EDITORIAL.

UNITY AND UNION.

One of the signs of the times is a steady effort for union in ecclesiastical affairs. It is generally sought after; but has made more progress in some quarters than in others. Of course, there are sections of the Christian Church that seem impossible to unite with any others. They emphasize some part of the whole religious truth to such a degree that there is no hope at present that they will even try to bring themselves into co-operation with any other body of believers. They prefer to hoe a lonely row. But these sections are growing less in number and will, in time, find themselves isolated to such a degree that they cannot do their work alone. Mean­time, those churches that are ready for any degree of union should go forward in their exploration of the possibilities.

Recently, we have been reading some articles on union and have found quite a little loose use of the two terms which form the caption of this article. There seems to be an inability on the part of some writers to distinguish between unity and union; and this may indicate a lack of clear thinking on their part. These two words are not synonyms—they belong to two different, though not necessarily separate, realms. So far as the Christian Church is concerned, Unity is a spiritual oneness centering in Christ as our common Saviour and Lord. Union is an outward oneness of method and organization. The first is necessary to the second, but the second is not necessary to the first. Let this be clearly apprehended and at once the supreme importance of unity in the Church of Christ is manifest. It is an inner bond of spiritual life which binds together the believers in one mystic body. It depends neither on location nor organization. It is a blessed fellowship of those
who have abandoned themselves to the regenerating influence of the Holy Spirit. It is the one unbreakable bond of the Holy Catholic Church throughout the world. It surmounts and surpasses all barriers of creed or race or color. It depends on nothing else than the spiritual tie that holds all believers to Jesus Christ the Head of that Universal Fellowship. Having this mystic tie, the various sections of the church visible may well venture forth in varied paths and so bring the riches of their experience into the common treasury. There need be no fear that any one of the several parts will go far astray from their Lord. They may at times seem to other parts of the church to be in danger of apostacy; but that apostasy is usually from some organized form of the church, or from some theological tenet held only in part by the Church Universal. It has been such anxiety for the theological oneness of the Church that has led to trials for heresy and bitter persecution. Good, conscientious people have been all too ready to put forth their hands to steady the Ark of the Lord, when they would have been far better employed if they had fed the oxen that were pulling the load. We may hope for a new and better day when all of our Lord's disciples come to recognize the great comforting truth enunciated by our Master—he that is not against us is for us. The method of work, the style of architecture, the position of the altar and the location of the pulpit, together with the varying interpretations of the word of our God may seem of surpassing importance but after all, to be merciful, to be just and to walk humbly before our God is of far more value in this needy care-worn world. “Blest be the tie that binds Our hearts in Christian LOVE”. The bond will never break until “The sun grows cold, And the stars are old, And the leaves of the Judgement Book unfold.”

If what has been written above has any validity in it, we may come to the second term and explore it. Union has been defined as an outward oneness in method and organization. That is it is the outward and visible sign of an inward and spiritual state. It roots in and grows out of a real and fundamental fact. Without unity, union is in constant danger of degenerating into a barren and ineffectual uniformity. This is the possible tragedy that ever overshadows an empty union. But once there is that sure foundation of unity, there is simply no limit
to the possibilities of union. Strength for the fight can be secured. Hope for the future is certain. The forces in opposition to the Church cannot hope for permanent success so long as that Church is built up in the "unity of the Spirit". At times there may appear to be defeat. Yet the organization that is fixed in unity can weather all storms. It is only the weak and loose union that needs to fear the enemy.

It will appear also that unity allows for variety in organization. It is not necessary to put all parts of the church through the same mold. The democratic form as seen in Congregationalism may be left to work out its contribution; the more rigid form of Presbyterianism can be permitted to function its own way, and the Episcopal form will surely have its contribution to make. What needs to be guarded against is a regimenting of the whole Church of Christ—the putting of it in a uniform. If any part of the Church Universal insists on its form, it thereby halts real union; for the unity has been broken and even if there be a massing of the forces under one standard, there is always the danger that some section may veer off.

These truths need to be kept in mind as efforts at union in the church in China are carried forward. Patient work needs to be done far down in the trenches where the foundations are to be laid. Haste is the greatest danger. It were better to take years in which to establish the unity of the Spirit, before any attempt is made at the superstructure. What is needed is a full rich life of the Spirit in each of the uniting bodies so that there may be no danger of spiritual necrosis setting in when once the union is consummated. We should beware of those busybodies whose chief delight is projecting new organizations. They may mean well but they may wreck a cause. There need be no fear of the coming of union. It is sure to arrive. Let it come as comes the sprintime into the life of nature. Let be a birth rather than an abortion. And in all and thru all, let each individual give himself to the mission of selfculture, so that when that union, founded in unity, arrives, he will be ready to contribute himself to its success.

THE EXODUS.

Since we wrote on this subject last month, more of the Christian forces in West China have left for the
coast. Few of them wanted to go and others of them rebelled—and went out rebelling. We look to see paragraphs appear in the press in China and in other countries about the missionaries who ran away as soon as danger appeared on the horizon. Well, so far as we can remember, there has been danger not only on the horizon but on the doorstep of the missionaries in this part of China for a number of years. And they were willing to look it in the face and go on with their work. It ought to be said that the women among our missionaries have stood up to this danger and the strain it brought in a wonderful way. The best traditions of missionary work have been nobly kept by these elect of the Lord. Now they leave because they are told to by their Governments.

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THE DAY BREAKS

MAN-MADE laws and doctrines pass,
Statesmanship is withered grass,
They who spoke as sovereign gods
Now are mute as lifeless clods;
Some sure voice the world must seek—
Let the gentle Teacher speak.

Thrones are fallen; justice rules;
Foolish kings are kingly fools;
Royal pomp, which craved "the sun,"
Prostrate is as Babylon.
Love shall come to power again:
Lo, the Christ stands—let him reign!

Crushed is every king and czar—
Dead as all the millions are
Whom they slew in ruthless pride,
Swelling war's tumultuous tide.
Righteous God, the past forgive;
Kings are dead—O King Christ, live!

THOMAS CURTIS CLARK.
WHY THE CHRISTIAN CHURCH IN CHINA?

By—George R. Grose

“I will build my church and the gates of Hades shall not prevail against it.” Matt. 16:18

This utterance of Jesus is the declaration of a purpose and a prophecy. Jesus' declares his purpose to build in the world the Christian Church. His prophecy concerning its future is, “The powers of evil shall not destroy it.” Ever since these memorable words were spoken the Christian Church has been in existence. It is at the same time the most hated and the best loved institution of mankind. Now perhaps as never before it is the storm-center of criticism. Men are asking with a new eagerness, “What is the Church? How did it come into existence? What is its mission? What service is it actually rendering to society? What is to be its future? I purpose to face these questions with you very candidly.

The origin of the Church of Jesus Christ is simple. The first generation of Christians formed themselves into a Society to perpetuate the teachings and the spirit of Jesus. So intense was the personal devotion of the first disciples of Jesus to their Master that they determined to keep fresh his memory and to carry out his purpose. And so by regular meetings, first in private houses and later in public places, they recalled the words of their Lord and celebrated his two sacraments, baptism and the Holy Supper. The early form of church organization was simply a society of love for promoting fellowship with God through Jesus Christ.

During the course of the Church's history it has had different forms of government; it has expressed its teaching in a variety of doctrinal statements; it has celebrated the Christian sacraments and worship with manifold forms and rituals. But in every generation and under whatever name, whether Greek or Roman or Protestant, it is one and the same Church of Jesus Christ.

The very existence of the Church today challenges our thought. Here is this institution after nearly two thousand
years of history. It was founded in the midst of persecution. In every century since, the blood of its martyrs has been its harvest seed. But in spite of persecution which has prevailed until the present, it has more members and a greater influence in the world today than ever before. The Christian Church is the teacher in morals and religion of one-third of the population of the human race. It is the dominant spiritual influence in the most progressive nations of the world. It commands vast financial resources which are being devoted to works of mercy and help.

The Church bulks big in the history of modern civilization, fostering learning, crowning and uncrowning kings, promoting philanthropy and supporting good morals. Only one historian has undertaken to write the history of Europe and ignore the Christian Church. In doing this Gibbon signally failed. Because the Church is a human institution it has made many failures. Its members are faulty and sinful men. Its methods have sometimes been mistaken. Its ministers sometimes selfish and inefficient. But in spite of all of its failures it is the one institution in the world devoted to the spread of faith in a loving God and to the establishment of a worldwide human brotherhood.

The Christian Church holds a prominent place in the New Testament. This most reliable historical document of the first century is hopelessly marred if you leave out the Christian Church. Why? Because the Church is the outgrowth of the spirit and teaching of Jesus. The Church of the New Testament is the household of God. It is the bride of Jesus Christ. It is the body of which Jesus is the living head. It is the instrument for the accomplishment of the divine purposes which were incarnate in the life of Jesus Christ. The Christian Church is religion organized for the spiritualizing of life and for the moralizing of human society.

But this statement concerning the history of the Church and its sacred place in the Holy Scriptures does not answer the questions which men are asking today concerning its place in the life of the nation. Severe criticism is being heaped upon the Church as an institution. Its enemies declare that its creeds are obsolete, that it fosters superstition, that its efforts for human welfare are inefficient, that its ministers are selfish, lacking both spiritual vision and moral courage. Its foes declare that its work is a failure because it has not cured the poverty and the misery of the world and because it has not abolished war and established peace and good-will among the nations. And many
who do not join in the popular clamor of criticism of the Church believe we can have religion without sacraments and a redeemed society without organized religion.

The question is pressed upon us from many sides, "Why the Church?" First, the Church stands for the reality and the value of the things of the spirit. Its primary task is the promotion of spiritual life through fellowship with God. Man has a spiritual side with aspirations and longings which only the sense of the Infinite can satisfy. Every church building stands as a silent witness to the reality of man's inner life. As an institution, the Church ministers to man's spiritual nature by interpreting the truth of Jesus and by seeking to perpetuate the spirit of Jesus in the lives of men. It is trying to make His way of life common among men. The Christian Church by its teachings, its sacraments and its worship is trying to reproduce the spirit of Jesus' life in every new generation.

Its alluring task in the development of man's spiritual life is making the sense of God real to men. Its unchanging message to men is the love of the Eternal Father. It proclaims the primacy of personal character. It offers to sinners the forgiveness of a Divine Father. It proclaims faith in God as the power by which men are to overcome the evils of the world. In the midst of the misery and despair of the world it bids men hope in God, and wait patiently for the revealing of the sons of God. When the darkness of death gathers about men's way the final ministry of the Church is its song of immortal hope. The Church is ever more saying to men, "Have faith in God." In every worshipping congregation I seem to see a composite human face made up of all the upturned faces before me, wistfully asking the preacher "Can you make God real to me?" The young man burning with the passions of youth and of ambition in the eagerness of his face is saying to the preacher, "Can you make God real to me?" The busy man absorbed in the cares of the world has always one question of consuming interest, "Can you make God real to me?" The old man, his work finished, with the shadows of life rapidly lengthening, sums up all the pentup longings and aspirations of his life in the same burning question, "Can you make God real to me?" Is there a God like Jesus whom men can know and trust and love? The Christian Church, by its teaching and worship and by its manifold ministries to human life is creating an atmosphere in which it is easier for men to find God. The Church is constantly reminding men of the reality and the value of the things which are spiritual. It is ever calling to men who are absorbed with the
materialities of life, "You are souls! souls! souls!" The first reason, then, for the existence of the Christian Church is that it will not let men forget God and their kinship to him.

The second reason for believing that the Christian Church is indispensable is that it has ever been the greatest force for the promotion of popular education. There is no other institution that has had so profound an influence in awakening men's minds to think for themselves and inspiring them in the search for truth. No other organization has been so potent a factor in the education of the masses as the Christian Church. No one of the ancient classics is comparable in its influence to the open Bible in promoting the enlightenment of the masses. The translation of the Bible into the vernacular of the people marked the beginning of a new era in the growth of the German Empire. Wickliffe's translation of the Bible, put into the hands of the common people, was the beginning of the greatness of the British Kingdom. The textbook of the Christian Church has had a profounder influence in the history of the United States of America than all the ancient classics combined. In America only twenty-five percent of the young men are members of the Christian Church, but this one-fourth of the young manhood of the country furnishes more than three fourths of all the students enrolled in American colleges and universities. Every student of early American history is familiar with the fact that the church and the schoolhouse were the first public buildings erected in every new settlement. In China and in all other non-Christian lands the Christian Church has been the pioneer in the promotion of the education of the common people. With China's age-long veneration of learning, no serious and successful attempt was ever made to enlighten the masses of the people until the Gospel and the Christian Church came to China. The inspiration of the mass education movement in China and of the development of the public school system of the country is in no small degree due to the influence of the Christian Church. Wherever the new life comes into men's hearts, the desire for knowledge is awakened in their minds. The life of Christ, the Head of the Church is the light of learning, the world around. In spite of the fanaticism and intolerance of individual Churchmen, now and again, the faith of the Church and modern Science are not foes. To declare that the Church as an institution is opposed to Science and to the enlightenment of the masses is to advertise one's ignorance of the history of the Church and of modern civilization. Simply in the interest of popular education alone, you can better afford to close all the
schools of the land than to close the Christian Churches. And because the Church of Jesus Christ has been and still is the mightiest factor in fostering culture and the love of learning and in promoting the enlightenment of the masses, I believe in the Church of Jesus Christ.

Third: From the beginning of its history until the present the Church has been a dynamic force for good morals and the creating of orderly society. The Church is the highest conscience of the community. It represents the most enlightened moral sense in society. From the point of view of promoting the moral virtues which are the foundation of prosperous business and stable government, the service of the Church is indispensable. A prominent American publicist declared recently that the fundamentals of business prosperity are the old-fashioned virtues of honesty, truth speaking and fair play. A considerable degree of honesty is necessary in order to hold together human society. There is no more potent factor in the community in the promotion of those moral qualities which are essential to civilized communities and a peaceful social order than the Christian Church.

The moral influence of the Church of Christ in the development of personal character and orderly society grows first of all out of its teaching. From childhood to old age the Church is sounding in men's ears the "thou shalts" and the "thou shalt nots" of Almighty God. The standard of human conduct and of social behavior which the Church is evermore presenting is the life of Jesus. The Church is calling upon men to live Jesus' kind of life. It is saying to every new generation, "You are to reproduce, under the changed conditions of your own time, the spirit of the life of Jesus. The moral educative value of the teaching of the Ten Commandments and the Sermon on the Mount is unmatched in making for the right life of individuals and for an orderly society. There is no other force in the community so potent in the restraint of vice and crime and in the maintenance of law and order as the Christian Church. The Judge of the Supreme Court in one of the commonwealths of the United States said it would not be possible to execute the laws of the land, whether municipal, state or national, but for the influence of the teachings of religion in the Christian Churches. A former Chief of Police in New York City said it would be impossible for all the policemen in the world to maintain order in New York but for the influence of the Christian pulpits in the city. Close the Christian churches of any western nation and you would immediately open the flood
gates of vice and outlawry of every sort. Men no sooner cease to hear the vice of God commanding them in righteousness than they tend to become lawless. Men no sooner lose God out of their world than they become moral anarchists. There is no need of the present day world that is so imperative as the need of deepening men’s sense of personal obligation to the God of righteousness. If you would make business honest, if you would establish just industrial relations among men, if international goodwill and peace are ever to come, men must hear the voice of the Church interpreting to them the will and the ways of a righteous God.

It has become tragically evident during the past ten years that the peace of the world can not be maintained by physical force, however powerful. No walls are strong enough to resist the attack of invading force. No treaties are binding enough to guarantee the rights of nations. No League of nations will secure to the signatories international justice. The peace of the world waits upon goodwill among men. There is no protection of the rights of the individual, there is no security for human society, there is no permanency of free institutions except on the basis of good morals inspired by true religion. Multiply in the cities of China Christian churches, and you may pull down with safety every city wall. Let the people hear the voice of God speaking through the teaching of righteousness, justice and kindness and you have the surest guarantee of peace and prosperity throughout the land. But there can be neither prosperous trade nor permanent government without law and order. True respect for property and life rises out of the conviction of the sacredness of both life and property as the gift of God. I believe in the Church of Jesus Christ because it is indispensable both to the higher life of the individual and to the social welfare of the community.

There is a fourth commanding claim for the Christian Church in China. It exalts the human values. The cheapest thing in China is human life. In the eyes of the Church human life is the most precious thing in the world. When Jesus in the synagogue claimed the words of the ancient prophecy fulfilled in Himself He announced the greatest charter of human rights ever proclaimed: “The Spirit of the Lord is upon me, because He hath appointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord”. All the principles of political democracy, all the movements for industrial
justice, all the social service efforts of modern times, find their inspiration and driving motive in Jesus; ministry to human need for the sake of the love of God. The Christian Church is the perpetual incarnation of that spirit. First, last and always the Church stands for the rights of man as man, without any of the artificial or superficial distinctions of race, class, wealth or culture.

Near the entrance in the corridor fo Johns Hopkins University Hospital in the city of Baltimore, stands a gigantic figure of the Christ in marble. There is a look of tender sympathy even in the face of stone. The arms are extended and the hands outspread as if welcoming the multitudes. On the base of the pedestal are inscribed His own words: "Come unto Me all ye that labor and are heavy laden and I will give you rest." When I first saw this statue of the Christ I wondered why it was placed there—the first thing one would see upon crossing the threshold of the hospital. Later when I came to know some of the eminent physicians and surgeons and the nurses who cared for the suffering with tender skill, my wonder was answered. I found in this home of healing the rich from far, and the poor from the nearby streets and alleys, all alike treated with the same skill and devotion. Without respect to wealth or race or position every physician and nurse were answering with self-forgetful devotion the call of human need. It was the spirit of Jesus reincarnate throughout the great hospital.

That is a parable. Wherever the Christian Church has been planted, hospitals for the sick, homes for the helpless, and a hundred tender ministries to human need have sprung up.

The Christian Church is the only institution that makes no distinction in its ministry to men. It is the very genius of democracy. Its doors swing wide open to rich and poor alike, to the ignorant and learned, to the social nobodys and the social somebodys. In one of the Christian schools of China are three girls of promise. They were homeless little beggars on the street. They were led by the hand of the Church into a home and school to be educated. Such ministries are not exceptional. The spirit of Jesus in the Christian Church is calling men and women of all races and classes and kinds, "Come unto Me all ye that labor and are heavy laden and I will give you rest." This is the voice that China's millions need to hear. Because the Church of Christ places supreme value upon every man as a child of God I prize my membership in the Church above that of any other organization of institution.
What of its future in China and in the world? If it continues to proclaim its message of the love of God, if it declares the teaching of Jesus with fidelity to the truth without servility to the forms of truth, if it evermore calls men to the ancient morality of justice, kindness and humility before God, if it becomes in very fact a society of love for the service of men, it will meet the world's greatest need. And for a thousand ages men will sing in an ever-swelling chorus,

"I love Thy Kingdom Lord
The House of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

Because the Christian church stands for the reality and value of the things of the spirit, making God known to men; because it is the mightiest force for the awakening of men's minds and for the spread of useful knowledge; because it has ever been the inspiration of good morals and the bulwark of orderly society; because it exalts the value of man as a child of the Eternal God, I owe to the Church of Christ my love, my loyalty, my life.

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GENERAL LIU'S LETTER

THE 24TH NATIONAL REVOLUTIONARY MILITARY HEADQUARTERS.

Szechwan

Chengtu, West China
January 28, 1927

Dear President Beech:

Thank you very much for your letter of the 22nd inst which I have just received. I was so glad to know that you were so far safe on your journey to Shanghai. Reading from your letter you seem to be anxious about the safety of your foreign friends, relatives and members of the staff of the West China Union University in this city. As I promised you before, on my words of honor that equal rights and liberties would be granted in Szechwan to Chinese Christians and all other
Christian citizens; and that adequate protection would be given to all Americans in missionary work, and to school and church property, so long as they work in harmony with the fundamental principles of the Chinese Republic. Moreover, I am being one of the highest military officials in Szechwan, it is my authoritative duty to take every possible responsibility to safeguard all foreign residents against any unwise and unforeseen agitation, so you may rely on me and General Den concerning this matter, especially the West China Union University and all members of its staff. Now I sincerely hope that you will satisfactorily and favorably return to America. Please do not have any doubt regarding the lives and properties of all foreign citizens in Chengtu in time of crisis, that may happen at any hour.

With regard to your endeavor to secure funds to carry forward your work in Chengtu, I am quite in favor of your pursuit and I dare say that you will undoubtedly gain success in the long run. But I truly wish you will always bear in mind that the fundamental principles of our republic is to cleanse, to reconsider, to restore, to correct the evil without impairing the good, to purify and humanize every process of common life without weakening or sentimentalizing it. Furthermore, our motto is to search the truth, to secure happiness for all, to enjoy human liberty. Therefore, if any one wishes to oppress on the defenseless and weak parts, even he be our countrymen he would certainly be regarded as our enemy, and would be soon put out of society. On the other hand, any one who renders service to the common interest in this respect would surely be respected as our sincere friend even he be a foreign subject or an enemy.

I earnestly wish that when you return to China again, you will reorganize the Union University in accordance with the Chinese new educational basis. It is to be hoped that the Western civilization will be harmonized with the Eastern civilization with a hope to reach the road to equality and liberty. But is strongly objected that by means of developing the Western civilization one hopes to achieve any other undesirable object such as to grasp on the Eastern rights and privileges; by utilizing propaganda one expects to gain favorable profits from the people.

I dare say that you have been in China for quite a number of years, so you surely know very well about the hardships and sufferings of the Chinese people who are under economic oppression and foreign aggression, and who cannot enjoy full liberty and equal rights of human mankind. Since I was born
a Chinese citizen I am attempting earnestly to struggle with the people against the evils of Imperialism. In the end, we decidedly and assuredly hope to throw away with Imperialism, to seek for human liberty, to abolish unequal rights, to establish long friendly relations with all foreign nations. There is nothing like trying! We try and try again! Our aim would certainly be attained by and by. This is the only interest that I truly wish you would take. I sincerely hope that you will interpret this matter to your honorable countrymen. As the goodwill of the Americans is the same as that of the Chinese people, they will, as hoped by us, sympathize with the common interest.

I am looking forward to seeking you and to welcome you when we meet again in Chengtu. I do hope that by the time you return to China again, as is expected, she will enjoy peace, freedom and will claim back for every right that is due to her. As a matter of fact, all existing nations founded on the imperialistic principles such as Britain and Japan all deal with us unkindly and unfairly, but as you well know that the people of Soviet Russia would treat us with fairness and justice, as well as to abolish for us all the hardships or injustice. Under the circumstances, Dr. Sen Shin Sen faithfully made a long friendly relation with Soviet Russia; it is by this means of co-operation we will seek for the well being of the Commonwealth. I am faithfully facing the Revolutionary and National Flag, so I would confidentially obey the good will of Dr. Sen Shin Sen as long as I live! Again as it is stated above that in the future time, no matter whatever nation may grant us equality, freedom, and equal privileges, we would certainly and readily respect her and her citizens as our true friends; otherwise they would be looked as unpardonable enemies!!

As time travels on, the day will arrive that China will undoubtedly receive equal rights from the foreign powers, and the Chinese people who are living under the true democratic government will warmly appreciate the value of social service, mutual help, co-operation and common interest. There will be good will between all races. Concluding I present my sincere good wishes to your future success, and hope you will enjoy a favorable and prosperous voyage to America. “Bon Saute’a vous”! “Au Revoir.”

I remain
Yours very sincerely
(Signed) LIU WEN HWEI

P. S. Enclosed you will find my official card.
KIATING WOMAN'S WORK REPORT FOR 1926

In spite of all the disturbances in other places, and all the uncertainty of what might happen next, we have been able to go on quietly with our work. Once or twice anti-foreign and anti-Christian posters have been pasted up in the city streets, which very few seemed to notice and they were quickly torn down. Only kindness has been shown to us. At times we have felt apprehensive, but we know that we have a Father who cares for us and we can trust Him at all times.

A widow, Mrs. Chen, who has had some training as a kindergarten teacher, has been working with me. We have both enjoyed the work and have worked along well together. Three of the woman church members have been a great help. Mrs. Liu has been a member of the church for almost twenty years, and dares to say that she would die for the Gospel's sake, and is always ready to give her testimony. Mrs. Wu has given of her time and money. One of our new members, Mrs. Pan, a woman of the official class, who joined the church at Easter time—I should like to have you meet her—has been a great blessing in our work this year—always present, always eager to take some active part in the meetings. Without being requested to help, she has been at the church door week after week inviting women into our meetings. Her servant woman was one of the women baptized at Christmas time, and three other official class women, who attend our meetings quite regularly now and are anxious to study more of the Bible, have been drawn by her Christian love. I might mention others who have been a help. Many of our women enjoy going out in a group giving out tracts and inviting women to our church. When I think of all the woman church members, some who are very poor, others who have little children and live far from the church, very few can read their Bibles, many whose talents seem few, I feel that most of them are learning to follow Jesus better, and want others to know that they believe in Him as their Savior.

We have found twenty four woman church members in the city of Kiating and have visited in the homes of twenty one of these members. Only half of that number could be called active
members, who might be seen more or less regularly in church. Only two of the twenty four have failed to take some little part in the work during the year. We have also visited in some of the homes where the husband is a church member, but the wife is not a Christian, and have tried to get the wife interested. One of these women has joined our Tuesday Bible study class and we hope that there will be others soon.

Five women and three school girls have joined the church during the year. Two of the women were really brought into the church, their parents having been Christians for a long time. One, a young married woman, who is a graduate of Mrs. Wellwood's Girls' School, and who, during our special evangelistic meetings gave in her name and later asked to join the church, is finding her place in the church. The other two women are Mrs. Pan whom I have mentioned above and her servant woman. Two of the school girls have Christian parents, one of the girls being Mrs. Liu's daughter, and the other girl's mother says she is a Christian although she has not joined the church. One other little woman came to meet the committee and wanted to join the church, but her husband came and would not permit her to join the church. She still comes to our meetings, although they have made it hard for her at her home.

Our woman's meetings on Friday afternoons have varied very much in attendance. Once we had as many as two hundred, and one very rainy day were only four. Most of the women have very few clothes and their shoes cannot stand the rain, so if it rains most of them stay at home. The average has been about twenty women at these meetings. These meetings we have tried to hold as much like our regular church services as possible; singing, prayer, reading of the Bible, a short talk—which I am sorry to say has not always been a short talk. Lately we have added a question time at the end of the meeting and it has helped to make the meetings more interesting. One week three of our old members and two of our new members gave short testimonies which did us all a great deal of good.

Each Sunday evening we have had an aftermeeting for the women, and at these meetings we have been able to have more personal and intimate talks with the women. The seed has been sown for years here in Kiating and many seem near the Kingdom. We hope that during this coming year these will come all the way. Our woman's Bible class in the Sunday school has been well attended. Recently, more of our women are coming to the Wednesday evening prayer meetings.
Our little Dorcas Society, formed at the beginning of the year, has held one meeting each month and has been a help in getting the women to work and plan together. At Christmas time the women bought material to make dresses for three of our poorest and oldest widows, and Mrs. Wu, whose husband is a tailor, volunteered to have these dresses made up in their shop without cost. Some of the other women made new bonnets for them and at Christmas they did look so much nicer. It was their own idea and I did think that it was such a nice thought. At Christmas time about four pounds of rice were given to each of about 100 poor women. Tickets had been given out and these poor people received their rice. We had first a meeting together, when Mr. Hu, our evangelist, spoke to them of Christ.

Our union work with the Methodist and China Inland Mission churches in the inner city has been another great help in training our women to win others for Christ. Twice we have had special evangelistic meetings together. The second week of December we had one of these special evangelistic campaigns in which ten of our women took an active part. Our church was filled with women the two mornings the meetings were held in our church, and thirteen women gave in their names, all of whom lived in our district. In the spring three days was given over to union evangelistic work in the neighboring villages. One day we were a band of nine Chinese and two foreign women. We got into a boat and rode down some six miles. While on the boat we sang and prayed together and prayed that a place would be provided to hold our meeting that day. When we left the boat, we still had a half mile, or so, to go before reaching the market town, but we began right there on the roadside to invite the country people to our meeting, although we did not know where it would be held. We had only just entered the town when a man came and said that we were to use a large temple court, and we had no more than started the meeting when a woman came and requested that we have a meeting in her home, so we had meetings in two places that day. Hundreds of women came to these meetings.

Little work has been done in the outstations. We have two old Chinese women each giving part time to this work. In Kienwei two women have been baptized and the Bible woman there tells me of some interesting conversations. At Hungya one girl was baptized, and a woman wanted to be baptized, but the committee did not think that she was ready for church membership. Much work could be done in the outstations, but a mother with children finds it almost impossible to work so far from her home.
We have had surprises and we have had disappointments. We know that God has blessed our little efforts and our faith has grown during the year. The American consul has advised us all to leave the province and only God can see the outcome of this new year, but whether we stay or have to leave, may His work be blessed in these people, and we pray that we may be used in His service.

Yours sincerely,

(MRS.) IDA LOVEGREN.

Kiating, Szechwan, China,
February fourth, 1927.

THE WEST CHINA UNION UNIVERSITY

Friends in other parts of China, and those in other countries, may be asking at this time, as to how this institution is faring amid all the confusion in which the country is locked. We are sure that those who were privileged to bring into being this Christian school will be interested in its present position. Others who have taught in the university may like to know how the good ship is weathering the gale of opposition. There are others who have visited the campus and have become acquainted with the faculty and students and have caught glimpses of the ideals that animate the university, who may be interested in a bit of news about it.

Long before the "Exodus" of the missionary teachers, the university was taking steps to enable it to register with the Government regulations promulgated in November of 1925. Protracted discussions on these demands were held. Investigations as to what was meant by some of them were had. Then steps were taken as far as it was possible to go at the time. Recommendations were sent down to the Annual Meetings of the Missions with request that they be discussed and action taken on them. The Board of Governors was kept informed of the progress made. The Participating Organizations were not forgotten; so that, as far as possible, the different sections of the university were moving forward even tho the ranks were not always even. This much had been done when the "exodus" began.
At the first meeting of the Senate this year, it was found that the missions in appointing their delegates to that body had appointed one Chinese and one missionary. Then the Senate nominated five Chinese from the teaching staff and the Convocation (alumni body) elected four. The Senate further nominated five missionaries from the Faculty, so that there is now a majority of Chinese on the Senate.

In the elections for administrative officers, Rev. Lincoln Dsang and Rev. G. W. Sparling were elected Vice-Presidents; Rev. Donald Fay was elected Dean of the Faculty of Religion; Mr. Fang Shu Shwen, Dean of Education; Mr. D. S. Dye Dean of Science and Dr. J. Taylor Dean of Arts. Mrs. R. L. Simkin is the new Librarian, Mr. Dye Registrar with a very competent assistant, while Mr. R. L. Simkin acts as Bursar in Chengtu with Mr. Albertson working in Shanghai. Thus this very necessary step has been taken towards registration with the Chinese Government.

Mr. Lincoln Dsang has arrived at the university from Tzechow, where he was very much needed, and is assuming office as Vice-president. As this is being written, the university is just opening and there are already one hundred students registered. While we may look for a less number than we had last term, there is promise of a fine body of students who are here to work. More Chinese teachers are being engaged and (after a holiday tomorrow;) we may hope to begin the work of the term. Anti-Christian literature is being posted up in the city, but it does not seem to have the power it had last term in arousing active opposition to our schools. The Vice-Governor, General Liu Wen Hwei, has promised to protect the churches, hospitals and schools of the Christian Church in Chengtu. We therefore venture on another term of service at the West China Union University.

THE SITUATION.

Since we wrote last month, the stream of out-going missionaries has continued to grow in volume, so that it would be easier to give a list of those who still remain than of those who have left. The British and American Consuls have been busy getting their nationals out of Szechuan. Here in Chengtu,
parties have left and word comes from the last of these that they have arrived safely at Chungking. Each party writes back to say that they have been safe from robbers—this is all to the credit of the provincial authorities. One became so accustomed to the presence of brigands on nearly every main road in the province, that it is little short of the marvellous that our friends have been so safe on their journey to Chungking. It is a revelation of what can be done in this line when the authorities really mean business.

Letters coming in from other centers (they are all too few these days) tell of quiet and peaceful times. The Chinese New Year seems to have passed off without any untoward experiences. True, there is more or less anti-Christian propaganda, carried on by agitators; but the general public seems to have no grudge against the Christian Church in Szechuan. In some places, the officials have urged the missionaries to stay at their posts. In this connection, we commend the letter of General Liu Wen Hwei to Dr. Beech to the perusal of our readers. Schools are opening with reduced attendance in some cases, but the class of students applying for admission is good. Difficulties in the replacing of missionary teachers with good efficient Chinese instructors are not easily overcome. It is all too evident that, if the Christian schools are to measure up to the requirements of the Government, there is still room for and not a little need of foreign teachers. It were well to ponder this need. While the missionaries are sympathetically interested in making the schools more Chinese, they are obliged to recognize the fact that the supply of well-trained Chinese teachers in Szechuan is very meagre. More time is needed, both by the Government and by "Private Schools", to produce a corps of instructors who can adequately meet the situation presented by the educational requirements of the Educational Authorities. It were an unwise policy for the Government to oblige any schools to close from which it is possible to draw teachers. Let us all think over this aspect of the case.

Little reliable news comes from other parts of China. The desire for propaganda colors most of it. The country has been divided so long and different parties have risen and fallen that it with great difficulty that one can get at the real facts of the situation. Perhaps it is yet too early for a balanced appreciation of what is taking place in China. We must learn to wait.
The month has been rich in literature that has found its way to the desk of the reviewer. And, because of the fact that nearly all these days have been holidays, one has had an opportunity—or it might be nearer the truth to say, one has taken the opportunity to delve into some of the volumes and learn the manner of thought and writing contained therein. It has been an exhilarating experience, mainly because of the variety met with.

China Christian Year Book, 1926. C. L. S. Shanghai.

Notice the title. It used to be China Mission Year Book, and most of it was written by foreigners. But this year registers the fact that the word "Mission" no longer accurately designates the work. Not a few of the articles are written by Chinese and some of the questionnaires are answered by them. So it is fitting that a new title which helps to register advance should be given to this annual. It is good—better in some parts than in others. It gives a lot of information and it affords a field for some of the writers to air their views on national affairs.

The editor takes a long while to say things that are said over and over again in the body of the book. If he could have seen his way clear to boil down his twenty odd pages to half and said in brief what he extends to nearly thirty pages, one would have been grateful. And this the more, because in Part I, on "The Christian Movement and National Affairs", under different headings, one is regaled with much of what the editor has already said: or perhaps it was said in part one and the editor thought it ought to be restated in his section of the book. Be that as it may, there is too much repetition in this section. What we particularly appreciate are the articles by Professor MacNair and Mr. Lobenstine; for they are full of information and do not admit of any special pleading.

Part II. brings us away from the rehash of the question of extrarity and customs into the real life of the Christian Movement as it has been manifested during the last year. "Religious Thought and Activity" is well expounded and the first article by Gilbert Reid is a very welcome one in that it helps to a new appreciation of the minds of those who differ from us.
in their approach to, and apprehension of, religious truth and experience. This section is too brief and we hope that when the next volume of the Year Book is prepared, more space will be given to this side of it. After all, what we want to know, and ought to know as far as it is possible, is the life and thought of our brothers who seek for God thru other avenues than that of Christianity.

"Church Life and Activities" which is the heading of Part III., is well done. Those responsible for this section have taken the time to send out questionnaires and give the readers the benefit of a good many answers to them. This is the true laboratory method and must commend itself to all who are anxious to know what is being thought and done out through the length and breadth of China away from the ports. It will be all to the good when the Christian Movement in China can be interpreted in terms of the growth of the Church in the inland provinces, where still there is work being done that may rightly be termed pioneer. There is constant danger of thinking of the development of the Christian Church in China in terms of organizations that were set going a cycle ago. But there are provinces in which churches are less than three decades old and only in some of the largest cities in these provinces can the churches be said to have gotten beyond the stage of tutelage.

One is somewhat surprised to learn in Part IV, Chapter I, that there is such a large number of missionaries in China and that since the year 1918, that number has been growing to the tune of 27%. The question that is being asked so much at present: "Are missionaries still needed in China?" seems to be answered by the sending societies in the affirmative. It will be interesting to watch this growth during the next seven years—the ordinary service period of a missionary.

Nothing but thanks and keen appreciation can be extended to Professor MacNair for his careful and illuminating article on "Critical Moments in the History of Christianity in China". It is long but not too long.

Section V. deals with "Education and Students", and it is not necessary to commend the articles by Dr. E. W. Wallace and Dr. Fong P. Sec, for both these writers found any criticism or views on well sifted facts. They do this in these articles. And Dr. C. S. Miao deals in like manner with the chapter on "Experiments in Religious Education". Other writers deal with questions in student life and altogether this part of the book is permeated with the spirit and purpose that one has been accustomed to find in the "Educational Review".
Space (or lack of it) prevents a further detailed review. The book must be read to be fully appreciated; and it is not overstating the matter to say that no missionary who wishes to keep abreast of the time in his work and thought can afford not to read this volume.

**The Tcheka: The Red Inquisition, By George Popoff; London: A. M. Philpot, Ltd.**

This book is “Dedicated to the Russian People with a firm belief that a great and happy future awaits it, a future inseparably bound up with the civilization and prosperity of Europe”. The author certainly is an optimist and that in spite of terrible experiences in the clutches of the Tcheka—one of the worst forms of tyranny ever devised by the brain of man. The book is divided into two main parts; in the first of which the author tells the story of his arrest, incarceration and “trial” by this bloody inquisition. A trumped up charge was made against him which could not be substantiated; but he had to drag out his time in one of the Tcheka prisons where he met other victims who told their stories to him. This gave him some of the material for his book. Other parts he got out of his own experiences while in jail. Part II. is given up to an analysis of the Tcheka. The origin and history of this monster is sketched and the author tries to point out that the genius of it is foreign to European Russia and roots back in Asiatic conceptions of intrigue and punishment. The need of something like this system was felt in Asiatic Middle Ages and when Genkis Khan crossed the Urals in his conquering march on Europe he brought the knout and the death penalty with him. From that day to the coming of the Soviet this institution has persisted and cropped out in one form or another, until to-day it is an *imperium in imperio* with more real power in Russia than any other section of the Soviet Government. So long as it allowed to exist and carry on its pernicious propaganda neither Russia nor the rest of the world is safe. For this octopus reaches out its arms into all Europe, crosses the seas and returns to the lands where it first had its birth. Many will arise to dispute this; for such an organization will not calmly submit to this scathing indictment of itself without some effort being made to discount this straight forward story and this incisive analysis. Yet when one has read the book and allowed a large discount for the psychology of its author who suffered so much from this travesty on justice, one feels like joining the author and Anatole France in declaring: “Away with this system, away with these methods, away with the Tcheka.”

Of quite a different tone and temper from "The Tcheka" is this delightful volume by the long honored pastor of the Old South Church, Boston. News comes of his resignation after forty years of high uplifting service.

From the first page to the last, the author endeavors to bring to the mind of his readers certain factors in his education and his religion that might be missed if he had written a straightforward autobiography. We are so accustomed to circumscribe both our education and religion, and limit the influences which go to make up these two large sections of a life, that we miss some of the real elements in them. Dr. Gordon provides against this by starting in with his early life. That part of the book is one of the brightest and most captivating pictures of Scotland sixty years ago that we have met. Read it. Get its flavor. Then you will be ready to accompany the author to America and follow him in his ever-expanding career. Here are two stories from that section: A Scot has perversely described or defined (metaphysics) as follows: 'When the party that listens doesna ken what the party that's speakin' means, and when the party that's speakin' doesna ken himself what he means, that is metaphysics.' "A young man who had broken the letter of the law (on Sabbath-keeping) was defending himself thus to a dear old lady: 'The Lord allowed his disciples, in going thru the cornfields, to rub the ears of corn in their hands and to eat them on the Sabbath'; the reply was, 'Aye, I ken that, and to tell you the truth, I never thought any the better of the dear Lord for his behavior on that day.'

Dr. Gordon was rich in friendships and counts that factor in both his education and his religion of high value. His delightful comradeship with Philips Brooks and his privilege of the regard of Dr. Elliot of Harvard were priceless opportunity of intellectual and spiritual growth. One might go on enumerating these opportunities, but it is better to give one of the seed thoughts of the book: "My thought is that when authority is lifted anarchy is the first result, and that the terrible discipline of anarchy brings insight which is the condition essential to all freedom and peace." This is said in regard to the life of the mind; yet how applicable it is at this time to the life of China.

Writing Craftsmanship; M. G. Fulton; Macmillan, New York.

A book of 492 pages, filled with models of good vigorous
writing. These the author uses to assist in drawing out the student. In this way, the models become of practical service to learner. By assignments and discussions, the student is led on to try his hand at the same kind of writing that he has been reading. This cannot but have good results; and by the tact and insight of the teacher is saved from becoming a process of imitation. Indeed, the value of the book consists not a little in providing original work for both the teacher and the student. Outlines made on what has been read serve to create in the student an orderly arrangement of the material provided in the text and also enable him to make outlines of his own work. A book that can well be used in college classes in China where just such orderliness is much needed.

The Chinese Recorder; December, 1926.

This journal is always a welcome visitor and repays reading. While we cannot always agree with the editor in his expositions of Chinese life and thought, it is refreshing to have these views placed before us. It is no longer possible to use the "Recorder" as a Sunday afternoon soporific; for it certainly challenges attention. We welcome the increasing number of Chinese writers who share with us their information and opinions. What we would like to see is more real up-to-date news of the churches and schools in China. While so much opinion is being expressed about the Christian Movement in China, it would help one to know more what actually is being done. We are aware of the difficulty of getting workers to tell about their work—they are poor advertisers; but it would help the readers of the "Recorder" to form a more balanced judgment on present day mission work if they had more facts. For, from statistics in other places, it seems fairly evident that, even amid the political chaos and the military oppression under which the country groans, there are continually being added to the church "such as are being saved." Here in West China we learn of quiet effectual campaigns of evangelism that result in souls being born again. Students in some of the schools are confessing Christ as their Saviour and Lord. We suggest to the readers of the News and the "Recorder" that they send in items of interest, even tho they use but a postcard.


We wish that this Review could be made into a monthly. It is so replete with news and events that are of supreme importance at this time that it is a strain on one's patience to wait one fourth of the year for each issue. Particularly in-
interesting and informing is the section on "New Movements in Chinese Education", Edited by Sanford C. C. Chen. If this could be put into pamphlet form and widely distributed, it would be of help to all who are trying to bring their educational institutions into closer relation with the Government. The "Editorial Notes" are wisely written and grow out of years of experience and observation. The advantage of this Review lies in the fact that its editors have been in actual work in schools in China and then have had the opportunity of wide observation and consultation in different parts of the country. Thus, what they write carries conviction.

THE GRASSHOPPER.

"The grasshopper is in many ways more marvelous than a man and more wonderful than an elephant." said Dr. William S. Vinal of the New York State College of Forestry, Syracuse University, in a recent talk to the Nature Study Leaders of New York City.

"The grasshopper has six legs and never gets them tangled. Some animals with only two legs often trip and fall. If the human being could jump with ability in proportion to that of the grasshopper he could easily clear the Flatiron building and would wreck himself upon landing. The grasshopper is noisy in his old age instead of in his youth, and, surprising as it may seem this noise is made possible by his hind legs.

"Grasshoppers being hatched from eggs in the spring never see their parents and what they are is due to their own efforts. They can never be favored by influential ancestors. They are "self-made". Another distinctive thing about this insect is that grasshopper music is always rendered by male orchestras and always heard by lady audiences. If we should have a tent at the circus and had these wonders advertised along with the facts that the animal within is the champion jumper of the world for his size, that he was the chief diet of John the Baptist, while preaching in the wilderness, that he has caused the death of millions of men and women through plagues, that his skeleton is on the outside instead of the inside of his body, we probably would attract a great crowd. But this is to be seen at our
front door and it is only one small phase of the unbounded wonders to be found there, with no tent and no admission fee and yet the elephant draws the crowds.

"When nature guiding comes into its own and the public begins to understand the wonders that are now passing before their eyes unnoticed I doubt whether the popularity of the elephant will be greater than that of the trees, the grasses, the waters, the insects, and the small wild animals that we see every day but do not know."

212a 15th Ave. N.
Seattle, Wash.
26th. December, 1926

The Editor,
West China Miss. News,
Chengtu, Sze. China.

Dear Sir,

Some weeks ago I sent you an announcement of the arrival of our son Bernard Martin. At that time I reported all well.

I am sorry to have to report now that my dear wife has been taken to be with the Lord, on Dec. 3rd. The cause of her death was a hemorrhage which stopped the flow of blood to the brain resulting in a softening of the same. She suffered terrible pain for five or six days but later fell into a stupor from which she never revived. Our Heavenly Father has some loving purpose in it, and while we cannot see it now, thank God, we shall one day know why she has been taken. Meanwhile we will trust Him who makes no mistakes.

The two children are well I am thankful to say. We have found a good home for little Bernard where he will receive good care from a loving lady until I can arrange to take him. I hope to be able to return to China some time.

Yours very sincerely

Wm. A. Hick
EDGAR T. SHIELDS, M. D.

A KINDLY SPIRIT.

Some of our readers will remember Dr. E. T. Shields who worked for years in the Briton Corlies Memorial Hospital at Yachow. Dr. Shields radiated geniality and very soon attracted a group of young men in Yachow. He was more than a doctor—he was a companion. His presence in time of trouble brought light and healing. Since he left Yachow, he has spent himself in service, professional and voluntary in America.

"The medical profession and the ranks of Christian laymen suffered a distinct loss in the death of Dr. Edgar T. Shields, at Harrisburg, Pennsylvania, November 21, 1926, at the age of forty-nine. Reared in Lewisburg, he was graduated from Bucknell University in 1901 and later from Pennsylvania University Medical School. In 1908, as medical missionary, he took charge of Briton Corlies Memorial Hospital in China, 1,800 miles up the Yangtse River, near the Thibetan border. In this connection, he rendered in 1911 efficient service in the soldier camps during the revolution in North China. The Chinese Government awarded him three medals. Returning on furlough to America in 1915 with his family, he was in a few months sorely stricken by the death of his wife. With the care of three motherless children, one but an infant, return to the mission field seemed impossible. He never, however, altogether abandoned the hope of some time returning to his chosen life work. At the time of his death he was chief director of tuberculosis clinics in the Pennsylvania State Department of Health. In addition to his professional duties he served as teacher of a large men's Bible class in the First church, Harrisburg, of which he was a devoted member. He leaves a wife (having subsequently remarried), and six children. He was laid to rest at Muncy, Pennsylvania, the home of Mrs. Shields's parents, Mr. and Mrs. Stephen Soars. Dr. Shields was preceded to the home land by a few weeks by his mother.

R. M. HUNSICKEN.
A PAGE OF FUN.

The reason that women have cleaner minds than men, volunteers the New York Sun, is because they change them more often.

Mr. Stepalloverherfeet: "May I have the last dance with you?"
Miss Lightfoot: "You've just had it."

A young and nervous curate was andouncing that the rector would return on the following Sunday. He did so in the following flowery but rather confusing words: "I am happy to announce that your 'shoving leopard' will be with you next Sunday and will occupy the pulpit at both services."

—Churchman

"Henry," said the teacher of the geography class, "you may tell us about the Caucasian race."
"I can't. I didn't see it. I went to the ball game," replied Henry.

Deacon Brown is not always fortunate in expressing himself—or is he? The other day as our pulpit supply for two weeks was about to leave, Deacon Brown, thanking him for his services, concluded with: "A worse preacher would have done all right for us, sir, if we'd known where to find him."

Never look for a broad mind in a big head—alias, swelled.

Don't pray cream, and live skim-milk.—Spurgeon.

Fashionable dogs who are taken out for an airing on Piccadilly or Rotten Row in London now have dainty little handkerchiefs tucked in their collars. Their mistresses argue that if men and women carry handkerchiefs, why shouldn't Hector or Rover?—The Outlook. At that we've known dogs to carry worse things than handkerchiefs.
FOR SALE

One Ford car, with a piston ring,
Two rear wheels and one front spring.
Has no fender, seat, or plank;
Burns lots of gas and hard to crank.
Carburetor busted half-way through,
Engine missing—hits on two.
Three years old—four in the spring.
Has shock absorbers and everything.
Radiator busted, sure does leak.
Differential dry, you can hear it squeak.
Ten spokes missing, front all bent;
Tires all blown out, not worth a cent,
Has lots of speed, runs like a moose;
Burns either gas or any old juice.
Tires all off, been run on the rim,
But it's all a dandy Ford for the shape it's in!
—Indian Witness.

BUNGALOW FOR SALE

Ground rent only $5.00
Real Bargain $1,000.00
For particulars Apply to "The News".

SPECIAL NOTICE TO SUBSCRIBERS

Many subscriptions remain unpaid for 1927, and some are longer overdue. Will friends kindly renew. Your financial and moral aid is needed at this time. We are ‘carrying on’ under difficulties.
Also please send me corrected addresses.

H. J. Openshaw,
Acting Business Manager,
Chengtu, Sze. West China.