of compiling the Directory of the Eastern Department.

Dr. Joseph Seung-Mun Lee, the Chairman of the Western Department has done creditable work in connection with the Health Board of San Francisco at the time when the influenza plague was making its mighty attack on that city.

Dr. Edgar T. H. Tsen, having been called home by the China Medical Board, sailed from San Francisco by S. S. "Nanking" on December 5th.

T. N. Lee, former General Secretary of C. S. C. A., sailed from San Francisco by S. S. "Nanking" on December 5th. He will probably connect himself with the teaching staff of Nankai School of which Mr. Poling Chang is the Principal.

Mr. Robert B. Wear, former Associate General Secretary of Yunan Y. M. C. A. China, is on furlough in this country. He would like very much to meet or to communicate with students from Yunan province. His address is Room 1007, 347 Madison Ave., N. Y. City.

T. Y. Jen, former General Secretary of the Student Association at Canton Christian College, Canton, China, is a theological student at the University of Chicago.

Directory of the Chinese Students Christian Association in North America

- NOTE.—1. This directory will serve as the mailing list for the Journal. Any change in address should be reported to *Mr. W. J. Wen* for correction.
2. Report of any omission of names, or mistakes in classification, of members shall be greatly appreciated.—W. J. W.

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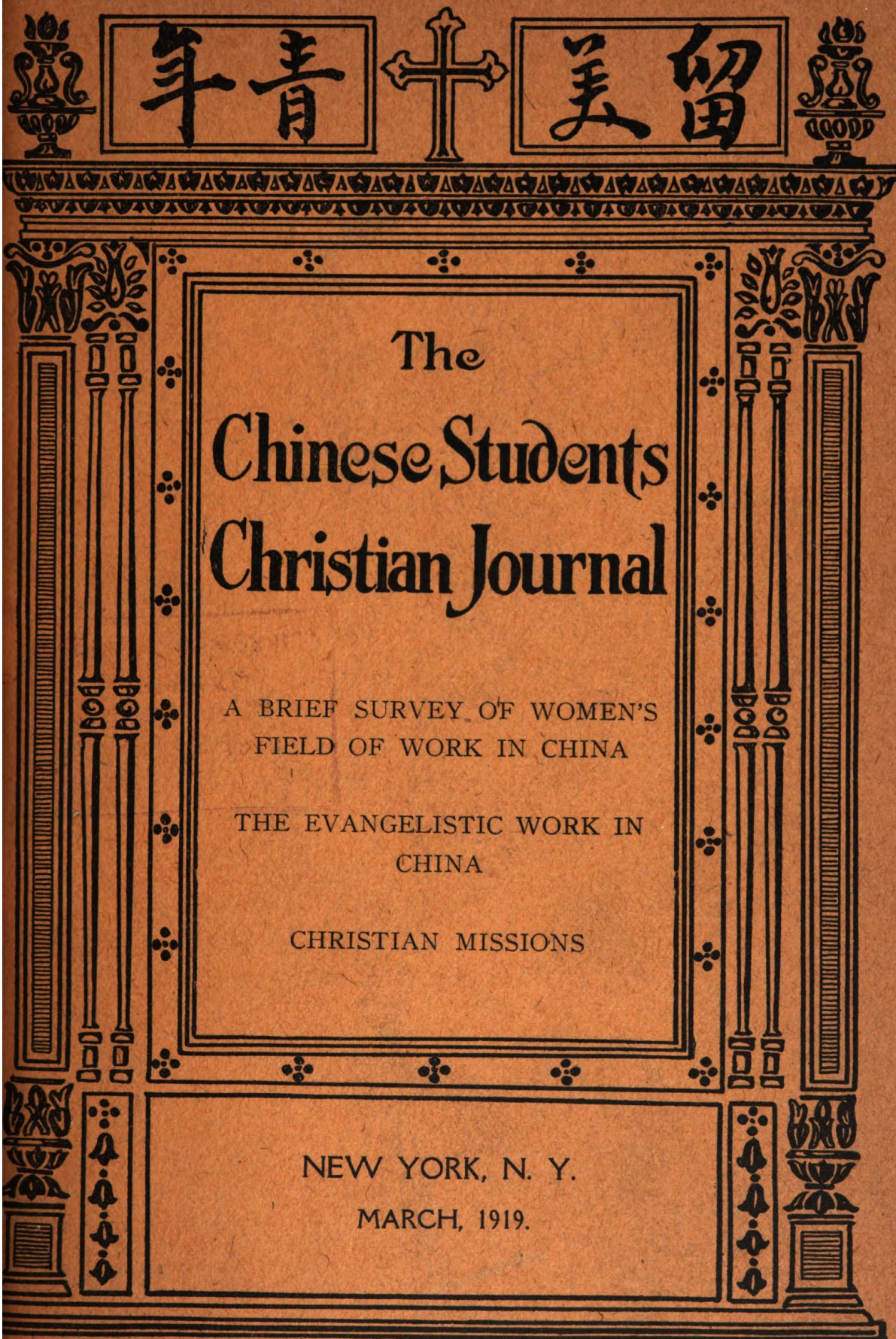
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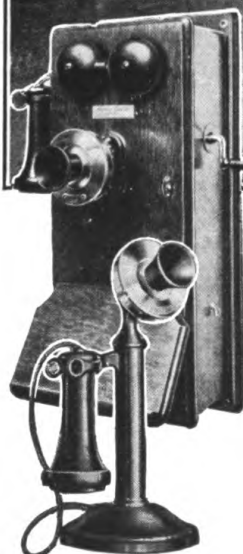
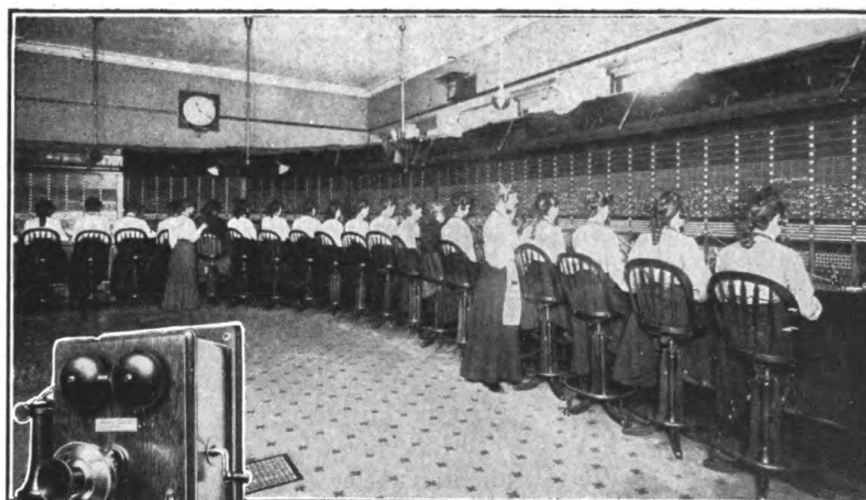
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EDITORIALS:	PAGE
The Sanctity of the Home-----	5
Union Among our Student Organizations-----	8

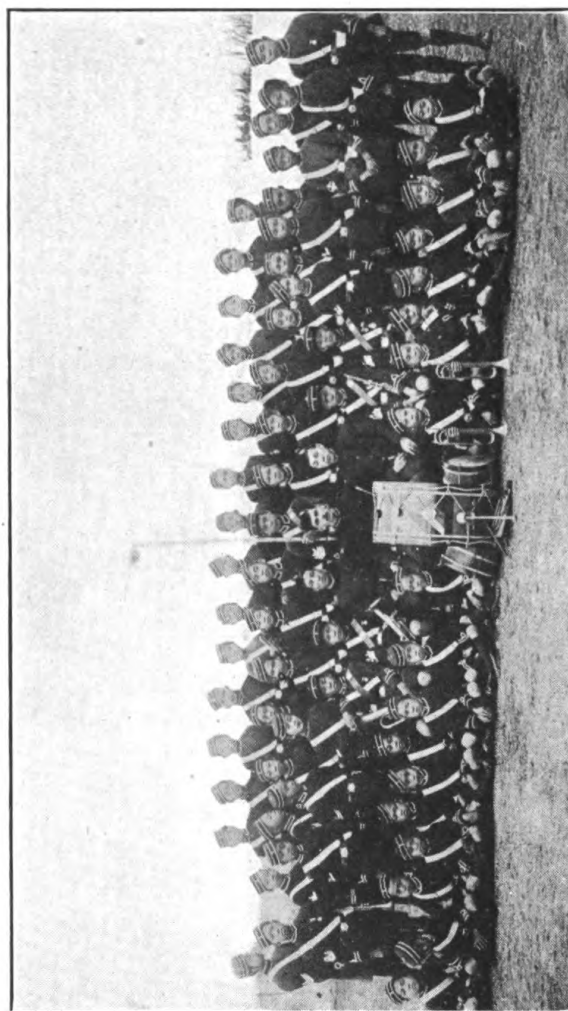
CONTRIBUTED ARTICLES:	
Christianity and Democracy, by Arthur Cushman McGiffert-----	11
An Appreciation of T. T. Wong, by W. W. Lockwood-----	19
A Brief Survey of Women's Field of Work in China, By Miss Sophia H. Chen -----	20
The Evangelistic Work in China, by James Y. Yeh-----	27
School as the Prime-Mover of Community Progress in China, by Ho-chin Chen -----	31
What do We Think of Christ? by L. S. Loh-----	35
Growth, by Miss Lucy Yang -----	37
Christian Missions, by George Kim Lee-----	38
Some Duties of a Christian Student, by H. W. Yee-----	43
The Supremacy of Human Value, by H. P. Tsang-----	47
Report of Visitation Work (Eastern Department)-----	49

LOCAL ACTIVITIES:	
Cleveland, by K. Y. Ma-----	57
Cornell, by Y. C. Ma-----	57
Denison, by C. F. Yao-----	58
William Jewell College, by L. S. Loh-----	59
Berkeley, by Ling Lew-----	60

NEWS SECTIONS:	
Home News -----	61
News from France-----	62

PERSONAL INTELLIGENCE -----	73
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SUPPLEMENT OF DIRECTORY-----	74
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The Chinese Students Christian Journal

Vol. V.

MARCH, 1919.

No. 3.

EDITORIALS

The Sanctity of the Home.

There is no word in the English language that is so simple, and yet possesses such profound significance as the word 'Home.' There is nothing in the whole world of human activities that is so universal, and yet capable of such variety of expressions as the life of the home. Everywhere we go, we always find in one form or another, an expression of that part of human nature. Other things may pass away, and cease to be, but home will always exist. Because it is a thing of the spirit, it is eternal. Things eternal are the things of God, and are to be regarded as sacred, and home is one of the few things in human life that is sacred.

To be sure, there are homes that are as far remote from being sacred as darkness is from light, where the worst of human nature instead of the best is given expression, where misery reigns instead of happiness. Although these are the painful facts we can not, and must not deny, yet they need never cloud our vision of that which is beautiful, pure, and divine. With the realisation and appreciation of the good and perfect, we can feel more vividly the horror of the bad and the imperfect, and better guard ourselves against it.

As we ponder over the inner meaning of the life of the home, in the light of the best of its manifestations, we are rather surprised at its depth. When we come to describe it, we find our language fails us, and our verbal expressions, at their best, can only touch the surface. The fullness of the meaning can only be understood through the language of the heart, and experience.

The key-note of happiness and beauty in the life of the home is love. It is not a love that is prompted by wealth, by social dignity, by temporal power, by vain-glory, by the desire for pleasure, and the like. In fact, that is not love at all, it is only

an abuse of the name. It is surprising how many crimes have been committed in the name of love. The love that gives beauty and grace to the home and imparts to it a light of sacredness, is far more deeply rooted; it transcends the mortal attributes of our being, it reaches into the spiritual substance of our life. It is not a love that changes with time and circumstance; it is eternal. No material mishaps can shake it, nor alter it in any way. It is like a house built upon a rock; no rain or storm can move or injure it. It is in itself a manifestation of that greater love, the love of God, which is nothing but pure and holy.

With love as the foundation, the life of the home assumes many beautiful aspects. In the first place, it becomes a life of purity. Human beings are susceptible to the power of evil, especially that of passion. Our eyes often fail to see the deeper side of things. Much of that which is good and beautiful excites our lower nature, instead of appealing to us as embodying deeper significance. But when inspired by love, we see things differently. Love is like light, before whose beams no darkness can exist. All the evil thinkings and base desires that would otherwise creep up and blind our sense of right, will retreat before the chastising eyes of love.

Another important aspect is harmony. As human beings, each of us possesses certain characteristics which are peculiarly our own. We have our own individual tastes, inclinations, ways of thinking, and habits of action. We are like musical strings, each having a peculiar tone of its own, and capable of certain definite musical expression. In order to combine them into one harmonious music, each one has to be in tune in relation to the other, and have the soft and expressive touch of a master musician play upon them. With the guiding emotion of love, as the foundation of the home, the lives of the individuals constituting the home blend together into one harmonious living. Such harmony is not only noticeable in the eyes of the family, but plain and pleasing to those that may come into contact with it. To be sure, at times there may be a conflict of interests, but with a love that is forgiving, sympathetic, and tolerant, all wounds can be easily cured, and the general harmony of life maintained.

Love brings freedom to the home. As individuals, we are

entitled to freedom of expression and development. It is easier to criticise than to appreciate. We see others' shortcomings before we discover their good. So the tendency is to exercise our power of restriction, rather than to grant freedom. It is not at all uncommon to find autocracy practiced in the life of the home, and the deplorable consequences are too plain to need mentioning. But in the light of love, we see through the veil of human weaknesses and discover the good that lies within, and we willingly and naturally acknowledge its right of expression and development. By this is not meant that love ignores or fails to see the weak points of human character. It sees them, not with disgust or displeasure, but with sympathy and forgiveness; it corrects them not with force or harshness, but with calm and tenderness. It does not impose, or defiantly restrict, but grants full freedom, and whenever a checking influence is necessary, it applies it without creating any feeling of distrust.

With love, the life of the home becomes a life of growth. As intelligent beings, we all have ambitions and aspirations. Even though at times we seem to stumble, and fall short of our wishes, our eyes are ever looking up to something higher and better. We are never satisfied with what we are; we are always striving to better ourselves, as long as the strength of our ambition holds. But in the ordinary case, one is likely to meet more failures than successes, and discouragement is liable to force one to drift without any ambitions, and sink with despair and pessimism. But with some one whom we love, to sympathise with our failures, and to be ever ready to give words of cheer and encouragement, to heal our wounds and uphold our courage, and also to share with us the joy of success, we can hold more firmly to our ideals and progress more steadily and rapidly. Not only do we achieve progress along our individual lines, but as members of one family, tied together with the bonds of love, we grow and develop, one with the other and one within the other. Through the medium of love, the life of the home, while composed of several individuals, is really one, and grow as one.

Purity, harmony, freedom, and growth in our human relationships, by no means exhausts the meaning of home life that

is based upon love. There is yet a deeper significance. Home is a link between the human and the divine. Much of that which pertains to religion is beyond our human power of understanding. Since we are human, we are compelled to interpret the divine through our human experiences. Through the best in the human, we come to know the divine. There is nothing in the wide scope of human experience that can carry us closer to the appreciation of the divine than that of a home whose foundation is love. God is love, and it must be through love that we can understand Him. In the pure and harmonious atmosphere of home, we shed our mortal garments, and come face to face with God, in the naked purity of our soul.

This question of home life is both a national and personal problem to us, Chinese students. It is national, because it has such intimate and direct relationship with the advancement of our national life. Home education and influence plays such an important role in the proper bringing-up of the young who are eventually the citizens and guardians of the nation. Personally, it is to some a problem of hopeful waiting, to others it seems to be an everlasting puzzle, and to still others, it is even tinged with a feeling a pathos. What is hoped for seems so far from what really is. In any case, we, who are striving for the progress of our nation, and without doubt, for our personal happiness and development also, can not put too much thought on this tremendously important problem. Through whatever channel we may be working for our destiny, let us never lose sight of the ideal, and let not our hearts be misled.

UNION AMONG OUR STUDENT ORGANIZATIONS.

"United we stand, divided we fall." No truer words were ever uttered. It becomes more true, and full of warning in the light of the condition of affairs at home. In fact, to dis-unite us, or to further the estrangement already existing, is the very weapon used to destroy our life as a nation, and the weapon is mighty and strong. The only way to deal with such a weapon is to unite, to organise, in the face of it.

We, students in this country, have undoubtedly realised the value of organisation, how much can be done with it, and how much can not be done without it. In fact, nothing great

in modern society can be accomplished, or even begun without organisation. But do all organisations succeed? No, not all. Only those cherishing a right spirit within themselves, and entertaining a right attitude toward others can succeed. Our student life in this country is simply swarmed with organisations, especially during recent years. It is important to organise, but it is more important to have the right kind of organisation, because organisation can be an instrument of evil, as well as of good. It is about time for us to be a little more critical than appreciative of this instrument. Our appreciation of its value is already safely founded; our suspicion of its danger, however, is not yet quite as firm.

Applying the two foregoing tests to our student organisations in this country, we can safely say that the first requirement has been fulfilled. There is no organisation that has been established without a high and noble purpose as its foundation. The spirit of service and patriotism has always been the basis of all our organisations. Although occasionally conflict of interests seem to occur, they can be easily removed, and the union and spirit maintained. In some cases, however, the conflict seems to last, and spoil the spirit of the organisation, and reduce its effectiveness and efficiency. Upon close examination we find it is due to the failure to fulfill the second requirement.

The application of the second test reveals some rather unfortunate truths. The more unfortunate are they, because they are not felt by the organisations themselves. The second test is that every organisation should have a right attitude toward every other organisation, whether of a different or similar type. What do we mean by a right attitude? First, no organisation should criticise another without full knowledge of what it does, or is trying to do, and much less if the criticism is of the destructive kind. Some of us have some prejudiced ideas which really can not be logically justified, and we would condemn any organisation that is in any way connected with that idea, and all it does, and sometimes even the members belonging to it. Of course, if what that organisation does is really harmful and prompted by any selfish and arrogant desire, that act and that organisation, without doubt, should be condemned. But who can say that there is such an organisation among our Chinese

students? If not, such an attitude is entirely unjustifiable, and can only work havoc. Secondly, no organisation should compete with another through underhand means. Competition is necessary to, and hastens growth, but it must be fair. If all the organisations existing among our students are patriotic in spirit, which we have good reasons to believe (no other organisation is really tolerable), then is not competition through self-growth and self-betterment the only competition that is fair? The idea of monopoly is absurd. A positive rule is that all organisations working toward the same goal should cooperate in any way, and in any cause where cooperation is needed. The recent United War Work Campaign is an excellent example of this. The seven organisations involved in the campaign are radically different one from the other, and religious differences are the most difficult to reconcile. But the cause of liberty and national defense is common to them all. In this cause all their religious differences disappeared, or rather were laid aside, and their energies united. It is beyond any doubt that all our student organisations are for the good of the students, and indirectly for the good of China, and some of them directly. Is it not our duty, then, to unite our efforts in every way we can? The non-Christian organisations may not find much in common with Christian organisations, either in their methods, or procedure, or both, but at least we are all Chinese and working for the benefit of China. Is not this point strong enough to draw us together?

After analysing the proper attitude our organisations should bear one to another, and viewing it in the light of the present situation, we can not but feel that there is an urgent need for improvement. While we are here in this country, we have the opportunity of correcting ourselves. If we want to do big things, we must prove ourselves competent of doing small things. If we can not unite here in such a small community, how can we expect to unite in a community of four hundred millions, where the influences are against union rather than in favor of it. Remember, "United we stand, divided we fall." It takes effort to forget our individual differences, and to abandon our prejudices, but such an effort we must make, and the earlier we make it, the better.

CONTRIBUTED ARTICLES

CHRISTIANITY AND DEMOCRACY.*

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Christianity began with a marked emphasis on love for others, and throughout Christian history love has remained a fundamental Christian virtue. To be sure its range was early narrowed, and love for the brethren usurped the place of love for all men. It was also crowded into a subordinate place by the growing emphasis on purity and unworldliness, so that in course of time the ideal Christian came to be the uncompromising ascetic rather than the loving and helpful neighbor and friend. But even so love remained a cardinal virtue and ever and anon its preëminence was reasserted. We live in an age when it has established itself as the supreme expression of Christian character, when to treat all men as brothers is recognized as the Christian's chief duty.

But unfortunately an essential element in brotherhood has been commonly overlooked. The love for which the early Christians stood was love between equals, not between superiors and inferiors. This explains in part the confinement of Christian love to the Christian brethren. They were on an equality of privilege and responsibility not shared by others and not affected by difference in worldly rank and possessions. As the circle of Christian brotherhood widened with the nominal conversion of the Roman world, this notion of Christian brotherhood, equalizing all the inequalities of life, became more and more of a fiction. To show a man Christian love now too often meant to assume not an essential equality between him and you but an essential inequality, enabling you to exercise the congenial and condescending virtue of charity. Charity indeed came to seem peculiarly Christian just because of the lack of mutuality in it. On such a basis, of course, so long as it is benevolent, despotism is as Christian as democracy. Indeed, the benevolent despot, like the benevolent millionaire, has a larger and more splendid opportunity for Christian service than the ordinary man.

* Address given at the annual Commencement of Andover Theological Seminary, June 11, 1918. Reproduced by courtesy of Harvard Theological Review.

You recognize in this an attitude still common in democratic America as well as in autocratic Germany. Where it prevails, the Christian character of political as well as of economic autocracy passes unquestioned. So long as the Kaiser treats his people benevolently and gives them a good government, he is acting the part of a Christian prince, is acting all the more Christianly because he is doing it of his own free will and not under the compulsion of a constitution. So long as a powerful State controls and governs a weaker people in such a way as to insure their comfort and promote their prosperity, it is acting the part of a Christian State even though it has never secured the consent of the governed. Similarly, so long as an employer is kind to his employees—building model cottages, providing free lunches, giving frequent bonuses, and the like—he is acting the part of a Christian employer, even though he joins with others of his class in perpetuating the bondage of the wage-earner and in hindering the growth of economic freedom.

In modern times there has been a dawning suspicion that this attitude is immoral. But the suspicion has been hitherto confined largely to social radicals and reformers. Only now with the new emphasis on democracy and the growing apprehension of its meaning has the suspicion begun to penetrate the mind of the world at large, including the Christian Church. There is in it the promise of a revolution, social as well as political, of unexampled magnitude.

It is the barbarity and ruthlessness of Germany that has shocked the moral sentiment of the world and the Church, but the shock is awakening us to a realization of the essential evil of all autocracy and imperialism, economic as well as political, benevolent as well as cruel. It is not surprising that public opinion everywhere outside Germany has instinctively revolted against Bernhardt's brutal declaration that "the notion that a weak nation has the same right to live as a powerful nation is a presumptuous encroachment on the natural law of development." The significant thing is that the same public opinion is revolting not merely against the anti-Christian principle that the stronger nation has a right to crush the weaker, but against the farther principle, whose anti-Christian character has not hitherto been realized, that the stronger nation has the right to control the weaker. In other days, so long as the control was based, or claimed to be based, upon regard for the

weaker nation's good, we commonly assumed, in our blindness, that whatever might be thought of it politically it was at any rate consonant with Christian principles and to be tolerated by the Christian Church. But now public opinion in all the countries of the Entente is going further even than the most sensitive Christian conscience formerly went, and is refusing to be satisfied with anything less than democracy within the nations and among the nations, with anything less than freedom and independence both for individuals and states. The political consequences of this steadily growing refusal we can begin faintly to imagine, the significance of it for Christian ethics we can already clearly see.

In other days the Church would have defined Christian brotherhood solely in terms of benevolence. Now the Church is learning to define it also in terms of democracy, is learning that it is not real brotherhood unless there be in it liberty as well as love. This is the great lesson of the present war for Christianity. It did not need to be taught that the unselfish service of others is the very essence of Christian virtue. That it had long known, even though the practice of it might leave much to be desired. But the lesson of democracy it had never really learned, since it forgot it in the old days of Roman imperialism. It behooves it now so to learn the lesson that it may not be again forgotten. Christians must put an end to their old habit of dubbing all kindness, and must refrain from giving that august name to anything that falls short of the full measure of the genuine Christian principle. They must demand that Christian brotherhood express itself in justice as well as in kindness, a justice that guards the rights and liberties of all men and nations, and assures to all the opportunity for self-expression, self-control, and a share in the duties and responsibilities of the whole human family. "Do ye unto others as ye would that others should do unto you," if it means anything at all, can mean no less than this.

Christian opinion usually follows the prevailing opinion of the world at large. Seldom, to its shame be it said, has the Church ventured upon new paths until common sentiment has pronounced them safe. In the present case we are witnessing the same phenomenon over again. Autocracy is falling under general condemnation and democracy is coming to seem alone righteous. Already

there are signs that the Church too is awakening to the lesson of the hour and will soon pronounce unchristian what the world is already pronouncing immoral.

Among the cherished privileges rendered dubious by genuine democracy is the right of an individual or of a nation to count itself peculiarly called to the service of others. Once we should have recognized this without question as admirable and eminently Christian. But Germany's attitude has given us pause. Whether or not they truly represent her, at any rate many of her writers have pictured her in the present struggle as obeying a divine call to serve the world by imposing her culture upon others less favored than herself. Her superior gifts and endowments, they claim, lay upon her the duty of spreading by any means her higher civilization far beyond her own borders. We are reminded in this of the attitude of many another nation, including our own, toward one and another primitive people. There is much in such an attitude that is praiseworthy, but as exhibited today by Germany it is exciting universal execration. It is not simply the conceit of it that offends the rest of the world, nor even altogether the violence of the means employed, but the violation of the very fundamentals of human intercourse—respect for others and regard for the integrity of their persons and ideals. Again Germany is teaching us all a lesson and pointing a warning. We are beginning to realize that the conquest of the world for the world's good is as unrighteous as the conquest of the world for the world's destruction.

The whole notion of chosen nations is beginning to be looked upon with suspicion. We long ago repudiated the old doctrine of election to special privilege, but we have widely cherished in its place the doctrine of election to special service. But this too, we are now discovering, may encroach dangerously upon democracy and human brotherhood. The danger lies not in assuming a call to service, but such a call as violates the independence of others and puts them beneath us. Even the good of the world is bought too dear at such a price. Democracy is consistent only with the recognition of a universal call. Every man and every nation have their place in the brotherhood of man and in the commonwealth of nations. All are called to serve, each in his own way, and like the several gifts described by the apostle Paul in the twelfth chapter

of I Corinthians, each is essential to the perfection of the whole and is to be held in honor by all.

What I have just been saying inevitably raises the question as to the bearing of all this on education. Does not education mean that we are called to serve the young and immature by imposing upon them the convictions and ideals that are the fruit of our greater experience and wisdom? To state the question is to answer it. Democracy in education means not to impose upon others what we have and to make of them what we are, but so to influence them that they shall work out their own salvation, creating their own characters and developing their own convictions and ideals in the light of the achievements of the race. Not only to give them a knowledge of the past and the present, but also to inspire in them a personality which shall make them masters of that knowledge, not its slaves—this is the duty and the privilege of the wise teacher. Such an attitude—and it is the deliberate attitude of all modern educators—is consistent with the most thoroughgoing democracy; any other attitude consorts with autocracy.

And may not the same be said of the great work of foreign missions? Too often in the past it has been carried on in a spirit of presumption and bigotry that has elicited in heathen peoples a condemnation and contempt like that we feel for Germany to-day. But fortunately we are learning the lesson of democracy here as everywhere else. We are growing more becomingly modest and more broadly sympathetic. We are discovering that we can learn from non-Christian peoples as well as they from us, that if we are called to serve them, they are called to serve us, and we are realizing that the ideal is not that they shall submissively accept from us what we have to offer, but that they and we together shall work out in the light of our common experiences something better, something more profoundly and largely human, and—may I not say?—more profoundly and largely Christian, than anything we have hitherto known.

Christianity, as I have said, is learning a lesson from democracy. But it also has, in its turn, a lesson to teach democracy. Democracy means liberty, but liberty is dangerous unless it be permeated with the spirit of service. We have become accustomed, particularly in America, to think of liberty as a good in itself. But whether it be good or bad depends upon the use to which it is put.

Liberty is opportunity, and opportunity ill employed is but the fruitful source of evil. Democracy may well be worse in its results than autocracy, if it mean only liberty for universal selfishness. Often indeed it is unlovely enough—quarrelsome, divisive, jealous of other's gifts, eager to get instead of to give, to exploit instead of to serve. If this were what democracy necessarily meant, we might well prefer autocracy. But democracy means this only if its dominating spirit be the spirit of selfishness, and this of all things it dare not be.

Autocracy and selfishness naturally belong together. Democracy requires a soul of another sort. It may well be that democracy, like autocracy, has ordinarily been born of self-interest; that it has sprung commonly from nothing higher than men's desire to protect themselves against the encroachments of their fellows. But a selfish democracy is in a constant state of unstable equilibrium. If every one is thinking only of his own weal, as soon as he grows strong he will instinctively seek to establish himself at the expense of others, and in a society where strong men abound, while the forms of democracy may continue to be observed, its spirit is certain to be progressively violated. We call ourselves a democratic nation, but we are well aware that even here in America democracy is sorely limited. Within the borders of this commonwealth of ours flourish all sorts of autocracies born of selfishness and greed.

It is this kind of thing that has led many to advocate, in the interest of democracy, the desperate expedient of an enforced equality of fortune and of status for everybody. Strong men are not to be allowed to exercise their strength, because they thereby imperil the rights and encroach upon the privileges of others. Society must be levelled down to the poorest and most inefficient. Much of our modern social radicalism takes this position, and because of it democracy is discredited in many quarters. If this be what democracy means, we may well doubt whether human progress lies along the democratic path. But this is not what democracy means. Its watchword is not bare equality but liberty, and liberty makes room for the largest variety. The classic picture of an ideal democracy is drawn in the twelfth chapter of I Corinthians, to which I have already referred: "There are diversities of gifts,

but the same spirit." I should like to quote the whole of the chapter, it is so full of suggestion for the theme I am dealing with. Variety of gifts, but respect for others than one's own; the higher and the lower, the greater and the less, yet all alike honorable; "that there may be no schism in the body, but that the members may have the same care one for another." To distrust democracy and to fancy that it is to be preserved only by enforced and deadening equality is to adopt a counsel of despair. Much better it is to render it secure by endowing it with a spirit congenial to its nature, the spirit of genuine brotherhood.

Democracy is voluntary and depends on mutual goodwill. In the last resort autocracy maintains itself, whether or no, by the power of coercion. But democracy has no such refuge. Its tendency is centrifugal. It lacks the external cohesion of autocracy, and, unless it be held together by the inner bond of regard for others' good, it is bound to go to pieces.

Is it not then doomed, and are not they right who claim that autocracy is the only permanently practicable form of society? It is well that we should face this issue squarely. We are in the habit of saying that democracy demands intelligence, that it does not work well among immature and ignorant peoples. But we have habit of saying that democracy demands intelligence, that it does it is impossible to make men unselfish, just as if it be true that it is impossible to make them intelligent, we may as well admit at once that democracy is a failure.

But it is not true. Far from perfect as the world is, it is everywhere blest both under autocracy and under democracy with those who live for others' good as well as for their own. In them is the real hope of democracy. Democracy need not wait until all men are orderly. If every one were dishonest and murderous, there could be no public order, but the mass of men being what they are, it is easy to exercise control over the few that need it. Democracy is safe, even though it be not perfect, so long as there is enough unselfishness in it to counteract the disintegrating forces of mere self-interest.

To promote the spirit of unselfishness—this is the specific duty of Christianity, and thus it is that Christianity is called to serve

democracy. To Christianize it through and through, to make it human instead of mechanical, to put love and sympathy and the desire to serve in place of indifference and jealousy and greed of personal gain and power. This is Christianity's great duty to the democracy of today and tomorrow. A genuine Christian democracy will emphasize duties and responsibilities rather than rights, what a man owes rather than what is owed him, what he can give rather than what he can get. It will mean interdependence rather than independence and coöperation rather than competition.

Democracy is often criticised as inefficient. Of course it is inefficient if it means each man for himself. This is complete atomism, and atomism can accomplish nothing. Control is far more efficient, for it enforces unity of purpose and of plan, without which little is ever done. But a genuinely coöperative democracy is the most efficient form of society conceivable. For real coöperation for a common end—there is no other power so mighty as this.

But again is this possible? That is the great question for democracy. If it be not, it is well for us clearly to recognize that in the long run there is nothing for the world but autocracy. The more clearly and the more widely this is recognized, the more likely we are to develop the only kind of democracy that can endure. Whether we can compass it, time alone will show. At any rate it is the only state of society worthy to be called the Kingdom of God on earth and the only one worthy to be made the object of Christian faith and effort.

To democratize Christianity and to Christianize democracy—this is the twofold duty facing Christians of today and tomorrow. Of all their duties none is more imperative and more pressing.

AN APPRECIATION.

W. W. Lockwood.

Dr. T. T. Wong was a *great friend*. To those who knew him, his friendliness was one of his outstanding characteristics. A modest man, quiet by nature but friendly, a true friend—like the beloved McKinley and Lincoln—the last man one would think of to be singled out for an assassin's bullet.

As a secretary of the Young Men's Christian Association in his home city, Shanghai, we came to know him like a brother. It was he who took us into his life as he did others upon our arrival in China. There was no East and West between him and his "foreign" friends. We were working on an uphill task at that time—the establishment of the Y. M. C. A. in the first city of China. As someone has said, there were three counts against the Y. M. C. A., as viewed by the public of China of that period. First, it was a *young* man's organization; therefore out of place in a country where the people placed all emphasis on the *old*. Second, it was a *Christian* Association, and Christianity was the despised "religion of the foreigner." Third, it was an Association, therefore naturally under suspicion of the Manchu Government, which sought to guard against all organizations, for fear they might become anti-dynastic in purpose. "But these obstacles can be overcome," said Theodore Wong, and for ten years he was outstanding leader of the organization, either as president of the Shanghai Association or chairman of the National Committee. The Y. M. C. A. in China is at least in part a result of the unselfish devotion of Dr. Wong.

Dr. Wong was a *great Christian*. He was the son of the first pastor of the Episcopal Church in Shanghai. When he came back to his home country after graduation from Virginia University, he did not apologize for his father's religion. Although at that time the Church was weak and struggling, he identified himself with it and was for years a leading layman. Not only was he a Christian in his faith, but his life was a constant expression of the tenets of the man of Galilee expressed in terms of quiet, unobtrusive service.

Dr. Wong was a *great husband* and *father*. His home has been a lighthouse to many. Those who knew him best felt that his hearthstone was the finest expression of practical Christianity to be found in Shanghai at a time when such homes were few. In the

purity of his individual life, in his devotion to home and all it stands for, Dr. Wong was an example like that of Roosevelt that can well be placed before young men of the great Republic of China, particularly at this time, when certain brands of socialists are seeking to break down the home as a sacred institution.

Dr. Wong was a *great patriot*. He served his country faithfully and well. He gave more than ten years to the railways in China, during which time his name was held above reproach. He was the soul of integrity in all his dealings, a model for young China in this regard. As Director of the Chinese Educational Mission, Dr. Wong occupied for five years one of the most important as well as difficult posts that ever comes to a representative of any Government. There are those who may not have agreed with the judgment of Dr. Wong on individual matters, but no one ever for a moment questioned his disinterested honesty of purpose to maintain above reproach the methods and motives that governed the a man who was petty or partial. He did not harbor grudges. He was faithful to the trust which his Government had placed in his hands. He did not think evil of any man. We never knew of his having an enemy in the usual sense of that term.

Dr. Wong was a "princely man." In self-control, purity of purpose, truthfulness, unselfishness, patriotism, consideration for others, he came near to that expression, "a princely man," as interpreted by the highest ideals of the sages of Cofucianism and Christianity.

The world is poorer, much poorer, by the death of this man. China, the Christian Church, his friends in two countries, among whom he was such an example, can ill afford to lose him at this time. As someone has said, "Such a life does not go out. It goes on."

A BRIEF SURVEY OF WOMEN'S FIELDS OF WORK IN CHINA.

By Miss Sophia H. Chen.

China is now passing through one of the most critical periods in her history, and she is looking at us for help. Realizing what a responsibility this means to us, and also what a wide range of fields of work there are waiting for us in the future, I am now setting forth the result of my thinking upon

this subject in the following outline form. On account of the vast scope of this subject, however, more than a mere suggestion upon each point is impossible; and I would be satisfied for the time being if this rough birds-eye-view of the whole situation may do so much as to clarify some ideas of my sisters in regard to the problem of their future work.

1. **Home:** I put home first and foremost in my consideration on this subject, both because it is the future sphere of the great majority of young women, and also because it is the cradle of coming generations. However, it is not my intention here to illustrate the importance of motherhood and wifehood in general, as no one who is familiar with the lives of the world's great leaders can fail to realize it for himself. What I want to speak here is something more immediate than this. No one, I presume, who has seen both American and Chinese homes can deny that there is a marked difference between the two, and that, with a few exceptions, the Chinese home life is far from being happy. Two customs have generally been considered as the chief sources of domestic unhappiness in China, namely, the concubinage and the living-together of mother-in-law and the daughter-in-law. (The living-together of the sisters-in-law is only a corollary of the latter.) How to exterminate the evil exercise of the former, and how to make a satisfactory compromise for the latter, is a problem that every modern Chinese wife must help to solve, although she may be personally free from such problems.

Since happy individuals make a happy nation, and since an unhappy home cannot produce happy members, it is therefore no small service that a woman can render to her country by removing the sources of domestic unhappiness, as well as by making herself an inspiring wife and a wise mother at the same time. Let therefore no woman ever regard marriage as a refuge from social responsibility, thereby hoping to lead a selfish and parasitic life; but let her remember that by marriage she has entered upon a new career whose significance to the nation cannot be over-emphasized.

Under the roof of a happy and ideal home, another urgent problem may also be solved, I mean the social relation between men and women. The old seclusion policy is doubtless breath-

ing its last breath; yet careful discrimination must be used in adopting the new policy of free intercourse. To develop a wholesome atmosphere in society where young people may meet and get acquainted with one another without subjecting themselves to the vulgarity that so often accompanies the abuse of such an opportunity, is a task that can be most favorably undertaken by the modern house-wives, whose beautiful homes with their high ideals may influence everyone that comes into contact with them; and thus inspire, as well as to furnish an opportunity for, the young people to lead an ideal life in their relations to one another.

2. Social work: Most various and most complicated are the forms of service that come under this head; and all that I can do here is to present a few important ones, with some suggestions as to how they may be efficiently carried out.

First, there is a growing need in China for the prevention and remedy of evils of woman and child labor, that are so closely connected with the factory system. Unless due attention is paid to this problem, the material benefit that factory system promises will be bought only at the price of her national degradation, both physical and moral. And what a price it is!

Secondly, there is the great ignorance of the mass that is to be overcome before Chinese society could rest upon a firm basis.

Thirdly, the condition of public health in China is what everyone of us ought to be ashamed of. With such an unsanitary environment around the majority of the population, how then could the social atmosphere ever be pure and energetic?

Fourthly, there are a number of evils, which, though wiped out in the progressive part in the country, still exist in the more backward regions, such as foot-binding, and so on.

Fifthly, there are, in contrast with those waning evils just mentioned, a great many waxing evils that have been creeping into China by the side doors of international commerce. Among such may be mentioned the evils of cigarettes and strong liquors, which are now taking the place of the British opium.

Sixthly, it is true that such movement as prison reform, and so forth, needs the cooperation of political organizations;

yet it is not impossible for the individuals to arouse the interest of the nation, as well as to carry out the work to certain extent. Both the American women, Mrs. Ballington Booth and Mrs. Anna Field, different though they are in their methods, furnish us a good illustration of what women can do in this field.

Lastly, the conditions under which the poor children are brought up in China are in sore need of reform in every aspect, physical, mental, and spiritual. Historians tell us that the more advanced human society becomes, the more attention is paid to children. Now consider this, and see how much attention is paid in China to the unfortunate children, of whom our future nation is to be made up!

These then are some of the crying needs of the present Chinese society; and now let us see how could they be met.

First of all, the world-wide organization of the Y. M. C. A. furnishes us a unique opportunity for carrying out work of this nature, especially in a country like China, where instrumentality for work is still very crude, and where several branches of labor have to be carried out through one single organization.

Next, institutional work is to be resorted to. This includes the orphanage, the half-day school, the night school, and so on, by means of which the ignorance of the mass can be both removed and prevented. Then, such institutions as "The Door of Hope" show us very clearly what Chinese women might and could do for their sunken sisters.

Among the many American methods of carrying out social work, the following two may also be applied to China with great advantage; namely, settlement work and case work. The former provides the right kind of recreation for working girls, thereby helping to improve their moral standard; besides concerning itself with everything that may improve the living conditions of the poor inhabitants in the district. The latter is a very elastic method, for as its name indicates, it concerns itself with individual cases that need help. In large cities, this work is generally done by a regular institution, which assigns the cases to different individuals; but in smaller cities, it is frequently taken charge of by a public nurse, who also looks after the condition of public health, and does the work of a regular doctor in cases of emergency. In this way, sanitary conditions

are improved, diseases are prevented, and even crimes may sometimes be nipped in their buds, thereby relieving the poor of their misery.

But space forbids me to go further. Suffice it to say here that there is no panacea that can heal all the diseases in the Chinese society, and that division of labor, as well as cooperation among workers, is to be highly recommended. Moreover, if we remember that society, being organic, is ever growing and ever changing, we will realize that the need for social work must be constantly changing also; and therefore the only generalization that can be made here is to keep our eyes open to every new demand for social work, and meet it with a warm heart, and also with discrimination.

3. Education: Upon this broad subject I can say only a few words that are indispensable here. In proportion to the development of the modern educational system for women in China, will leadership in this field be demanded both as teachers and as organizers of schools and colleges. But the field of teaching by women is not limited to women's schools. In America, the majority of teaching staff in primary and high schools is composed of women, for the obvious reason that women's nature is much more congenial to children than men's, and therefore women could reach them much better than men. Then, besides teaching proper, there is that great field of kindergarten work, which alone is enough for any woman to spend her whole life on.

But equally great is the demand for organizers of women's educational institutions. Before China can declare her educational independence of her western sisters, hundreds of noble lives must first be sacrificed to pay its price. And it is by no means a small price, if we only remember the struggles and discouragements that the founders of many of the American women's colleges had gone through. Now who is to be the Mary Lyon of China? Who, I say, is to redeem our country from her educational dependence?

4. Medicine: The Chinese saying, "Everywhere you see nothing but wounds," is not only a figure of speech, but is also a sad literal truth. No one who knows the condition of national health of China can deny that medical service, both in private

practice and hospitals, is the greatest service that can be rendered to our country. It is the more fundamentally important, because without a sound body, there could be no sound mind. And then, woman doctors are more needed in China than man doctors, not only because they are more fit for woman and child patients, but also because such patients greatly outnumber man patients in China.

Besides doctors, the profession of nurse is also an urgent need. As yet, this profession is still paid little attention and little respect to in China, yet what could doctors do without nurses? And could hospitals exist for a moment deprived of them? In addition to these two demands, we have also found that the service of public nurse is of great value in improving the social conditions in China.

5. Literary activities: Last, but not least, among the forces that can influence a nation is literary activity. The fact that this activity is most congenial to the nature of women is demonstrated not only by the past history of Chinese women, but also by the records of our contemporary western sisters; so our question here is not whether women are capable of intellectual leadership or not, but rather, what is the bearing of this leadership upon our problem of serving China.

To answer this, let me first ask: could a nation, nay, could the whole world get a step further without a noble vision? Could China ever progress without intellectual leaders, who are to pilot her people through the perilous sea and wind of the present, and show them the fairy land ahead? Alas! we all live too much for the present; and like the Chinese prince of old, we treat the firemen like royal guests, but give only crumbs from the table to him who warned us of the fire before it took place! Great indeed is the need for the timely warning of national fires; but how could this be obtained except through this particular form of service?

In fact, this literary activity may be called the philosophy of all other fields of work, since it coordinates and systematizes them, and gives them a unity and coherence which are so essential to their success. It is, moreover, the creating force of future generations, whose intellectual and moral standards are only the products of the ideals of the present social seers. And

lastly, if we can only realize how many cases of blunders of social workers may be prevented if they are shown the experiences of other countries and thus helped to profit by them, we cannot but cast our glance towards this leadership, and look for the polar star there.

Such then is the mission that awaits those who can serve China with the pen, and who can say, with Shelley, to **Intellectual Beauty**:

"I vowed that I would dedicate my powers
To thee and thine—have I not kept the vow?
With beating heart and streaming eyes, even now
I call the phantoms of a thousand hours
Each from his voiceless grave; they have in visioned bowers
Of studious zeal or love's delight
Outwatched with me the envious night—
They know that never joy illumed my brow
Unlinked with hope that thou wouldst free
This world from its dark slavery,
That thou—O awful Loveliness,
Wouldst give whate'er these words cannot express."

Such are the demands from our country, and such are the tasks that are awaiting us in the future. However, in our enthusiasm for work, let us not at the same time forget a formidable law of human progress,—the law of historical continuity; for the present is only the child of the past, and a nation's particular history and tradition have a right to claim the first attention of its leaders. This is even more true in China, where ideas and institutions are thousands of years old, and where customs and traditions are too deeply rooted in the national life to be neglected.

Nor can such tasks fail to be interesting and successful, if we only bear in mind that he who succeeds is not the one who works with a long face, but it is the one who knows how to choose his career in accordance with his natural taste and ability. Let us therefore choose not the profession which is against our nature, but let us choose the one which shall prove a joy to the doer as well as the receiver. This, and this alone, is the sure road to success.

One point more. "He who hopes for success in his task," says Confucius, "must first make his tools efficient." Now what are the tools of our tasks but our own selves? Unless, therefore, we can perfect ourselves and purify ourselves of selfishness, all our talk about work would be useless, all our energy would be spent only in watering the seed of selfishness, and all the outcome of our work would be as empty of real results as seedless fruits are empty of the life of young plants. But how are we to perfect ourselves and purify ourselves of selfishness? This is too great a question to be answered by me, it is to be answered only by the lives of the world's greatest leaders, among whom Jesus Christ shines like a polar star, beckoning us to follow.

THE EVANGELISTIC WORK IN CHINA.

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Before we proceed to discuss the details of the work, one thought must be clearly understood. The evangelistic work we are about to discuss is for the Chinese; and it, therefore, must be done by the Chinese. It is no other man's work. It is your work and mine. Let us not forget that it takes the Chinese to save and evangelise China. Even if the task is hard, we must take it. The more Chinese we gather, the greater will be the result, the earlier we begin, the sooner will be the accomplishment. If we come to the bottom of the question, the evangelisation of China is in the hands of the Chinese, and not in the hands of the foreigners. The foreigners can not do more than to start the ball rolling. The Chinese will have to finish it. The evangelistic work in China may be divided into three stages.

1. The Beginning of the Evangelistic Work in China.—Under the providence of God the pioneer missionaries came into China to start the work in a condition of "without form and void and darkness was upon the face of the deep." They left their homes and relatives with a consuming passion to save the souls of foreign brethren. We must give them honor for their heroic

deeds. They carried on the work at the risk of their whole fortune. Many of them actually gave their lives for the cause. We can not help but admire their courage and patience, their unselfish motive and sacrificial spirit. When they were in China, they suffered all sorts of unkind treatment from the natives. When they returned home they received all kinds of scandals from their own people. Worldly speaking, they had nothing to gain, but everything to lose. Yet they did it with perfect willingness and joy. When we read the lives of missionaries, we are told how unreservedly they preached the gospel, and how wonderfully they struggled to master the native language. But at that time our people did not realise the significance of their work and they rejected it. They regarded Christianity as a foreign doctrine. Why did they reject it so bitterly? Partly, it was because they did not understand it, and partly because the work was done by foreigners.

From the evangelistic point of view, during that period the missionaries were everything. They did both the preaching and the teaching. Practically all the work was carried on with funds from their own country. We can readily see that because they were foreigners, their work was handicapped in many ways. For instance, they did not understand the native customs. The best they could do was to introduce into the church the customs of the country from which they came. Naturally many natives were offended by the unfamiliar customs, especially by the marriage and funeral ceremonies. In many cases these strange customs seemed to be the very things that kept the people away from the church. The missionaries' attempt to use their own customs for the Chinese is like preparing cheese for the Chinese appetite. It was entirely out of place. It takes the Chinese to study out carefully which ceremonies will suit the Chinese people and at the same time not contradict with the doctrine of Christianity. There are a great many things for us to do. For example, a good translation of the Bible is one of the tremendously important works. Many helpful books ought to be published for the immediate use of the people. The challenge is before us. Let us go out bravely to meet the challenge. The missionaries did all the work during the first period of evangelistic work in China. It is our turn to do it now.

2. The Present Condition of the Evangelistic Work.—It is a period of cooperation between the missionaries and the natives. Cooperation is the outstanding characteristic in the evangelistic work of China today. The movement among the churches is the movement toward the spirit of union. Union is the outcry in the churches all over China. Many interdenominational organisations have been formed. Two methods are now used to accomplish the object of real union. The first method is to organise a national union. When Dr. Mott was in China, the China Continuation Committee was organised. We hope they will do great things for China. The second method is to establish city unions. In each individual city, there is to be a central coordinating committee whose duty it is to look after all the Christian work in the city. Both missionaries and Chinese workers are striving hard for the movement. The progress is faster than we imagine. Permanent evangelistic committees are formed in such cities as Peking, Tientsin, Swatow, Amoy, Foochow, Hangchow, Nanking, and Wuchang. Many other cities are busy at work toward the same aim.

In general, the work of these committees can be divided into two kinds, namely, the special and general evangelistic work. By the former is meant such work as in connection with Mr. Ding and Mr. Eddy's mass meetings. Usually four months, and sometimes half a year ahead of the evangelistic campaign, these committees get together to discuss the procedure and to prepare the way. No wonder we read such splendid reports of the mass meetings. We should give the credit largely to these hardworking committees. By the general work is meant the work current in the year. Every year a certain definite programme is formed, and all their energy will be devoted to it.

Take Hangchow as a typical example. The purpose of the Committee is stated as "to furnish a medium to the Christian agencies in Hangchow for a united presentation of the gospel to all classes throughout the city." The Committee is composed of representatives, men and women, Chinese and foreign, elected by the churches and the Y. M. C. A. They have committees for different activities such as Literature Depot and Reading Room, Popular Lectures on Christianity, Lantern Lectures, Survey and Recommendations regarding Church Mem-

bers and Inquirers, Sunday Schools, Press work, Festivals, Evangelism, Socials. A secretary is appointed who will give his full time to the work of the Committee. The Union work has already proved its value. The reports and bulletins show that much real work is being done. This is an illustration of the second period of evangelistic work in China.

3. The Completion of the Evangelistic Work in China.—

The completion of the evangelistic work in China is our goal. It will be in the future. We must be ready for it. We do not know when it will come. We hope it will soon come. One thing we are sure of, and that is as long as we do not have enough Chinese to shoulder the work, the time will still be far off. What do we mean by the completion of the evangelistic work in China? We mean that by then the Church in China will be a self-supporting, self-governing, and self-propagating institution. The time must come sooner, or later. No nation is saved by foreigners. China is no exception.

There are many signs indicating that the time is coming. The Presbyterian General Assembly was organised more than a year ago. With it the Chinese feel more independent than ever before. It is the beginning of self-government. Mr. T. S. Sing of Ningpo was appointed the first Chinese Bishop of the Anglican Church. Recently a missionary movement was launched in the Chinese Church, and Yunnan was chosen to be the field. Here we find a sign of self-propagation. Hopes are plenty if we only keep on.

This problem of the evangelisation of China is of the utmost importance. We have tried to save China with ancestor worship, Confucianism, Buddhism, Taoism, and the modern materialism; all alike have failed. We will say, as Mr. Wang, the Assistant Commissioner of Police, has said that we had hoped that the Revolution and the Republic would solve China's problems, but that we had now learned that Jesus Christ is the only hope of China. The missionaries began the work; both the missionaries and the Chinese are continuing the work, but the Chinese will have to complete the work. Let each one of us help to make the Church of Christ a church of the Chinese, for the Chinese, and by the Chinese.

SCHOOL AS THE PRIME-MOVER OF COMMUNITY PROGRESS IN CHINA.

By H. C. Chen, Columbia University.

The Backwardness of the Present School in Its Relation to the Community.—What is the relation, if any, of the present school to its community? Our school of the old type had practically no relation with its community. It was an isolated institution, a secret treasure house of tradition and culture. Farming, weaving, spinning, and manufacturing, which constituted the essentials of life, had no connection with the school, as if that institution were in some remote planet, where studies of philosophy, literature, religion, and morality were the sole needs of life. Such a type of school certainly has no place in our modern society. At least it does not, and can not fulfill all the demands made upon it.

But what about our so-called "modern school"? Has it brought about great changes and progress to our community? Has it been a vital part of our community life? On the contrary, it has been neither a treasure house of tradition and culture like the school in the past, nor a dynamic factor like the American school of today. It rather has been a hothouse of "paupers and parasites."

Any one who is familiar with the conditions of our schools can not help feeling pessimistic. Just take an ordinary middle school, for example. You do not find much life in it. There are very few activities going on. Most of the teachers either take the sacred teaching profession as a bread and butter job, or regard it as a stepping stone to something else, or take it as a temporary sheltering place. These teachers are not interested in their work. They leave the school as soon as they finish their class recitations. There is no close, friendly relation between the teachers and the students. The wholesome and intimate relationship between the teachers and students of old days has unfortunately died out. Still more unfortunate is the loss of the great idea that the teacher is the model of the students in conduct. The teacher of the past was unusually intact in character. He commanded the respect of his students and

the community. But today, the teacher is corrupted by the wrong and dangerous idea that he has discharged his duty as a teacher, when he sits through his class periods. Such teachers are by no means rare. Since they do not take much interest in their school, they naturally take no interest in the affairs of the community.

How about the students? Many of them follow the footsteps of their teachers in the habits of gambling and drinking. Many others dig deep into the land of books, as if they were the sole source of knowledge. Social, and physical activities are entirely too scanty. In spite of the splendid opportunities of rendering service to the community and of giving vent to their surplus energy, they feel no obligation whatsoever to do so. Thus, students are students, and community is community. The relation is negative, rather than positive. The present school, then, is a lifeless institution, in so far as its relation with the community is concerned.

Perhaps the fore-going criticism has been a little too severe. It is true that in a number of communities the school is beginning to wake up to its responsibility, and is actually taking up its duties as a vital factor in the life of the community. But considering the extent of territory to be reached, and the number of people to be looked after, we can not too much emphasize the importance of the duty of the school, and push its activities with too much effort.

The Duty of the School Toward the Community.—Now, do our communities really need reform and improvement? Yes, positively, and very badly, they need reform and improvement. Ignorance and superstition are dense. Poverty and disease are rife. The life of the community is rendered dry and helpless through the lack of good sanitation and physical recreation. Narrow and dirty roads, unclean and polluted water, poor and harmful light, preying plague and famine: all these things demand our attention and relief.

Who are responsible for such a miserable condition of affairs? Probably you will answer unhesitatingly, "the government." It is true that our government is partly responsible. But alone it can not do much. The center of responsibility should be located in the school.

The reasons are quite evident. Since the school is supported either by local tax, or by the gifts of some private citizens of the community, the community certainly has a right to claim whatever service the school can render. The school is the only enlightening institution in our Chinese community. It has the privilege of receiving the cumulative experience, tradition, and culture of the past, and of acquiring the scientific knowledge and discoveries of the West. It is the beacon shining in the community. If it does not take the responsibility of reforming and improving the community, what else can? Moreover, the very activities which the school conduct are a source of life to the school itself. Therefore for the welfare of the community as well as for that of the school itself, the school should by all means take a vital part in the life of the community, and feel a definite responsibility for its reform and advancement. In short, the school should be the prime-mover of community progress.

School as the Prime-Mover.—The question naturally arises, "how can the school move the community?" The ways are numerous. It is entirely beyond the scope of this article to dwell upon them all. The following are but a few suggestions.

First, there is the intellectual problem. Ideas must proceed action. A community can not, and will not move or change, unless and until it has ideas which will prompt and demand such change or movement. Therefore, the initial step is the creation of a wholesome public opinion.

Now, what are the feasible means? Lectures, illustrated with lantern slides, moving pictures, posters or experiments should be conducted under competent teachers. These lectures can describe the various customs of our own country, and of foreign lands as well, and also teach our community people how other peoples of the world change and progress, thereby rousing in them a desire and hunger for reform and progress in their own communities.

Besides, night schools, evening classes, summer schools, discussion groups: all these can be introduced under the auspices of the school, and conducted by the teachers and students. If the school is an agricultural school, it can teach the people in the community methods of scientific farming, and if possible,

demonstrate to them the efficiency and value of such methods. If the school happens to be an industrial school, it can teach the people the working of modern machinery, and its relation to the material development of the community in particular, and the country in general. In short, every school has its place in the life of the community. Its intellectual influence should not be confined to the school compound, but reach out to those who are not fortunate enough to attend the regular sessions of the school.

There is also the physical problem. Included in this is the problem of public health. The need of improvement here can not be over-emphasised. Of course, the school, as a school, can not have legislative authority, or compelling power on this matter, but there are many things quite within its scope of action. Within its own compound, it can arrange things in such orderly, clean and healthful manner, that it will catch the attention of the community. On certain occasions, it can open its doors to the public, letting them see for themselves what the conditions are that will bring about good health. Besides, it can conduct campaigns in order to teach the public the origin of various diseases, and how to guard against them, and in time of epidemic to help them in protecting themselves.

In connection with the physical problem of a Chinese community, there is the paramount question of athletics. The average Chinese community knows little, if anything at all, of organised athletics. Of course, those attending the schools are gradually learning and getting the benefits of modern athletics, but there are millions upon million who have no such opportunity. The school must extend a helping hand. Its playground can be utilised as a center of athletic activity in the community. Such organisations as boy-scouts and camp-fire girls can be formed under the guidance of the school. Games of various sorts can be taught them right in the school itself.

Next comes the moral problem. Our Chinese community is deplorably lacking in public spirit. "Let every one sweep the snow in front of his own door, and mind not the frost on the roof of his neighbor's house." This vividly depicts the individualistic and egoistic attitude of our people. Again, our community people do not know how to cooperate with each other. This

lack of public spirit and cooperation is undoubtedly due to the lack of exercise of such function. The school can initiate such public activities that will interest them, in order to give them an opportunity and teach them how to cooperate. Beginning to cooperate in small things, later they can cooperate in much larger things.

There are also many social evils that the school can fight against. Directly it can give lectures explaining the evil consequences of such habits as drinking, gambling, etc. Indirectly it can lead people away from evil habits by giving them wholesome recreations.

Undoubtedly all these activities will contribute much toward the growth of our communities; their effect on the schools is equally great. They will serve as a great socialising agent to the whole student body. They will bring the students together, and make them understand each other better, and sympathise with other more deeply. More than this, the most needed qualities—cooperation, initiative, independence, and spirit of service will be developed in the students.

“WHAT DO YOU THINK OF CHRIST?”

By L. S. Loh, William Jewell College.

To the conventional, blind, unthinking church member, the question appears to be threadbare, if not heretical. Once a Sunday School teacher was asked of his own conception of Christ, and he replied, “Christ is He in whom our forefathers believed, and of whom I am not at liberty to conceive of any new idea.” The teacher is a typical, conventional, take-things-for-granted sort of Christian, who lives but grows not.

A Personal Question.

Christ is not the object of blind worship, but of understanding veneration. Just as every serious-minded person must have a clear understanding of his own life, so must every truly devout Christian have his own definite conception of Who Christ Is. On His way to Caesaria Philippi, the Master asked of his disciples, “Who do men say that I am?” They answered, “John the Baptist; but some say, Elias; and others, one of the prophets.” With emphasis He added, “But who say *ye* that I am?” What do *you* think of Him,

is the point. The question lies at the bottom of the principle of democracy. It is a question to which every individual has the God-given privilege to give his own honest answer, inasmuch as his relationship to the Master is a personal relationship.

Our forefather's answer or that of our neighbors or friends is well and good, but it does not necessarily follow that we have to form exactly the same answer as they did. The Maker gives to each of us an individual soul, something new and different from every other soul, for the purpose, among others, of expecting us to do our own thinking, believing, worshipping. Refusing to do so means to be abnormal, irresponsible, self-denying.

This being the case, it is anything but possible to copy somebody's belief without first making it our own. Here comes our twofold duty—while, on the other hand, we have no business to be “spiritual parasites” and invite others to think, believe, worship for us; on the other hand, nor do we have any business to dictate the conscience of others and compel them to think, believe, worship exactly as we do. When the Roman Church became a bondage instead of a help, Martin Luther voiced his protest; when the Church of England attempted to fine men's conscience, the Puritan fathers emigrated to America. It is inevitable as well as necessary.

Data of Study.

To repeat the topic—what do *you* think of Christ? It is neither a theological nor doctrinal question, but one of practical common sense. Christ is not a theologian nor a doctrinaire. He is above both of them, and to split the arguments of the theologians or to seek the commentaries of the Bible scholars in order to form our conception of Him is both confusing and misleading. The best way to study anything is to go to the original. The well-head of all truths concerning our Master is the four simple Gospel accounts where His words and deeds are recorded in such a sparkling clearness that a child can understand.

Open the Bible, study them without prejudice, and it will lead to all truth concerning Him. “Second-hand goods is always cheap.” So is second-hand knowledge about Christ. A student of literature wrote to a printer for the best edition of Shakespeare on the market and received the answer in one word spelled out in capital letters—SHAKESPEARE, with the following comment:

"The best edition of Shakespeare is Shakespeare. You study Shakespeare, for Shakespeare, not for its commentary. Buy the original and make your own commentary."

Just so should our attitude be toward the life and teachings of our Master. We have been reading too much *about* Him and not enough *of* Him.

Its Significance.

As we think, so we are. An old Chinese legend tells of a man who saw a beautiful face, went home and dreamed of it, and lo' as he thought and thought and thought, his own face assumed at length the very features of the face he saw. The supreme perfection toward which every Christian ought to strive is to be like Him. But how can that be possible of accomplishment so long as one is contented with a partial view of Him through some second-hand means, but never tries to see Him himself? Right here lies the keynote to the whole theme. It is only as we honestly study or spiritually *go* with our Master, as the man with the beautiful face, that we can really understand, love and be like him, for who that honestly follows His life and lives with Him as He preaches to the multitude at the seashore, pleads with His disciples, sympathizes with the sinful, works miracles, goes up the mountain to pray at night, and dies ignominiously for all, and who that does this will ever fail to be inspired or to have his life untransformed? The deeper we think of Him, the better we will understand Him, and the more we will be like Him. "Get a pure, undisturbed view of the Master and then live with him with all your heart and soul and strength and mind, and you will become a part of Him."

G R O W T H.

Lucy Yang, Vassar College.

"Use strengthens, and disuse weakens" is the universal law applied to physical, mental, and moral development; spiritual growth is no exception. Christian life is not stationary; we are not true Christians, unless we grow in Him day by day, and even moment by moment. This growth is a two-fold process. As an individual, we must so grow in Him that we may always be ready to respond to the ultimate truths of life; so that we may not cherish any arti-

ficial ideas of religion; so that we may have common sense in our beliefs, free from whatever is fanatic, or unreasonable. Such a personal growth can only be secured by our communication and acquaintance with God, the path leading to which growth is our readiness to be thoroughly sincere and submissive before Him. As a social unit, we must grow by exercising God's love, sympathy, and unselfishness upon all those with whom we come into daily contact. True Christianity is inseparably related to the common interests of life; no man could be a true Christian without being interested in meeting all the legitimate needs of men. Let us each ask ourselves this question: am I a true Christian that is continually growing, or am I taking this name merely to cover up the paralysis of my soul? Whatever the answer may be, let us strive for spiritual growth, and let us keep on growing so that our lives shall inspire every one who comes within our reach, to be his best, and do his utmost.

CHRISTIAN MISSIONS.

By George Kim Lee.

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Scientific achievements and inventions characterized the nineteenth century in Europe and America, which brought to the people enormous wealth, comfort, and luxuries. Missionary enterprise and intellectual awakening characterized the same century in all the non-Christian lands, marking the departure of the dark age from the heathen peoples, ushering them into the realm of intellectual freedom, and elevating their standards of living. Of these two distinctive developments, the latter is by far the greater and more significant, which, although it had not attracted so much attention and absorbed so much energy as the other, brought about the greatest religious change in the history of mankind. Scientific achievements and inventions furnished the means by which men might cooperate to obtain maximum good with minimum efforts; but missionary enterprise, sowing the seeds of love and mutual helpfulness, solidified the bonds of friendship and led the way to world democracy and universal brotherhood. This Great War, we say, is fought for "World Democracy," the culmination of which will be a

permanent peace. But without the rudimentary steps taken by the missionaries with peaceful methods, the world would not be ready for these grand and noble ideals.

The Beginning of Missions.

1. Christian missions have not taken their impetus from the nineteenth century advancement, nor from the Lutheran Reformation, nor from the vision of a Macedonian, nor from the "Renaissance," or the "Revival of Learning," but from the voice of the Holy Spirit, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." Obedience to this call was the beginning of modern missionary enterprise, carrying out the last command of our Lord, given on His Ascension Day; but each of the above-mentioned periods marked new revelations of the Holy Spirit, adjusting new relations of man to man, and man to his Creator, and adding new duties to the Church. Peter's vision of the great sheet on the housetop changed his conception of the Church of God, extending Christian fellowship to the Gentiles as well as to the Grecian Jews. St. Paul's vision of a Macedonian appealing to him to come over to Macedonia changed the course of his second missionary journey, which led to the founding in Europe of the various churches that proved later to be the centers of Christian Faith and activities.

Then, in the early days, our Great Apostle, by his missionary enterprise in the cities on the Mediterranean shores, laid a foundation for the redeeming work of *Northwestern* Europe. Even before Christianity had supplanted idolatry within the borders of the Roman Empire, many fervid souls, in eager search of trophies for their Master, penetrated the Northwestern part of Europe and went as far the Britain and Scotland. Almost all these early expeditions were sent out under the directions and control of popes, or their officers, primarily animated by love and compassion for the unfortunate heathen, but later led on by the thirst for power and riches.

The Medieval Catholic Missions.

After the Reformation the Roman Catholic Church lost much of her territories; but within the kingdoms of Spain and Portugal there was a reaction against the Protestants. Kindled by the zeal

of propagating and perpetuating her Faith, the Catholic Church again sent out a large force of zealous and earnest workers, many of whom deserve our admiration and reverence, because of their evident sincerity, their unlimited courage, devotion, and self-denial, and their willingness to suffer and die for the salvation of the heathen. They planted missions in the East Indies, Africa, the New World, Japan and China.

The Early Protestant Missions.

For the first two hundred years of the Protestant period, there was practically no missionary work done, the Protestant leaders believing that the world was not ready, and "the fulness of time for the universal spread of Christianity had not come, and centuries of preparation must first intervene." Though little was accomplished or even undertaken by the Protestant Christians that was worthy of special mention, the first three centuries after the Reformation were really a period of preparation, removing all obstacles which stood between the original mission and the hearts of the people, and laying the foundations deep and broad for the work of to-day.

The Modern Reformed Missions.

As a rule, the early Protestant missionaries were sent out and supported chiefly by kings and political parties, partly for the honor and riches that were in the world, and partly for the political solidarity of their kingdoms and colonies. In spite of the secular aims of the kings, the true apostles of God, animated with the zeal of Paul, ardent and persevering in execution, varied in gifts, and inspired by the love of Christ, bore the Banner of Salvation into the lands of intellectual darkness, and into the homes of wild men, not in obedience to their kings, but in perfect submission to the loving command of our Lord. They suffered persecution, privation, cold and hunger, and death, bravely and unconcernedly, not for the expansion of the temporal kingdoms of their sovereigns, but for the Kingdom of God.

In the closing years of the eighteenth century, the leaders and laymen of the Church were widely awakened to the new situation of missionary enterprise. They witnessed nothing less than a revolution, a "Renaissance," an effectual and far-reaching reformation of the old, a substantial inauguration of the new. They were

aroused, organized, financed and authorized by the Church to plan and send out missionaries whenever and wherever they saw an opportunity or possibility. It was the first time since apostolic time that churches caught up the spirit of Paul and Silas, and of Barnabas and Mark. Hitherto whatever good work had been done in the mission field was the achievement of a few earnest souls, since the Church, the ministers, and the people, had been indifferent to the conditions of heathen countries. But now missionary influence is felt the world over. All peoples and races are now benefited by the results of missionary endeavor.

Early Missions in China.

Having reviewed the early Christian missions at large, let us devote the remainder of this article to the discussion of Christian missions in China. It is a very common thing, even to-day, to meet people who are evidently much interested in foreign mission work, but know very little of the difficulties and different conditions of the various mission fields. They familiarize themselves with the stories of great missionaries and the wild tales in missionary reports, which create queer conceptions of the non-Christian peoples in their minds. The writer has been studying missions in the college, and has learned from daily recitations and discussions among the students, and on numerous other occasions, that very few people seem to have a clear conception of the marked distinction between the mind of a Chinese convert and that of an African convert, or between that of a South-Sea Islander and that of a Hindu. This does not mean that they are ignorant of the scale of civilization that each of the countries has attained, but when they come to the question of intellectual and spiritual capacity and of sociability and adaptability of circumstances and environments they are generally far at sea. To say the least, China, with her extensive territory, multitudinous population, numerous industries, immense mineral and agricultural resources, over four thousand years of civilization and history, and with a bright future before her, has many features peculiarly her own as a mission field, without a parallel elsewhere.

Every person has his individual character, associations, beliefs, tastes, admiration and fear; so has every nation. Man is often judged by his outward appearance and temperament rather than by his deeds and character; so it is true of a nation, and China is not an exception. We see that China has been called "an immovable

rock," and her people have been taken as dark, mysterious, enigmatic, entirely incomprehensible, and altogether of a different moral and mental make-up from the Western people. The foregoing statement is truly a hasty one, full of prejudices, and crystalized presuppositions, or predispositions. The pioneer missionaries found the Chinese apparently cold, indifferent, ignorant, mystified, unapproachable and unfriendly. This state of things could be partially explained as follows.

As an explanation on the missionary's side, we may recall the statement made in the foregoing paragraphs that the missionaries were sent out in the first three hundred years of the Protestant period by kings, queens, or political companies. The Rev. Delavan L. Leonard, Associate Editor of the "Missionary Review of the World," in his book, "A Hundred Years of Missions," says: "And then, in addition, as yet, in any realm, nothing of importance was ever undertaken and prosecuted by the individual, of his own motion, or by the masses, from an impulse abounding within; but every movement was by prescription, by the authority of pope, king, bishop, companies and guilds. * * * As we shall presently see, what little was done to carry on the gospel abroad was devised wholly, and was engineered in every case, by royalty and privileged corporations. In those days kings were nursing fathers, and queens were nursing mothers, in a way that was full of evil." Thus we see that the early missionaries were more or less agents representing their home forces. Besides, we have often heard of the aggressive actions taken by the European nations against the natives to whom they sent their missionaries. What psychological effect would this attitude have on the Chinese mind?

The Chinese, owing to a geographical situation which created in them the idea of undisputed control of the entire world, as then known to them, and to a civilization which had been built up by their native genius, hardly surpassed by others, were haughty and overbearing, naturally contemptuous and discourteous toward the foreigners. They had heard of the American Indian Wars, the exploitation of the African Continent, and the bold warfare between the East India Company and the native princes. They understood what the annexation of the Americas, of Africa, and of India by the European Powers meant. All these facts naturally made the Chinese suspicious and had much to do with the cold reception of the Westerners by the Chinese.

This general attitude of the Chinese people, colored with the misrepresentations of the English opium traders, furnished ample grounds to the Western people to believe that the Chinese were a vicious and debauched people, an immoral and deceitful race, corrupt in public and degraded in private life. Thus we see in a nutshell, though imperfectly, how the East and the West misunderstood each other.

Missions in China To-day.

But to-day, after many long years' experience, the true character of the Chinese and the real motive of the Christian missions and their workers have been found out and proven. The Chinese proverb says: "Through a long road the strength of a horse is known; through long days of close companionship the true heart of a man is revealed." It was true that the early missionaries were government agents; but a sweeping change of motive and purpose immediately followed. The missionaries now find their presence no longer dreaded, but rather longed for; and they find the Chinese extremely friendly, gregarious, and fond of social intercourse, very much like themselves. The Chinese are just as progressive and intelligent as the European nations, readily adapting themselves to any environment however foreign and strange to them. With the change of attitude on the part of the missionaries and also of the Chinese, with the aid of Providence, wonders have been wrought in the private and national life of the Chinese people; and because of their greater mutual confidence, closer friendship, and increased readiness of heart and soul to co-operate, we hope for greater wonders yet to be wrought in the future.

SOME DUTIES OF A CHRISTIAN STUDENT.

Henry Why Yee, California.

"So night is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can."

China is no longer at the parting of the ways. She has already chosen her path. The old beliefs, customs and safeguards of society have been battered down and new ones founded upon science, reason, and intelligence, have taken their

places. It is our duty to see to it that the moral advancement of our Republic of China keeps up with her material and intellectual growth; that she sets up a new standard in private and public morality. The general cry is for a Washington, for a Lincoln, or for a Wilson to carry out the work of making better the conditions of our country. Who are going to be such men, and how and where shall they be trained and prepared for that grand work? Will not the great men of the future who are to lead China in the right paths arise from the ranks of the Christian students? If not, why are we here in this far distant land, at great expense, and separated from those nearest and dearest to us? Is it not the object of the Association to train men for leadership—Christian leadership? Are you determined to be one of those leaders? But first, you must perform faithfully your duties as a Christian student.

“Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it.”

Do we understand that each and every one of us must pay in some way for everything we receive? There is a price for all we get, and we must pay that price. For the privilege of living there is a price. We call that price duty. If we do not attend to duty here and now, it stands against us, and sometimes some where, we must straighten out that account and we must pay what we owe with interest. Is it not better to pay as we go, to settle our accounts daily, thus saving the interest as well as having the satisfaction that comes from duties faithfully done?

Do we really know what are our duties? Shall we not like the wise man pray to the Holy Spirit to show us the hard, narrow road of duty that we may travel therein? Among our many duties we find some of the most important are:

Duty to Self.—Before we can make a success of any work, we must be prepared for it and obtain and possess three things, a strong body, an enlightened mind, and a good character, but the most important of all is the character. Whether our character is based upon sound moral principles, or it is easily shaken from the strong foundation of right, it fixes our destiny. Moral worth is the best asset, combine ability and health with it, and

our success in life is assured. We can not consider that we are doing our duty towards the uplift of China unless our work in college is supplemented with every effort to gain the best character.

On the other hand, we can not do our duty of carrying the heavy burden which will soon be ours without being in the best physical condition. This necessitates that we shall spend part of our time in physical training, even at the cost of less book knowledge. Otherwise, the price we shall have to pay for neglect will be too great. Of what use will knowledge or wealth be to us if we have not the health to enjoy them? In fact a sound mind depends very much upon a sound body. Self-control, self-mastery of the entire man, body, mind and soul, should be our aim. In order to gain that, we must set up high ideals for ourselves, ideals that if followed, lead us to be worthy leaders of men and followers of our Great Master who gained that greatest of all victories—self-mastery.

Duty to Others.—But we owe duties to others quite as much as to ourselves. The highest life is the life of service. If we resolve to follow that life we shall constantly find opportunities to show kindness, to speak a word of cheer, to do some service. Many new students come from China, who, at first, are confused by strange surroundings, different language and customs. Such conditions tend to make one feel lonely, helpless and discouraged. There is a chance for us to extend a friendly hand of service and lead them to Christ, Our Saviour.

“O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.”

Duty to our Association.—Our association exists for the purpose of turning the attention of students to a religious life

which is so necessary to his spiritual advancement. Let us remember that college is not only a place for the study of material and mental progress, but also a place for spiritual development. In our studies we see that every part of the mechanism of an engine must do its part before it is of any value as a motive power, so it is with our association, each member should do his part faithfully in order to insure that the association is of value to our students.

Duty to our Country.—No words can express the obligations that we owe to our country, which is so sadly in need of the help of Christian students. China needs help in every way, to develop her vast store of wonderfully rich resources, to open up means of communication and transportation; to bring education to teeming millions of her people, and to teach them the blessing of Christianity.

As Christian students we should take our part in bringing China to fall in line with the progress of the Twentieth Century. It will be our duty to awaken among our fellow country-men a deep interest in the affairs of the nation, to quicken their social understanding and to arouse in them a sound sense of individual responsibility toward our country. We must exert ourselves to the utmost to make them see that we must not lie if we can sit, we must not sit if we can stand, we must not stand if we can walk, we must not walk if we can run, for it behooves us to be up and doing in order to meet the requirements of the civilisation of the present era.

China is not dreaming any more! She is now awake! What day is today?—today is a day of great promise—a day of great hope—a day for the loving sons and daughters of China to do their duty for her, for them to sow the seeds of good fruits. Shall we Christian students give a promise of help to her, or shall we be indifferent and let it all go? If we promise to be very near to her and not to forsake her, we must prove ourselves worthy of the reapings that are to come if we wish to gather the utmost of their bounty. Let us each one endeavor to do our share in the sowing of good seeds that will bring forth the golden fruit of rich blessings to China.

Whatever position we may occupy in life, let us, relying upon common sense, diligence of application and honesty of

purpose, discharge our duty efficiently and faithfully so that we may bring credit to our country and to the name of Christian, which we bear.

THE SUPREMACY OF HUMAN VALUE.

Henry Philip Tsang, University of California.

Dr. J. Stitt Wilson, as well as other leaders of the Asilomar Conference, made impressive emphasis on this principle,—that in order to build a new world, with political, social, and industrial democracy, it must be recognized that human beings alone constitute the real, ultimate and supreme value of this world; and, henceforth, all our plans, efforts, and activities must be directed in accordance with this law, if the struggle of this world to attain perfect democracy is not to be made in vain.

Autocracy and Human Value.—The recognition of the supreme value of men, leads directly to these propositions,—first, all men are equal; second, all men are in themselves the absolute end, and must not be used as a means; and, third, all men are entitled to the opportunity of the fullest development, in accordance with their own volition. Autocracy, in its very nature, renders itself in opposition to these propositions. Prussianism is a typical example. It held that the State is supreme, and the individual is subordinate thereto; that the fittest should be elevated into a class of rank, power, and authority, while the masses must obey and serve their wishes; that passive races and weak nations must yield to the exploitation of the strong. With this standard of ethics, Germany, autocratic Germany, committed great injustice against the world. She has trampled on the small nations, sunk vessels without warning, violated the sacredness of home and womanhood. Her crimes led the world to raise arms against her. Millions of men have laid down their very lives, to defeat her autocratic principles, to champion the cause of freedom and humanity. They have died, in order to preserve the supremacy of human value. Through their sacrifice, victory has come, and with it, the assurance that the world may now be free to pursue the ideal of democracy. Let us solemnly pray that human value shall forever and universally be recognized as supreme.

Christ and Human Value.—No one in the history of mankind upheld the supremacy of human value so vigorously, firmly, distinctly, as Christ. In fact, it seemed to be his sole message. He led the fight of the centuries for the recognition of the supremacy of human value. He struggled with the Pharisees, and the Scribes, who were filled with the false pride of their righteousness, and hated and scorned all who were outside of their circle, and regarded them as unworthy of the kingdom of God. In opposition to them, Christ regarded men as the image of the Father, and valued them as such. The life of every individual, in his teaching, is part of the divine life, and the divine purpose.

Not even physical unfitness, or moral guilt could obscure man's value for Him. He welcomed the children, and blessed them; called the humble fishermen to His discipleship; restored vitality to the sick; made the lepers clean; gathered and talked to those who were rejected, despised, and outcast. All through his life, he preached the value of human life. He did not tramp down the unfit, but instead, raised them out of their unfitness, and made them worthy of their Maker.

Progress and Human Value.—The world, unconsciously, has set the value of man as the index of civilization. In the stage of barbarism, men took pleasure in killing each other, and offered human life as sacrifice to idols, as if they were of no more value than the common animals. But in civilized community men are seeking the right of self-determination, and insisting on the opportunity for free development and for the pursuit of happiness, not only for a few, but for all. What are the systems of justice but the recognition of, and the attempt to secure men's equality before the law? What are the institutions of charity and philanthropy and other similar organizations but the acknowledgment of the rights 'of the other man,' and his value as a member of the human family. Although human society, as it is today, has not reached the stage where absolute freedom and equality is granted to all, the trend of progress is pointing in that direction. The more civilization advances, the more emphasis will be put upon the value of human life.

National Life and Human Value.—If the value of an individual is to be considered supreme, how about the value of a nation,

whose life, though not the expression of any one single life, is closely linked with the lives of the individuals composing it? At any rate, it is the expression of human life. Heretofore, we have only emphasized the value of the individual, particularly those belonging to the same national unit. In our religious zeal we have often extended our thought to those belonging to a different unit. But on many other occasions we have been too dogmatic and selfish, recognizing no right and value, except that of our own. Our narrow patriotism has prevented us from thinking any other way. Now we have been awakened to the thought that other nations outside of our own have an equal right to develop their lives, and pursue their happiness. But it is only a thought, and a theoretical principle; it has not yet been universally accepted as a working principle. Many obstacles are still existing blocking its way to full realization, just as there are obstacles in the lives of individual nations. But the progress of international progress is tending toward its perfection. It may be that those obstacles cannot be removed without great effort and great sacrifice, but we believe that if human life is as valuable as we think it is, and we cannot think otherwise, then the life of a nation must be at least as valuable, if not more, and its value shall be recognized both in theory and in practice. The weak may have to remain weak for yet a while, and suffer the consequences of being weak, but the day will come when the weak shall suffer no more, and Christ's teaching of the supremacy of human value shall dominate in all departments of human activities.

*To the President of the Chinese Students'
Christian Ass'n in North America.*

The visitation work for the Eastern Department was carried out by myself with the hearty cooperation of Mr. W. P. Mills, representing the Committee on Friendly Relations. On account of the sudden shifts occasioned by the unexpected resignation of Mr. T. N. Lee in the Executive and Secretarial offices of the Association, I had only a few days at my disposal for all preliminary preparations on the visitation work. However, with the hearty cooperation of the local committeemen of the Department little time was lost and the objectives of the visitation were mostly realized.

The chief objectives may be summarized as follows:

1. To establish a perfect understanding with the local committee men regarding the true aim of the Association—to promulgate among the Chinese students the principles of Jesus Christ.
2. To have personal talks with as many individuals as time permits, with the sole view to impressing upon their minds the necessity of spiritual aspects of life and the significance of making a decision for Christ.
3. To present to the American friends the problems and the challenge of our students in this country and get them interested in them through public addresses and personal interviews.
4. To stimulate the desire among our students for organizing Bible Study classes and to help organize personal workers' groups in the different localities.

With these objectives in view, I started the visitation in greater Boston on October 30, 1918. A week's time was given to that community. At the luncheon conference of a group of prominent Christian business men of Boston, with Professor Norton A. Kent as presiding officer, I spoke in presenting the problems of the Chinese students in this country. Realizing their opportunities and privileges of working among the foreign students in greater Boston, these men immediately organized themselves under the official title of "Committee on Friendly Relations in Boston. Professor Kent was duly elected Chairman, who I was told has taken pains to cultivate friendship with our students and would be able to recognize 99% of them by their names. Mr. George Wan of Harvard University is our representative in the said Committee. An elaborate program of entertainment is being worked out.

Owing to the scattered condition of the living quarters of our students no general meeting was attempted. A personal workers' group was formed with Mr. B. E. Chiu as Chairman. Time was spent in interviews with prepared students. Five men were ready to stand on the side of Jesus and one of them has recently been baptized and received into the Church.

On November 4th I proceeded to Andover, leaving in the hands of the personal workers the follow-up task and the continua-

tion of personal evangelism among our students both in Harvard and in M. I. T.

There were found in Andover three Chinese boys. Lately one more has joined the roll. Being in an academy they were well taken care of. They entertained a favorable attitude toward Christianity and willingly joined the Association.

November 5th was spent in Clark University, Worcester. There were nine Chinese students in Worcester, seven in Clark University and two in W. P. I. Mr. P. Ling did much to assist the newcomers, six in number. The services of Mr. T. H. Chang were also secured to do personal work there.

Then a period of ten days was spent in the headquarters in New York.

On November 17th I started for New Haven. A general meeting was called to order, at which Professor Williams spoke on "Dynamic Power of Christianity." A Bible Study class was also organized in a subsequent meeting by the earnest Christians who felt strongly the need of personal evangelism. The S. A. T. C. movement had practically taken away the color of the University life at Yale and our students, fourteen in number, had not found it easy to adapt themselves to new environments. However, they did the best they could and were contented. From New Haven I proceeded to Hartford. Mr. Neander C. S. Chang was the only Chinese student at Hartford Theological Seminary. Trinity College had no claim on our students. There were five Chinese sent by the Chinese Government to study the operation of arsenal machinery. I am sorry to report that these men had been in this country for four years and are as yet untouched by Christian influences. Our agencies in previous years had failed to find them out. Three of them were prepared to return home. A dinner was given in their honor to show them courtesy from the Association which I represented. The services of Mr. Chang and of Mrs. Cowles of New London were secured to furnish them with the right ideas about Christianity and American home life.

On returning to New York on November 22nd, I stopped at Middletown. Mr. D. C. Wong was the only Chinese student at Wesleyan University. He came from an Anglo-Chinese college and was a strong Christian.

The next seven days were spent in New York readjusting changed conditions and planning for the next trip.

On November 30th I started for Troy, N. Y. R. P. I. had claim on eight representatives from China. They are all doing excellent work in the University and rightly representing China in the "collar" city under the leadership of Mr. E. S. Hsieh and Mr. Arthur T. Y. Shih. The latter has the record of being Secretary of the Methodist Sunday School for three and a half years. I spoke to this school on opportunities of serving the Chinese students in this country. Mrs. J. C. Cowee of 11 Locust Avenue, Troy, holds herself in readiness to extend her hospitality to all Chinese students and she said to me, "The latch string is out at all times."

On my way to Syracuse I stopped over at Schenectady where thirteen Chinese students were found in overalls, receiving practical training at the General Electric Company and the Locomotive Company. In this working city religious influence was absent. The social conditions in the churches were not favorable and inviting to our students. They were kept very busy all the time and frankly confessed that they would have no time to attend any extra activities.

Moving on to Syracuse the atmosphere appeared different. Twelve of our representatives were receiving their education at Syracuse University. Professor Wilson, head of the Department of Philosophy, is their great friend. W. Y. Chen was very active in promoting Bible discussion groups. Mr. Fu Chuan Chow, former Chairman of the Student Department, Peking Y. M. C. A. was ready to cooperate with Mr. Chen and four others to carry on aggressive Christian work among our students at Syracuse. Further the Cosmopolitan Club was well organized and served as a rendezvous for our students.

From Syracuse I went to Ithaca. At Cornell University forty-four Chinese students could be found. On Friday evening, December 6th, Rev. and Mrs. Moore extended to all of them a reception. It was a great occasion, at which professors and town people were present. Little was done toward personal evangelism. However, perfect understanding with Mr. Y. C. Ma, the local committee, concerning the policy of the Association, was established, and he

was entrusted to stir up enthusiasm for Bible study and do personal work at Cornell.

From Ithaca I went to Bethlehem. When I reached Bethlehem I was one day ahead of the schedule. At the station I met four Chinese students who led me to their meeting place. There were fourteen Chinese at Lehigh University, the majority being mining engineers. A Bible Study class was being organized with Mr. Fry, the University Y. M. C. A. Secretary, as leader. Mr. Y. L. Tseng, though not a baptized Christian, was enthusiastic over Christian work. Most of the time was spent in calling on individuals at their quarters.

The next place I visited was Pennsylvania University. Thirty-two Chinese students were studying in the different institutions in Philadelphia, the majority being Pennsylvania men. The International Student House managed by Mr. and Mrs. A. W. Stevenson has a unique organization. It is the headquarters of the work among foreign students in the University. An account of it appeared elsewhere in the January number of the Journal. I stayed in Philadelphia for four days and was able only to meet ten students in a personal way. Mr. K. H. Li and Mr. Henry C. Chu are most active in Christian work. At the International Student House was held a social gathering which some fifteen of our boys attended besides students of other nationalities.

On December 14th I started for Baltimore. Twelve Chinese students were found there, including five girls. It was a time when everyone was busy in preparing for the term examination. Under such circumstances little could be done. A meeting was called to order, but on account of bad weather only five men turned out. However, we had a very hearty talk with one another and Mr. J. P. Chu was entrusted to encourage all Christian activities in that locality.

Then I proceeded to Washington, where ten Chinese students, with the exception of one, are working in the day time and attending George Washington University in the evening. Very little time was at their disposal. Fortunately, Mr. Y. C. Yang, the chairman of the Student Club, was able to call a meeting to order which furnished an opportunity for us to meet all the students. A Bible Class was not practical. Activities among the Chinese people were emphatic-

ally encouraged. I left Washington for New York on December 17th and completed my visitation work among the Eastern States.

The above report is incomplete without once more mentioning the name of Mr. W. P. Mills. Mr. Mills has accompanied me throughout the trip and had rendered me rare assistance and given me valuable counsels. In every place he was given the opportunity to speak freely and friendly on the outlook of home conditions in China. As Mr. Mills just came back from China last July he was very familiar with the situation and was able to give our men the correct interpretation of it. In consideration of his services to the Association, I beg to suggest that a letter of thanks be sent him in recognition of what he had done for us.

The following is a summary of the result of my investigation and general observation.

Both the S. A. T. C. organization and the prevalence of influenza practically had upset the social conditions in college and university life and paralyzed all local activities of our Association among the Chinese students. These unfavorable situations were further aggravated both by the exodus of our students from the college campuses and by the negligence on the part of our American friends who were too much occupied to be able to spare their limited time for the care of our students. In view of these conditions, it was deemed necessary that I should start the visitation work without delay, leaving the Central office and the membership campaign then being launched to take their own course.

In general our students were well contented and able to adapt themselves to changed environments. However, I was particularly interested in finding out the prevailing attitude of our students towards Christianity. I am sorry to report that everywhere, almost without exception, our students were entirely free from religious influence. This was due to their indifferent attitude toward the Christian religion.

Such indifference was created and developed by their increasing intellectual indifference towards religion. They could not compromise between science and religion and they did not entertain a vision beyond the realm of actuality. The conflicting answers to those questions regarding the existence of God, the meaning of prayer, the Divinity of Christ, Biblical miracles, etc., were never

satisfactory to them. Furthermore, the present war among the Christian nations and the cruel deeds committed by them helped shatter the faith of our Christian students and furnished the unbelievers with strong and convincing arguments against Christianity. The loyal and faithful went to the church for consolation but instead they received disappointment which the war sermons had produced.

Coupled with the evil phenomena of soldier life in and around the college campuses their indifference gradually assumed the form of conviction that has drowned belief in the integrity of Christianity. "They talk on one thing and do the other" is their conception of Christians. Such conception was formed by every unfair act on the part of their neighbors whom they expected to be Christians. It was hard, very hard sometimes to face these students who would tell me all the grievances they have experienced. Of course, matters were cleared up by admitting truths in their stories and by sympathetic distinction between nominal and real Christians.

In certain localities there was found an undercurrent anti-Christian attitude. I call it "undercurrent" because it is not noticeable on the surface. Groups of men would deliberately refrain themselves from coming into contact with Christian people and spurned the idea of discussing and searching for the hidden truth of Christianity. Such it seems to me is the reaction brought about by maltreatment which these men have received from their neighbors. It is further developed by their intensely sensitive minds which wrongly consider all kindness on the part of Christian people to be religious activities. Such misunderstanding must be tactfully removed for it proves detrimental to our work.

Turning from the state of mind of our students to the conditions surrounding them, there was observed two dangerous situations. First: In almost every locality there are true friends of our students. They think so highly of our students on account of their good conduct and high scholarship that they entertain great confidence towards them. So great is their confidence that they do not deem it necessary to actually win the men for Christ. Overdoing a thing is just as bad as neglecting it. Therefore, effort should be made to warn our friends of this danger of great friend-

liness without any attempt to bring the men to a definite decision for Jesus Christ.

The second dangerous situation is the inevitable growth of the Y. M. C. A. on the business basis. The vastness of this organization and the wide field of its activities do obscure the primary object of the Y. M. C. A. Some of our students frankly remarked that the spiritual aspect of the Y. M. C. A. had been colored by the material interests. Some looked at the matter with sympathetic attitude, having realized the inevitableness of the change according to the demands of the time; while others assumed a contemptible attitude with triumphant air, thinking perhaps that material growth is after all superior to spiritual development. Such impression is not ungrounded. It ought to serve as a warning to our own Association against a one-sided development toward material efficiency and thus defeating its own object "to promulgate among the Chinese students the teachings of Jesus Christ." On the other hand, we are not to stop the growth of our Association machinery but to direct it for the realization of the aims of our Association.

In conclusion, one more thing should be mentioned. Through visitation work all activities in the different localities have been started by our representatives. These activities must be vitalized and encouraged throughout the year. All efforts should be concentrated in the follow-up work. The Central office can do very little without the hearty cooperation of the local committeemen of the Association. Judging from what local committeemen have done, I have the greatest confidence in what they are going to do. In this connection I would suggest that a special committee should be formed to devise some means to make effective the follow-up work in the different localities.

Respectfully submitted,

W. J. WEN.

January, 1919.

General Secretary.

LOCAL ACTIVITIES

Cleveland.

We have at present only 16 members in the Chinese Students Club here in Cleveland. All of them are members of the Chinese Students Christian Association. All but two are baptized members of the Church. We used to have a Bible Class during the last semester, but was later discontinued owing to the difficulty of appointing a time for all to meet together. However, we are contemplating to have a new one started in the near future.

We have this year with us two Y. M. C. A. secretaries from China, namely, Mr. Z. H. Tong, of Shanghai, and Mr. K. Y. Ma, of Hangchow. They are spending a year in Cleveland to study the Y. M. C. A. work and methods. They are occasionally invited out by the different church groups to give talks on China. By means of these talks we are able to bring about a better understanding between the peoples of the two nations, and consequently a closer friendship is developed between America and China.

Mr. T. C. Wu, Associate General Secretary of the Central Executive Board, and Mr. Mills visited us a week ago. While they were here a special meeting of the Club was called, and both Mr. Wu and Mr. Mills gave a splendid message to the members of the Club.

K. Y. MA.

Cornell.

Our apprehension of a sudden decrease of Chinese students at Cornell, due to the departure of a number of men graduated, was happily dispelled last fall by the coming of twenty-six new students, either from China or from other institutions in this country. The College of Civil Engineering still maintains its popularity, winning ten out of the fourteen graduate students among the newcomers.

Little can be said about the religious activities in which men are interested. Mr. Y. C. Ma serves on the cabinet of University Y. M. C. A., and tries to do some deputation work. Furthermore, a Bible class of five regular attendants, on the average, is carried on in the form of a discussion group every Sunday. The discussion

which is on the improvement of community life, is guided by Ward and Edwards' "Christianizing Community Life," and is led by Prof. H. S. Jacoby. The valuable ideas given both by the book and by Prof. Jacoby have brought us light upon many subjects of importance in a community.

Y. C. MA.

Denison University was founded by men of the Baptist denomination. It is situated in a typical small-sized town of New England origin, where is to be seen the genuine spirit of real Americanism. Granville is the home of Denison. It lies among many beautiful wooded hills, and is characteristic of its whole life. If there is anything that diverts the mind from study, it is the desire to attend the moving picture show—the only public place of amusement—three times a week.

Denison has rather a limited body of students, numbering approximately eight hundred; but definite measures have been taken for its extension, and, what is more, Denison stands high in all its college activities among the many colleges of Ohio. There are seven Chinese students in Denison, namely, T. H. Chiu, T. C. Yu, Y. C. Chu (from Nan Kai Middle School), F. F. Yao, T. H. Koo (from Shanghai College), T. Y. Wen (from Tsing Hua College), and C. B. Suvoong. Among the seven, four are Christians.

Besides the seven Chinese, there are two Koreans and one Japanese to represent the Far East. The fact that we are from the same continent and have the same source of civilization, would naturally bring us together. The case might be different in a big university, where there are thousands of students. The daily preaching of the love of Christ transforms the thought of national prejudices into universal brotherhood. But such news as that China should be represented by Japan, and that Japan intends to retain Tsin-Tao comes to us now and then, leaving an impression which will gradually create prejudice and hatred. We cannot afford to have things happening this way. All the students of Asia must be united in lofty ideals and noble principles, and must stand firmly for truth, righteousness, and democracy. Japan needs democracy as much as China. The permanent righteous peace of Asia is possible only when all students of Asia, with high ideals and Christian principles, unite in an unselfish service to all mankind. The friendly

Christian spirit among the Chinese, the Korean, and the Japanese students is what we want to keep up and to fight for here in Denison.

The Chinese students at Denison are highly esteemed by the student body and the faculty. We have received warm hospitality, proper care, and special attention. Among our many sincere Christian friends, I would like to mention Dr. T. G. Field, Prof. K. S. Lataurette, Prof. M. E. Stickney, Secretary E. Jenkinson, President C. C. Chamberlain, and Rev. and Mrs. S. W. Hamblen. Prof. and Mrs. Stickney have done us a great honor by inviting us to a dinner party at their home last September, when six of us first entered the university. Dr. Field is the retired pastor of the local Baptist Church; he is especially interested in the spiritual welfare of the Chinese students, and used to give us a fatherly personal talk once in a while. Dr. Lataurette had been Professor of History at Yale College in China before he came to Denison. Besides the many services he has rendered to us, he entertained us at Christmas time. We are especially grateful to Dr. Chamberlain for his keen interest in us. In spite of the fact that he is always kept busy as the head of the institution, he is always ready to see us and help us. We are also very fortunate in having Secretary E. Jenkinson, who is here to work in connection with S. A. T. C. work, as our sincere friend. Secretary and Mrs. Jenkinson expressed their good will for China by inviting all the Chinese students to a dinner party at their home at the New Year time. When Mr. T. C. Wu and Mr. P. W. Mills were here in Granville, visiting the Chinese students under the auspices of C. S. C. A., Secretary Jenkinson made special efforts and rendered an invaluable service in arranging meetings, as well as in entertaining the guests. Both Mr. Wu and Mr. Mills took part in the program of the first meeting of Denison World Forum, held at the Baptist Church. Mr. Wu tried his very best to show our American friends that it is a serious mistake to use "Chinaman" and "Laundryman" synonymously. Let every Chinese student show the noble qualities of a true, patriotic citizen of the great Republic of Asia!

By C. F. YAO

William Jewell Chapter Notes.

For the first time the name of this chapter appears on the news column of this Journal. Chinese students have been attending this institution for some seven or eight years, but for some reason or

other they have never attempted to join C. S. C. A. until the present year. Now all of us, four in number, are members, three being also Christians and regular Church attendants. In conjunction with the College Students Volunteer Band, we are doing deputation work every other Sunday in the churches of the vicinity. The churches are always glad to have us, and we are glad to be of help to them.

L. S. LOH.

Berkeley, California.

When we bid farewell to Asilomar and returned to Berkeley, we believed that, after all, public service is not hardship, sacrifice nor a burden, but an undeniable duty which should be performed with joy. Having this in mind, we resumed all the old activities of the Association and added to it several new ones with increased enthusiasm as the new year opened. In order to create better understanding and deeper friendship with the American people, certain of our members have formed a team, to speak at various churches around the bay region on China and the Chinese. For the purpose of strengthening the friendship and promoting fellowship among the foreign students and to stimulate their interest in world-wide problems, an International Forum was organized under the leadership of Professor McCown, of the Pacific School of Religion, meeting every Tuesday afternoon. Messrs. C. Y. Liu and K. T. Kwo two of our active members, have been appointed to serve on the International Cabinet of the University of California Y. M. C. A.

Our own activities consisted of pushing thru the finance campaign now under way and on the way to a great success, and the formation of the new Bible Class for our Chinese students at the University, which number about ninety. The class elected the following officers: President, H. P. Tsang; Secretary, K.T. Kwo; Treasurer, Laurence Mah. Owing to the large number of students, two additional Local Committeemen were appointed for Berkeley, Messrs, C. Y. Liu and K. K. Hu. The Bible Class is under the leadership of Dr. Lewis Hillis, and meets every Friday evening. Dr. and Mrs. Hillis have invited the Class to their home for a social evening on March 8th, which we have accepted, with prospects for a very jolly evening.

LING LEW,

Local Committee.

NEWS SECTION

Grand Review of Boy Scouts Troop No. 1 at Swatow, China.

The Boy Scouts Troop No. 1, of Swatow, was organized by an English missionary some two years ago. Recently there took place a grand review of the whole troop, which was reviewed by the District Magistrate himself. The program of the review was as follows: 1. Band display. 2. Inspection. 3. Military Drill. 4. Pyramid Building Exercises. 5. National Anthem. The number of spectators amounted to nearly five thousand. The consensus of opinion was that in her younger sons China has found the new spirit of liberty.

Boys in Shanghai.

The boys in this live association are being given a wide range of association activity. This includes not only the privileges for themselves, but service features for some who are less fortunately located. The following headings in a recent statistical report show the range of these activities:

- Day School Bible Classes.
- Working Boys' Bible Classes.
- Reformatory Bible Classes.
- Religious Meetings in Building.
- Sunday Evening Meetings.
- Church Attendance Groups.
- Normal Bible Class.
- Personal Improvement Meeting.
- Day School Club Meeting.
- Boy Scouts' Meeting.
- Poor Boys' School .
- Magazines—Number of Readers.
- Dramatic Meetings.
- Boxing Club.
- Club Council Meetings.
- Campaign Leaders' Meetings.
- Number Using Roof Garden.
- Billiards—Number of Players.
- Pingpong.
- Chinese Chess.
- Foreign Chess.
- Skating.

NEWS FROM FRANCE.**Extracts from a report letter from Lieutenant G. H. Cole
in charge of Y. M. C. A. work among
Chinese Labor Battalions in the British Area.**

"We are arranging to start immediately a paper for the Chinese, with headquarters at Paris or London. We have already secured an able editor, and when when we have completed arrangements we will begin issuing. I believe the motion picture and this paper will be two of the most powerful influences we can bring to bear upon the Chinese in France. Scattered all over the country are fine British motion picture houses, which seat about 750. We have secured permission to use them for the Chinese from one to three times a week. We provide a Chinese Christian interpreter, who reads the titles and explains the films to the audience. A film censoring committee has been organized, and we are selecting the films, especially the dramatic and comic, so as to eliminate the bad and secure the good along these important lines of interpretation of the West to the East. About fifty special sets of lantern slides have also been selected—'The Nations at War,' 'Western Industries,' 'The Solar System and Astronomy,' 'Western Society,' etc., etc.

"To carry on the work we have provided a motor van in almost every area and several bicycles. Portable moving picture outfits and 'everything in a suitcase to give a lantern lecture' have been and are being provided. A large base store was established a year ago at Rouen, where the stores and games are handled for the whole work.

"The Controller of Shipping has given us 125 tons of shipping from Canada per month and 25 from China. This is enabling us to get things for our 'chinks' (as they are called in France), which the Y. M. C. A. is unable to get for the British Tommies. The Army authorities turned over the E. F. C. in the Chinese camps to us, so this throws on us an added burden which made necessary the above concession.

"The work is being greatly appreciated both by the Chinese and by the military authorities. In one center our hut leader was badly burned by the explosion of the acetylene lighting plant and was in the hospital for a week. The doctor of that camp told me that during the week the hut was closed the camp was in 'chaos.' The men

were wandering about all over the country, and were dissatisfied and difficult to handle. As soon as the hut was reopened, he said, peace was restored. He also stated that during that time—as before we began work in the camp—he had many cases of quarreling, resulting in stabbing, etc., but that when our hut was going this almost entirely disappeared. The commandant of another camp said to one of the interpreters last week: ‘What have you been doing with the Chinese here during the last three weeks? They are an entirely new set of men.’ He replied: ‘It is the Chinese Y. M. C. A secretaries who have been coming down from B—— twice a week to speak to the men, sir.’ If this can be said of a camp where we were able to give such limited help, you can judge what the effect is in a camp where we are well equipped and manned,” etc., etc.

FACTS ABOUT THE CHINESE LABOR COMPANIES IN FRANCE.

It happened one evening that one of the men in Company 193 was at a railroad station where a British hospital train was passing. Curious to see the inside of the car, the man entered one of the trucks, where he saw tier after tier of wounded Tommies. One poor chap turned to him and asked him for a cigarette. He at once passed over a cigarette to the wounded man, and while he was lighting it the thought came to him that the rest of the men in the car ought to have cigarettes also. He at once found the company commandant and asked if there would be any objection to the members of his company furnishing the wounded men with cigarettes. On securing permission, he hustled away and gathered as many cigarettes as possible from his comrades, and passing thru the train distributed them to the wounded men.

After the signing of the armistice, Company 23 had a holiday. They were greatly excited on seeing American troops marching thru the town where they were camping en route for the German frontier. As the long lines continued to wind thru the town, one of the laborers suggested that it would be fine if they could do something for the men, as they looked tired and were apparently worn by their long march. Another man standing by suggested that it would be fitting if they should carry some water for the passing

troops. The suggestion took well, and they all rushed off to get their buckets, and for several hours carried water for nearly half a mile, much to the delight of the thirsty travelers. Many a grateful soldier offered a franc for his drink, but not one coin was received during the whole afternoon. When the money was offered, the Chinese jabbered away in an unintelligible tongue, but one standing by, who could understand, heard them say: "We are brothers, and it is our duty to do all we can for you."

One chilly evening word was passed around in — Company that a large number of French refugees were just returning to their shell-shattered town which was once their home. It was also stated that they had no bedding for the night. Realizing that this was certainly a "bitter" experience for the poor refugees, it was suggested by one of the laborers that they should divide their blankets with the strangers for the night. Five hundred blankets were secured from the company for the new arrivals. It happened that they were unable to change their condition for several days, yet no word of complaint was heard from any of the laborers about getting their blankets back.

Much of the trouble with the Chinese laborers has arisen because of the lack of understanding and ill treatment on the part of the petty officers in charge of the labor. Whenever the officers in charge have understood and appreciated the Chinese, splendid results have been secured. A story is told of an orderly who could speak no Chinese, but from the first took a deep interest in his workmen. He played an accordeon for them and did all he could for them in his leisure hours. One day an order came removing this man to another locality. There was a general protest among the men, who drew up a petition and presented it to the officer in charge, requesting that this man be allowed to remain with them. As a result of the petition, the order was not carried out for some time.

When one company was moved to a new locality, it happened that after a long march thru the mud and rain, the company came to its destination only to learn that the Commissariat had not arrived, and that no provision had been made for their food or camp.

It was too much for the men, and they rebelled and ran in every direction, completely disbanding. It was several days before the company could be reorganized. When this was accomplished, the officer in charge, knowing of the work of the Association in other companies, made application for a Y. M. C. A. secretary, to be sent to his area at once. On arrival, the secretary found things in a bad way, but thru appreciation of the difficulties faced by the laborers, he was able to interpret matters to the officers so that no further trouble was experienced with their control.

In another similar case, the Y. M. C. A. secretary, hearing of the company's movement, went to the place of destination and found little being done in preparation for the coming of the company. He at once directed the orderlies to prepare hot water, and when told that no plan was made for their evening meal, he went two miles to the Commissariat and drew rations sufficient for two days. On his return he found that the orderlies were intoxicated, and was obliged to take affairs in his own hands. Later the Colonel in charge of the labor in that district testified that the Association secretary was of more value to him in that particular company than all of the officers together.

An orderly who had been newly appointed to the Chinese companies found on arrival two of the Chinese laborers having a terrible battle of words. As he could not speak Chinese, he could not make out what it might be about. All at once he had an inspiration, and touching one of the men on the back, pointed to a Y. M. C. A. "Triangle," and shook his head. It seemed to be sufficient; the men understood what the "Triangle" meant and stopped at once.

In Company 84 each man quarries, breaks and loads six tons of stone every day. The officer in charge states that this is just twice as much as the German prisoners working in the same locality are doing.

In one company the laborers discovered that the Quartermaster and his Chinese assistant were selling goods from the Commissary, thus cutting down their rations. They were so indignant that they

decided at once to take matters into their own hands. Securing picks and shovels, they started off at once to administer justice. The Association secretary in charge heard of the affair just in time to avert what might have been a very serious affair. The Quartermaster sergeant and the Chinese assistant, hearing of the matter, hid. The Chinese, realizing the seriousness of the situation, attempted suicide. The officers in charge tried to pacify the men and quell the disturbance, but they failed utterly, and the men became unmanageable. The Association secretary, however, was able to get their attention, and in proper Chinese manner appointed a middleman to settle the affair, promising that the culprits would be turned over to court martial. The Colonel in charge, hearing of the affair, sent in a request that the Association should be opened in other nearby companies.

Colonel Temple, who is labor commander of the First Army, states that the section of road under care of the Chinese has been kept the best of any roads in that locality.

At Noyelles, a movement has been started to secure one copper each from the men who are going back to China, the fund to be used for the erection of a monument to the memory of those who gave their lives in France during the war. It is hoped that the monument may be erected in the city of Peking.

Frequent instances have been observed where trouble has arisen because of the lack of a common language and an understanding of the Chinese customs. In one company, one of the officers knew a little Chinese and was greatly appreciated by the men. The men became very fond of him, and when the announcement was made that he was to be transferred to another company, they decided to accompany him to the station. It happened that he left early in the morning, but in their desire to show a proper Chinese spirit, they were mustered out before daylight on the parade ground. One of the officers discovered this strange performance, and reported it to the major in charge. He at once ordered the men to return to their headquarters. The rudeness of the command was greatly resented by the men, all of whom went on strike. This was a serious military offense, and had to be dealt with by the major,

who, while a strict disciplinarian, was a man of common sense. After thinking the matter over, he decided that rather than punish the men without knowing the facts, to call for Mr. Webster, the missionary Association secretary, who was in that locality. As Mr. Webster started with the major to the company, it seemed to him that it would be better for him to see the men alone, and, therefore, requested the major to allow him to take up the matter privately with the men. Mr. Webster, who is an elderly man, sat down with the laborers and talked with them in a most fatherly and familiar manner. He proposed that when night came they should take their mess as usual, go to bed as usual, get up in the morning as usual, and go back to work as usual. He assured them that if they would do this he would arrange with the officers to have the case dropped and full explanations of their good intentions made. They all assented, and the result was that Mr. Webster was invited to at once start an association for them.

During one of the battles a number of the Chinese laborers were captured by the Germans, who, when they found that they could not make use of them, turned them loose. The Chinese ran in every direction, asking everyone they met which was the shortest way for them to go to China.

One Christian laborer is contributing toward the support of two relatives in Peking University. He is a man who is much trusted by all his associates.

Boulogne, France, Jan. 20, 1919.

Y. M. C. A. with British Expeditionary Force.

Professor E. C. GRIFFITH,
Brown University,

Providence, R. I., U. S. A.

Dear Professor Griffith:—

I am still stationed here at Boulogne, the second nearest French port to England. Boulogne is the base depot of the British Third Army. Here is situated a huge Chinese Labor Camp which is composed of some ten companies, each company having about 500 men. These five thousand laborers are all with the Third Army and they

are mostly engaged in transportation work. As a whole these men are happy and well contented, but they are terribly homesick. Since demobilization began they are getting more restless than ever. They all would like to go back home at once, if they were allowed to. I was told that some of them have already begun to grow queues, or pigtails as a preparation for going home. (You know our people used to wear pigtails and though this custom has been done away with a few years ago, some people, especially the old, ignorant ones, are still thinking to preserve it). It's a joke, is it not?

In this camp there are four "Y" huts and five secretaries including myself. I am here in charge of one of these huts. My hut is a big, wooden building, with fine floor, glass windows, and electric lights. It is a very comfortable place, by the way. I stay or rather sleep at my own hut, but mess together with my four colleagues at the central hut, the largest one of the four. This central hut is a sort of Headquarters in the camp where we every day meet and carry on our general work.

Of my four colleagues here only one is a British, a returned missionary from China; while the rest are all Chinese students who came over from America. The Chinese are Mr. Yen of Yale, Mr. Wu of Princeton, and Mr. Young of Wisconsin. They are all graduates of the three respective universities and are fine Christian young men. All the three are my good friends whom I have known for a long time. It is a rare coincidence, I think, that we four friends should be assigned to the same place and have the privilege to work together. We are so happy here because of this fact.

The "Y" work among the Chinese is not different from that among the British or the Americans. Only here we are putting special emphasis on educational work, for the majority of these men are illiterate. It is our conviction that these men must be educated, to some extent at least, before they go back home, or they will be a menace to China morally and economically upon their return. So I am trying very hard to teach them something and I pray that some good may result from my labor. I must say that I like my work here very much. I always feel happy, because I believe I am doing something for others, for my own countrymen.

There are altogether about 150,000 Chinese laborers in France today. Of this number the great bulk are with the British, while

only a comparatively small number are with the French or the Americans. Chinese laborers are the best or the most satisfactory laborers the British have so far tried, and the British government seems to be greatly pleased with their services. A British army officer, a captain, told me some time ago that "the Chinese laborers came at a time when we were in most urgent need of laborers, and they have done well and, on the whole, have rendered a valuable service to us, for which we are profoundly grateful." I am proud to think that China could have a part, though small, in this world struggle for freedom and democracy.

I am here with the British, so I have to wear the British uniform. I was sent by the American Y. M. C. A. in New York but transferred to the British in London. Though demobilization has begun I don't think the Chinese laborers will be allowed to go back home before this summer, because they are much needed here for reconstruction work. So most likely I shall stay in France until the end of my contract which will be sometime in July. I expect to attend the University of Chicago for graduate work after my return.

The Peace Conference has already begun. I am reading President Wilson's movements with a great deal of interest. The world is anxiously waiting.

(Signed) DANIEL C. FU,

Y. M. C. A. Secretary,

A. P. O. 3,

British Exped. Forces, France.

Note:—Secretary Fu is an alumnus of William Jewell College, class 1918.

**LIST OF REGIONAL DIRECTORS AND WORKERS
CONNECTED WITH THE WORK FOR THE
CHINESE LABOR COMPANIES IN FRANCE.**

The French and American Regions—

1.—CENTRAL REGION (Including Caen, LeMans, Orleans).

Rev. C. E. Ewing, Regional Director.

K. C. Mui	R. M. Ross
K. T. Liou	Thos. W. Houston

2.—BRITTANY REGION.

John A. Lewis, Regional Director.

W. S. Chen	Z. Y. Loh
Geo. W. Verity	

3.—BORDEAUX REGION.

C. T. Kwei, Regional Director.

Jeh Suin Liu	Y. S. Sang
Y. S. Chow	Percy R. Moore

4.—RHONE VALLEY REGION.

I. Hsuan Si, Regional Director.

T. F. Tsiang	S. T. Li
Paul C. Fugh	L. Y. Li
Y. F. Liu	P. K. Shih

Robert A. Goodwin

5.—SOISSONS REGION.

C. K. Huang	F. G. Deis
Francis W. Price	

6.—ARRAS REGION.

Thomas Hill Montgomery

The British Region—

7.—CALAIS REGION.

Brownell Gage, Regional Director.

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H. W. Pai	E. W. Maclean
W. L. Wang	D. C. Davidson
W. W. Coupe	Chas. Farclough
W. H. Welch	Mr. Cowling
M. Hatrick	Fred Jones

8.—BOULOGNE REGION.

W. H. Gillespie, Regional Director.

A. V. Wu

D. C. Fu

Phillip H. Young

James Graham, Regional Director.

James Webster, Advisor to British work.

H. S. Dang

Mr. Dillon

James March

Mr. Shields

10.—ABBEVILLE REGION.

Mark Dahgeler, Regional Director.

H. H. Chao

W. F. Warboyes

S. W. P. Chuan

A. E. Seward

S. L. Wang

A. McCormick

R. G. Griffiths

S. S. Hsui

11.—DIEPPE REGION.

Chuan Shao Wu, Regional Director.

Y. D. Hsi

S. T. Lu (appointed)

J. K. Li

Fred Jones

12.—L'HAVRE REGION.

E. W. Burt, Regional Director.

K. L. Kwong

J. D. Mickle John

Harold E. Wong

D. F. Hurst

S. C. Lo

Mr. Scholes

13.—ROUEN REGION.

Win. Cargin, Regional Director.

A. T. Wang

I. Kang

W. L. Woi

Chas. Gheslein

John Keers

14.—ABANCOURT REGION.

T. P. Paris, Regional Director.

S. S. Hsui

C. T. Wang

First Army Area—

15.—J. F. Newman, Regional Director.

C. H. Wang

Y. D. Zia

E. S. Nieh

C. B. Titus

John Derriman

Jas. A. Hudson (appointed)

Third Army Area—

R. Consterdine, Regional Director.

N. T. Chang	J. Wharton
M. Y. Chang	Robt. E. Wood
W. W. Coleman	John A. Wilson
Geo. Miller	Mr. Jordan
A. Evans	V. K. Croxford
A. Brown	A. E. Fletcher
James Stobie	

Fifth Army Area—

J. E. Sinton, Regional Director.

L. Tsiang	T. B. Churton
C. E. Lill	H. M. Harris
L. T. Comber	J. Hedley
G. E. Betts	J. R. Sibley
F. W. J. Gulston	

Paris Headquarters—

R. M. Hersey, General Supervision.

S. J. Chuan, General Supervision.

F. Barr Browne, local—

Y. C. James Yen, editor Chinese paper

Winfield A. Goong

Rose Ewald

Anna E. McNeill

Dieppe Headquarters—

G. H. Cole, General Supervision.

Miss Dona Farmer

Miss Dawes

PERSONAL INTELLIGENCE.

Mr. L. K. Hall, Boys' Work specialist on the County Department staff of the International Committee, has yielded to the yearning of earlier student volunteer days, and sailed from San Francisco late in January for China. He will first acquire a speaking knowledge of the language. After that—well, the future holds rich store for the man who gives his life to the boys in China.

Y. C. James Yen is editor of the Chinese Weekly for the Chinese men in France. This paper is a great educational factor for distributing intelligence among our laborers.

M. Gardner Tewsbury has recently come back from France to join the Union Theological Seminary of New York. He had served for the past thirteen months as Y. M. C. A. secretary for the Chinese Labor Battalion in France. The Association welcomes him back as one who has bravely answered the call for Christian service among our countrymen "over there."

B. E. Chiu, Local Committee at Boston, sailed with P. S. Chung, of Illinois, for France at the beginning of March, serving as Y. M. C. A. secretary for the Chinese Labor Battalions.

George Wan, of Harvard, has been appointed Local Committee for Boston.

Tennyson Tan has been appointed Local Committee for Minneapolis, Minn.

The following men have been approved for Y. M. C. A. service among the Chinese Labor Battalions in France:

Hsien Sung Chou, of Illinois.

Chuang Liu, of Chicago.

Chi-Pao Cheng, of Hamline University.

T. K. Kah, of Wooster, Ohio.

T. C. Chu, of Cedarville College.

Ju Chiang Liu, of Oberlin University.

C. Li, of Houghton, Mich.

Zah Ling Chang, of Union Theological Seminary.

Y. H. Peng, of Oxford, Ohio.

En-Ko Li, of Oberlin.

They are completing their preliminary preparations and will sail for France before the end of the month of March.

P. W. Chen, of Columbia University, sailed for France on March 3d as Y. M. C. A. worker among the 15,000 Chinese laborers over there. They are being employed to do reconstruction work in the devastated land of fair France.

Honorable Lu Cheng-hsiang, Minister of Foreign Affairs and Chairman of the Chinese Delegation to the Peace Conference at Paris, has generously contributed the sum of \$50 to the support of the work of the Association.

SUPPLEMENT TO DIRECTORY APPEARED IN VOLUME V., No. 2.

EASTERN STATES.

Chow, Fu Chuan, 441 Sims Hall, Syracuse University, Syracuse, N. Y.
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 Kwong, T. J., 296 Bennington St., East Boston, Mass.
 Li, S. M., 149 Austin St., Cambridge, Mass.
 Wu, Chiu Sheng, 3603 Sansom St., Philadelphia, Pa.
 Wu, T. C., 300 Alexander St., Rochester, N. Y.
 Wu, H. Y., 215 Dekalb St., Philadelphia, Pa.
 Yu, T. C., 505 West 124th St., New York City.
 Tewksbury, M. Gardnes, 600 West 122nd St., New York City
 Lockwood, W. W., 347 Madison Ave., New York City.
 Mills, W. P., 347 Madison Ave., New York City.

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 Chang, M. S., 72 E. Woodruff Ave., Columbus, Ohio.
 Cheng, Chi Pao, 1416 Capital Ave., St. Paul, Minn.
 Chou, C. F. 907 S. 6th St., Champaign, Ill.
 Chou, Hsien Sung, 204 E. John St., Champaign, Ill.
 Chu, C., Cosmopolitan Club, W. Lafayette, Ind.
 Foo, Y. P., Central Y. M. C. A., Cleveland, Ohio.
 Fung, Henry W., Man's Dormitory, Berea, Ohio.
 Ho, Molin, 10521 Fairmount Ave., Cleveland, Ohio.
 Ho, Y., Cosmopolitan Club, W. Lafayette, Ind.
 Hsu, Shih Huo, 1508 Larrabee St., Chicago, Ill.
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 Li, Y. H., 2201—15th St., Troy, N. Y.
 Li, H. K., 1011 W. Springfield Ave., Urbana, Ill.

Liang, C. H., 174 W. Lane Ave., Columbus, Ohio.
 Lin, K. H., 145 University Station, Urbana, Ill.
 Lin, Y. M., 200 W. Woodruff Ave., Columbus, Ohio.
 Lien, Kwang Yee, 315 N. Brooks St., Madison, Wis.
 Liu, Chiang, 32 W. Jefferson St., Iowa City, Iowa.
 Liu, S. Y., 51 W. Frambes Ave., Columbus, Ohio.
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 Shao, Y. H., Cosmopolitan Club, W. Lafayette, Ind.
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 So, P. N., 33 W. Eleventh Ave., Columbus, Ohio.
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 Tsiang, Kuen, Room 54, Snell Hall, Chicago, Illinois.
 Tsang, C. Y., 410 E. Stoughton St., Champaign, Ill.
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 Wang, K. H., 109—12th St., Troy, N. Y.
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 Yao, C. P., Denison University, Granville, Ohio.
 Yeh, Yuan Lung, 315 N. Brooks St., Madison, Wis.
 Yoh, K. Y., 344 Beech St., Berea, Ohio.
 Young, C. S., 2063 Cornell Place, Cleveland, Ohio.
 Young, P. K. B., 1546 E. 4th St., Cleveland, Ohio.
 Yuen, J. J., Central Y. M. C. A., Cleveland, Ohio.

COOPERATIVE MEMBERS.

Robins, Henry B., 300 Alexander St., Rochester, N. Y.
 Graham, David C., 5829 Maryland Ave., Chicago, Ill.
 Enbank, M. D., 5344 Greenwood Avenue, Chicago, Ill.
 Bromley, C. L., 3326 Baldwin Ave., Berwyn, Ill.
 Page, Miss., 5344 Greenwood Aven., Chicago, Ill.
 Barbour, C. A., Rochester Theological Seminary, Rochester, N. Y.
 Lee, T. T., China Mail Co., Cor. Montgomery and Sacramento Sts., San Francisco, Cal.

WOMEN'S DEPARTMENT.

Lee, Miss Jessie, 6125 Harlem Ave., Cleveland, O.

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B. Y. Kau

K. S. Wang

C. S. Chu

T. K. Kah

For further information write to Registrar College of Wooster, Wooster, Ohio.

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THE WAR AND RELIGION

MISSION EDUCATION UNDER
READJUSTMENT

NEWS FROM FRANCE

NEW YORK, N. Y.

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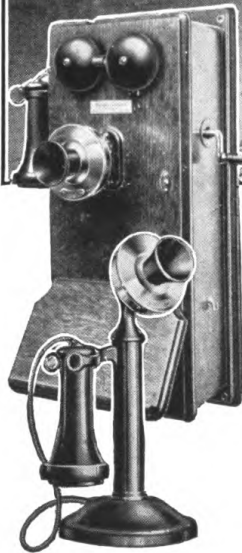
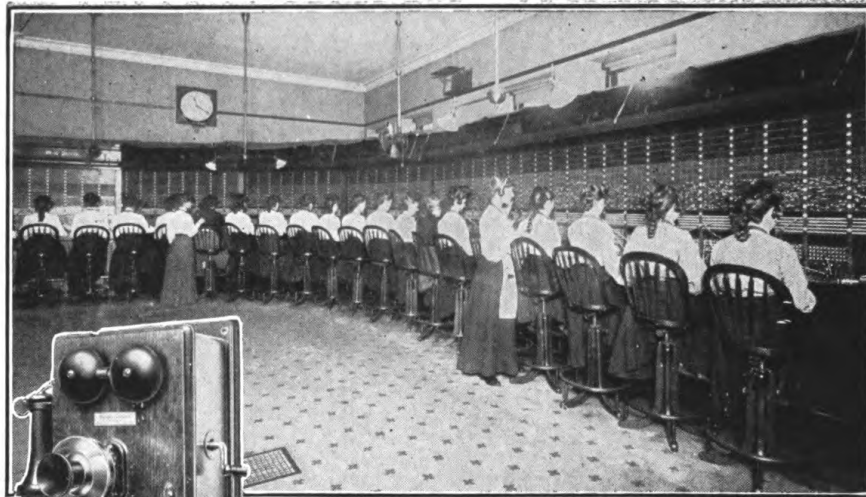
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EDITORIALS:

PAGE

The Eventful Days in June-----	5
The Methodist Exhibition at Columbus -----	7
Silver Bay Conference -----	9
Truth, Justice and Peace -----	10

CONTRIBUTED ARTICLES:

The Christian Ostrich and the Christian Lion, by Dr. Henry N. Wieman -----	13
• The War and Religion, by Dr. Robert E. Speer -----	18
A Man and His Race, by Edward A. Steiner -----	21
A Road Towards Success for the Returning Girl Students, by Miss E. L. Tong -----	23
Mission Education Under Readjustment, by L. S. Loh -----	25
The School of Christianity, by Miss S. A. Chiu -----	29
China at Columbus, by William Hung -----	33
Lessons from the War, by Joseph Seung-Mun Lee -----	37

ASSOCIATION ACTIVITIES:

Result of Membership Campaign 1919 -----	40
Report of Financial Campaign -----	41
The Conference in Boston -----	42
First Report of C. S. C. A. of San Francisco -----	45
A Report of Visitation in Mid-West -----	46
Boston, Los Angeles, Oakland, San Rafael, Northwestern University, Stanford and Palo Alto, Taylor University, San Jose.	54

NEWS FROM FRANCE -----	59
------------------------	----

COMMUNICATIONS -----	62
----------------------	----



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K. H. LI



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S. K. LAU



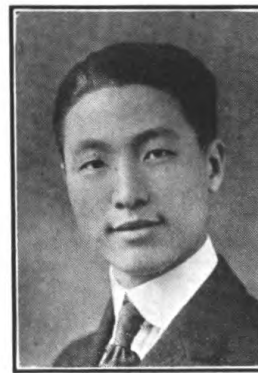
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The Chinese Students Christian Journal

Vol. V.

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EDITORIALS

THE EVENTFUL DAYS IN JUNE.

The time is soon coming when the students of this country will start their pilgrimage to those conferences which have been a source of rest and inspiration to so many men and women in years past. Those conference days are eventful, not only from the standpoint of this country, but of all the countries of the world. Year after year, men have emerged out of the experiences of those days with larger and clearer vision of duty, with firmer faith, with deeper understanding of human value, with keener spirit of sacrificial service, whose influence has been felt the world over, and whose work has transformed the lives of many peoples.

Some of us will be going there for the first time, while others have been there many times before. To the new visitors, the atmosphere in these conferences may be a surprise. Every one seems to be a friend of every other. National prejudices and animosities somehow for the time being have lost their strength. Heterogeneous as the conference delegations are, there can be no better example of unified and harmonious living. All prejudices of race and boundary are seen to melt away in the light of the higher life through which these conferences were founded, and for which they stand. It may be questioned whether the atmosphere prevailing in these conferences is not after all too artificial, and too remote from the ordinary conditions of life, and whether we are not after all living in a land of dreams, and not realities. But after a moment's thought, is it not true that it is just under such conditions that we can think more clearly, deliberate more fairly, and that the conclusions we reach and the plans we adopt do not aim at self-interest alone, but at justice for all, for the negligence of which the

world has severely suffered, and which the world is now seriously and solemnly striving to attain.

Under these conditions of living, what can we, Chinese students, expect to gain by attending these conferences? The question may, at first sight, seem strange, for the conferences exert different influences upon different individuals. To some they may mean the clarification of certain religious doubts, to others they may mean a new vision of duty, to still others they may mean renewed courage and hope. Brushing aside all personal considerations, not because they are not important, but rather because they vary so much as to make generalization impossible, let us ask this: What is the greatest thing these conferences can do to China through their influence upon the Chinese students? What does China expect of us? Service, and of the most unselfish kind. This sin of selfishness has robbed China of her progress, has degenerated her political life almost beyond redemption, has been the channel through which outside aggression has been working its way in. In short, selfishness is the keynote to China's weakness, in so far as our own fault is concerned. What a blessing it will be, and what a change will be wrought in the life of the country, if the people of responsibility, be it in politics, in industry, in education, and what not, can forget themselves, and spend their lives for the uplift of the country! It is easy to dream of such a condition of things, and be happy over the possibilities that may and will result, but how difficult it is to be really unselfish. It is not a matter of belief or understanding, but of life. Every one believes in unselfishness, especially we, who are living in an age when unselfishness is the crying need of our country; but not every one can live a life of unselfishness. We think we can be unselfish under all circumstances, trusting that our red-blooded patriotism will uphold us, and keep us, but we very little realize what change of circumstances can do to us. The struggle for existence, the distasteful environment, the temptation to be like the crowd, the possible discouragement of not finding things as we thought they were: all these and many others tend to turn our eyes upon ourselves, and direct our efforts to selfish gains. What, then, can be our safe-guard, so that when we are called upon to face the grim circumstances at home, we shall be able to live an un-

selfish life notwithstanding? No artificial protection can save us. The only guarantee is within ourselves. Our lives have to be so instilled with the spirit of unselfishness, or, using a positive term, of service, that our very lives are the living symbols of unselfishness. Just how this miracle can be wrought, no one can tell. It is one of the things in life that can only be understood through the language of experience. Many before us have had the experience. There is no reason why we can not have it. Let our hearts be sincere, let our wish be true, God in His own way will remove selfishness from our hearts, and plant in its place the spirit of service.

THE METHODIST EXHIBITION AT COLUMBUS.

The missionary exhibition now going on at Columbus marks the end of one century of missionary effort in China by the Methodists of this country. Truly it was an undertaking worthy of our admiration and respect. The uncertainty the pioneers had to face, the prejudices they had to encounter, the dangers they had to meet, and the suffering they had to endure were enough to make any human heart tremble. Their bravery and determination can only be understood in the light of a profound religious conviction. Their sacrifice is not for any selfish, material gains, but rather for the uplift of another people. They set out to conquer not by sword, but by love and service.

As we look back over the events of the last hundred years of Chinese history, we can not but feel that great forces are at work in the great land of the Far-East. Compare the China of today with the China of a century ago, you will find there has been a revolutionary change in the life of the country. Just how much of this change has been due to missionary effort, we can not accurately state. The humiliation China has suffered through foreign aggression, the bitterness that resulted therefrom, together with the spirit of sacrificial service as shown by many of the missionaries of different lands, have contributed much to the awakening of China, and the progress she has made heretofore. If not for those other unpleasant influences of selfish aggression, we might have witnessed more results of missionary effort than what we are witnessing now. Be it as it may, we

Chinese are quite aware of the splendid service the missionaries have rendered to our people, for which service we ought to be, and we are deeply grateful.

As we have just said, the China of today is far different from the China of a century ago. It seems so coincident that the centenary of Methodist missionary work in China should come this year when the whole world is centering its attention upon the reform of international relations. The Far-Eastern question is brought to the eyes of the world for the first time in history. Heretofore, China has been misrepresented in foreign countries, and we regret to say that part of this misrepresentation has been due to returned missionaries. While we appreciate the motive back of the misrepresentation, which is very largely financial, we can not help feeling somewhat uneasy when we see our people represented the way they are by some of the missionaries. Now it is time when China needs a just representation; when China must be known as she is, and more important still, as she can be and will be, in the light of the progress she has made during the last hundred years. We are sure that the present exhibition at Columbus is doing us justice by picturing China in her true light. We hope that the exhibition will mark the beginning of a new understanding between the people of China and the United States.

New conditions necessitate new policies. In the beginning of missionary enterprises in China, the Chinese people were utterly ignorant of what the missionaries were doing. Their part was to scorn and resist. Now they have come to understand, and appreciate. Their part now is to help and cooperate. At the end of this last hundred years we find the dawn of a new missionary era. During the last century, mission work in China has been very largely, if not entirely in the hands of foreigners. and it had to be so. Now we find Chinese and foreigners working hand in hand, and shoulder to shoulder, for a common purpose. With the obstacles of prejudice and bigotry removed, and with the cooperation of the Chinese people added, we shall see many times more results in the next hundred years than in the hundred years just past. We hope the day will soon come when foreign missionary work in China will be a thing of the past, when the spirit of Christ will be so firmly founded in the life

of the Chinese people that it will spread itself without the help of Christians from other lands. We know the day shall come; we hope it will come soon.

SILVER BAY CONFERENCE.

To our sisters who are familiar with Silver Bay the name explains itself. You are now making arrangements for your long vacation, and I wish to urge you to include the Silver Bay Conference in your Summer plan. The conference is to take place between June 20 and 30 when you are all through with your year's work and are prepared for a change of life, environment, and place. As your past experience tells you, there is no other spot in the States where you can gain more inspiration and real benefits within ten days than you can at Silver Bay.

To our sisters who have never known Silver Bay, I wish to say that Silver Bay is a place where we hear prominent men and women lecture and discuss on religion, philosophy of life, and the different interests of the day. It concerns itself primarily with the best things of life, the things really worth while. It aims to promote deeper thinking and keener living. With the attractions of recreation, instruction, and beauty of natural scenery, there is the incomparable one of meeting girls from all the Eastern colleges who represent the best type of American womanhood. Through your contact with them you see and gain the best of America. You do not only meet American students but also foreign students from various countries, and with an open mind you learn also the best that is in other nations. Moreover, you have a chance of meeting your own sisters from China whom you may never have a chance to meet at any other place. You will be given private opportunities to discuss questions concerning China and personal welfare.

Let us who have been to Silver Bay go there again with a new resolution to receive and to give with a greater readiness than ever before. Let those who have never been there go herself to test and see. Let us all try to go with the purpose to watch, to learn, and to be inspired so that when we return to China we shall know how to work together for the benefits of

our girls at home. We need such girl conferences in China to wake up the best part that is in each self!

Siok-An Chiu.

TRUTH, JUSTICE AND PEACE.

The Peace Conference was convened for the great purpose of finding out the truth, rendering justice and establishing peace by a league of nations. It adopted the fourteen points as a basis for readjustment and administration of international justice. The principle that governs the Conference can be found in President Wilson's words:—"What we seek is the reign of law, based on the consent of the governed and sustained by the organized opinion of mankind." Open diplomacy was the keynote of the Conference. And the world was hopeful of the great possibilities of a permanent world peace!

At the time when this paper goes to press, our optimism toward a permanent world peace fades away with the disclosure of the secret treaties which brought to light the true situation in which Great Britain, France, Italy and Japan are found to be partners of illegitimate agreements, pledging support to one another for acts of territorial aggression. The same situation has caused President Wilson to stand firm on the Fiume question, an inflexible and impartial application of the fourteen points which, it is believed, will bring a new order in Europe and in the world. That is justice upon which a permanent peace is to be established.

But, unfortunately, in the controversy between China and Japan the Council denied the truth and ignored justice by recognising the Japanese demands on Shantung and Kiao-Chau, guaranteed by the secret treaties with Great Britain and France, and exacted from China by threat of war. America was, however, free to support China's right and just claims but she, too, discarded her well-defined principles of truth and justice, and acquiesced in putting into effect those secret treaties which bestow the rights and territory of a weak but faithful ally to a vicious but strong Japan. We fail to understand the inconsistent policy of the Council in their dealings with the secret treaties and illegitimate agreements. Still harder it is for us to comprehend the position adopted by the American delegates, first against Italy and now against China.

Such position is "incompatible with the spirit of America and repugnant to all ideas of the 'square deal'."

But, rightly or wrongly, China has looked up to America as the moral vindicator, who, we believe, will bring justice on earth. Now, the so-called Christian powers have done gross injustice and the most un-Christian act to "heathen" China. They have deprived China of the right to her own territory and put her under the yoke of a military autocracy. Yet, we only registered with the Council a gentleman's protest, pointing out the true facts which the Council deliberately ignored. China's entrance into the war abrogated all treaties between China and the Central Powers, and the "German rights in Shantung and Kiao-Chau automatically reverted to China." How could the Council assert that the German rights were to be transferred to Japan without reservation when such rights did not exist? If Japan wished to be rewarded for the capture of Tsingtau let her be properly indemnified by Germany. Why is it that a war price should be exacted from an ally instead of from the common enemy? From all points of view, injustice is done to China and the Chinese people are disillusioned and indignant toward the false pretense of the self-styled Christian powers.

China is essentially a peace-loving nation. Failing to get at the truth and to obtain justice, she is willing to make tremendous sacrifices for the preservation of the proposed League of Nations. Part of the statement issued by our delegates is as follows.—

"If the Council has granted the claims of Japan in full for the purpose of saving the League of Nations, China has less to complain, believing that it is a duty to make sacrifices for such a noble cause as the League of Nations."

Here the questions arise: Can China have peace in this proposed League which is based on the theory of giving to the lion the lion's share and of allowing the jackal to thrive only when he curries favor with the mighty? Can China subscribe to a league which "guarantees" the integrity of nations in the face of what the Paris Conference has just done to her? We believe in a League of Nations which aims at the preservation of the peace of the world by administering justice to whom justice is due whether it be a strong or weak nation. We condemn and look askance at a league which has, as its first operation, tolled the knell of our province of Shantung, and thus, placing our Capital in the dangerous

grip of Japan. Therefore, what China has sacrificed for the proposed League of Nations only brings disgrace to herself and unrest to the four hundred million souls which have vainly hoped for peace.

Nevertheless, we are not altogether in despair. True, we have lost the game, not because we do not know how to play it, but because we have tried to play a clean game, honestly believing that a new international order has come. A heavy penalty is the result of such an illusion! We are taught to learn that nations have to be whipped for a moral lesson. We can not remain physically weak and yet, expecting to preach an ethical sermon without being stunned. The century-old love for justice and peace must be abandoned when we are too frail to give them to the world. The time has ripened for China to make a fresh start. The moral awakening of the Chinese people, occasioned by the action of the Paris Conference, must be supplemented by physical preparedness. The immediate adoption of a universal military system has become *sine qua non* for the purpose of aggressive moral discipline. Every able-bodied Chinese must be a crusader for truth, justice and peace and for these alone. Such is the challenge of the day to all of us: take it manly and with dignity or perish before this century ebbs away.

Here is our appeal. Unity is strength. All intrigues of militarism must go and China must come together for united effort. Any sacrifice made for the realization of this end is worth while. Be not disappointed for disappointment leads but to the grave. Rise and follow the Prophet in his plea for justice:—

“Shall the throne of the iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defense; and my God is the rock of my refuge. And he shall bring upon them their own iniquity and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.”
(Psalms 94:20-23.)

W. J. W.

CONTRIBUTED ARTICLES

THE CHRISTIAN OSTRICH AND THE CHRISTIAN LION.

By Henry N. Wieman Ph. D.

Assistant Professor of Sociology and Philosophy, Occidental College.

The ostrich hides his head in the sand and dreams there are no foes to fear. So he attains peace and happiness. His cup runneth over, for he can imagine any sort of beautiful world he desires as long as his head is covered and his eyes are blind. He may imagine that heaven lies about him and may perish with this dream suffusing his soul.

The lion sees the world as it is and faces every foe. The more closely his enemies encircle him the more clearly he strives to see and accurately to hear and keenly to feel, that he may meet every onslaught with the fulness of his powers. He also has peace in his soul. The ostrich seeks happiness by flight from reality to a world of sentiment. The lion finds happiness by grappling with reality in a spirit that rejoices to meet all things the world may offer.

Among religious people and religious institutions are two representative types. One is sentimental, the other realistic; one is the religion of the ostrich, the other the religion of the lion.

Sentimental religion is a device by which the individual is enabled to forget "the cares" and the "trials" of this world by immersing himself in dreams and imaginations. Perhaps he sings until the music floods away all burdens from his soul. Perhaps he prays until his mind is so concentrated upon one idea that all else is excluded from his conscious thought and he seems to be at peace. Perhaps he revels in dreams of a world beyond the grave and through the joy of such fancies is enabled to banish from his mind all facts of this unpleasant existence. Or again he may escape from reality by yielding to a contemplative revery of some past event in his own experience or in the history of the church or in the life of Jesus, until all his troubles are suppressed from consciousness. Such religion is sentimental. It escapes the problems, responsibilities and

hazardous opportunities of life by burying the mind so deeply in some idea or emotion that the perplexities are no longer visible.

The Christian realist is the exact opposite of the Christian sentimentalist. Through prayer this Christian lion seeks, not to hide away from this world, but to see this world more clearly and truer perspective. When he meditates on the life of Jesus he endeavors, not to lose himself in dreams of a bygone time, but to find the principle that will solve the problems and accomplish the tasks of the living hour. When he sings or meditates or looks beyond the grave it is always with a view to getting into closer contact with the throbbing hearts of living men, and of casting himself more completely into the divine enterprise of the historic process that is working itself out in the world about him. Above all else he strives to see things precisely as they are. He does not want them softened by some artificial dim religious light. He asks of God not blindness and comfort but vision and courage.

The Christian ostrich prays and sings while the ship goes down. He is all oblivious of the dark swirling waters and the struggles of those that perish. His mood is so exalted that he takes no notice of such things, even though he perish with the rest. The Christian lion fights valiantly to save the ship and rescue those that are endangered. He is content if he can do the work of God by dying or by living. Withal he never ceases to pray for light that he may see deeper into the hearts of men and into the purposes of God, for he desires to minister to the hearts of men and to sustain the purposes of God. He abhors any dream or any emotion that will blind him to these facts. He craves not to walk in twilight but in noonday.

The Christian ostrich goes to church to be soothed and lulled to rest. He does not want to hear about the things of every day life, the problems of the hour, the tasks that are waiting, the questions that urgently demand an answer. He wants his mind turned to other things than weekly matters. It may be poetry he seeks in the house of God, or music, or the quietness and dimness of the churchly interior producing a restful mood, or the brilliant rhetoric of a sermon that diverts his mind, or humorous and pathetic stories, or an exposition or 'spiritual

truth' serving as an anæsthetic toward the carking demands of his environment. The time and place of worship is to him like a hillock of sand in the midst of this world's expanse. In it he can bury his head for a little time and be at peace, even as his pagan feathered brother of the Sahara covers his head with sand. He feels sure that the Lord will take care of him while his head is thus buried.

The Christian lion comes to church not to escape the dust and din and tumult and thunder of the week-day world; but he comes in order to attain a better comprehension of the meaning of this dust and din. Perhaps he has been beating his head against a stone wall during the week. When he comes to church he wants to be lifted high enough to see over the top of that wall to the landscape on beyond. But he does not want the wall hidden from view or banished from thought. He wants to see it in its true relations to the rest of the world. He comes to church not to forget but to remember. Through worship he endeavors to catch more fully the pulse throb of humanity wherein beats the heart of God. Through worship he seeks no other world than the world of his daily work, but he seeks to see it from the aspect of eternity.

On the Sabbath day the Christian ostrich does not drown his cares in drink like yonder publican. Instead he drowns them in sleep, or in classic music or pious revery or light reading or a ride in his car or other form of diversion. He does not soothe his soul with drugs as sinners do. Creed and custom prevent him from such methods. His piety serves as his narcotic making him quite insensitive to the evils of the world and impervious to those appeals that would disturb his rest. Wild orgies serve on Sunday to relieve pent passions for those who are shackled in spirit during the week and restive by reason of deep suppressions. But our friend substitutes pious emotion for orgies and the thrills of pulpit oratory for the excitement of a spree on Sunday. Thus in all things the Christian ostrich eases his mind and satisfies his desires in ways respectable.

The Christian lion tries to get his rest on Saturday in order to be fit and ready for spiritual growth and achievement on Sabbath. Sabbath is a day set apart by him for refreshed vision in which he can see the world more clearly and compre-

hensively. No sleep, no superficial diversions, no stullifying emotionalism, no anæsthetic for him on this day of spiritual renewal. A quick and active spirit, alert in body and mind, trim and keen for any great enterprise, is his condition on the day of God. The day is for him a time in which to participate more fully in the life of men than the narrowing routine of the weekday work allows. This is the day in which he acquires breadth of vision, a keener sense of his responsibilities, a renewed joy in the real adventure of life, and that grace, patience and zeal with which to foster in the world about him the slow and delicate growth of the Kingdom of God as it appears, first the blade, then the ear, then the full corn in the ear.

If it is impossible for him to find that rest of body and mind that will enable him to enter the Sabbath day in a fit condition for such vigorous spiritual activities as we have described, he will dispose of the day in such way as will best prepare him for the work of the coming week. But he will not attempt to make it a means of escape from the world of facts and the grim realities of existence.

The Christian ostrich is optimistic. So also is the Christian lion. But the optimism of one is very different from that of the other. The one is flabbily and fatuously optimistic. He is optimistic because he refuses to grapple with the facts. He lives in a world of dreams. He will not see things as they are. He is ever gazing into the distant golden future. He knows that the world is gloriously predestined to happiness and hence he has naught else to do but gloat o'er the pleasing prospect. Fond, fatuous and flaccid, he welters in a bathos of dreams.

The contrast between these two types of Christians is emphasis through the attitude which they assume toward the present conditions of society just after the Great War. As they look about them they see upheaval in industry, turmoil in politics, revolution in education, vast projects of international readjustment, groppings after a new type of ecclesiastical organization. The Christian ostrich clings to the hope that in due time all things will settle back again to the status of the pre-war days. When this hope fades he flees from the trouble and the turmoil by soaring on the wings of fancy to some far off

divine event, or to some haven of the soul that lies beyond the grave.

The Christian lion is well aware of the fact that in the midst of such instability as now prevails no enterprise can fulfil itself according to plan and schedule. But he knows that in such a time of profound reorganization the world is sensitive to every shaping hand and will yield to the impact of every blow he strikes, as could not be the case in a time of rigid stability when all things moved in established grooves. He rejoices in this age of uncertainty because it is only in the midst of uncertainty that it is possible to create, to bring into existence that which never existed before on sea or land. That which is foreseen cannot be created because to create means to enlarge the bounds of experience, to bring into existence that which has never before been experienced. But what is clearly and completely foreseen is manifestly experienced already. Only the unforeseen or imperfectly apprehended features, if there be such, are created in the process of its realization. So if one is to be creative he must live in the midst of change and uncertainty. The Christian lion shares God's passion to create. Hence he rejoices in uncertainty. The avalanche of change which overwhelms the world at this time is to him the great hour of opportunity, the glorious day of God.

These are the two types of Christianity. One is the religion of the ostrich, the other the religion of the lion. One is a way of escape from reality, the other a way of coming to closer quarters with reality. One is an opiate that soothes and lulls to sleep. The other is a trumpet call that rouses to battle. The ostrich cherishes belief in a God whose will enfolds him like a mother's arms — and he can go to sleep. The lion worships the God of things as they are, and wrestles with the will of God, as did Jacob of old, until That Will and his will are bent to a common purpose. He faces the future with eager soul, for he has joined with God in the creative process of bringing forth a new heaven and a new earth.

THE WAR AND RELIGION.**Robert E. Speer D. D.**

The fundamental convictions and ideals of Christianity have been clarified and confirmed by the war. For a time many feared the effect would be otherwise. They did not see how Christian principles could escape the destructive influence of war. They have escaped. But war is not to escape their destructive influence and we hear Mr. Asquith's voice speaking the judgment of the men who bore the burden of it, declaring that "under modern conditions war itself is not only a crime but an anachronism." It passes but the Christian beliefs remain. The belief in God is clearer and more authoritative than ever. Professor Leuba had sought to show that many physicists, psychologists, and philosophers no longer believed in God and immortality and one might naturally have inferred that these authoritative teachers would have dissolved the theistic faith of their pupils and that the common man would no longer have presumed to hold a faith repudiated by intellectual authority. The influence of the atheistic or agnostic teaching of the last half century, however, has been invisible. Not in morals. There it made possible the war. The ideas which produced the war and which the war was fought to destroy were the product of the atheistic or agnostic science and philosophy of the last two generations. But in life and human convictions the influence of the prevalent view was swept away as by a flood. Men everywhere were found believing in God.

The pressure of life forced them to prayer. To whom else could they go? To Pershing and Haig and Foch? But where were these to go? Just where they did go. To God in prayer. Whether or no the nations adequately recognized their duty to God and dependence upon Him in public and official and corporate ways, the hearts of men and women and little children found comfort and strength only in God. There was more praying in America among all classes of people than ever before in our history. "Pray?" said a rough lad when he came safely back, "No I never did before, but I tell you when I got up to the front I prayed. Everybody prayed there." Though all this be now forgot there is here an experience and a confession on which to build.

The Christian conception of the paradox of man too has been proved afresh and accepted by all. We have seen man's capacity for divine sacrifice and service and at the same time his power of moral degradation. We know that he can be a Son of God and that not less he can be a son of his father the devil and the brute. Man has demonstrated his need of a Saviour from sin and the power of God to save him and make him godlike in his strength of service and self-sacrifice. The significance and summons of the Cross of Christ have been given a new illumination by the war. Three of the great principles which are embodied in the Cross were dominant principles in the war, the principle of abandonment, of the letting go of all agencies and tasks but life, of achievement by life and by the power of the spirit, the principle of freedom, of contempt for all accoutrement and acquisition and the principle of atonement, of the work of unity by means of surrender, of the use of death to end death (a) The war presented the principle of abandonment. "When He had by Himself purged our sins," says the writer of the Epistle to the Hebrews, "He sat down on the right hand of the Majesty on high." The later texts reject the words "By Himself" as a gloss but the idea is none the less in the mood of the verb. He did it by Himself, not by anything outside of Himself. He used His life for it. That was the central lesson of the war. We have read all over the nation the challenging signs, "Food will win the war." "Ships will win the war." "Bonds will win the war." But while the war would not have been won without bonds and ships and food, they did not win it. Why were they needed at all? In the interest of men. Bonds were needed to equip them, ships to transport them, food to sustain them. But it took life, not the weapons or agencies of life to achieve victory. The war has shown, as Paul taught, that we are saved by His life, poured out on the cross, poured out now through men. (b) The Cross represented the principle of freedom. Jesus Christ moved in an orbit of liberty. Neither property nor tradition nor conventions ever bound Him. He and His disciples lived an unencumbered life. He was no foe of private property. He believed in it and sanctioned it. But He never allowed Himself to be enslaved to it. It was for use not for impediment. When He died the only loot for His murderers was the one robe that He wore. One secret

of the soldier's joy and fellowship lay in this freedom from the trammels of possessions which need to be guarded and which deflect action. In the war and for the nations' life all things were held common and valueless except as they were ministers to life and to human ends. (c) The Cross represented the principle of Atonement. Christ suffered that men might not suffer. He met the anguish of separation that men might be delivered from it. "In my thinking," writes a thoughtful Christian lawyer in the midst of the war, "I have felt that perhaps the most succinct statement in reply to the suggestion that it is inconsistent for those who are opposed to war as itself an evil, yet not only to submit to the war, but enthusiastically to support it, is to point out that a war to end war is no more anomalous than is the death of the Lord Jesus Christ to end death. The whole scheme, as I interpret it, of our Christian faith, implies that. The sending of the Son of God to earth was, in the purpose of the Father, to make Him a Saviour and Lord; to destroy the enemies of man, sin and death; in the accomplishment of that purpose, He who knew no sin was made sin for us, and He who was the Conqueror of death died for us. If this war is really waged as a righteous war, it has in it all the elements, not of a crusade to recover an empty tomb, but of a sacrifice unto death to break the bonds of human enslavement, and with a new meaning we can sing the old stanza of the Battle Hymn of the Republic—

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free."
Men who could not put this in words felt it. They knew that it was right and reasonable to die to diminish death, to suffer pain that there might be less pain to suffer, to accept the contradiction and separation of the grave for the sake of the affirmation and unity of life. Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ revealed and illustrated in the war.

Most clearly of all has the war brought into view the functions and the necessity of the Church and the glory and power of Christ. This judgment regarding the Church is just the judgment which some of the contemporary writers dispute. The curious thing is that these writers are not the enemies of the

Church. They are for the most part its own efficient teachers. It is they who say that men at large have no further use for the Church and will have none unless there are radical changes in its teaching, its organization, its work, and its spirit. No one can deny that principles of development and change have been at work in the past history of the Church and in all history and that their principles are working and must work in the Church if it is a living Church today. There may be differences of opinion among us as to what the goal should be, whether the recovery of the first century or a return to the fourth or to the thirteenth or a new development transcending all that is past. But back of all differences is the fact of the central and abiding place of the Church in human life, as revealed by the war. There is no space here to mass the evidence. There is room only for the strongest statement of the conviction that the Church in its declaration of the law of love and sacrifice and human unity, in embodiment of the principle of the corporate union of souls in the family of God, in its meditation of the life of God to men, in its affirmations of justice and truth and duty, in its deathless faith in a new heaven and a new earth wherein dwelleth righteousness, in its testimony to the accessible forces of spiritual regeneration, in the actual attainments in democracy and human service, emerges from the war clearer and stronger than ever it was before.

A MAN AND HIS RACE.

By Prof. Edward A. Steiner, Grinnell College.

Every man has occasion to be both proud and ashamed of his people. There are mountain peaks of achievement, there are valleys of debasement, and the vast levels of mediocrity. After all there is but little cause for pride or shame in belonging to a certain race, forward, backward or decadent though it may be. Fortunately or unfortunately, the individual has no choice in the matter; his sex and race and many other things are determined for him, and it is his business to make the most of his inheritance. Race pride however is a virtue if it does not rest itself upon the feeling of contempt for other people. The human race does not seem to have learned to retain its self respect without making a mental spittoon of others. Each race

has its measure of virtues and may be superior to others in certain things essential to its survival.

Race pride rests itself frequently upon the achievement of great individuals who have appeared in more or less frequent succession. Pride in them is justified, only if the individual is trying to enter into the inheritance they have left. The American who is boasting of Washington and Lincoln, who uses their names as he would a diamond pin or a gold watch, and not as a stimulus to achieve their excellencies, is in pretty poor business. The great names of human history are the milestones for our own journeying, else they are worthless, and fortunately most of the races of mankind has this stimulus to their ambition.

While we may be justly ashamed of members of his race, who bring it into disrepute, it is no reflection upon the race itself, much as we may feel it. Every race has its coolies, who never had a chance, and so have remained but little better than the ox. They are usually as good as other people who would have to live under the same handicap. It is wisest to accept them as one's own, not to apologize for them too profusely, and to share with them as much as possible the limitations which other more favored races impose upon them. It is the business of every truly educated Chinese to stand by his people and to so live and work, that in him all the excellencies of his race shall have a chance to develop fully, and that he may become the lifting power for those less fortunate than he.

No man ought to be so small as to feel insulted if he is called Chinese, or even Chinaman. The man who nicknames us, and is trying to insult us by giving us an uncomplimentary name, is either ignorant, or so base that he is beneath our notice.

The man who is to be censured most is the privileged member of our race who is not living up to his opportunities and so brings disgrace upon all. Fortunately it is the experience of the writer that the Chinese students in America have exhibited the virtues of their great race, and have helped to bring about that good understanding which exists between China and the United States.

It is the duty and the privilege of every Christian Chinese student to exhibit not only the fine qualities of his own people but to add to them the fruits of the Christian spirit of brotherliness, which is the noblest spirit.

A ROAD TOWARDS SUCCESS FOR THE RETURNING GIRL STUDENTS.

By Miss E. Ling Tong.

Since there is an unusually great number of girls who are expecting to return to China this summer, it might be deemed profitable to say a few words in connection with the subject of returned students. We have already heard a good deal said about the great demand for women workers in China, the heavy responsibilities that are resting on the shoulders of all those Chinese women students here in America, the various opportunities for service and lines of work that are opened to them, and the importance of the right choice of their professions, therefore I shall not take trouble to go over them here. I do want, however, to point out some of the problems and difficulties which we are most likely to face when we go back and also to make a few suggestions as to how we can best make our lives really useful and serviceful in China.

Probably most of the Chinese students here in this country realize that the noble fire of patriotism burns in us with a much greater intensity when we are here than when we were in China. Indeed, our longing to have our beloved country rise to the same level with the other great nations of the world, and our eagerness to help her in attaining such an end is so great that while being here, we devise almost all sorts of elaborate plans for our future work, with the full expectation that they will be successfully and effectively carried out. Here and there, obstacles stand in our way, which lessen the possibilities for quick realization of our expectation. Our enthusiasm begins to calm down and disappointment dominates our spirit. For a time we may think of nothing but the coward's familiar term, "giving in." It is against this, the easy disappointment, that we should make special effort to guard ourselves. May the fire of patriotism be burned in ourselves and let us keep in front of our mind the welfare of our beloved country.

Probably the most frequent comment made on us upon our return is our pride. True it is that we possess a better education and a broader mind, but this ought not to mean that our thinking and suggestions are practical. Pride, however, paralyzes reasoning power, and fosters egotism. It is this pride

of many of us that has turned many of our friends, who are eager to help us, into indifferent onlookers, and has thus spoiled our career to a considerable extent. Failing to achieve, we must heed the warning against false pride and humble ourselves for the assurance of friendly support and genuine sympathy, which give us encouragement for the realization of our ambitions.

There is another thing pertaining to the matter of failing to achieve, and that is our contemptuous attitude towards small opportunities. There have been many returned students who have regarded small opportunities for service as being not worth taking, because they believed that their education and training could fit them for much larger and much more honorable positions. The result was that in most cases they either never did accomplish anything or had to waste a few years' time at home waiting for a suitable position. Now, we know that China is greatly in need of women workers and that she cannot afford to have us take two or three years of the best and most energetic part of our life waiting for a satisfactory position. Our life of service is too short to afford such a waste of time. Therefore, let us bear in mind the fact that the small is the stepping stone to the great and that a smaller position is most likely to furnish us with numerous valuable experiences which will enable us to succeed in the higher position.

There are many other equally-important things which we should guard against when we go back, such as the selfish striving for personal honors and gains, the temptation of leading an easy life, the danger of introducing to China certain undesirable things we have learned here. All these deserve to be taken up here in detail, but owing to lack of space we shall have to be satisfied with the mere mentioning of them.

After having pointed out some of the chief pitfalls from which we should take special heed to keep out, I shall proceed to give a fairly accurate picture of an ideal returned woman student. This composite photograph would be that of a woman possessing the following characteristics:—

She would be faithful in all she does; even though her energy might seem spent in vain and her service might appear fruitless, she would not give in; she would prove herself equal to all hard and difficult tasks that are intended for her; she

would put her country's welfare first; she would have a genuine interest in all the social activities wherever she is, and would also take an active part in as many of them as possible; she would possess strong, but well-balanced personality; she would be perfectly true and sincere, both in her thought and in her deeds; she would be gentle in speech; she would have a considerable amount of self-control and would let this latter take the place of self-will; finally she would be consistent in attitude, frank and open, free from subterfuge and deceit.

No one can ever possess all of these qualities, but certainly no returned student can ever make a marked success in her future career who does not have in her make-up a considerable number of these excellencies and at least a few of them in a superior degree.

MISSION EDUCATION UNDER READJUSTMENT.

By L. S. Loh,

Missionary education, as carried out in China by the Protestant Missions for the last fifty years, has been a success. Rightly it has claimed to be the pioneer of new education in China, for its contributions toward the development of the nation educationally as well as otherwise have been anything but possible of evaluation.

Beginning with this decade, however, there has been a great awakening of national consciousness which has resulted educationally in the vigorous development of educational policy and immense extension of educational effort under government control. The effect of this on the status of mission education is put thus by one of the missionary educators, "There has arisen hence a peril that mission education, having much smaller resources at its command, should come to be an inferior character and should fall out of the main stream of educational progress."

In order to maintain its position, readjustment must be effected. Among the problems that demand consideration, the following stand out in prominence.

1. Co-operation with the Government.

The question of government recognition of missionary schools has been much discussed during recent years, but nothing definite has yet been done. To the government recognition

can only mean supervision and control perhaps to the extent of prohibition against religious teachings and services; while the missionaries are naturally reluctant to give up their "independence without which Christianity will not have its full and free expression."

Delicate as the situation is, however, there is no reason to suppose that some cooperative scheme can not be worked out, which will prove beneficial to both without involving sacrifice to either. The writer thinks of the situation in the United States, where the friendly relationship between the State institutions on the one hand and the denominational schools on the other is a distinguishing feature of the educational system. While formally under the inspection and recognition of the State, the denominational schools in both purpose and expression are as free of the State schools as the latter are of the former. Each is doing as efficient work along its own lines as the other, and perhaps for the good of the whole neither can be perfect without the co-operation of the other. Why can not just some such relationship be worked out for the government and mission schools in China?

Just what exact form the relationship should assume is immaterial, so long as the spirit of co-operation is kept in the foreground. The Baptist Mission Board in its 1917 convention was reported to have urged its denominational workers "to visit the government schools, keep well informed on government education in its various aspects, and be on good terms with the educational authorities." This is certainly the course of wisdom which all the denominations should take.

In this connection, let it be known to the friends of China that government education is just as badly in need of the co-operation of the mission schools as the mission schools are in need of the recognition of the government. The atmosphere of the government schools in China is pervaded by a tone that is materialistic, utilitarian and agnostic. The students in general are actuated by no other purpose than to get a training from the schools and to get a living afterwards. By supplementing the government education at this point, the Christian schools can render a lasting service toward the moral uplift of the young Chinese.

2. Intensive rather than Extensive Development.

High standards are a prerequisite to success in educational work. In the past it has been the effort of most denominations to establish as many schools as they possibly could with slight regard to their adequate administration and equipment. Take the matter of the teachers, for example. The Christian schools have been much affected and weakened because of, first, a great shortage of good women teachers and the consequent employment of men in girls' schools; second, a host of unsuitable and untrained primary teachers, who are largely responsible for the failure of the primary school work; and third, an invariably poor Chinese representation on the college and university faculties. The result is the decreasing efficiency of the Christian schools as contrasted with the increasing efficiency of the government institutions.

It is evident care must now be taken to maintain high standards and good quality in educational work in order "to prevent the impression being created that mission work is mediocre or second rate, which could not be in keeping with the ideals of twentieth century Christianity." The principal of one Methodist middle school once said to the writer, "If I were to choose at any time between more students and greater efficiency, I would unhesitatingly choose the latter." This is certainly as it ought to be. Far better it is to turn out a few good students than to produce a multitude of poor ones. Far more economical it is to equip a few first class institutions than to maintain a great number of second rate ones. The present need is not so much the addition of new schools, as the strengthening of the ones already existing.

3. Practical rather than Theoretical Education.

Julian Arnold, Commercial Attache to the U. S. Legation at Peking writes, "Mission education at present in China is too academic and theoretical to meet the industrial, administrative, commercial and agricultural needs of the new China, the real pressing needs. Specialists trained in industrial, commercial and agricultural methods will be needed everywhere in numbers, and the mission educational institutions should be prepared to teach them well and in a way creditable to themselves, because

this phase of educational activity lends itself to bigger possibilities, in my estimation, than any other educational work which can at present be done in this country."

This timely recommendation from a highly competent observer of the China Mission field ought to drive home to many mission workers that industrial education is urgently called for in China and that its disregard in the past has been the negligence of boundless opportunities.

It is well known to all how much good has already been done by the Department of Agriculture and Forestry of the University of Nanking for the development of the natural resources of China. The University has recently been asked by the Governor of Anhui to assist him in the two enterprises of commencing a system of forestry for the province and of establishing a stock ranch and dairy. For the good work the University has already done the Ministry of Agriculture and Commerce has also resolved "to co-operate with the University directors and to give all the assistance possible if the University establishes an institute for the purpose of developing practical scientific work along these lines."

If the work of the Nanking University is so successful, why should not similar work be undertaken by other institutions? Why do not the Christian schools take the opportunity to help China out on this pressing need? Let it be understood that China is on the eve of a tremendous industrial and agricultural development, and that service along this line from the missionary friends will go far to help solve her many problems.

4. The Increase of Native Control.

If it is asked in what direction the actual influence of mission education work is to be sought, the weight of evidence is inclined unmistakably in that of giving increasing control and responsibility to the native officers and teachers. It has generally been recognized in evangelistic work that the days of doing everything by missionaries are passing and that the tendency of self-support and self-control is rapidly growing. So it is in educational work. The question of the day is not to increase the number of missionaries so much as to secure competent native leaders. It is true that the assistance of missionaries is

still needed, but their position should become more and more advisory and co-operative than controlling. The control and administration should gradually but steadily pass into the hands of the Chinese who will receive more benefit by being helped to help themselves. Put a properly trained Chinese in a position, increase his responsibility, and see if he will not make good. It is only by thus exerting influence through native channels that the work can really grow in magnitude and importance.

THE SCHOOL OF CHRISTIANITY.

By Miss Siok-An Chiu.

Let us consider why most girls and boys go to schools instead of being tutored at home. We have seen enough cases to prove that few boys and girls can accomplish much by studying at home even if they had really good tutors. The regulations and requirements at home are too elastic. There is not a fixed amount the child is required to learn. If the child is lazy by nature and if the parents are too sympathetic, the parents can send the tutors home whenever the child does not feel like studying. Moreover, the variety of learning at home is limited to only a few subjects, for one tutor cannot teach all subjects to be learned. Besides it is much more expensive to engage tutors to teach at home than to send children to school.

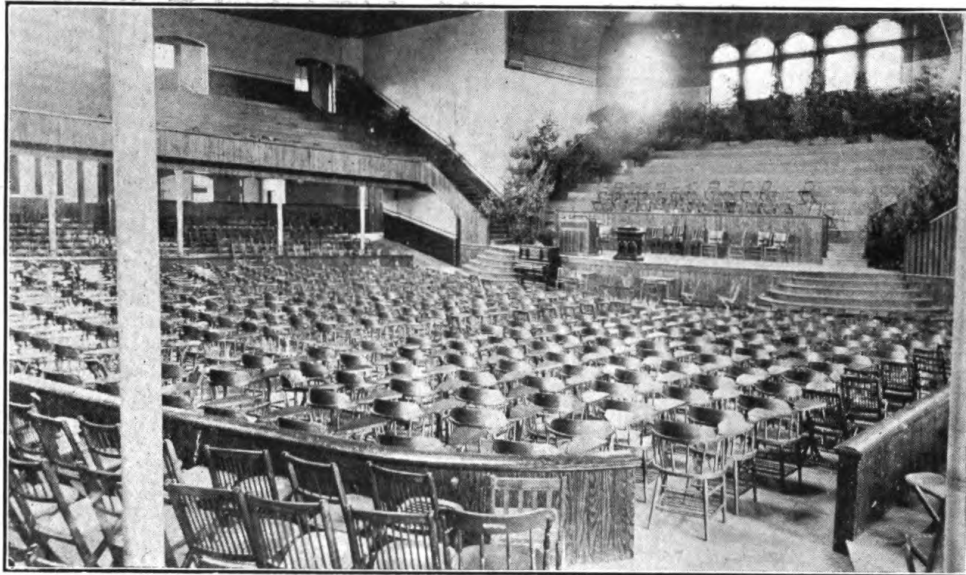
What is there good about a school? In school one can learn more, because a school has standardized regulations and requirements. When a student is registered to study in the school, he is required to attend it regularly. He is bound by the regulation of that school. He is under the care and power of the school master. He is thrown in with many other students. He has companions to work with and to learn with; and companions always stir up enthusiasm and increase the fire of ambition. In school one is bound to learn more than at home, and one does not have to pay such high prices.

We are going to compare Christianity with a school. Let us see what the standard, regulations, and requirements of the School of Christianity are, and what we have to learn there. The students of the School of Christianity are required to be complete in goodness as your Heavenly Father is complete."

The student of the School of Christianity are required to be complete and perfect in goodness. The regulation for the School of Christianity is: "Love your God and your fellowmen." The students of the School of Christianity are required to love everybody in heaven and on earth. The required studies in the School of Christianity are the learning of meekness, of kindness, of mercy, of sincerity, of peacefulness, of straightforwardness, of simplicity, of faithfulness, of justice, of purity of thought and cleanliness of speech, of self-denial, of self-sacrifice, and of love. The students of the School of Christianity are required to do good deeds quietly; to fasten attention on things most high; to have the right and sincere motive in all doings; to dismiss all worries; to criticize people only constructively; to be eager to serve when the service is needed; to love enemies; to forgive other people's shortcomings; and in one phrase—to learn all that the Schoolmaster knows how to teach.

Why do we like to enter a school? Simply because we can learn more in the school than outside of it. Human nature is usually so weak that when one is set at liberty one cannot learn as much as when one is bound by requirements. I do not mean to say that no one can become a scholar without going through a school, but I do say that there are more good scholars among those who do go to school than among those who study at home. The same is true with the students of the School of Christianity — there are more good people among Christians than among non-Christians. Here I admit that not all Christians are good, just as we admit that not all those who go to school become scholars. But, all Christians are required to be good since the standard of the School of Christianity is To Be Perfect. No student likes to defile the name of his school; no Christian likes to defile the fame of Christianity.

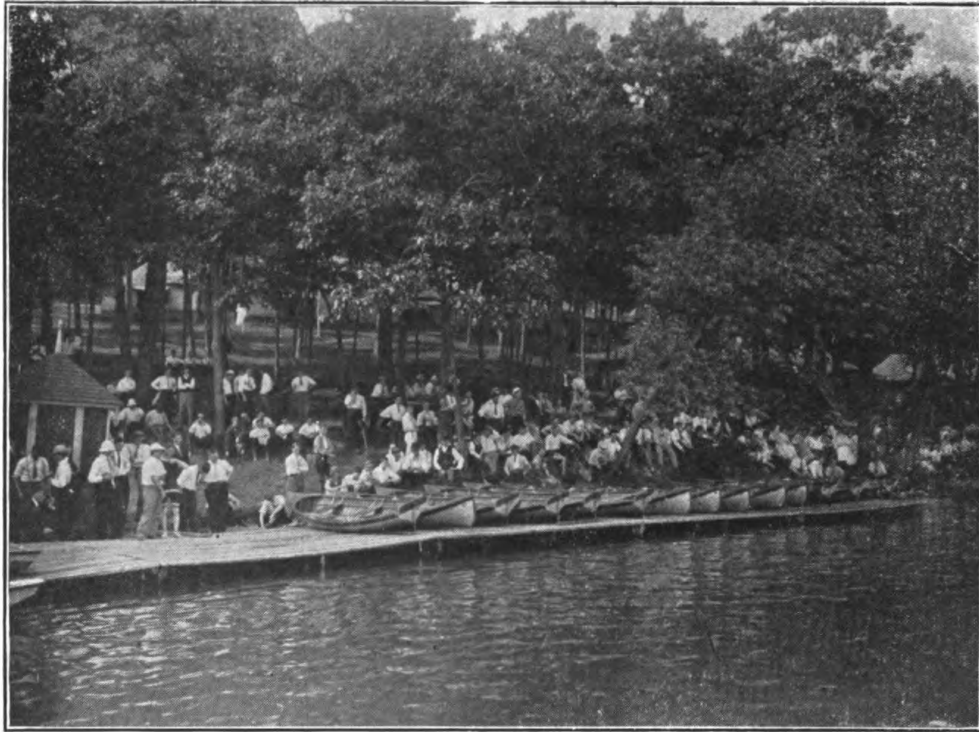
For us Christians, let us ask ourselves whether we are fulfilling the expectation of our Master Christ. Christ says "You are the salt of the earth." Is our salt giving the earth good seasoning; or is our salt tasteless and no longer good for anything but to be thrown away and trodden on by the passers by? Christ says "You are the light of the world." Is our light shining into all corners of the world; or is it hidden under a bushel and cannot be seen or benefit anybody? We have registered in the



Assembly Hall, Northfield, Mass.



Marguand Hall, Northfield, Mass.



Lake Geneva Conference Ground, Wis.



Robert E. Lee Hall, Black Mountain, N. C.

School of Christianity; we do not wish to spoil the fame of the school. The question we ought to ask ourselves is not so much whether we have the ability to fulfil the requirements of Christianity as whether we are trying hard to do our best to fulfil them. I believe, except for a feeble-minded person, no one can fail going through a school, if he has tried hard enough to do all his studying faithfully. And I do not believe we can fail to fulfil the requirements of the School of Christianity if we have ever tried hard. Have we ever tried? Are we trying? And are we keeping on trying?

To me, the most wonderful parts in the School of Christianity are the physical, moral, and spiritual influence, support, and strength I obtain therein. I get direct influence, support, and strength from my Master Christ, and indirectly from my earthly friends who are following the same master as I. I do believe in hero-worship. We all know how much our dearest friends can exert influence upon us, can support and comfort us. Let us make Christ our dearest friend on earth and in Heaven. Let us make Him the hero of our heart, the center of our interest, the model of our life, so that some day we may resemble Him. Let us all join hand in hand in the enterprise so that we may obtain the physical, moral, and spiritual support of one another. Let us think of our Christ more and more every day. When we think more of our Christ we cannot but think more of ourselves, of our friends, of our countrymen, and of all people of the world.

CHINA AT COLUMBUS.

By William Hung.

1919. If you want to know about China, go to Columbus, Ohio. Yes, Columbus is the place. Early in April, the best Chinese play was given by a group of Chinese students at the University. The play is now over, it isn't necessary to say anything about it. Those who saw it liked it. Perhaps you know that the Chinese Students' Alliance is going to hold its Mid-West Conference this autumn in Columbus. There you will see the unusual crowd of Chinese students with their usual program of speeches, orations and debates, all of which deal directly, of course, with things Chinese.

Is that all? The best to happen will happen right this summer. It will happen in connection with the Methodist Cent-

enary Celebration, June 20th. to July 13th. The story of the celebration is a long one; but briefly, it is the biggest and the best educational conference that the Church has ever attempted.

The Methodist Church began its missionary work just one hundred years ago. Since then the work has developed so much that you find to-day all over the world, successors of John Wesley, who said, "The world is my parish." And in this world parish of Methodism you find thousands of churches, schools, hospitals, homes for the old, houses for the poor and a thousand other institutions that work for the uplift of humanity. Since this is the one hundredth year of the Methodist Missions, it is natural, according to customary mathematics, that the Methodist decide that they must do something in the way of commemoration. Therefore you hear of the Methodist Centenary Program.

Of this Centenary Program, which takes the Methodists three years to prepare and five years to carry out, the Columbus Celebration of 24 days is only a part. And of this Columbus Celebration, which will be attended by tens of thousands of Christians from all parts of the world, the Centenary World Exposition is only one of the features.

Why World Exposition? 'Tis only to show what the Church has done and what it has left undone. To show what the Church has done is a matter of thanksgiving; and thanksgiving, because our God has blessed His work and has made it so fruitful. To show what the Church has left undone is a matter of awakening; and having awakened, we may consecrate more to the cause of Him who died for us and for all.

Narrow it still further. The Chinese Building is only one—but fortunately, the best one,—of the many buildings which make up the Centenary World Exposition. Of course we need not explain why China is included in the World Exposition. There can be no world without China.

To hear of an exposition on China usually gives a Chinese headache. 'Tisn't because China couldn't stand exposing. Many of the so-called Chinese expositions are so unworthy of China, that anybody with a decent sense of appreciation cannot help being indignant over their grotesque misrepresentations.

There shouldn't be anything the matter with the Chinese exposition at Columbus. It will be very different from all the

Chinese expositions in the past. It will be the first of its kind, thing can hardly claim to represent China as a whole. For this—and perhaps not the last.

Although the Chinese Building is a huge building in which a small Chinese city is built; it is only obvious that the whole thing can hardly claim to represent China as a whole. For this very reason, the little city is named Kwang. Kwang signifies a narrow tube. The old quotation says, "To examine a leopard through a narrow tube is to see only a spot." This is no modesty, but truth. On the other hand, we should count it success, if the Chinese Building can fairly and accurately show a few points enough to give a correct perspective of the Chinese life, so often misrepresented and misunderstood in this country.

The emphasis is laid on the social and religious life of the Chinese. In showing the social life of the Chinese two guiding principles are laid. First, poverty, ignorance or vice, so much overdrawn by superficial observers of Chinese life, is no more characteristic of China as a whole than the fabulous luxury of the mandarin courts, the Imperial Library or the twenty-four filials. While in order to gratify the visitors' sense of curiosity the highest and lowest spots of a nation's social life are shown in ways of illustration, a truthful representation of the Chinese social life can be had only by emphasizing the ordinary rather than the extraordinary. Second, China is now in a period of transition. Every day old ideas are dying out, new ideas are growing up, old institutions are torn down, new institutions are built. Conservatism was the word which characterized China twenty years ago. Change is the key word of the Chinese life to-day. In an exposition of this kind which will doubtless make lasting impressions on the mind of its visitors, emphasis should be given, therefore, not to things which are true to-day but will not be true to-morrow, but rather to characteristics that are likely to be permanent and tendencies that are going to dominate.

The exposition should show China's need of Christianity. But fairness should be given to the other religions in China from a scientific comparative religion's point of view. China has a religious heritage of her own. It will not do to ignore the ethical and religious teachings of China's own prophets. Each

religion should be treated historically. How did it begin? How did it spread? How did corruption creep into it? What are its limitations? What are its permanent values? In showing Christianity in China more attention should be given to work of native Christians than to that of the missionaries. There can be no Chinese Christianity until the Christian leaders in China are nearly all Chinese.

There will be several hundred persons employed in the Chinese Building. There will be a great crowd of Chinese missionaries, but there will be a greater crowd of Chinese. Nearly all of these Chinese are from the student class.

You find the Chinese farmer in the farm house. You find the Chinese cook in the kitchen. You find the Chinese waiters in the restaurant. You find the Chinese priest in the temple. You find the Chinese monk in the monastery. You find the Chinese preacher in the Church. You find Chinese women in the homes. You find Chinese children in the school. You find the old Chinese doctor with his medical herbs in the drug store. You find the new Chinese doctor at the operation table in the hospital. You find the old Chinese teacher compelling his pupils to recite from memory the hard classics. You find the new teacher with his newest methods of modern pedagogy. You hear the best music because there are Chinese musicians. You find the most satisfactory business dealing, because there are Chinese salesmen. You find no disorder in the streets, because there are Chinese policemen.

Historical China can be shown only from the stage and from the platform. This is even more important than all the other Chinese exhibits. Most of the Americans are still thinking of China in terms of what China was fifty years ago. Therefore great attention should be given to a number of plays, tableaux and speeches. The history of opium, the Birth of the Republic, the Passing of the Dragon, the Nationalistic Awakening, etc. etc.

Well I don't know how I can finish my article. But if one is really interested, he cannot be satisfied with any description alone.

LESSONS FROM THE WAR.

Joseph Seung-Mun Lee.

(Note: This article is based on the "four points" enumerated by Mr. Gale Seaman, Pacific Coast Secretary for the Student Department of the International Committee of Y. M. C. A., at the Asilomar Conference.)

The war has come to a sudden close after a short period of active warfare on the part of America but it has, none the less, left some very definite and lasting impressions of 'methods' towards the prosecution of a successful war; but they are 'methods' which are applicable also to various activities in times of peace. I have thought a great deal of Mr. Seaman's 'four points' because they are so truthfully lessons from the war and so truthfully show what we are really doing but have not yet adopted in our "Christianizing" programs.

1. United Action.

We knew long ago the necessity of united action in the army of a country under one general, but the recent war showed that the united action of each separate country's army was not sufficient; it required the united action of all the allied armies under one commander-in-chief, nay, even to the united action of all armies on all fronts. So in our Protestant churches, we must have the united action of not only one denomination of the Protestant churches, but the united action of all Protestant churches, nay, even the united action of all the Protestant churches of all countries in the world.

The past has shown how each denomination worked for itself without regard for the others. But today we see that each denomination so important in itself in the past, has receded so far back that it is anything else but a name. The different denominations no more fight each other but they unite in action in every matter they consider necessary for the good of Christ and His church. And everything done under this plan was never unsuccessful.

In San Francisco there is a Chinese population of about seven or eight thousand with nine Chinese Protestant churches or missions of different denominations. Each carry on exactly the same kind of work — perfect duplication, in fact—and they

consider themselves each a unit of their own denomination. But the paradox is that the nine churches are in fact united. The pastors, missionaries and members of these churches meet together at least once a month in a union meeting; but they do meet two or three times more every month, for, whenever any occasion of the least pretext for a united gathering—be it a social, a reception or a lecture—such a meeting is held. We hear only too often, "Let the Chinese Christian Union do it?" and this is becoming more and more frequent. And every such meeting or gathering is always successful; and besides it creates a deeper friendship, a truer Christian fellowship. Why not make this real?

2. Do Things Big.

We have heard of how one battle on the western front required as much ammunition as Napoleon used in one whole campaign. We have seen men used in large masses; how battles were fought not on one isolated battlefield, but on a whole "string" of battlefields; and we further saw how successful these 'big, smashing offensives' were.

The peculiar situation in the Chinese churches of San Francisco is that each church possess but a small number of real active workers who carry on all the activities of their own church and do so only by strenuous efforts and labors with small returns. But multiply the group of active Christians from one church nine times--and we realize the significance of 'big, smashing, Christian offensives'. The war has shown the success of this plan. Our churches have shown not only the success of this plan of action but also the need of it as well. The churches of today must expand by world wide movements. This plan must be made real.

3. Unconditional Surrender of the Individual to the Commander.

The war has many paradoxical situations. Formerly the man at the head of an organization or an organized plan of action was the 'whole story'. How often we read, again and again, the names of privates and officers of the lower ranks, and we took greater interest in them because these men did the real work in action; while General Foch's name, tho frequently mentioned, got only a passing notice, for we knew he was the com-

mander and had ordered the action. The 'dollar-a-year men' have been most numerous and we have not heard of them all. They were men who were leaders in their particular field of work. Their position was not the highest for they directed this or that activity under a higher official. But we often heard of the work done by the local committees who served under him while he himself remained unknown. In the church we hear the real active worker mentioned more frequently for the work he does than the pastor who directs the work. The member, the individual, attracts more attention, more interest, than does the pastor who receives only a passing notice, for he is supposed to do the things required of him.

We see, then, that the surrender of the individual to the commander places him in not an unimportant position, but rather we hear of him most often because he is the real "getter of results." The result of such centralized control or centralized direction is only too successful to need any more than a bare mention. Is it, then, difficult and is it less advantageous to surrender unconditionally to a good leader?

4. Be Brave to Ask Men to be Sacrificial.

The war started out in most allied countries with small armies but immense armies were needed. How did they get the men for the armies? How were the services of the 'dollar-a-year men' obtained? How were the local committees of this or that war-time activity organized? All by asking men—and women too—to be sacrificial. It was only too easy to obtain the services of any one you wanted—even the best and most efficient, and even to the sacrifice of his life in the duty, if necessary. Only tell him what the good thing is and he will be ready to sacrifice himself.

All we need is to follow Christ's method — to be brave to ask men to be sacrificial. All Christ said, was: "Follow me." The war has shown that this 'worked.' Our churches will find that it will 'work.'

By uniting our Christian churches—and only thus—can we do things big. By doing things big, each individual will willingly surrender himself to the leader, and surrendering himself to the leader he will not hesitate to sacrifice himself for a higher, worth while, and permanent good.

ASSOCIATION ACTIVITIES

RESULT OF MEMBERSHIP CAMPAIGN 1919.

Recorded by W. J. Wen, General Secretary.

The Membership Campaign for the year 1919 was conducted by the Membership Committee composed of the Recording Secretaries and all the Local Committeemen of the four departments of the Association. A period of ten days from November 22 to 31 inclusive was set aside for intensive canvassing of members. But owing to the unfavorable situation caused by the influenza plague and the unsettled conditions in the different colleges pending the S. A. T. C organization, the Campaign drive went on slowly and it became necessary that the time limit of the Campaign be extended indefinitely. However, through the untiring efforts of the Committee and the hearty cooperation of many members, the following result has been obtained:

Table I showing percentage of increase of new members over last year.

Department	New Members of this year	New Members of last year	% of increase over last year
East	126	46	174%
Central	120	66	82%
West	70	60	16%
Women's	80	63	25%

On the other hand, the number of old members has been radically reduced from a grand total of 676* to that of 269*. In the Western Department alone, the number of old members dropped from 225 to 75. On the whole, about two-thirds of the grand total of the old members as appeared in the Directory of the year 1917 to 1918 have either left the country or discontinued their membership during the past years. On account of growing criticisms concerning the unusually large enrollment of membership of last year, 904 in total, the present administration decided to follow the policy of considering as members only those who have paid or signified their intention to pay, their membership fees. The following table shows the result of such policy up to May 1, 1918.

Department	No. of members	Amount of dues collected	% who paid
East	206	150.00	73%
Central	190	161.00	85%
West	150	82.00	55%
Women's	119	96.00	81%
Total	665	\$489.00	Av. % 73%

* These figures are obtained after a careful comparison between the Directories as published in Vol. IV No. 2 and in Vol. V No. 2 of C. S. C. Journal.

The table shows a higher percentage of payment than that of last year which was 51%. Thus, the result of the often considered radical policy of the present administration in connection with membership is quite satisfactory, and it is very hopeful that next year may attain a still higher percentage of membership fee payment, or even reach the coveted goal of 100 per cent.

To the Membership Committee for their untiring effort and particularly, to the members for their sensitive responsiveness, the Chinese Student Christian Association is indebted for the marvelous success of its Membership Campaign this year. May I in behalf of the Association, express to you, one and all, its deep appreciation of what you have done for its interests and development?

Report of Financial Campaign.

It is a cause for thanksgiving that the financial campaign of this year, 1918-1919, was unusually successful. Two departments have more than doubled their quota, while each of the four departments has succeeded in making a record in their financial history respectively. The three secretaries have not only secured their respective allotments but also helped to raise the amount of the several departments considerably. The total amount raised this year is \$2427.10. The amount allotted to, and raised by, each department and also the per capita contribution as contrasted with that of 1917-1918 are given in the following table.

Departments	Amount Allotted	Amount Raised	Per Capita 1919	Per Capita 1918
East	a \$450.00	\$851.57	\$4.13	\$1.04
Central	b 400.00	666.20	3.50	.95
Western	c 300.00	355.10	2.37	.96
Women's	250.00	* 554.23	4.67	1.21
<hr/>				
TOTAL	1400.00	2427.10		

a including \$100.00 allotted to General Secretary,

b including \$50.00 allotted to Associate Secretary (Central States),

c including \$50.00 allotted to Associate Secretary (Pacific coast).

* Of this sum, only \$250.00 is turned into the Association Treasury, the remainder being kept by the Women's Department.

To the Campaign Directors,—Miss Siok-An Chiu of the Women's Department, Mr. Ho-chin Chen of the Eastern Department, Mr. Lum K. Chu of the mid-western (central) Department and Mr. Ying Chung Wong of the western Department and to all chairmen of Local Committees, the Chinese Student Christian Association wishes to express its appreciation and

gratitude for their splendid work in bringing about the large results for the Financial Campaign of this year. Furthermore, the Association is much indebted to the generous gifts of the many friends of the Chinese Students, which have made possible the great success of the campaign.

Respectfully submitted by,

W. J. WEN,
General Secretary.

May 1, 1919.

Note: Money is continuing to come in. A more complete report will appear in the Annual Report of the Treasurer.

Report of the Finance Campaign of the Women's Department.

It is with great joy I announce that the result of the annual Finance Campaign of the Women's Department has broken the records in its history. The amount raised by the Eastern Section of the Department is \$293.22; by the Mid-Western Section, \$122.00; by the Western Section, \$139; making up a total sum of \$554.22, with only a few pledges unredeemed.

The Committee for Campaign was composed of the following members: T. C. Chen, S. A. Chiu, T. L. Li, M. Mah, N. SooHoo, M. I. Ting, S. T. Ts'a. To you members, I wish to express my sincerest appreciation and gratitude for your enthusiasm, interest, and cooperation.

We are greatly indebted to our kind American friends for their generosity, support, and ready response. The success in a great part has been brought about by them. Please accept our hearty thanks.

To the members of the Department, we wish also to designate our gratitude for your prompt attention. It is proper that I should mention the fact that the members of the Mid-Western Section led in the number of responses, the Western Section was second, and the Eastern Section last. May I ask the members of the Eastern Section to be more responsive in the future? The Association is a means to train us to be prompt, to respond, to cooperate. Your spirit of promptness, responsiveness, and cooperation shown in this organization means that you will work with the same spirit when you return to China, for Christ says if we are faithful in a little we shall be also faithful in much. Let us help each other by making ourselves faithful in the organization we join.

SIOK-AN CHIU,
Chairman of the Women's Department.

April 12, 1919.

The Conference in Boston.

On the last week-end of the month of March, there took place a most eventful program in the history of the Women's Department of the Chinese Student Christian Association. A special conference was held at the Student's Y.W.C.A. for the benefit of the Chinese girl students in the eastern section

of the country under the auspices of the Association. Out of about fifty girl students in this section of the country, twenty-five attended. The other half would have been present too, had not the distance been too great. We had representatives from Smith, Mt. Holyoke, Wellesley, Tufts, Simmons, Boston University, Springfield Conservatory, Dana Hall, and Framingham Normal School. A glance of the program will tell you at once what we did at the conference.

March 29:

3 P. M.-5 P. M.—Auto Trip arranged by Miss J. D. White.

5 P. M.-8 P. M.—Supper at the Home of Miss Walworth.

March 30:

10 -10.30 A.—*Introduction*, S. A. Chiu.

10.30-11.30 B.—*Chinese Students in America*:

1. My Impressions of American Life, N. Z. Dong, Smith.
2. The Practical Things We Can Learn From American People, K. P. Huang, Smith.
3. How We Can Bring Friendship Between America and China, E. L. Tong, Wellesley.

11.30-12.30 C.—*Our Share to Help China*:

1. Education, Y. Y. Yang, Framingham Normal.
 - a. A general view of the girl's schools in China;
 - b. The standards and needs of Miss Yang's Normal School in Peking;
 - c. What knowledge we should take back to China from America.
2. American Brewers to China, S. A. Chiu.
 - a. What the W.C.T.U. is doing.
 - b. What we can do to help stop spread of the brewers in China.

LUNCHEON.

2 -2.30 D.—*Chinese Student Christian Association*, S. A. Chiu.

1. Its objects and benefits;
2. The interest of American friends;
3. The duty of each member.

2.30-3.30 E.—*Our Religious Life*:

1. Christianity means morality and service, M. I. Han, Mt. Holyoke College;
2. Necessity of regular morning and evening watch, W. Z. Zung, Smith College;
3. The attitude Christians should hold toward non-Christians, S. T. Yuan, Wellesley;
4. How we can improve our life through Christianity, S. A. Chiu, Radcliffe.

3.30-4 30 F.—*Exchange Greetings*.

Throughout the conference our motto was "real, substantial, and prac-

tical." The social part of the program intended to give us the opportunity to become acquainted among ourselves as well as to enjoy the friendship of our kind American friends; to furnish us with good times and thus to prepare a cheerful, free-from-care spirit for the serious part of the program. If the weather had been more favorable, we would have had a still more enjoyable auto ride and seen more of the city of Boston. But we were not totally disappointed. Mrs. Montague of Boston was very good in having shown us the Paul Revere Church, the oldest church in Boston; and entertained us with cakes and hot tea, doubly welcome after the somewhat cold ride. Then we were motored to Newton Center to the home of Miss Walworth who had been so generous as to have opened her home to entertain us for the evening. We were welcomed into a cosy parlor with an open fire where we were introduced to the hosts, hostesses, and American friends. An informal dance was suggested by the hostess, and responded to by the majority of the girls. A few of those who could not dance enjoyed themselves just as much by talking to their friends. At a little after six we had a hearty supper. Then an informal program, containing cheers, piano solos, song, and chorus, was given by the Chinese guests to the American friends. The cheers and chorus were more or less "Impromptus" since we never had a chance to practice together beforehand. The effort on our part was to do the best we could and so to show our deep appreciation of the immense kindness of our American friends.

Here we wish to express our gratitude to the Students' Y.W.C.A. for letting us use the place as a meeting center; to Miss J. D. White for her untiring effort in making different arrangements for us; to Miss and Mrs. Walworth, Mrs. Magoun, Mrs. Blackall, Miss and Mrs. Sturgis, Miss Kendall, Miss Ward, Miss Dexter, Miss Houghton, Mrs. Johnson, Mrs. Paine, Mrs. Montague, Mrs. Dunlop, Mrs. Hincks, and Mr. G. Wan for their help in various ways in entertaining us and in giving us such good times.

The serious part of the program took place on Sunday. In spite of the fact that it was the first day of our return to the "Daylight Saving Time," no girl arrived at an hour late! Every girl seemed to have remembered to set her watch one hour ahead before bed Saturday night.

It will be too long for me to go into details of the different speeches given by the different girls. The speeches showed the earnest purposes of all girls to be at their best and to give their best to their sisters. There was no waste of time in making excuses or asking for indulgence; but each speaker went straight to her points and presented thoughts in accordance to her experience and belief. The real, substantial, and practical materials presented by the speakers together with their eloquence monopolized the attention of the whole delegation so absolutely that when it was time for taking our luncheon some of the girls still cried out "Let her go on!"

The wonderful part of our day's program was not in the spiritual food only. One cannot live on bread alone, but it is also true that one cannot live on spiritual food alone. "Variety is the spice of life"—so we had a

variety of spiritual food as well as a variety of physical food. The menu for our luncheon consisted of Chinese fried chickens, Chinese fried omelette with gravy, Chinese rice, pickles, canned peaches, cookies, oranges, and "surprise baskets of candies" given by Miss White. The satisfaction of each girl was proved by the sigh of "Pau leh! Pau leh!" The luncheon was systematical'y served in an "indoor picnic" fashion. We did not waste any time and resumed our afternoon program quite on time with double enthusiasm and seriousness.

It is impossible to give the reader a "moving picture" presentation of everything we did, said, discussed, and thought at the meeting. The spirit of cooperation, of friendship, and of love was felt by every one present. May God keep that spirit forever within us and make that spirit so contagious that the people with whom we come into contact cannot help but be infected by it!

SIOK-AN CHIU,

Chairman of the Women's Department.

First Quarterly Report of the Chinese Student Christian Association of San Francisco.

The Executive Board of the Chinese Student Christian Association of *San Francisco* gladly submit to the Chinese Student Christian Association in North America the following very satisfactory report of the first few months of the Association's accomplishments:

The Association was organized by Messrs. T. J. Kwong and Paul Hee during the summer of 1918, and received support of many others.

The preliminary meeting for discussing the matter was held Saturday evening, August 17, 1918, at the Chinese Congregational Church. Temporary officers were then elected and Miss Emily Lee, Miss Ethel Tom (now Mrs. T. T. Lee), with Mr. Paul Hee were appointed a Committee to draw up a Constitution.

After the Constitution had been drafted and accepted, the Membership Campaign commenced on October 20, and lasted till November 30, 1918. Three membership teams were organized, and on account of the influenza epidemic, some workers of these teams procured members by mailing letters instead of in person. Each team secured a fine result. The complete enrollment is now nearly ninety persons.

After the Membership Campaign, the officers to constitute the Executive Board were elected, as follows: — Miss Emily Lee, President; Mr. Henry P. Tsang, Vice-President; Miss Jennie Lee, Recording English Secretary; Mr. Nelson Wong, Chinese Secretary; Mr. Ton Wong, Corresponding English Secretary; Mr. T. T. Lee, Treasurer; Mrs. T. T. Lee, Chairman of Membership Committee; Mr. Edward Lee, Chairman of Social Committee; Mr. Paul Hee, Chairman of Literary Committee; Mr. William Chan, Chairman of Athletic Committee. Each of these officers carries on progressively the work of our beloved Association.

The Association took the advice of Mr. Shao Chang Lee, M. A. and Dr. Joseph Seung-Mun Lee to affiliate with the Chinese Student Christian Association in North America, and our acceptance as a branch was received in February, 1919.

The opening entertainment was held at the Chinese Christian Church, Saturday evening, December 14, 1918, our Consul Chin Hsin Chu, Dr. Joseph Seung-Mun Lee, Chairman of the C. S. C. A., Western Department, and Mr. H. K. Lee, Chairman of the Chinese Students' Alliance, Western Department, each gave us a most interesting address. Songs and instrumental music were also on the program; prizes were awarded to the winners in the Membership Campaign; and after refreshments were served, some games were played. Each one fully enjoyed and will long remember our opening entertainment. Attendance was over two hundred on that night.

Our Monthly Meetings are held at the different churches or at the Chinese Y. W. C. A. Each meeting combines with its regular program, social and literary features, the principal being discussions, or debates, the topics for which in Chinese or English are selected by the Literary Committee; all concern the great events in China and in the world. Each meeting has had a large attendance. Famous or distinguished people for speakers are invited, but those who debate are always the Association students or members of other similar societies.

A gold Honor Pin, costing ten dollars, has been provided to reward the most industrious members. Any student in the seventh or eighth grade, high school, or college, who has received the highest mark in his or her report, will receive the pin to wear for a month as a prize for scholarship. If the winner fails of the highest mark at the end of the month, the pin is returned to the Association to be given to the person then holding the highest record. This ensures among the students a good-natured rivalry which encourages industry and enthusiasm in their studies. If the winner holds first place month after month, he can keep the pin until after his graduation, and then hand it back to the Association.

The Association is always in readiness to make arrangements for the benefit of all students in San Francisco; accordingly, a Bible class will soon be formed; a committee to visit the sick in hospitals is being arranged; and the Association is open to all suggestions for other good work.

PAUL HEE,

Chairman of Literary Committee.

April, 1919.

A REPORT OF THE VISITATION WORK IN THE MIDDLE WEST.

To the President of the Chinese Students'
Christian Association in North America.

I started my trip on the 5th of January and ended on the 12th of February, covering a period of five weeks and a half and a territory of seven states; — namely, Illinois, Wisconsin, Minnesota, Iowa, Indiana,

Ohio and Michigan. I had visited twenty-five institutions, given about forty addresses, and made no less than fifty appointments for private interviews both with the Chinese students and the college authorities and Y M C A secretaries.

I was peculiarly fortunate in having, first, Mr. W. P. Mills, representing the Committee on Friendly Relations Among the Foreign Students, with me as my travelling companion and adviser; and secondly, the excellent weather during the whole period of visitation. Despite we were in the heart of Winter, the trip was both snowless and rainless. No sooner had Mr. Mills joined me in Madison, Wisconsin, than we worked out a program of procedures and adopted the following objectives as our visitation platform:

1. Help the Chinese students organize Bible classes as far as possible.
2. Make private interviews with the Chinese students in order to talk over with them about deeper things of life.
3. Call upon college authorities, Y M C A secretaries and ministers of the church seeking to promote their interests in our students.
4. Influence the students to cultivate the habit of church-going and to attend the Summer Conference at Lake Geneva.
5. Persuade the students to join the C. S. C. A.

Beloit College, Beloit, Wis.

Beloit had the honor of being the first college visited by a Secretary of the Chinese Students' Christian Association. L. Sun, T. H. Mai and C. S. Li, the "trio of China", as they were nicknamed by their friends, greeted me at the depot and gave me a most loyal welcome. These three gentlemen are all from Tsing Hwa, and hence they are well off financially. An informal meeting was held after the Sunday dinner, and a general outline of the work of C. S. C. A. presented. To show their hospitality and appreciation of our work, all pledged to be members of the Association.

University of Wisconsin, Madison, Wis.

If Wisconsin cannot beat other great universities in the number of her Chinese students—Wisconsin has only fifteen Chinese students this year—she certainly does in the quality of her Chinese students. M. H. Chou, the sectional chairman of the Students' Alliance in the Mid-west, Keats S. Chu, the Alliance secretary, H. H. Hsieh, the athletic star in the Illinois Conference, 1918, and "Doctor" T. K. Ho, an untiring social worker among the Chinese business men in Madison, were all the members of the Wisconsin Chinese Students' Club. A general meeting was held in the evening and both Mr. Mills and myself spoke on the topics of "The Problems of China" and "What is C. S. C. A. Doing," respectively. We felt highly honored in being entertained by Prof. and Mrs. E. A. Gilmore as their guests, and privileged to address

a large group of the members of the faculty, of which the famous sociologist Prof. Ross was one, at their home after an elaborate dinner in the evening.

University of Minnesota, Minneapolis, Minn.

The Chinese Students' Club of the City of Minneapolis had a membership of seventeen, but only seven of them were enrolled in the University. A splendid banquet was given in our honor at Man's Union and it was supplemented by a most joyable social evening at the home of Mr. & Mrs. Humn. The entertainingness of the young ladies, and the fraternal spirit of the men, made me feel that it was one of the best times that I have ever had in America.

Hamlin University, St Paul, Minn.

Hamlin University, located between the twin cities, St. Paul and Minneapolis, had two Chinese students to its credit. Mesrs. C. P. Cheng and Y. T. Tang both came from Tsing Hwa College last year and both were making excellent records for China as well as for themselves.

Iowa State College, Ames, Iowa.

Never before in the history of the Iowa State College has there been as many as nine Chinese students, and never has it seen a finer bunch of young "Chinamen," from the standpoint of both scholarship and character. Most of the men were specializing on animal husbandry which is a specialty of Ames. As an immediate result of our visit a Bible class was definitely organized.

Grinnell College, Grinnell, Iowa.

Grinnell has also an enrollment of nine Chinese students. She beats Ames on one point for the fact that one of the number is a lady. Miss N. C. Shih is her name, and she came from Tsiu-kiang, Kiangsi, two years ago. Under certain understandings between Mr. Poling-Chang, and the authorities of Grinnell, practically every boy there is from Nankai College. They made very good advertisement for this famous school of China. Thru the influence of Mr. K. C. Lee, all are members of C. S. C. A.

Iowa State University, Iowa City, Iowa.

Five young men represent China in the Iowa State University and they are all government students. Mr. T. S. Lee our local committeeman, called a special meeting for us in the evening. Both Mr. Mills and myself had very intimate talks with the men concerning the Christian ideals of life, and their supreme duties toward their country. In response to our personal invitation everyone pledged himself a member of the Association.

Cornell College, Mount Vernon, Iowa; Coe College, Cedar Rapids, Iowa.

The two neighboring colleges, Cornell and Coe, each has a Chinese student, one man and one woman respectively. Both are faithful followers of the Master and natives of Foochow. Mr. L. D. Lin will graduate from Cornell this Spring, and Miss S. G. Fang is a member of the Sophomore class in Coe College. The most pleasant social evening we spent together at the Mandarin Inn and vaudeville theatre gave us plenty of opportunities to exchange our ideas and ideals.

University of Chicago, Chicago, Ill.

Next to the University of Illinois, Chicago has the largest number of Chinese students in the Mid-west. Its Autumn Quarter of 1918 had an enrollment of thirty-six choicest sons and daughters of Cathay. One of the most significant activities of the Chinese students of Chicago University is the Bible Class. The class was organized last Fall with an avowed purpose to indoctrinate the best Christian ideals into the lives of the young men and women who are destined to be moulders of thought of New China. The class meets at 10 A. M. every Sunday and uses Fosdick's "The Manhood of the Master" as the textbook. Instead of having a regular teacher, the class has a Chairman—Mr. S. K. Wei is holding the post this year—who is responsible for securing speakers either from outside or from among the members of the class. Mr. Mills was invited to address the class on the Sunday of Jan. 19, and he was profoundly impressed by the large attendance and the democratic spirit of the men and women.

North Western University, Evanston, Ill.

The North Western University claims to have seven Chinese students this year, five men and two women. Though the university is located in Evanston, the majority of our men are living in Chicago because the Commercial and Medical Schools that they are in are located in that city. On account of loose nature of the University, to organize a Bible class was found impracticable. Some members of the Evanston Chinese Students' Club, regretting the denial of this privilege, went occasionally to attend the Bible class of the University of Chicago. It is gratifying to know that fully five of them are earnest Christians.

University of Illinois, Urbana, Ill.

The University of Illinois beats all other institutions in the Mid-Western states in the number of Chinese students. Forty-four is her humble enrollment! A special meeting of the Chinese students was held in the Y. M. C. A. Building on the evening of January 22nd under the chairmanship of Mr. F. C. Ling, our local committeeman. With one-third of the men absent, a very spacious room was already taxed to its full capacity. The audience listened to Mr. Mills' careful analysis of the critical problems confronting China today with deadly earnestness and

absorbing interest, and all manifested new determinations of playing heroes as soon as they are through with their preparations.

Mr. C. D. Hayes, for several years a Y. M. C. A. Secretary in Tokyo Japan, among the Chinese students, and later served in the same capacity in Peking and Yunan, is the secretary of the University among the foreign students. His love of China and intimate knowledge of the Chinese people put Mr. Hayes in a position to deal with our boys better than any other ordinary secretary. Beside doing personal work, Mr. Hayes was conducting two Bible classes for our men with great effectiveness.

Purdue University, West Lafayette, Ind.

Purdue, one of the two state universities of Indiana, is a very strong engineering college. Some of my friends there boastfully told me that it was next only to M. I. T. Whether their assumption was well grounded or not, I must confess my ignorance, but I am deadly sure that our country did not make any mistake in committing to the care of this University her much-needed nine engineers in the making. The Cosmopolitan Club of the University had the atmosphere of a regular fraternity, and all of our men were living in the club house. The members of the house drafted a constitution for their "League of Nations" requiring, among other things, that every one in the house must sleep in the open air at night in order to enhance their vitality. My friend, Mr. Mills, was scared by this queer idea and wisely excused himself after the international supper given in the club house. I was put to test that night sleeping side by side with my Filipino and Latin-American brothers. How glad I was in finding myself not frozen to death the next morning!

College of Missions, Indianapolis, Ind.

Mr. Ling Chuen, an alumnus of Nanking University, was the professor of the Chinese Language in the College of Missions. Besides teaching, Mr. Ling was also taking some courses at Robert College, whose campus was only a stone's throw from the College of Missions. In the latter institution we had the privilege of sharing the Sand-Witch Club and speaking to the ministers and prospective missionaries. The next day we were kindly invited to take "family" dinner with the lady students of the seminary, and to speak to them about the Christian Missions in China. After the dinner we were introduced to, and interviewed by, one young couple and three young ladies who had already made up their minds to go to China as missionaries in the near future.

Indiana State University, Bloomington, Ind.

One special feature about the State of Indiana is that it has two State Universities: Indiana State University and Purdue. The former is strong in arts; while the latter is strong in engineering. While each has its own special features, Indiana State falls far behind Purdue in

the number of Chinese students, for the proportion is one to nine in favor of Purdue. Mr. Henry Jee, though feeling lonesome sometimes for the lack of companionship of his own brethren, was well experienced with the American life for he has been in this country for a decade. Through the communion of several meals in the hotel where we lodged, we came to know him pretty well before we left Bloomington.

Western College and Miami University, Oxford, O.

The kind of audience that we feared most was the mixed audience for which we found extremely difficult to adjust our addresses. Miami was a typical one. After the fine dinner given in our honor, at the gallery of the University Commons of which President Hughes and the Y. M. C. A. Secretary were the only guests invited by our Chinese friends, we were escorted to the meeting in which a great number of the professors were present. Several professors made responses to our speeches and spoke most appreciatingly of the great blessing that the Chinese students had brought to the college and to the community. The meeting was followed by a most elaborate refreshment which everybody seemed to have enjoyed to his or her heart's content. One member of the faculty remarked to me at the close of the meeting that this event was epoch-making in the history of Miami University, and that the friendship between the teachers and the Chinese students was increased tenfold. The presence of Miss Wang was a great delight to us. Miss Wang is from Tsiu-kiang, Kiangsi, and now a senior in Western College, a woman institution about five miles from Oxford.

Ohio State University, Columbus, O.

Ohio State University has an enrollment of twenty-four Chinese students. Thanks to the courtesy of Rev. and Mrs. Houston, the great friends of our boys in Columbus, a splendid meeting was held at their beautiful home on the evening of January 28th. The patriotic address of Mr. Mills aroused a tremendous reaction from the eager audience who lost no opportunity in participating in the discussion. The meeting was finally broken up by the serving of refreshments and singing of popular songs. The following day was profitably spent, as we usually did in large students' centers, in private interviews, with the students, Y. M. C. A. Secretaries, and members of the faculty.

Denison University, Granville, O.

Seven youths of China were making enviable records in Denison University. Of them, Telly H. Koo, and C. F. Yao, both alumni of the Shanghai College, were especially popular among the students and professors for their brilliant scholarship and Christian character. Besides speaking to these men we addressed the whole student body, both men and women, in the auditorium of the Baptist Church under the auspices of the World Forum.

Wesleyan University, Delaware, Ohio.

Wesleyan University was patronized by only two Chinese girls this year. Miss Katherin Chen is the daughter of Dr. W. L. Chen, the editor-in-chief of the *Christian Advocate* and an alumnus of the Boston University. Miss Edith Pong, who came last September with the Tsin-Hwa batch, has her home in San-hai-kwan, North China. Both of them spoke excellent Mandarin as well as English. Indeed, they are good representatives of the womanhood of New China. We were kindly invited by the Dean of women to dine with our lady friends in the dining hall for women where we found ourselves hopelessly lost among the fair sex.

Wooster College, Wooster, O.

T. K. Kah, B. Y. Kau, and T. S. Chu personified the Chinese Red Triangle in Wooster. These three gentlemen entertained us with genuine Chinese meals of their own make. In order to express our appreciations we helped them wash dishes! A really good time together. The Volunteer Band of the College invited us to speak on Sunday afternoon.

Western Reserve University and Case College, Cleveland, O.

Western Reserve University and Case College are two very interesting institutions to visit. Both are located in the same campus, yet they are no more related to each other in their administration, policy, or religion, than Yale and Harvard. We were told that the students of the two schools were fighting each other all the time. If they did not fight with their fists, they did with their pen. No wonder each had seven Chinese scholars in order to balance their power. I had the privilege of addressing the chapel service of the Western Reserve for five minutes. Credit must be given to Messrs K. Y. Ma, our local committeeman, for the city of Cleveland, and T. C. Shen, who made our visit a success and delight. A "mass" meeting was held in a beautiful residence of one of the students where two American "Y" men and some eighteen Chinese students were present including three ladies. An unexpected and well worked-out social program followed our addresses giving everybody a dandy time.

Berea College, Berea, Ohio.

K. Y. Hoh, Henry W. Fund, C. P. Haom, C. C. Tsien and Miss Lydia Hu were the representatives of China in this Methodist Episcopal College. The meeting was presided by Miss Hu, the Chairman of the Berea Chinese Students' Club. The quietness of the place, and the smallness of the student body, made our visit in certain respect, more effective.

Oberlin College, Oberlin, Ohio.

Oberlin impressed me as being a city of bicycles, for there I saw

practically everybody rode bicycle, regardless of age or sex. It was a common sight in Oberlin to see ladies of two or three score of years bicycling. Dean Bosworth interestingly told us that the town had a parallel history with the college, for the founders of the town were also the founders of the college. Fourteen choicest young men and six young women were China's contribution to this splendid college. Mrs. A. M. Williams, whose husband was a martyr in Boxer Rebellion, had been a god-mother to the youths. She threw open her home to them and helped them in such a way as only their own mothers would. I was profoundly impressed by her maternal spirit in taking care of Miss Chuan, the sister of Mr. S. J. Chuan, who had just recovered from pneumonia in the time of our visit. A godly woman!

University of Michigan, Ann Arbor, Mich.

University of Michigan claims to have more Chinese girls than any other institution in the country. Out of thirty-one Chinese students at the time of our visit, fully one-third were women, and practically every one of them studies medicine. Who says that they are not the future Mary Stones? The University awards each year ten Oriental Barbour Scholarship, each yielding \$450 for the encouragement of female education in the Orient. Perhaps this accounts for the presence of so many daughters of the Flower Kingdom. Our private interviews with the men were a great success, but the general meeting, on account of the final examinations of the University, was rather a failure as far as the poor attendance of the Chinese students was concerned. Mr. C. K. Chow, our local comitteeman, and Messrs. N. C. Fetter and D. C. Hiffley, the University "Y" secretaries, had done their utmost for us in making our visit a success and joy.

The Michigan College of Agriculture, E. Lansing, Mich.

The Michigan College of Agriculture had the names of two Chinese students in the book of its registrar. S. Yu, and J. N. Shu, the former a government student, and the latter, a private — both were studying forestry. Owing to some misunderstanding of the time of our arrival, both parties had a very hard time in trying to get together. Our failure to meet both of them in the night we planned to leave necessitated us to stay one day longer in Lansing. These two gentlemen gave us a great treat the next day in the most fashionable chop-suey house to be found in town. The breaking up of this dinner party marked the close of our pleasant trip.

April 7, 1919.

Respectfully submitted,

T. C. Wu,

Associate General Secretary.

Boston.

The Puritan City of Boston is a matter of history. Her intellectual and spiritual development have, like her material growth, been upon broad and humanitarian lines; and the mental, moral, and physical needs of individuals are considered together. Every denomination of Christians is represented in Boston. There are nearly 300 places of worship in this city. There are many men of honesty and women of virtue in every street. They are cold and distant at first; they are very cautious in forming an acquaintance; they must know you well before they enter into friendship with you; but if they do, they are not the first to dissolve that sacred bond. In short, a real Bostonian like a real Englishman is one who "performs more than he promises"; in company he is rather silent, extremely prudent in his expressions. In such surroundings, no wonder our brethren and sisters would feel at home.

In the so-called Greater Boston, including Lowell and Wellesley, seventy-four out of one hundred and thirty-six students are our members. It is the highest number we ever have in this community. It is due to my predecessor, Mr. B. E. Chiu, whose energetic and Christlike work we always remember. In spite of the scattering of the institutions in which they are studying, our members often are able to see each other either in person or by letters. The Boston Friendly Relation Committee among foreign students under the leadership of Prof. N. A. Kent, the best friend of China, has arranged several meetings from which we always find opportunity to call on our members voluntarily.

In regard to the religious work in this community, some facts should be mentioned. Last winter, we had a small Bible Class which consisted of seven members from both M. I. T. and Harvard. Meetings were assembled on every other Sunday morning, religious discussions among the members were interesting and enthusiastic. Up to this spring, the members of the class have increased to ten, in spite of the absence of Messrs. S. K. Lau and B. E. Chiu. Sunday's meeting is still continuing, but instead of conducting the discussion by ourselves we have Prof. John W. Platner of the Andover Theological Seminary to lead us. The last meeting was held on April 6, Sunday, in the Nobel Room of the Phillips Brooks House, Cambridge. The subject was: "*What is the Christian Church and why a man should be interested in it.*" Ten members were present and every one of us participated in the discussion. The next meeting will be on April 13th in discussing "*The Real Christian Life.*" Prof. Platner promises to give us, four lectures, consecutive run, through four Sundays. So broad-minded in view of Christianity and profound knowledge in Principles of Christ as Prof. Platner is, I am sure our members will be tremendously benefitted in these meetings, and discussions.

Sincerely yours,

GEORGE WAN.

Boston Local Committee.

Los Angeles, California.

Our Bible Class holds a weekly meeting and is composed of our members; about eighty per cent attend at each meeting. We have not been able to obtain a special leader and our members lead in rotation. We have invited American religious leaders to speak to us frequently and this makes up for the deficiency. We conducted our finance campaign by organizing a team of singers and speakers to visit the American Churches and give a short program. This method gave two results: obtain funds for the campaign and to give greater publicity to our Association's objects and ideals. Our aim is to be written in the name of the women students in America but to be so far as we know we are the first to carry out such a plan in the Western Department if not in the whole Association. Our finance campaign, we are glad to say, will "go over the top."

HING GUON CHUNG, *Local Committeeman.*

Oakland, California.

The membership campaign conducted in this city raised the membership from one old member to eight in all this year. Thus this city has shown about the largest increase in proportion than any other city in the Western Department. With this small number of members we have been able to conduct some of the Association's activities.

We have conducted our finance campaign and have done the very best we could for its success, in consideration of the small amount of help given.

There is no Bible Class organized, our work in this direction being combined with the Chinese Interdenominational Christian Endeavor Society, whose President this year is the Local Committeeman for this city. In working with this Society which is composed of students, we can do more than trying to do independent work. We expect that our work will be enlarged in the near future with this cooperation.

TYNG SIK DANG, *Local Committeeman.*

San Rafael, California.

A Bible Class has been organized at the Chinese Presbyterian Mission under the leadership of Dr. Lynn T. White, pastor of the First Presbyterian Church and a recently returned "Y" worker from France. The Class is composed of eleven members of our Association and others who wish to join are welcomed.

All the Association activities are enthusiastically undertaken and our members have not been inactive. In both the membership and finance campaign we have been able to do our share and more. Our purpose is to always do a little more than is to be expected of us and it is because of this that we expect a better and more successful future for the Association.

CHEW S. QUAN, *Local Committeeman.*

Northwestern University, Evanston, Illinois.

This year we have nine Chinese students in the university. Seven of them are Christians as well as members of the Chinese Student's Christian Association. Owing to the fact that our members are living far apart one from the other in Evanston and Chicago, we have been unable to conduct a regular Bible Study Class. We have, however, the opportunity of hearing invaluable addresses by many returned missionaries during our regular and special club meetings. Some of our missionary friends are Mr. A. M. Cunningham of Paotingfu, Mr. W. P. Mills of the Peking Y.M.C.A., Miss Huges of Kiu Kiang, and Miss Smith of Foochow.

Through the kindness and hospitality of Mr. H. A. Dazell, chairman of the Men's Club of Fourth Presbyterian Church of Chicago, our chapter is invited to attend a special Bible class in the church every Sunday evening. Mr. Dazell even goes so far as to arrange a supper for us on each occasion. But we are sorry to say that most of us are not able to come every Sunday evening as we wish.

Some of our most active members are Miss Frances W. Wang who is a Sunday School teacher in our Chinese Church of Chicago and a member of the Financial Committee of the Women's Christian Temperance Union in Evanston, and Mr. T. Y. Ho who has helped me a great deal in raising funds during our financial campaign. Mr. Ho and I have often been invited by the Congregational Church of West Chicago to talk about China.

While we are doing our best during the rest of this year, we all hope for greater success for the next year.

N. Y. LIU.

Stanford and Palo Alto.

In this Spring quarter we have eight Chinese students in Stanford University, six of whom are members of the Chinese Student's Christian Association.

The work of the Association is carried on as usual. We expect to have a small weekly Bible class to meet immediately for the purpose of discussing various important problems in connection with religious matters and student life.

Rev. Charles F. Hutslar, pastor of the Christian Church in Palo Alto, has been extremely interested in this work. He and Mrs. Hutslar have often done us the great honor of inviting all the Chinese students in Stanford to dinners at their home for the purpose of meeting all the Chinese students. The first of these was given last December.

Very recently, they invited a delegation of Chinese Christian children and youths from San Francisco headed by Miss Wing who presented an extremely attractive program which made a memorable impression upon our American friends. Miss Wing is diligently preparing herself for a missionary career in China. We have also received warm hospitality, and special attention from the University Y. M. C. A. people. They are Dr. F. E.

Morgan, Director in Religion, and Mr. A. Worthy, General Secretary. We are very grateful to these sincere American Christian friends for their keen interest in us.

Although we have a small number of members in Stanford, the result of our work is a success. One of our members, Mr. Wei Ju Chang, has already been baptized in the Baptist Church at Palo Alto in March of this year. He graduated from the Chemistry Department last quarter. Now he is returning to China. He says he wants to believe in something and have a belief to go thru life with. Another member, Mr. J. G. C. Mei, has been more and more interested in Christianity, for he realizes that Christianity is the greatest factor known for saving China. Another new member, Miss Katherine Lee, is a Christian, studying in Palo Alto High School, preparing herself to do her "bit" in China in the very near future.

Even those who were more or less opposed to Christianity have given Christianity their approval of being the only means to make the world truly safe for Democracy. May God bless every one to do better work in the future for the glory of His name.

NGA YOU YUF,
Local Committee.

Taylor University.

Taylor University was originally Ft. Wayne Female College, which was organized in 1846 in Ft. Wayne, Indiana. In 1852 it was united with the Collegiate Institute of the same place and became the Ft. Wayne Methodist Episcopal College, a co-educational school.

In 1890 it passed under the control of the National Association of Local Preachers of the Methodist Episcopal Church and its name was then changed to Taylor University. It was named for Wm. Taylor, the first missionary Bishop of Africa from the Methodist Episcopal Church, and one of the greatest missionaries of modern times. After personal visitation and examination into the character and work of the University, Bishop Taylor gave his hearty endorsement, prayed for it three times every day and assisted it by his influence and with his means. It found a place in his great heart because of its deep spirituality, its missionary enthusiasm and its interest in students needing financial assistance. He said, "Surely this work is of God," and all who have seen its output of Christian manhood and womanhood are convinced that "This work is of God."

In the year 1893 this institution was rechartered and moved to the present location, Upland, Indiana. Upland received its name from the fact that it is the highest point of land on the Pennsylvania Railroad between Columbus, Ohio, and Chicago, Illinois.

Taylor is a very spiritual school. She has students coming from twenty-four different states of America and fourteen nationalities. The missionary interest in this school is wonderful. She is sending out many students continually to the foreign lands. She has students all over the wide world

proclaiming the true Gospel of our Lord Jesus Christ. She has special interest in China. If I am not mistaken every year some of her students are going to China. One or two will go to China this June, as soon as the school is over. The year before last she sent about fifteen students to China at one time. We have their reports from time to time telling that they are doing good work in our Mother Land.

This school absolutely has no prejudice against foreigners, for she loves everybody the same and even loves the foreigners more. Her faculty is exceedingly good. Most of the professors, who graduated from the famous Colleges, come here not for riches, but for God's good work. They are ready and willing to help any student who needs help, but especially the foreigners. Indeed they help us with glad hearts and willingness.

Taylor offers special opportunities for the poor students who cannot secure an education from any other school because lack of finance, for they can come here and work their way through school. The whole cost is very moderate. If any of our brothers or sisters wishes to come, write to this school and she will be glad to welcome you and give all information that you may require.

San Jose, California.

This year our club is very well organized. We have eleven members. Our first meeting was held on February 10th at College Park, at which the following officers were elected. President, George Y. Chan; Secretary, and Treasurer, Thomas Z. Tsao; Vice-President, Leonard Shihlien Hsui.

On March 3rd, another important business meeting was called by President Chan and was held in San Jose. At that meeting we organized a Bible Class, which we expect to hold in conjunction with the Y. M. C. A. of the College of the Pacific.

GEORGE Y. CHAN,
Local Committeeman.

“The Graduate Divinity School of the University of Chicago gives the degrees A. M., D. B. and Ph. D. Entrance requirements are the same as the other graduate schools of the University. For information apply to the Dean of the Divinity School.”

The University of Chicago
Chicago, Illinois

NEWS FROM FRANCE

W. W. Peter.

The largest hospital in the world exclusively for Chinese is not in China, but in France. It serves our 140,000 Chinese laborers.

Half way between the mouth of the River Somme and Abbeyville is the village of Noyelles. On a hill about a mile out is the Chinese Base Hospital. It has accommodations for 1500 patients but at one time room was made for 300 more. The Staff numbers sixteen foreign doctors and 300 nurses and attendants. The Chief of Staff is Colonel Gray formerly of the British Legation, Peking, and many of the other members are medical missionaries from China.

The hospital buildings are not make-shift affairs to be shifted or abandoned over night, but constructed of wood, iron and tar paper. Some of them are even sheeted with pressed paper on the inside. There are plenty of windows and each building has its stove. All of them conform to one of the Chinese customs and are one story in height. The buildings are on either side of short streets running into a wide central road.

This remarkable hospital has most of the modern conveniences for the treatment of the sick. There are medical and surgical buildings or wards, and besides these, special ones for tuberculosis, influenza, trachoma, venereal, contagious and emergency cases.

There is a detached area enclosed by double rows of high barbed wire entanglements with guards at the entrance. There are sixty patients in the buildings within this area. All of them are insane.

The saddest place of the whole hospital to visit is the isolated camp for lepers. There are sixteen of them. As we entered, all of them who were able to do so, stood up at attention. The leper nearest me saluted. I noticed his bandaged hand. Dr. Auld told us that it would not be long before his fingers would begin to drop away. I saluted President Wilson in Paris. I have saluted two of the famous generals of France. In each instance my salute was more than a perfunctory military courtesy for I was deeply grateful to be on this side of the Atlantic. Those were salutes I shall not forget. Now I shall add a fourth — this one I exchanged with a coolie, a leper, far from home with small chance of his being buried near his ancestral graves.

We passed a small compound where a Tommy was feeding his fifty rabbits and guinea pigs. These were for use in the bacteriological and pathological laboratories. We saw one of the doctors at work putting together a new microtome of the most modern make. Adjoining this laboratory was the post-mortem room. A long building specially heated was divided into three sections, the operating room in the middle with X-Ray and sterilizing rooms at the ends. At the edge of the camp was the incinerator which is kept going day and night burning refuse and garbage.

The doctor then took us to the little graveyard where 350 laborers lay buried. Over each grave was a white cross giving the name, military num-

her, company and date of death. I have seen many graveyards and isolated graves in France, recent ones, but none of them were better kept. The Chinese have started a fund to erect a memorial arch in Peking to commemorate the lives of those who lay buried in France. One coolie gave a third of a month's pay.

Right in the heart of this hospital camp is the Y. M. C. A. When we arrived late one afternoon we found the hut packed with men playing Chinese chess, throwing quoits, eating our western ginger snaps, smoking and drinking tea around the stove. A few were making appointments with the Chinese Secretaries to have letters written home. Three convalescents were fixing up the stage for a theatrical performance by Chinese to which the whole camp was looking forward.

The Y. M. C. A. is rendering a needed service to the Chinese. There are ninety centers in the B. E. F. in which the Y has established its work. There are eighty-five Chinese and foreign Secretaries. In this Lille region there are sixteen canteens and a staff of only five men. But the Army officers have detailed sergeant orderlies to run them. The work for Chinese is just opening up in the French and American Armies.

There was one company where the officers had trouble constantly. Fines and court martials failed to solve the problem of discipline. The men were in bad spirits and uninterested in their work. During off hours they gambled and quarreled. Then a Y. M. C. A. canteen hut was set up by a Chinese Secretary. Ten days later the O. C. came to the Y Headquarters to express his thanks. "I don't know what that Chinese Secretary lectured about or what he has done to my Company of Chinese", he said "but I have not had a single case of trouble of any kind since the third day after his arrival."

Mr. G. H. Cole and I visited the General in charge of all labor in the British Army. At first these army officers were a bit skeptical about allowing Y work to be started for the Chinese. Imagine Mr. Cole's delight when the General said, "We must have some more of your men for our Chinese Units. What can I do to help your work?" When Cole brought up the question of sending Y representatives on transports returning to China, the General objected, "I don't think much of that. I'm not keen to have your present staff depleted. You would need to send seventy men if you only sent one man to every 2000 Chinese." But he showed his confidence in Cole by promising to take the question up with the Adjutant General. The British Army officers welcome this work and co-operate wherever possible. We are assured that the Chinese will be kept in France for at least another year on their three or five year contracts. Most of the Chinese arrived late in 1918.

Messrs. Cole, Hersey and I are making this inspection trip by automobile. We sent the regular driver back to make room for our blankets and bags. I am driver pro tem of an old Sunbeam car. Our route is Paris, Dieppe, Abbeyville, Boulogne, Calais, St. Omer, Lille, Arras, Cambrai, Abencourt, Amiens, Rouen, Dieppe, Le Havre, and back to Paris in thirteen days.

The road took us into the devastated area at Bailleul. We passed village after village totally in ruins. Not a house inhabited. In front of one abandoned house we saw a cat sitting on the doorstep. The baby cab had been blown out on the street. Passageways for traffic had been cleared through what once were the streets and the shell holes had been filled in. On either side of the road in the country were shell holes, barbed wire entanglements, camouflaged gun emplacements and trenches as far as the eye could see. Here and there were broken lorries, shell dumps, ambulance vans, guns, helmets, and gun carriage wheels. We also saw two airplanes which were partly embedded in the mud and abandoned where they fell. Practically all of the Chinese in this area are being used in salvage work.

The Chinese are seeking a sad side of our western civilization. I wonder what outstanding impressions they will carry back with them to China. Coolies they are, it is true, but theirs is a simple philosophy of life interspersed with an abundance of common sense. When they get back to China, what tales will they tell in their homes and to their friends gathered in the tea-houses? Coolies though they be, not one but will have a larger hearing than many foreigners have ever secured. It would not surprise me to hear of officials in the districts from which these men come, calling in these plain men to hear from their own lips the ungarnished tales of life as they have had to live it over here! Then they will hear what these men are doing and seeing and thinking now.

The greatest school for Chinese in the world is also here in France. There are 140,000 pupils. The Y. M. C. A. men are the latest and perhaps among the most important additions to the faculty of this school. Our graduates will scatter to all parts of China. Their experience in France no doubt will be the biggest thing in their lives and one in which all the Chinese with whom they come into contact will be interested. We must therefore reckon on a new body of men 140,000 strong going back to China as interpreters of our western civilization. What will they say?

A GRASP OF ECONOMIC PRINCIPLES

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COMMUNICATIONS

Concerning American Brewers to China.

The following editorial entitled "China Deserves Protection" was published in Vol. 19 No. 3—1919 "The Commoner," of which Mr. Wm. Jennings Bryan is the editor and proprietor:—

"The letter from the Chinese Student Christian Association reproduced below, presents an appeal that deserves sympathetic attention. Having abolished the liquor traffic in this country for the protection of our own people, we should not allow this outlawed business a base for its attacks on the morals of China. If intoxicants are to be carried into China, let them be supplied by the natives that have not yet awakened to the menace of alcohol. Our nation is awakened, from Miami to the Puget Sound, from Maine to San Diego, and cannot close her eyes to the schemes of any crime producing agency that seeks to use the American Flag to shield it from the wrath of our neighbors across the Pacific. And the same logic will lead us to consider our neighbors to the South, North and East as well. *This is a matter that should receive attention as soon as the new Congress assembles.*

The letter follows:

My dear Mr. Bryan:—

When the Prohibition Bill was ratified by a majority of states, we, the Chinese students in this country, rejoiced over the great triumph that has been brought about by your persistent efforts and the cooperation of your friends in the Anti League.

We compare the curse of Opium with the scourge of liquor. We remember very vividly the struggles we had to make to conquer the evils of opium in our country, and we certainly can appreciate the efforts that have brought about the downfall of liquor traffic in this country. Now the United States of America is, or eventually will be free from the evils of liquor; but I am very sorry to tell you that the California Brewery interests have been establishing themselves in China by planning to invest as much as \$6,000,000 in the manufacture and sale of beer throughout China. We understand very well that according to the present status of China in relation to other countries, we cannot stop any traffic that other nations wish to push through in China. We also know that you will not allow the prohibited traffic to go out of existence in this country only to become alive in China. Strong protests from many Chinese students in this country have called my attention to this matter, and many more inquiries are continuing to come in. Their sentiment against this unlawful traffic has become very intense and strong. I feel that something could be done and ought to be done against such action on the part of the American people.

Will you kindly use your influence in bringing about such legislation for international treaties between China and America as may be necessary to prevent the liquor traffic from being established in China? I can assure

you that your effort will give all the Chinese students, numbering about fourteen hundred, great encouragement and will strengthen their faith in the good will and genuine friendship of the American people. Furthermore, it will help them to distinguish good American people from selfish ones.

(Signed) W. J. WEN.

Following the suggestions of Mr. W. J. Bryan, a letter was sent to Rev. E. C. Dinwiddie, the Legislative Representative of the Anti Saloon League in Congress, presenting our appeal, and suggesting to him the two means of combating the brewing interests in China. The one is educational, the other, legislative, and the latter was recognized as the most effective weapon for this particular purpose. His reply reads as follows:—

My dear Mr. Wen:—

This is to acknowledge receipt of your recent letter, and to say that I take pleasure in bringing the same and the subject matter to which it refers to the attention of a committee recently appointed by the National Legislative Conference to consider that specific proposition. Anything that we can do properly along the lines of your suggestions, I am sure that this committee and the constituent bodies of the Conference which it represents will be very glad to do.

Very cordially yours,

(Signed) E. C. DINWIDDIE, *Legislative Superintendent.*

Good Work of the Native Races Anti Liquor Committee.

The Native Races Anti Liquor Committee of New York City is supplying more than a hundred missionaries and teachers in China with literature concerning the physiological and mental effects of alcoholic drinks on the victims and their posterity. This is to aim at the launching of an educational movement in China against intoxicants. The said committee has representatives in China and plans to finance a secretary who can devote his whole time to this important work of protecting China from the invasion of liquor traffic. We should help the committee in raising a fund for this purpose. All contributions should be sent direct to the Secretary of the committee, Rev. Hervey Wood, 49 Claremont Ave., New York City.

Women's Department Active.

Two definite actions concerning the American brewers to China have been taken by us, members of the Women's Department of the Chinese Student Christian Association in North America.

First: We are going to send to our relatives and friends in China a Chinese letter as a warning against the arrival of the American brewers to China, an information of the evils liquor has done to America, and an appeal for cooperation to fight against the spread of the trade. The letter is to be written in the name of the women students in America but to be sent home by each individual to her most influential relative or friend in China. The Department will be responsible for the entire expense. We are very grateful to Miss Sophia H. Chen for having accepted the appointment to write the letter for us. We hope that our friends and relatives in China will receive this letter before the end of this academic year.

Second: The following letters will speak for themselves.

Miss Anna Gordon,

Evanston, Illinois.

My dear Miss Gordon,

We, members of the Women's Department of the Chinese Student Christian Association in North America, are so happy to learn that the Women's Christian Temperance Union is fighting against the spread of liquor industry outside the United States, and is raising a fund of \$1,000,000 to be applied to reconstruction work in this country and to aid countries that are asking for your help overseas. You have the genuine Christian spirit. We wish to express to you our deep gratitude and to offer our hearty cooperation.

We, Chinese students in America, as well as the intelligent Chinese at home, receive the news of American brewers going to China with righteous indignation. Our hearts are saddened at the thought of the evils against which we had to fight, have been fighting, and have to fight. The picture of our struggle against opium resulting in our paying a large indemnity and loss of territory is still fresh in our mind; just recently the Chinese Government had to pay \$20,000,000 for the old stock of opium and to burn the whole lot; and now evil under a new cloak is being forced upon us!

We will do all that we can to defend China against the intrusion of the brewers. At the same time we have confidence that the United States, having helped China in so many ways, will help her again through YOU in this fight.

Enclosed please find a check for \$100 from the Chinese Women students in the United States as a contribution to the fund you are raising for defying the spread of the evils of liquor in the world.

(Signed) SIOK-AN CHIU,

My dear Miss Siok-An Chiu:

We are very deeply touched by the generous kindness of the members of the Women's Department of the Chinese Student Christian Association of North America in sending us a generous check of One Hundred Dollars to be applied to our Million Dollar Jubilee Fund with special reference to the work we are doing in China.

You will be glad to know our plans for extending and strengthening the temperance work in China under the Women's Christian Temperance Union are progressing very satisfactorily. It means very much to the success of any work undertaken in this great Republic that college students should work side by side with us in this reform and in all our welfare undertakings. The very friendly expressions of your letter and this generous gift cheer and encourage us. We assure you we will do our best to make it bear fruit a hundred fold for our sister Republic of China.

(Signed) ANNA GORDON.



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