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Director's Meeting, first Tuesday of the month at
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Prayer meeting, third Tuesday at 11 o'clock.

A cordial invitation is extended to each meeting.

Self Help in Hanchow College, China

By Rev. J. H. Judson

During the latter half of last year, the question of students' self-help was revived again, with the result that a formal plan of a self-help department, to be developed in connection with the Hanchow College, was presented to the board of directors. The plan met with their hearty sympathy and approval, and an action was taken to the effect that such a department be established at the beginning of the present college year, when the movement was being made out to the new grounds, where all things were, in a great degree, beginning anew. The board of directors, having taken this action, felt the need of someone to give their whole time and attention to the inauguration of this new, untried feature of our college work, realizing the necessity of very careful supervision at the outset. Having been asked to take up this work, Mrs. Judson and I moved out of the old home in the city into the new home on the new site of the college.

A large number of students applied for the self-help department. Owing to the lack of funds, and also to the fact that this was a new thing on trial, it was thought best to limit the applications to sons of Christians, and the number to twenty-seven. This has been our force during the past term. Fourteen of these are working three hours a day. Nineteen have been on "special jobs," while the remaining eight have been on a "general force." Of the nineteen on "special jobs," two have office work; one has had charge of the reading room and library, at the same time doing the required printing on the mimeograph; one has done odd jobs of carpentry, while the other fifteen have done the work which otherwise would have been done by hired servants. The nine boys on the "general force" have done all sorts of work; they moved the class room furniture about, getting order out of chaos, after the move from the city, and thus made ready the recitation rooms for work; they have done some levelling of the new grounds; they have made roads and laid plank walks, and they have worked in the garden and in the rice field, which bids fair to give a good yield for next fall's use. All these twenty-seven boys have done their work well, willingly and faithfully, though they have not worked expeditiously or handily. Neither was this to be expected. This kind of work was an entirely new thing to them, and required a training in which they never had any experience. Consequently, they were not up to it, either in muscular strength or expertness. A few years will see much better results along

this line. Moreover, they all have carried on their regular class-room work right along with those who have not worked, and their general average has not fallen below. Along this line, also, it will take some time for the boys to find their bearings, and adjust their time to the new conditions. But, as one of them said, "Give us time, and we can do it."

These students, thus working, have not disgraced themselves in the presence of their fellow-students. On the contrary, I believe they have raised themselves in their estimation, and put a higher dignity upon manual labor. The fact that fifteen others have made application for next term, while six have applied for work during the summer vacation, and this in the face of what they have seen during the past term, would seem to verify this.

New College Grounds

The new college grounds, now in a rough state, with no grading, without roads and proper walks, together with the great opportunities of truck gardening and fruit raising, will furnish work for years to come. Indeed, the field of work will increase from year to year, rather than diminish. Every hour of work done by these boys will be remunerative in the way of actual production, but more especially in the way of saving. Consequently, every dollar given for the support of this department will not only help a worthy young man to secure a college education, of which he would otherwise doubtless have been deprived, but will also help in the improvement of our new college site, and increase its valuation. All students entering this department are required to fill out an application blank, written in their own hand, in which they promise to abstain from the use of tobacco, wine drinking, and impure language; to be faithful in their class work, Bible study and religious services; they are required to state, as far as possible, their purpose in procuring an education, also to consider carefully the contract which they are making, to work so many hours each day, lest they should repent, and fail to fulfil their obligations. Of the twenty-seven students filling out and signing their application blanks, for this last term, a large number stated their purpose in getting an education was to do Christian work.

Two folders were issued at the beginning of the year, announcing the establishing of this department, and stating its purpose. One is in English, for home distribution, and one in Chinese, for distribution out here. Just what the attitude of the Chinese will be toward this department, it is too early to speak with definiteness. It is a new departure for them; they are watching it with critical eyes. Thus far, no severe criticism has come to our hearing, while some have spoken of it with commendation. Sure it is, that forty and more fathers and mothers are glad to avail themselves of this opportunity, and have their sons thus work. It is our supposition that when once the fundamental principles and purposes and benefits of this self-help idea gets into the Chinese mind, they will take to it, and adopt it with gladness, as a great benefaction to their many poor but most worthy young men.

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Chinese Sympathy with Christian Work

The "Manchuria Daily News" says of the new Presbyterian chapel at Port Arthur:

"The Kwantung Government showed its sympathy for Christian work in a substantial form last year, when the house for the resident missionaries for the new Presbyterian church at Port Arthur was to be bought from the Russian owner. In order to commemorate the generosity of the Government, a new chapel has been decided upon, to be erected within the compound of Rev. A. V. Bryan's residence. The work of construction has so far progressed, that the exercises of laying the foundation stone is to be held next Sabbath, after the Sabbath service is over. In this exercise, a memorial plate, bearing in Chinese an account of the Government's generosity, engraven thereon, together with a volume of Holy Scripture, and the newspapers containing an account of the Government's generosity, will be buried with the foundation stone."

In commenting on this, Rev. A. V. Bryan, of Port Arthur, writes a few days after the laying of the corner-stone, as follows:

"In preparing to have the brass plate made for the corner-stone, the Government architect asked one of the men in the Administration office to write the Chinese characters, since he is adept in this work. Then I took the plate to the technical school, and they engraved it there. The bolts for fastening the plate to the stone were to be done by 4.30 on Saturday afternoon, and I had arranged to call at that time, and get them. However, one of the professors who ordered the engraving to be done brought them to my house at an earlier hour. He would not take a cent of pay for the work which had been done. In every way, all concerned in the matter have been exceedingly kind and courteous to me.

"In wishing to have the fact that

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EWS

August 7, 1912

this government has made possible the erection of this chapel' put on the corner-stone, I first asked the Director of Foreign Affairs connected with the Civil Department, and he told me there would be no objection to having the thing thus made public. The notice, such as appears in the English edition of the paper, came out, also, in the vernacular press.

"I am in hopes that the chapel erected under these unique circumstances will make it evident to the people here that God is behind and in it all. I realize that unless the Lord build the house, they labor in vain that build it, but I think, also, that human help and sympathy deserves its due recognition.

"We had ideal weather for the laying of the corner-stone, an unusually calm day, sandwiched in between the days of strong wind and sand storms, such as Manchuria is noted for."

Presbyterians and Christian Citizenship Conferenc

Among those interested in the promotion of the second World's Christian Citizenship Conference, to be held in Portland, Oregon, from June 29 to July 6, 1913, Presbyterians occupy a very prominent place. The president of the National Reform Association, the organization arranging for this conference, is Rev. Henry Collin Minton, D.D., LL.D., formerly professor in the Presbyterian seminary in San Francisco, now pastor of one of our churches in Trenton, New Jersey, and ex-Moderator of the General Assembly.

Among the national vice-presidents of this association are Governor Chase S. Osborn, of Michigan; Rev. Drs. Charles W. Dabney, of Cincinnati; David Gregg and Arthur J. Brown, of New York; John F. Carson, of Brooklyn; Herrick Johnson, of Chicago; James A. Worden and Charles Galaudet Trumbull, of Philadelphia, all Presbyterians.

Of the executive committee having immediate charge of this conference, are a half-dozen or more Presbyterians in or about Pittsburgh, among them being Dr. George B. Laird, T. B. Anderson, John Royal Harris, Samuel Callen, Prof. Charles N. Scanlon and Charles N. Hanna, Esq.

Of the one hundred on the conference programme, there are, in addition to a number of those above-named, the following Presbyterians: Governor Woodrow Wilson, of New Jersey; Rev. Dr. Mark A. Matthews, of Seattle, Washington; Dr. J. A. Macdonald, editor of the Toronto "Globe," Canada; Rev. William (Catch-my-pal) Patterson, of Belfast, Ireland; Prof. Richard Lodge, of Edinburgh, Scotland; Rev. Dr. McKelvy, of Atlanta, Georgia; Rev. Dr. Hugh B. MacCauley, of Trenton, N. J.; Rev. Dr. Perry S. Allen, of Philadelphia, Pa; the Hon. William Jennings Bryan, Lincoln, Nebraska; Rev. Dr. Charles Merle-d'Aubigne, of Paris, France; Prof. Alberto Clot, of Palermo, Italy; Dr. William Parsons, of Eugene, Oregon; Rev. Dr. Robert F. Coyle, of Denver, Colorado.

Following is the action of the General Assembly, at Louisville, in May last:

Whereas, We believe that the authority of Almighty God should be

RECD. SCOTT

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Ans

**Report of a Trip to the United States
In the Interests of Hangchow College in the Spring of
1920.**

By WARREN H. STUART.

On the advice of many friends, and with full approval from the Faculty, Directors, and the Ad-Interim Committee of my Mission, I decided to go to the U. S. in the Spring of 1920, in the interests of Hangchow College. The objectives of the trip were five, as follows:

1. To secure a definite statement of policy from the two participating Boards.
2. To engage high grade teachers.
3. To secure needed funds.
4. To obtain a charter of incorporation.
5. To establish closer relations with our Board of Advisers.

With these objectives in mind, I left Shanghai on April 1st, by the "Empress of Japan," and arrived in Vancouver on April 19th. From there I went to Nashville, Tennessee, headquarters of the Southern Board, and attended their regular Monthly Meeting on April 27th. I was invited to make a statement about the College, which I did, bringing in the five above-named objectives of my trip. This statement was very sympathetically received, and referred to the Sub-Committee on China. Later in the day, the Sub-Committee brought in the following report, which was adopted:

Your committee heard with pleasure the address of Rev. Warren H. Stuart, President of Hangchow Christian College, and desires to bring in the following recommendations:

1. That the Executive Committee, in reply to the inquiry of President Stuart as to the Committee's policy with reference to Hangchow Christian College and its future, reaffirms its policy of continuing that institution as a standard college granting the A. B. degree, and requests the Board of Foreign Mission of the Presbyterian Church U. S. A. to reaffirm a similar policy and to cooperate to that end.

2. That steps be immediately taken by our Executive committee, in cooperation with the Board of Foreign Missions of the Presbyterian Church U. S. A. to form a holding company for the College and to secure a charter under the laws of one of the states to enable the College to grant the A. B. degree.

3. That the Committee accept its quota of five regular professors in accordance with the recommendation of the Directors and of both Missions.

4. That the Committee and its secretarial force lend every possible assistance to Mr. Stuart in securing two suitable men for the chairs of chemistry and of history and religious instruction.

5. That the Committee approve of placing the immediate need of equipment of Hangchow Christian College to the extent of \$75,000 as a definite object to be raised from individuals as soon as possible, this including the balance unpledged on the Gymnasium.

6. That the Committee appoint Dr. Diehl to accompany Mr. Stuart to the Board of Foreign Missions of the Presbyterian Church U. S. A. to secure united action and in conference arrange for securing a charter if necessary.

7. That the expenses, not yet provided for, of Mr. Stuart visiting the Board of Foreign Missions of the Presbyterian Church U. S. A. and in seeking teachers, be paid by this Committee.

From Nashville I went on to New York visiting Winston-Salem and Richmond on the way. While in New York I saw Messrs. Wheeler, Bible, Wilson and McMullen, and together we had conferences with Messrs. Scott and Speer, about the future of the College, and its present needs. Their attitude was reflected in the following action of the Executive Council of the Northern Board, taken on June 7th:

“In general concurrence with actions and overtures by the Central China Mission and the Executive Committee of Foreign Missions of the Presbyterian Church in the United States regarding Hangchow College, the Board voted:

(a) to continue the institution as a standard college that could properly grant Bachelor Degrees, the work above Junior College Grade to be largely in the training of teachers in General Arts and Sciences.

(b) to take steps along with the Executive Committee of the Presbyterian Church in the U. S. A. to incorporate the College under an American charter enabling the College to grant degrees, the title to the property and the control of the College to remain with the Mission Boards now in interest.

(c) to accept a quota of the staff of five missionaries and to guarantee to reimburse the college for any expenditure it may make in filling a vacancy in this quota up to \$250.00 Mexican per month for financial vacancy.

(d) to refer to the Central China Mission the request for increased current appropriations in the hope that the Mission may allocate a suitable increase from its enlarged appropriations.

(d) to refer to the China Council for possible provision from its Emergency Fund the request for \$1500 Mexican to meet the deficit on repairs and equipment.”

While in New York I also consulted the architects about the plans for our proposed new buildings, and also investigated what possibilities there were for our new teachers. Mr. Wilson and I took a trip to Princeton to interview one man, but without result. We also made a visit to the Tookers in East Orange, who have given us our new chapel. During this time I had also made arrangements with Mr. Sidney Gamble and Mr. Andrew Wu, for a lecture-tour in some Southern cities. Our first visit was to the Central Church, Washington. From there we went to the Second Church, Richmond, the First Church, Norfolk, and one of the Churches in Wilmington, on successive nights. After a brief introduction by myself, Mr. Gamble would show his lantern-slides, followed by a short life-story by Mr. Wu. This tour aroused a good deal of interest and it is a matter of regret that these two gentlemen did not have more time to give to it.

From Wilmington I went on to the Southern General Assembly in Charlotte, in the interest of securing funds for our much needed equipment. It is gratifying to note that the Assembly decided on an equipment fund campaign to secure a million and a quarter dollars, this quarter having been promised by Mr. C. E. Graham on condition of the million being raised. This campaign will probably be put on early next spring. Hangchow College will get its fair share, almost certainly the \$75,000 mentioned in the Board's resolutions.

Towards the close of the Assembly I was called to New York again to a conference of China educators preparing the ground for the visit of an Educational Commission to China next year. This Conference proved quite profitable.

During all this time I had been investigating the question of incorporation. With the help of several friends a plan was worked out for incorporating in the

District of Columbia, the Board Secretaries acting as trustees of the institution. It is expected that a charter may be obtained by the end of September.

The search for teachers had also been going on with vigor, and it were tedious to detail the many letters, inquiries, and interviews involved in this process. Suffice it to say that our complete foreign faculty of ten men is nearly assured, and in case the two men planned for do not come, we have other good men in view for their places.

While in North Carolina, I conferred and corresponded with several interested parties with reference to Davidson College assuming a special share in the work of Hangchow College similar to that now undertaken by Occidental. There is good reason to hope that such a relationship may be established. I made a special trip to Los Angeles to see the students in charge of the work that Occidental College is doing for us, and found much response. The relationship begun last year in the sending of Miss Polhamus is to be continued this year in the sending of Mr. Hugh Creighton, of the class of 1920.

I also tried to get in closer touch with our Board of Advisers. Of those in the Southern Church I was able to see all except one, Dr. Martin; but this lack has been made up by considerable correspondence. Of those in the Northern Church I was able to see Dr. Speer, Dr. Baer, and Mr. Gamble. I also tried to see Dr. Fleming in New York, Dr. Evans in Los Angeles; and Dr. Stewart and Dr. Wilder were too far to see personally. I also called to see Mr. W. M. Wheeler of San Francisco and Capt. Robert Dollar of San Rafael, both of whom have given generously to the College, but found them both away. A special trip to Charleston S. C., gave me the opportunity of conferring with the Society that has recently given us \$2000.00 for scholarships.

My travels also gave me the opportunity of seeing many kin-people and old friends, and of speaking to churches and societies in many places such as Charlotte, Winston-Salem, Savannah, Chattanooga, Mobile, Thomasville and Dalton, Ga., and Owensboro, Ky. It is needless to say that in these addresses mission work in China and especially at Hangchow College, was described as an enterprise most thoroughly worth while.

I was in the States just 100 days, and spent two in Canada waiting for the steamer, being absent from China a total of $4\frac{1}{2}$ months. The total cost of the trip, including the lecture tour, was about \$950.00 gold, of which \$225.00 or nearly one-fourth was contributed by former students of the College. I am inclined to think the trip has been thoroughly worth while, but regret having had to be absent from my regular work for so long.

This report is written not merely as a record of that has been done in the past, but also as a means of encouragement and stimulus to those who believe in a greater and better Hangchow College for the future.

Respectfully submitted,

WARREN H. STUART.

On the Ocean, "Empress of Russia," August 7th, 1920.

HIGHER EDUCATION
BY MISSIONS IN THE
FAR EAST

OBSERVATIONS
AND SUGGESTIONS

*Privately Printed for the Use of Those Interested
in the Administration and Promotion of
Higher Educational Institutions
on the Foreign Mission Field*

1920

GEORGE T. SCOTT
ASSOCIATE SECRETARY OF THE
BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE NEW YORK CITY

HIGHER EDUCATION BY MISSIONS IN THE FAR EAST
OBSERVATIONS AND SUGGESTIONS

BY GEORGE T. SCOTT

*Based on a Visit During 1919-20 in Japan,
Korea, China and the Philippines.*

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INTRODUCTION

A thousand complimentary commendations of higher educational work by Christian Missions in the Far East could easily be written. Hundreds of consecrated, competent and cultured men and women are devoting their lives to this service always with earnestness, often with heroism; they are deserving of all praise and of much larger support and cooperation in every way than they now receive from the home base; they are endeavoring to invest their time and talents for the highest safe return and they should be furnished with adequate tools to carry on their indispensable industry which is part of the common task of all Christians.

As this report is intended for informed and interested administrative and promotional agencies, it is confined to a condensed summary of *Observations* (which were necessarily hurried and superficial) and to concise, concrete *Suggestions* (which originated largely with missionaries) in the hope that frank, friendly, constructive criticism may help in the earlier fulfilment of the unbounded possibilities of missionary colleges. The Suggestions are numbered consecutively throughout the report and frequently a Suggestion is given without a corresponding Observation. The matters presented are more or less general in nature and scope; many references, of course, do not apply to all fields or all institutions, yet they are never limited to a single institution and seldom if ever to a single country. The terms "Higher Education" and "Colleges" indicate work and institutions *above* the grade of Middle or High Schools.

Of the higher educational institutions in the Far East, I visited in 1919-20 all those with which American Presbyterians are associated, most of the other missionary colleges and many secular institutions, and I submit this report of the impressions received during these visits.

I. GENERAL PURPOSE, POLICY, AND PROGRAM.

A recent American Ambassador in the Far East, speaking of missionary colleges, says "The old order in the Far East is going to pieces and a new order is to be organized; so these nuclei of organization, these training centers for the leaders of the new order, are just now of peculiar importance." The field of higher education presents today a wonderful opportunity for constructive Christian service by the church. The release of vital and financial energy in missionary service is the most efficient and far-reaching application of power in the world; the Christian colleges are high-voltage contact-points and through the students spiritual and intellectual current is converted into enlightenment, service, progress, liberty and hope for individual, home, community and nation. These power centers must be properly developed for they are of immeasurable importance in promoting the world program of Christianity. Our next educational developments should be intensive; we have over-extended our lines and must now consolidate the gains and vigorously re-enforce our present front.

To train Christian leaders, to educate the Christian community, to evangelize the student classes, and to permeate society with Christian ideals and practices, are ordinarily accepted, with their relative importance indicated in the order above given, as the basic purposes and the justifiable objectives of higher education by Christian Missions. In some conservative institutions the evangelization of students is not considered an adequate reason for the admission of many non-Christians, and the permeation of society with Christian principles is expected to result from the life and work of trained leaders and of the educated Christian community. All institutions recognize the supreme need of cultivating the spiritual life,—of developing in staff and student body the only enduring, indispensable dynamic of divine power and purpose.

Each country in the Far East is obviously groping its way upward in uncertainty and is in vital need of strong Christian leaders; for this leadership the missionary colleges must for the present be the chief source of supply and they do not now attract and train a sufficiently large proportion of the

strongest students of the nation. For this as for all lasting service our institutions must be made increasingly indigenous as well as impressively productive of leaders.

The educational work of different denominations has been successfully correlated in many ways but still further coordination is needed to insure Christian economy and efficiency by preventing un-Christian competition and wasteful overlapping with consequent needless neglect of needier places. If our various communions are Christian they are not competitors but colleagues. A much greater development of unified policies and programs is possible without impairing the essential integrity or autonomy of any individual institution. In union work too frequently every Mission must cooperate in each institution, whereas, sometimes the undertaking would be more successful if the different institutions or other units were organized on a cooperative basis under the full direction of a local Union Committee, with each separate unit assigned to a particular denominational group and operated for the benefit of all. In regard to the General Purpose, Policy and Program I suggest:

1. THAT the fundamental aim of missionary education in each nation and in each institution be recurrently restudied in the light of its opportunity to meet local and vital needs, and that this purpose be clearly defined and be assigned and accepted as the goal of the enterprise.

2. THAT in our institutions the most thorough and vitalizing Christian education possible be given with intensive religious culture and that the student body be selected with great care for character and capacity of leadership.

3. THAT interdenominational groups work out unified educational surveys and campaigns, assigning parts of the common task to different denominational or union groups, and that we all play the game according to instructions from the Captain and for the success of the team.

4. THAT the question of cooperation be studied from the view-point of possibly apportioning particular institutions, for instance within a city, to individual denominations, all institutions to be under the general supervision of a union Committee. (This applies principally to institutions below college grade).

II. DEPARTMENTS OF HIGHER EDUCATION

The usual branches of Mission activity (evangelistic, educational, medical and literary) have largely determined the principal departments of education; theological, normal, medical, nursing, and literary courses constitute the great bulk of college work. This arises from the wide-spread need for leaders thus educated, the missionary's desire for native co-workers, and his ability to train in his own profession. Other types of training have been introduced from time to time and are increasing in number and importance; law, business, journalism, engineering, chemistry, agriculture, animal husbandry, forestry, and various trades and industries are looming larger every year, while for the women a new emphasis is being placed upon social service and the neglected, essential art and science of home-making (inconspicuous because fundamental). The broadening process tends to jeopardize the spiritual depth and purpose of an institution unless safeguards are erected against this common danger.

The development of departments and courses seems too often dictated by opportunism, expediency, and willingness to cater to the desire of students for an education which can be readily and profitably marketed. Sometimes departments are conducted because they are inexpensive and easy to maintain, or because students will pay larger tuition in them, or again because the college can furnish nothing different or better. The essential *raison d'être* of missionary institutions sometimes appears forgotten, and long-sighted policies with consistent, persistent programs, ignored. Training worthy students in definite ways under a suitable faculty and for fairly direct Christian leadership may cut down the size of the student body and so make the cost of education per student greater, but the increased value of the output justifies the effort and expense.

Two important developments that have successfully passed the probationary stage in America receive scant attention, viz., University Extension and Vocational Guidance; a few colleges feebly attempt one or the other but broad and thorough processes in either are wanting. There is a growing desire for extension activities and an unlimited field for cultivation. The

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discerning and sympathetic guidance of students into the kind of life-work appropriate for each individual would make the product of our educational plants more efficient; faculty advisers of students are especially desirable in Mission institutions.

5. THAT careful policies and the most beneficial programs of departments, courses, etc., be formulated and pursued with unmistakable and vigorous Christian emphasis, and that every branch of missionary education bear reproductive fruit, consciously and abundantly.

6. THAT the departments of education being chosen for and adjusted to the fundamental needs of life, the students be wisely guided, individually and collectively, in the choice of and training for their life vocations.

A. THEOLOGICAL EDUCATION.

Theological Seminaries are commonly criticized but much of the criticism is caused by conditions which the institutions cannot control. The Seminaries are in a unique way creatures of environment and circumstance; they are ordinarily poorly equipped and understaffed; they must receive such students as the Missions send, must give them the best courses possible to fit them for the many grades and kinds of work desired, and must live between the Scylla of ultraconservatism and the Charybdis of liberalism. What shall a Seminary do? You recall the sad plight of the chameleon on the Scotch plaid!

In some seminaries the study of Hebrew and Greek is compulsory; there are certainly many theological students whose time could be much better spent in other subjects, for instance learning English so as to be able to read English books. Very few college graduates are entering theological seminaries; one large denominational university has in eighteen years sent only two of its alumni into the ministry, and a large union university has sent but three. (These two universities are probably exceptional.) The chief deterrent cause is apparently economic, for in most fields the ministry at present offers little or no assurance of a self-respecting living.

The native church has very small control in the affairs of the institutions which are training the leaders whom it must accept, support, and follow for life; the desire of the Church

for a larger share in the supervision of the education of its pastors is growing. Many Missions do not seem fully to appreciate the vital and primary importance of the proper training of the ministers, judging from the apparently secondary consideration and support given to theological seminaries. While the standard of other education has been advancing rapidly in recent years, the grade of theological teaching has remained practically stationary with the result that now the graduate trained by Missions to be a teacher, a physician, or a business man has usually a higher education than the man trained to be a clergyman; the great majority of theological students begin their professional study of three years at the end of high school or earlier, whereas the professional study for other vocations ordinarily begins only after two or more years of college work. The Christian ministry should furnish the highest leadership and the training for it should equal or excel that for any other vocation.

The education of women as evangelists, Bible teachers, pastor's assistants, and church workers in other spheres is being raised to higher standards and some of it is now of a grade equal to much of the theological education for men. There is increasing opportunity for service by women and this training fits the graduate to occupy a place of unusual usefulness; the number of openings for these highly trained women is greater than can be filled.

7. THAT the real needs of the field be carefully considered and met in making up the curriculum of a seminary, and that the fact that a certain subject is traditional or can be taught by an available professor be of itself insufficient to place it in the curriculum.

8. THAT Junior Colleges give a fairly uniform, pre-theological course so that students entering theological seminaries will have a somewhat specialized and similar training.

9. THAT the general grade of theological training be raised, the standard theological course for ordination beginning after junior college, that is, after two or three years of study subsequent to the completion of the high school course; and that the degree of B. A. be conferred upon graduation.

10. THAT wherever advisable a higher grade theological course be conducted, receiving students presumably after the

completion of their senior college work; and that a B. D. degree be granted at graduation.

11. THAT lower grade schools for unordained evangelists be separate from theological seminaries.

12. THAT the native Church through properly accredited representatives be given larger authority and responsibility in the education of its ministers.

13. THAT the plants, finances, and faculties of theological seminaries be made and kept adequate for their supreme task.

14. THAT missionaries have at least one term of practical service on the field before becoming teachers in theological Seminaries.

15. THAT the subject of Homiletics be taught in the vernacular.

16. THAT proper financial support and living conditions be furnished to Christian ministers, if necessary by assistance from foreign funds.

17. THAT the service rendered by highly-trained, women religious workers be studied and, if after thorough test it continues to be highly commendable, that training schools for such workers be multiplied and strengthened.

B. TEACHER TRAINING.

Along with the education of ministers the Missions rightly regard the training of teachers, both men and women, to be essential. This work has been faithfully conducted under the common restricting circumstances but is woefully weak in most places. Expert trainers of teachers are too scarce. The great and general advance in education makes a better normal education imperative. The field of teaching at present offers few attractions to aspiring youth and the meager remuneration, especially in Mission schools, depletes the normal departments as it does in America. One noticeable need in teacher training is a much larger opportunity for students to observe model demonstrations of class-room work and actually to teach and direct schools under expert supervision. A real school is the natural laboratory and the necessary clinic of normal students. Not only do the students profit by studied observation and

supervised practice but the elementary and secondary schools would greatly benefit by being organized, standardized and developed in the operation of this system. (The vital importance of practical work in all professional education is referred to later.)

18. THAT the training of Christian teachers, being a great essential industry of Missions, occupy a relatively more important place in our missionary program than at present.

19. THAT for this specialized task there be employed more generally those definitely fitted by genius, talent and training.

20. THAT active education in practice schools largely supplement the passive education of text-book and lecture.

21. THAT the vocation of teaching be relieved of all unnecessary unattractiveness.

C. MEDICAL EDUCATION.

College grade work in medicine is done in very few places; this type of training calls for a large and highly-specialized corps of teachers, for expensive equipment and for large current budgets; any one denomination would have difficulty in conducting a high-class medical school and as there is no good reason why any one alone should attempt it, each school is a union institution. To help relieve the immeasurable physical suffering of the Far East, in the name and spirit of the Great Physician, is a task which there is none higher or more necessary and pressing; the devastation of preventable disease among ignorant millions of our human family is heart-breaking; the countless wrecks of our race require us to respond with salvage measures and life guards. The schools of medicine with their affiliated schools for nurses are highly esteemed by all classes of the community, and the men and women graduates are beloved benefactors of hundreds of thousands of people. Community service, preventive medicine, public hygiene, and sanitation are being developed as funds and qualified leaders permit. Teachers in a medical school feel especially the need of repeated study, observation and advanced laboratory work at home every few years and urge that their furloughs be more frequent and possibly shorter.

22. THAT medical training for men and women have a large place in our program of Mission advance, with greater relative importance given to the training of women doctors and nurses.

23. THAT medical schools of the highest type be developed, not merely to educate practitioners but also to train native teachers and research specialists.

24. THAT medical—social and community work be emphasized and that in this service the students give considerable cooperation.

25. THAT ways be sought whereby, in fairness to missionaries in other departments, teachers of medicine may tone up more frequently than the present furlough periods allow.

26. THAT a competent business manager be supplied to each medical school.

D. VARIOUS OTHER PROFESSIONS.

Missionary education for professional life has not extended in any broad, vigorous way beyond training in theology, education, medicine and nursing. There have been some attempts and several notable successes in developing leaders in other literary, technical and practical professions, as Law, Journalism, Engineering, Commerce, Agriculture, various Industries, and more recently Forestry and Chemistry. There are many reasons why such professional schools have not been more generally developed, one unyielding deterrent cause being the scarcity of teachers for these specialized subjects. Some doubt exists as to the justification of assigning large forces and funds to this secondary line of defense when so much of the front line of the missionary sector is unoccupied and under-manned. However, there is fairly substantial agreement that Missions should exhibit through such schools in a few strategic points the universal spirit and scope of Christian civilization and the educational model and scientific experimentation that a certain field might require. The heavy burden of training large numbers of students in the above and allied professions and trades will be properly and necessarily assumed by secular institutions in which we hope Church and Mission may be free to bring Christian influences into lives of the students through religious and social activities.

27. THAT professional training for other than evangelistic, educational, medical and nursing service be limited to a very few carefully located and properly supported schools.

28. THAT pre-vocational courses for these "various other professions" be given in the Junior-colleges wherever advisable.

29. THAT thorough study be made as to what branches and grades of Agriculture and Trades can best be taught in higher, and what in secondary, institutions.

E. GENERAL CULTURAL EDUCATION.

A general education in arts and sciences which leads to a diploma or a degree but not to a well-defined vocation is fortunately less common on the Mission field than in America where our college was originally constituted as a preparatory course in the study of theology. Nevertheless our purely cultural college has been too largely transplanted abroad where the need and desire demand definite training for known tasks. When a student's education is completed by graduation from a Mission university or senior college, he or she should be prepared for constructive service in a clearly recognized vocation. This does not prejudice or prelude humanistic and cultural studies but merely means that when a student's university work is concluded he should be recognizably ready for something and not simply ready "for almost anything"; for instance, an arts or science student that is not preparing for a profession could be given enough pedagogy to qualify him fully for teaching; although after graduation he may never enter a classroom yet he will doubtless use the principles of education in whatever he does, will be an abler lay leader in Church and community, and will have a useful profession at his command, while his college life and work are redeemed from amoebic indirection. In the strenuous existence of over-worked and under-nourished Mission colleges, little respect and less room can be given to "Art for art's sake"; art and culture there should be for both aesthetic and utilitarian reasons but only when fitted into a program of training for life career; one's artistic sense is pleasantly gratified by the beautiful way in which a person properly prepared for a profession harmonizes with the scheme of human life and progress.

30. THAT senior-college courses be made professional in character, fitting the student for a life of useful activity, in a definite field.

31. THAT a general cultural course with ill-defined goal and with only the status quo in its favor be suspiciously scrutinized and be treated with the remedies indicated by the diagnosis.

F. EXTENSION WORK.

University Extension work of any kind is extremely scarce in the Far East. We believe that this is one of the most fruitful departments of service before our Mission institutions; the field to be cultivated contains more than one-third of the human race with hundreds of millions of fallow minds offering fertile soil for sowing. Not one person in ten thousand will in a generation reach a Mission college but the colleges can reach many of the other 9999. A few extension experiments, from museum lectures to sericulture stations, are in successful operation and other institutions are eager to open up more such lines of radial influence and enlightenment but are restrained by the ubiquitous scarcity of funds and trained workers. Vigorous extension work calls for a strong central institution. "Lengthen thy cords and strengthen thy stakes".

32. THAT earnest effort be made to extend beyond the student body the influence and uplift of Christian education by adopting various proven methods of University extension and by experimenting in new and locally adapted processes.

III. EDUCATION OF WOMEN

No greater need or opportunity exists today than the Christian education of the young women that are rapidly taking an increasingly prominent part in the life of the Far East, especially in the leadership of rising womanhood. As yet secular institutions are doing very little for the higher education of women, large numbers of whom are now ready and eager for college work; the opportunity of the Church is as obvious as it is urgent. The young women are seeking training as teachers, church and social workers, doctors, nurses, business women and home makers as the wives of highly-educated (future) husbands. A very large proportion of these

students (probably larger than among men students) comes from Mission schools; the religious atmosphere of their colleges and their voluntary Christian activities are pronounced and very encouraging. The intelligent earnestness in the class-room is equalled by the alert vitality on the athletic field. Altogether a visitor gains an extremely high regard and hope for the women's institutions. When a fond teacher asks a visitor, "Isn't this the loveliest group of girls you have ever seen?" what will he reply! From the shivering mud-brick class-rooms of northern Korea to the palm-thatched, bamboo bungalows of the southern Philippines the girl students are exceedingly attractive, interesting, and inspiring groups. One rejoices that Eastern nations are to have better models of cultured womanhood than the clever, irresponsible, dangerous demi-monde; educated Christian women are becoming the new ideal.

The suggestions that occur elsewhere through the report apply broadly to women's institutions quite as much as to men's and have been made with both in mind; especial reference to women has also been made under several other headings; however, in view of the eminent opportunity and pressing need, a few general suggestions are given:

33. THAT special and immediate effort be made adequately to promote the development of the present women's colleges, including the urgently required strengthening of the girls' schools which supply them with students.

34. THAT thorough study be made of the fields of service open to educated womanhood and that effort be made to determine and develop the special departments in which Christian leadership will count most directly for the advance of the Kingdom of Christ.

35. THAT, as Christianity must be indigenous in the home and as heathen home life is impossibly inadequate, especial place be given to training for Christian home making and to preparing Christian teachers of Domestic Arts and Sciences.

IV. COEDUCATION

Very little coeducation in high school or college has heretofore been conducted. However, public and Mission opinion opposing the joint education of the sexes is being modified

rapidly and the next few years will probably see the elimination of much prejudice and objection to the principle and practice of coeducation. The affiliation of women's colleges with those for men is becoming fuller, to their mutual benefit. Whenever a distinct saving in staff, property, equipment, and current funds can be achieved without jeopardizing efficiency or student welfare, closer coordination and perhaps full union of the work of men's and women's institutions should be consummated. In a government university which has had complete coeducation for many years the young women, even in the Medical Department, do not have separate lectures or laboratory work in a single subject and the native dean and an American professor reported that coeducation had caused no serious difficulty. There are of course many arguments on both sides but the tendency now is strongly toward closer affiliation and coeducation.

36. THAT the question of the fullest possible affiliation between men's and women's institutions and of coeducation be repeatedly considered with open mind, and that every advisable step be taken toward efficient coordination of work.

V. UNION INSTITUTIONS.

An outstanding feature of the past decade has been the rise and extensive development of Interdenominational Institutions which are a natural outgrowth of the demands of the work and of the rising spirit of cooperation. They are doing magnificent service and are powerful and needed exemplars of Christian union. These institutions have brought with them many new and perplexing problems of harmonization and during these days of complex adjustment, a patience, generosity, and mutual accommodation are called for, not only among the cooperating denominations but also among the missionaries of each cooperating denomination, for the demands of these union institutions often affect uncomfortably the practices of a Mission and the interests of other departments of the work. Racial and denominational orchestration combines high art with exact science. A danger not easily sensed in these union enterprises is that the relations of a denominational Mission with its related native Church may be seriously impaired, one safeguard against which difficulty is to take the Churches

into the fullest confidence and cooperation in the union effort. Many Observations and Suggestions covering Union Institutions are given under other headings.

37. THAT, inasmuch as denominational institutions tend to perpetuate within the growing Church on the Mission field an occidental sectarianism which has many unfortunate or, to the natives, incomprehensible features, higher education be conducted on a cooperative or, if possible, a union basis.

38. THAT common methods of procedure by Union Institutions be worked out on the questions of special regulations regarding faculty furloughs, of the furnishing of financial equivalent in case of vacancies in the foreign teaching staff, of home promotion, of bequests for unincorporated institutions, of deeds or memoranda of trust for buildings of one Board erected upon the land of other incorporated trustees, etc.

VI. UNDENOMINATIONAL COLLEGES

A number of outstanding, undenominational Christian colleges are scattered over the foreign field. The several noteworthy institutions in the Far East are, in administration and support, independent of denominational Missions and Boards; however, they function as vital and vigorous organisms in the local missionary program, doing the whole, higher educational work except in theology. The relations of Mission and college personnels are most harmonious and helpful, and these independent institutions are in the minds of the native population part and parcel of a single Christian enterprise. Because there is so much amity and comity between the Missions and these colleges, we wish that there might be also a unity of operation brought about by interlocking directorates and faculties; if Missions expect the colleges to function for them, each denominational Mission affected could maintain at least one of its members on the faculty and any other faculty member of that communion could be an affiliated member of the Mission; representatives of a cooperating Mission and Board could sit on the Boards of Control on the field and at home. Mission and college need each other, and close correlation will advance their common cause; the Christian Church should promote a unified program, with these colleges as a part, for the evangelization of the Far East.

These independent institutions have grown more rapidly than other colleges; this is due largely to strong promotional campaigns and to the effective, non-sectarian appeal to certain sources of benevolence both native and foreign; again, being independent and staffed chiefly with young, aggressive American collegians, they are free and able to follow the most modern methods of education and to feature departments which do not train directly for Church or Mission work, all of which attracts many students who can pay relatively high fees and thus enable the college to finance its progress. The local, indigenous support from both students and friendly citizens is much greater than in the average Mission college, and the native influence and interest in them is at least as great.

39. THAT the work of the independent Christian colleges and the denominational Missions be more closely coordinated and, as far as possible, unified.

40. THAT each directly benefited Mission share substantially in the work of an independent college, supplying professor(s), residence(s), current appropriations, field committeeman, and home trustee.

41. THAT the successful elements in the promotion and operation of these colleges be studied by Mission institutions with the view to adopting and adapting some of them.

VII. SECULAR INSTITUTIONS

Great, secular institutions under government and private support and control are springing up with rapid increase in number, size, wealth and influence. Our missionary institutions no longer hold the conspicuous place of leadership which they occupied earlier; in many places they are secondary and subordinate. High standards have been attained in non-missionary education, and missionary work that is really mediocre is no longer relatively superior; "a one-eyed man can be king only among the blind." Originally secular schools were patterned to a great extent after missionary institutions but many of them have now far outgrown and surpassed their earlier models and have tremendous and thoroughly up-to-date plants with large, highly-trained faculties with foreign degrees and student bodies of an intellectual caliber and range greater than are found in

neighboring missionary institutions. In many places ambitious students endeavor first of all to enter the government institutions; failing that they seek entrance into private, secular institutions and failing that they accept as third best enrollment in a missionary institution; although one great reason for this is that desirable political preferments and business positions are more easily obtained by graduates from government colleges, nevertheless, we must realize that in many instances the training given in the secular institution is of a distinctly higher standard. We should bring up the grade of work in our own institutions and not attempt to do more than we can do thoroughly well; to call a second-rate thing Christian doesn't make it so. Missionary schools cannot educate all Christians in Mission lands, much less the entire non-Christian population; but they can be inspirational models of education and true exemplars of Christianity. We should rejoice that other interests are taking up the heavy burdens of general education in a comprehensive way and we should be ready to do everything that we can to assist by sympathy and advice in these forward movements.

Many secular institutions are quite willing to have missionaries carry on religious and social work among their students. In a number of important educational centers various denominations are conducting such work for students through hostels, social halls, group gatherings for the study of the Bible and the discussion of Christian themes, personal visitation, social contact in the missionaries' homes and in the students' boarding houses, athletics, English Classes, etc; this type of work cannot be too highly commended and various national leaders of secular education speak frankly of the immense benefits which obviously result in the lives of the students. No one denies the importance of educating the Christians. It is equally important to Christianize the educated, especially those that will probably be influential leaders in the life of their nation. The men for this student evangelization should be very carefully selected and trained; we are accustomed to think of this work as being special province of young men but I believe, with a very thoughtful Japanese professor, that "The right man of any age can do it well". The question of separate student churches is one that needs careful study.

In some places strong government middle schools are drawing students away from similar schools of the Missions and in one territory have completely dried up the feeders of a missionary college.

42. THAT missionary institutions seek friendly cooperation with secular educational authorities, lending and receiving all possible assistance in the development of the most desirable plans and processes of education.

43. THAT we develop our institutions to higher efficiency in every way, making them really representative of Christianity.

44. THAT our middle schools which feed the higher missionary institutions be strengthened and that desirable outlets for the middle-school graduates that do not further continue their studies be furnished.

45. THAT Christian missionary work among the students of secular institutions be greatly strengthened and extended, and that it be developed along lines of the most thorough interdenominational cooperation.

VIII. ADMINISTRATION AND SUPPORT

No attempt is made here to discuss the various and generally complex systems of administration; the administrative personnel is so all-important that the method of management is relatively negligible. Cordial team-work within each governing group and among all the governing groups of an institution is as indispensable as is a sound, business administration guided by Christian principles.

A fundamental administrative problem is the coordinated development of all branches of the missionary enterprise. The plans of some educational institutions appear ambitious compared to the support which the other work of the Missions can reasonably expect and if the goals of these colleges were achieved without the other missionary activities making similar large strides forward, higher education might be so far separated from evangelistic, medical, literary, and indeed lower and middle education as to jeopardize its vital and helpful contact with them. The entire Christian missionary campaign is a unit and I believe can best be developed as such. The whole

advance of the Christian forces should present a solid front; it should neither be retarded by slow and meager resources and reinforcements from the rear, nor should communications be broken by the overhaste of any part of the line.

Thoughtful and unprejudiced nationals of each country generally express very cordial appreciation of missionary education. They wish foreigners to bring to their lands the best possible institutional models and the highest type of educational leaders and, at least temporarily, financial assistance. There is a strong and growing desire on the part of nationals to share more fully in the direction and to some extent also in the support of institutions. The opinion and desire of the Chinese in this regard seem to be approximating rapidly the position taken some decades ago by the Japanese.

As institutions grow in size their spheres of influence sometimes overlap, and whereas they should be cooperative they are in danger of becoming competitive. There is a desire for a common understanding in the various fields and for prevention of conflicting aims and programs; various steps have already been taken to meet these difficulties before they cause offense and injury. Also in the home lands closer coordination of the higher educational interests in a given country should be brought about, if not for purposes of administration at least for promotion and comity.

Very few if any missionary institutions have a satisfactory program for cultivating a supporting constituency. With the exception of one or two colleges that have definitely limited themselves to restricted, conservative spheres, they are all in crying need of largely increased funds and forces. In the minds of the field administrators and the faculties this is ordinarily the most urgent question connected with higher education. Some independent Christian institutions employ a number of promoters at considerable expense and thus provide themselves with relatively large resources. This procedure, however, has not been open to institutions connected with Mission Boards; they frequently feel the burden of their limitations in not being free to make vigorous, independent attempts to secure funds.

The current income is lamentably insufficient practically everywhere. The hand-to-mouth method of current finance is as discouraging and distasteful to the missionaries as it is

debilitating to the work. Income from students fees ordinarily forms far too small a proportion of the current receipts. Students of financial means should pay more nearly what their education costs. There are many plans of student aid and loan funds, repayment being made by work, by post-graduate teaching, by both of these, or in cash. At a great government university an honor student "must be distinguished for good morals", and surely the scholarships of missionary institutions should be for students of no less distinction.

The matter of granting degrees is rather serious in the minds of some institutions which are not separately incorporated with American charters. In some countries a foreign degree, e.g., from the university of the State of New York, is at present eagerly sought by students with the consequence that institutions not granting such degrees are at a distinct disadvantage; some institutions do not believe it wise or find it convenient to become separate incorporations with American charters.

46. THAT our present institutions be materially strengthened before we open new centers.

47. THAT higher educational institutions in each country have a representative union body on the field for reference, counsel and general supervision.

48. THAT also in America there be formed a strong cooperating committee, with a central office and staff, for coordination, standardization, promotion and possibly some degree of administration of the institutions of a given country. (The Cooperating Board for Christian Education in Chosen has functioned successfully for several years, and recently a "Committee of Cooperation for American Education in the Near East" has been organized.)

49. THAT closer contact between the home-base and the field be established by the appointment of more liaison officers and more frequent, mutual visitation.

50. THAT competent and deserving nationals be given a larger share in the field management of institutions along with increasing responsibility for them, not stressing the latter too heavily at first but nevertheless making clear the fundamental concept "noblesse oblige".

51. THAT, if advisable, a uniform practice in conferring degrees be pursued by the Colleges of the same country.

52. THAT the financial problems of missionary institutions be thoroughly studied; that endowment needs be carefully determined and adequate measures taken to meet them; that the officers of finance on the field be given expert, definite, and sympathetic counsel; that a larger supply of current funds be secured both from the home base and especially through more intensive cultivation of the local field; and that institutions well aware of their total, anticipated income do not stretch it to the breaking point.

53. THAT larger effort be made to secure from the students, through cash, work or later repayment, a considerably increased portion of the cost of their education.

54. THAT scholarships and bursaries be granted to only highly deserving students.

55. THAT each cooperating Mission Board, after advise from its Mission, guarantee to support in an institution a reasonable number of foreign teachers and, in case of vacancy in that quota, to reimburse the institution up to a certain fixed limit for any expenditure it makes in filling the vacancy.

IX. PROPERTY

Property and equipment are as a rule quite inadequate and are frequently in a state of ill-repair; however, on the whole the quality of construction and of maintenance of the property of higher educational institutions is better than that of other Mission buildings. In the past for lack of funds or of foresight there has been a lamentable lack of initial, comprehensive building schemes for the future; the placing, the coordination, and the material and style of construction have often been haphazard. A comprehensive campus layout with an harmonious architectural plan for future development is happily becoming the custom of institutions that are still in their infancy. The amount of construction is and will continue to be so large as easily to justify the setting up in the Far East (or perhaps in each country) of a central bureau of missionary architects and builders; this may not eliminate the

advisability of consulting highly qualified and long experienced architectural firms. Certain types of standardized buildings seem advisable; institutions could at least save a good deal of money by exchanging plans and working drawings for certain buildings, as many institutions need practically the same kind of laboratories, chapel, library, residences, dormitories, and so forth. Our institutions are generally located in large population centers on land that is or will become very valuable and may not always be exempt from taxation; with this, and also the most advantageous use of land, in mind a visitor feels that frequently the buildings of the institutions are too scattered and could be grouped more compactly; dormitories in many instances could also be higher, making airier, warmer rooms (they have no artificial heat) and reducing the cost of construction per room; this would release valuable land for recreation, for landscape and kitchen gardening and for other purposes.

56. THAT the actual property and equipment needs of the institutions be determined after careful study and be adequately supplied.

57. THAT sufficient appropriations for respectable maintenance of plant be made and be non-transferable for other expenditure.

58. THAT wherever needed comprehensive, architectural, campus layouts be made.

59. THAT an interdenominational bureau of missionary architects and builders be established in each country.

60. THAT effort be made to group as closely as advisable the buildings on a campus where land is or will be very valuable.

61. THAT, as land values in large cities are rapidly rising, all the land that will be needed for an institution be purchased soon, postponing some construction if necessary thus to secure sufficient funds to buy land.

62. THAT, where land and construction are expensive and many new residences are required, an institution try the experiment of a comfortable apartment house, especially for teachers with small or no families.

X. CURRICULA AND EXTRA-CURRICULUM ACTIVITIES

The traditional education of the home lands has naturally been transferred by foreign teachers to the Mission field and in many ways and places it fails to fit the new environment. In a curriculum, that which is incidental and accidental too often excludes the essential and universal. Careful adjustment to the basic needs of the community does not sufficiently determine the training we give to meet them. As remarked above, when a student has completed his full course of education he should be ready for a particular life task. There is a laudable desire on the part of progressive students to have a profession at their command and courses that make no close connection with the life of the day are in increasing disfavor.

The graduates from our missionary colleges become the leaders of the Christian Church. During their years of study they are largely separated from the activities of an ordinary Christian congregation and it is therefore necessary that their experience in the institution should train them for lay leadership in church and community. With this and the spiritual welfare of the individual in view there does not seem to be a sufficient emphasis within or without the college curriculum upon religious education or the practical training of the students to be strong lay leaders in church work, Sunday School, Bible classes, community service, etc. The average college course becomes so easily crowded with secular subjects that religious subjects do not receive the attention that one wishes might be given them; the direct culture of the Christian life and activities of the students is largely left out of the curriculum and without any other adequate provision for development and direction. Close contact with the enlightening and elevating power of God with a discerning, practical expression of it in human affairs is the heart of Christian education; text-book and test-tube function forcibly but not sufficiently for the full training needed.

Appreciating the great benefit of laboratory and clinical work in certain professional study one wishes that a larger degree of this kind of practical work by students could be made possible in all branches of higher education, for instance, that the students in Normal departments could conduct

and teach schools under supervision and/or observe them being taught and conducted by experts; that the students of theology and sociology could be given more thorough clinical practice than they take at present; and that likewise students of commerce, law, journalism, business administration, etc. could, like medical, agricultural, and trade students, have larger opportunities for the practical application and observation of their class-room laws and theories. Native teachers especially need to appreciate the merits of active (as opposed to passive) education both inside and outside the class-room.

Staffs are so overburdened with curriculum work that the important extra-curriculum activities which mean so much to the development of student character and capacity are largely undiscovered and undirected. The religious, literary, musical, social, and athletic activities should be under the supervision of faculty members free and able to give these matters an inspiring and intelligent leadership.

63. THAT the essential educational needs of each nation and of the zone of influence of each institution be carefully determined, and that curricula be chosen to supply that need.

64. THAT a faculty be formed to cover the curriculum; don't cut a curriculum to fit a faculty.

65. THAT, if the use of English as the main medium of instruction is not the wisest procedure, it be discontinued as such and that foreign teachers be given any needed training in the native language to enable them to conduct lectures and classes profitably in the vernacular.

66. THAT (as suggested above) missionary education in general emphasize professional courses in theology, education, medicine, and nursing, and in particular places develop other professional courses as models and as demonstration stations of the broad applications of Christianity to all phases of human life; and that as a general rule courses in other than the professions mentioned be confined to the junior colleges, the graduate professional courses being ordinarily left to non-missionary institutions.

67. THAT library facilities be greatly improved and be employed as a direct adjunct of the class-room.

68. THAT a strong department of Religious Education be conducted in each institution with proper emphasis upon practical Christian service by the students.

69. THAT ways and means be discovered and employed for larger practical service by students along the lines of their special department of study.

70. THAT well qualified leadership for religious and other voluntary student activities be established in institutions where it is now lacking.

71. THAT practical, pertinent courses in public hygiene and personal health be given to all students.

72. THAT each student receive a regular physical examination with remedial recommendations which are followed up.

73. THAT outstanding educationalists in the home-lands be secured for short-term lectureships in various institutions.

XI. STAFF

The administrative and teaching staffs are earnest groups of the finest Christian men and women, loyally doing their utmost with meager material resources and against severe odds unknown at home. The results of their service are really remarkable when one realizes that the teaching force of each institution is insufficient in number and not fully fitted by training for its task. These limitations weigh heavily upon the staffs who ardently wish to remove them. The quality of the work could be improved by continued preparation by the teachers for which presumably the foreigners have the best opportunity during furlough and the natives during their summer vacations. A number of native teachers in each institution are worthy of and would be greatly benefited by an advanced course of study, preferably abroad; teachers that have had this broadening experience are, other things being equal, of vastly larger influence in the institution. The lack of funds is the common cause preventing foreign study but out of any increase available for expenditure a paying investment could be made in furnishing travelling scholarships to experienced teachers. Numerous teaching positions which really call for special technical training are filled by missionaries without particular qualification, many of whom are ordained clergymen who are conscientiously doing the teaching because there is no one else to do it and who

would be much more satisfied and effective in other forms of work. When the correct curriculum is determined, a faculty should be found or trained to fit it.

In missionary institutions there seems to be a scarcity of prominent, vigorous, native leaders of thought and life; there are of course many highly-respected and a few conspicuous teachers, all of them probably receiving less salary than they could command elsewhere. The housing facilities provided for the native staff seem as a rule quite unsatisfactory.

Many institutions both denominational and union do not know definitely how many missionary teachers they can count upon from the constituent Mission (s) and Board (s). In union institutions where the quota of teachers from each denomination is determined by the denominational home Board, whenever a vacancy occurs the local Mission of the denomination affected may not feel responsible for filling the vacancy, the matter being left to a distant Board in America with a consequent unfortunate delay in supplying the teacher needed.

The use of the English language is spreading in the Far East and there is a growing desire to learn it; the majority of the missionary universities use English as the sole or chief medium of instruction and all missionary institutions give English a more or less prominent place in the curriculum. There are many teaching positions which can be filled by English-speaking persons who do not know the vernacular and an increasing number of institutions can advantageously use short-term teachers. Young men and women from American colleges can render good service in teaching, in leading extra-curriculum activities and in keeping permanent teachers in touch with the latest developments at home; they will secure an intelligent interest in mission work which should lead them into regular missionary service or into the active promotion of missionary interest at home. A term of service shorter than three years does not ordinarily have sufficient advantages to commend it.

Universities and colleges are accustomed to state in their list of required reinforcements "Professor of.....". A young American candidate sees the list and feels that "Professor" is just what he would like to be; for that position he applies and is appointed; after a year of language study he may

become "Professor", whereas that rank should be reserved for those who by experience and ability deserve it.

74. THAT, inasmuch as a high quality of leadership is required to train leaders, each teacher be chosen and retained for clearly recognized Christian character and for conspicuous personal and professional attainments.

75. THAT the Boards find or train especially prepared teachers for higher educational work.

76. THAT the Boards grant adequate means on furlough for advanced work along educational lines, and that such study be the rule for younger missionaries.

77. THAT increased educational facilities on the field, by way of teachers institutes, vacation courses, correspondence courses, etc., be made available for native teachers with inducements adequate to secure their participation and with leaders competent to coach them into energetic alertness and into the inspirational putting across of ideas in the class-room.

78. THAT travelling scholarships for deserving native teachers be supplied from increased funds available for higher education.

79. THAT the conditions of service (position, salary, residence, and so forth) be such as to attract more, outstanding native leaders to missionary institutions, and that an increasing proportion of the total current expenditure be allocated to the employment of nationals.

80. THAT a Mission state the number of missionary teachers which it believes it should supply on the staff of an institution and that the Mission along with its home Board feel an urgent responsibility of filling as quickly as possible any vacancy that occurs.

81. THAT the Boards work out a uniform policy regarding the terms of employment of short-term teachers and that a united effort be made to secure a larger number of the finest type of foreign, college graduates for this work.

82. THAT young missionary recruits be not appointed to, or led to expect immediate field assignment to, "professorships", and that this grade in a staff be reserved for teachers of tested and high ability.

83. THAT, as a first-hand knowledge of various phases of native life greatly helps those who train its future leaders, a teacher have as much as possible of missionary experience outside of his own institution.

84. THAT as highly-qualified, Christian teachers of Native Literature are seldom available, a special course to train them be given in each great language area.

XII. STUDENT BODY

A visitor is impressed with the sterling character and the innate capacity of the students; the majority of them are Christians, many of rather limited financial ability and most with fairly definite desire to serve the Kingdom of Christ; the college course makes them potentially more competent financially and deepens their purpose of service. Their sincere Christian spirit is generally evident in the sympathetic, spontaneous nature of their chapel exercises, prayer-meetings, and Bible classes as well as in their daily life and ready helpfulness in various forms of voluntary service on the campus and in the community. In certain qualifications the students may not compare favorably with those in secular institutions but we must not fail to rate properly the inconspicuous, indispensable Christian qualification of a moral character and the spirit of service which distinguishes the students of Mission institutions. On the other hand, one wishes that a larger proportion of the students with high intellectual and social qualities were being educated in Mission institutions for they will be leaders of their people and that leadership should be Christian. In practically every institution one finds some students who seem not to deserve the expenditure of life and money necessary for their advanced education; they are there because of some one's kind heart; perhaps a friend pays the fees and so the student is received and retained; but the small tuition charge is an insignificant return for the total missionary energy that goes into a student.

The practice of having students of lower and intermediate grades on the same campus with those of college grade is properly being abandoned and the few institutions that still continue it should be supplied with the means of providing separate grounds and buildings for the younger students.

The student class is the most alert, progressive and hopeful element in the life of the nations; they are intensely nationalistic but their patriotism is unselfish, idealistic and broadly humanitarian. In the prevalent, determined, student movements in the different countries, the young men and women of our Mission colleges are taking an active and often a leading part; a new respect for Christian institutions is resulting from the competence and courage displayed by their students in difficult and dangerous agitation against injustice and corruption. In the Class-room the students are reasonably eager and ambitious to acquire and achieve; facility, spontaneity, receptiveness and inquisitiveness vary according to national (and individual) traits; students seem respectful toward one another and toward teachers, and punitive discipline is seldom needed. Extra-curriculum, student activities are referred to elsewhere.

85. THAT every effort be made to strengthen the fundamental Christian character and purpose of the students.

86. THAT only students capable of helpfully using a professional education be trained in our over-burdened and under-financed colleges.

87. THAT students of younger grades be educated on a separate campus from college students and constitute a model, practice school wherever practicable.

88. THAT attempt be made to discover that proper limits of student activities in political agitation and that students be urged to confine their activities within these bounds.

89. THAT various forms of student government be established more generally than at present.

XIII. GRADUATES

From the mutual neglect of alumnus (a) and Alma Mater one might suppose the commencement diploma to be a certificate of divorce; the few years of closest intimacy between student and college are followed by a life of separation when each fails to provide for the needs of the other. This broken, or at best intermittent, and unsatisfactory relationship between an institution and its graduates is world-wide; some American colleges are making connecting links but in response to many inquiries I learned of no significant effort in this line by

any Far Eastern institution. Maintenance of constant, constructive relationship with graduates makes possible a study of the functioning of the finished product of the educational plant, a chance to apply any needed corrective in the work of the institution, an appreciated stimulus and guidance for the graduate, and from the alumni (æ) an invigorating current of good-will, financial support and sympathetic suggestion for improvement and progress.

90. THAT news items of the institution and of graduates be circulated regularly.

91. THAT periodic publications of the new contributions (especially by the institution) to the intellectual world and of other helpful material be sent to graduates.

92. THAT suggested courses of reading, reviews and very brief bibliographies be circulated, presumably in the above publication.

93. THAT careful records of graduates be kept and annually brought up to date.

94. THAT a sympathetic letter of encouragement and inquiry be sent by the President or Dean at least once a year to each graduate with an expression of readiness to assist him with any problems of work, location, etc.

95. THAT an institution constantly have in mind the placing of each alumnus in the field of service where his growing talents will render the largest service.

96. THAT graduates be given a greater share in the support and administration of their institution, through membership on the Field Board, a Graduate Council, and through individual annual subscription to current and capital expenditure.

CONCLUSION

Let no reader of this report mistakenly infer from its critical content that my recent visit to the Far Eastern missionary colleges failed to impress me very favorably. Considering all their limitations, for most of which I believe we at home are responsible, their position, work and influence are remarkable and inspiring to any unprejudiced observer, and to a sympathetic friend are powerfully invigorating and reassuring. God has used the life energy of small groups of devoted workers with extremely scanty financial support to produce results

that are immeasurably out of proportion to the human causes. What would have been the effect if the Church had properly performed its part of the task? What will be, when it does! Twilight seems bright when we peer back into the night but not when we in faith face the dawn; the dwarfing mediocrity of the present twilight must readily resolve into the warmth and growth of the approaching brighter day of Missions. The sharp contrast between the gloomy needs and the glowing possibilities of Higher Education presents a challenging demand which Christians cannot deny; the entire enterprise calls for decided development in every department in order properly to promote the Kingdom of our Lord.

What will we who are particularly responsible do about it?

News Items from Hangchow Christian College.

Hangchow College moved to its new site on the banks of the Chientang River in February, 1911. February 1921, therefore, marks the completion of a full decade on the new campus. During these ten years much progress has been made. What was at the beginning of this period a bare hillside has been laid out and graded; walks have been made and trees and grass planted. When we moved here there were three main buildings and five residences; the number of residences has since been doubled, and a chapel and observatory added. A water-system has been put in, with two reservoirs; an athletic field, boathouse, and road constructed, electric lights installed, and a motor-launch put in service on the river.

The dayschools in the neighborhood, under the supervision of the College, have increased from one to three; and a church has been organized, composed of students and residents on College Hill.

Compared with ten years ago, the course of study has been greatly enriched and raised in grade. Foreign professors have grown in number from 4 to 10, and the Chinese staff has been greatly strengthened. Athletics have been put on a firm basis, and plans are under way for a troop of Boy Scouts in the Middle School.

A General Alumni Association, with branches in the larger cities, has been formally organized. The Board of Directors has been reorganized and enlarged, and a Board of Advisers formed, composed of influential friends in the United States.

A Motto has been adopted, LOVE AND TRUTH, as representing the spirit in which the institution does its work.

During the ten years there have been sixty-eight full graduates from the college distributed as follows:

Ministers (one in training)	11
Teachers	32
Commercial and Government Work	13
Y. M. C. A. or other Christian Work Secretaries	7
Engineers	3
Physician (in training)	1
Literary work	1
	—
	68

Besides these graduates, nearly one thousand separate individuals have been students here, each coming in direct contact with the Christian Message, and seeing it exemplified in his teachers. Who can measure the influence for good of these young men touched by the truth and at least made favorable to Christian ideals, and a large proportion of them earnest followers of the Master?

The beginning of a new decade is signaled by several important forward steps which are worthy of mention.

1. INCORPORATION.—Word has just been received from Washington that the Hangchow Christian College has been incorporated under the laws of the District of Columbia. It is now a legally recognized institution, with the power of granting degrees. By its charter it is under the management of a Board of six Trustees in the United States, representing the Northern and Southern Presbyterian Churches; and these trustees are represented in China by a Field Board of Control, that is, the present Board of Directors.

2. REORGANIZATION.—Coincidentally with the granting of the charter, the Faculty have devoted considerable

attention to the standardizing and re-organizing of the curriculum and of the various departments. What was formerly known as the Self-help department is now the Employment Bureau, which arranges for student assistants in the various lines of College activity, each assistant being directly responsible to the professor or officer concerned with the carrying on of that particular kind of work. By this plan the same number of students can work their way as heretofore, but with greater efficiency to the institution as a whole, adapting their hours of service to a class-schedule previously made-out.

The Middle School is now constituted as a separate unit for administration, so that its problems can be more directly studied and coped with.

In view of the increased demand for a thorough knowledge of English, and the use of English as a medium of instruction throughout the College course, our requirements in this subject have been considerably stiffened.

In the Junior College there are now the departments of Arts and of Science, with others to be added while the Senior College is intended as a specific preparation for teaching either along the lines of language and social science (Arts) or along the lines of natural science. This definiteness of aim will contribute to the pragmatic vocational character of the College course, and our freedom to use certain school property in the city offers an excellent opportunity for observation and practice work. By the use of the unit system it will be possible for exceptionally good students to complete the course in four years after Middle School instead of five.

Theological students by taking the course at Nanking Theological Seminary following upon Junior College here, may receive the bachelor's degree from Hangchow College.

3. LIBRARY.—The new decade opens auspiciously with a donation from a Chinese friend. Mr. I. D. Kao, manager of the Tin Sin Cotton Mill in Hangchow, has given our Library a set of Chinese Classical Works, just published by the Commercial Press in Shanghai. This is a very valuable collection, costing several hundred dollars, and embracing reproductions of all the most worth-while Chinese literature. At the same time we hear of the reverting of a legacy in America to the original executor, who has indicated that in such an event he would turn it over to us for a Library Building. This may be the next piece of construction to be begun, and we are expecting at any time a confirmation of our hopes. The present library is being used more and more, and new titles are constantly being added.

4. SCIENCE EQUIPMENT.—Many more facilities are being added for the study of natural science. Two new American specialists are expected to begin teaching here in the fall, in the departments of Physics and Chemistry. One of these is Mr. Edward Evans, Jr., M.A., who has had two years' experience teaching Physics in China, and more recently has been doing advanced study, and teaching, in the University of Toronto. The other is Mr. James L. Howe, Jr., M.A., who has been assisting his father, one of the best known Chemistry professors in the United States, in the Chemistry department of Washington and Lee University. Another professor has been added in the department of Biology, Mr. Andrew Allison, M.A., a skilled naturalist, ranking as one of the best in China.

A considerable amount of apparatus has been bought, and more will soon be ordered. The Southern Presbyterian Mission has placed our Science Hall almost at the top of its preferred property list, and we are making every effort to begin building it this spring, so that it

will be ready for use next fall. If these efforts fail, we shall use our present laboratories for another six months or year, when the new Science Hall will be ready.

5. CONSTRUCTION DEPARTMENT.—A fifth element of progress by which the College hopes to serve the Christian cause more efficiently in the future, is the newly-organized Construction Department, described on the accompanying circular. Inquiries as to the work of this department are invited, and will be gladly and promptly answered.

Hangchow College is an integral part of the Christian Movement in Hangchow and in Chekiang Province, and this bulletin is sent out in order that our friends may rejoice in its progress, sympathize with its aims, cooperate in its efforts, and share in its fruits.

WARREN H. STUART.
President.

HANGCHOW, Jan. 20, 1921.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

MEMORANDA re HANGCHOW CHRISTIAN COLLEGE.

In considering the future responsibility of the Presbyterian Board for Hangchow College, the following actions of the Board in recent years and related factors should be kept in mind:-

1.) In June 1919, the Mission made special request for large sums for several union enterprizes including \$100,000. Mex. for the College. The Board expressed "hearty sympathy" and stated that such appeals should be incorporated in the preferred lists of the Mission. "Meanwhile the Board will do its best to embody all the needs of the Missions--in the Board's share of the New Era Budget." (The full request of the China Council for Hangchow College was embodied in "Lists C and F")

2.) In 1920 the Missions and College sent President Warren H. Stuart to the States to commit the two Boards to a continued, senior college program with increased support and to incorporate the college with degree granting power. The Southern Board (Hangchow is the only college it has in the world) accepted this program and appointed a committee, including two Board Members, to come to New York to urge it upon our Board. We informed the Committee that correspondence and interviews with Dr. Chester and Dr. Stuart made the matter clear and in June 1920 our Board took the following action:

"In general concurrence with actions and overtures by the Central China Mission and the Executive Committee of Foreign Missions of the Presbyterian Church in the United States regarding Hangchow College, the Board voted:

(a) to continue the institution as a standard college that could properly grant Bachelor Degrees, the work above Junior College Grade to be largely in the training of teachers in General Arts and Sciences;

(b) to take steps, along with the Executive Committee of the Presbyterian Church in the U.S., to incorporate the College under an American Charter enabling the College to grant degrees, the title to the property and the control of the college to remain with the Mission Boards now in interest;

(c) to accept a quota on the staff of five missionaries and to guarantee to reimburse the College for any expenditure it may make in filling a vacancy in this quota up to \$250. Mex. per month per financial vacancy; and further Voted

(d) to refer to the Central China Mission the request for increased current appropriations in the hope that the Mission may allocate a suitable increase from its enlarged appropriations:

(e) to refer to the China Council for possible provision from its Emergency Fund the request for 1500 Mex. to meet the deficit on repairs and equipment.

3.) In Nov. 1920 the Board took action as follows:-

"The Board approved of the proposed incorporation of Hangchow Christian College under the laws of the District of Columbia, the members of the Board to serve as Incorporators, with the direction of the affairs of the College in the hands of a body of Trustees numbering not less than six and elected equally by this Board and by the Executive Committee of Foreign Missions of the Presbyterian Church in the U.S.: the Board elected as its first representatives Thomas H.P. Sailer (to serve until 1926), Dwight H. Day (to serve until 1924), and George T. Scott (to serve until 1922)."

4.) The College was incorporated: the first meeting of the Trustees was held in Jan. 1921 when officers were elected: President, S.H. Chester; Vice-President, G.T. Scott; Secretary and Treasurer, E.F. Willis. The Board was enlarged by two members, John H. Dewitt, representing our Board. Later Mr. Wheeler was elected an alternate.

5.) In the Spring of 1922 the Central China Mission strongly endorsed the Five Year Program proposed by the College Faculty and Field Board of Managers (to which Board the local Presbyteries elect Chinese representatives.) The Mission action is fully itemized for Staff, Budget and Plant, "emphasizing the needs of the College and the Mission's attitude toward it as follows:

"The Mission wishes to go on record as believing that every department of the work looks to Hangchow Christian College for trained workers and leaders; that in order to provide the larger number and better quality of consecrated and useful men to serve the Church of Christ, particularly within the field for which we are responsible, in the pastorate, school work and other forms of Christian service, the College must be immediately strengthened and to this end has voted in favor of the following program of expansion:"

6.) In the fall of 1922 the China Council in Annual Meeting considered the Five Year Program and gave it full and unanimous endorsement "after prolonged discussion and the Council Members to the College."

7.) In February 1923, the Board responded to these Mission and Council recommendations in the following actions:

"The Board learned with deep interest of the cordial support which the Central China Mission and the China Council is giving to the Hangchow Christian College and is very appreciative of the fine opportunity and real needs of this important institution. Any advance which the Board might undertake within the enlarged program now proposed would be recognized as part of the Board's general provision for the work of the Central China Mission and as an allocation by the Mission from its resources to its share in the College. In response to the proposals of the Mission and of the China Council for the further development of the College, the Board expressed its willingness to consider any recommendations which the Trustees of the

College might make to the two constituent Mission Boards, the understanding being that the Presbyterian Board has fulfilled for the present its obligation for capital funds and that in accepting increased obligations for staff and current funds it would expect to proceed pari passu with its sister Board."

"The Board made record of the transfer by the Mission of the Rev. Dr. Robert F. Fitch to the staff of the Hangchow Christian College. Approval was given to the request for the furlough for Campaign purposes by Dr. and Mrs. Fitch if and when the College Trustees desire it. The Board would approve of such use toward campaign expenses of Hangchow College of the balance of a gift of Mrs. Julia M. Turner to Dr. Fitch as may be mutually agreeable to Dr. Fitch and the donor."

8.) The Trustees (Executive Committee) in May 1923 presented to the two Boards certain proposals; here briefly summarized:

- (a) From each Board three new teachers in 1923 and one new teacher in each of three succeeding years. (Six in all from each Board.)
- (b) Increase in current grant (now \$5000. Mex. each) by \$1000. per year until limit of \$9000. Mex. is reached.
- (c) New plant and equipment of \$336,000. Mex. "the proportion to be assumed by each Board to be fixed by the Boards."
- (d) Approval of the campaign for funds in the U.S.A.

9.) In June 1923, the recommendations of the Trustees were placed before the Executive Council of our Board with a proposed action which a) reaffirmed our general conservative position, b) placed responsibility for increased staff and funds largely upon the Mission out of its increases, and c) assumed that the Southern Board would provide most of the new property. The Council was not prepared, at that time of deep financial depression, to make this recommendation to the Board. Instead the Council took action as follows:-

"The Executive Council of the Presbyterian Board considered on June 15, 1923, the proposed Five Year Program for the development of Hangchow Christian College. The Council is fully appreciative of the fine service which the College is rendering but in view of the largely increased force and funds needed, it questions the advisability of the continuance of Senior College. In these circumstances the best development of the Institution would seem to be in a strong Middle School with probably a Junior College for which it is ideally located. For such development additional property is clearly needed and the Council believes that a campaign for essential buildings and equipment should go forward in which the Southern Presbyterian Board properly assumes chief responsibility since the Presbyterian Board has provided already about \$90,000. Gold toward the plant. Inasmuch as the questions regarding increased staff and increased current appropriations depend largely upon the major question of Senior College (and Junior College) action upon them was deferred for conference with Dr. Fitch and other Presbyterian representatives now on furlough from higher educational institutions in China and subsequently for any desired correspondence with the Central China Mission and the China Council asking their full reconsideration and recommendation upon the entire matter.

N.B.



10.) Several efforts to convene the suggested conference failed and in August 1923 the following action was taken:

"Record was made of the failure to find a convenient time for a conference of representatives of the Board and of the colleges in China with which it is associated, and the hope was expressed that such a conference could be held sometime in the early fall. In view of the seriously altered financial situation of the Board, it was voted to refer to the China Council for reconsideration and recommendation the entire question of the proposed development of Hangchow Christian College and of the Board's participation therein."

11.) The question was referred at once to the China Council which undertook a thorough restudy of the whole matter. The action of the China Council in Annual Meeting, October 1923, reads:

"Last year the China Council took action regarding the expansion program of staff and equipment for Hangchow College. The Board was unable to approve these recommendations of the Council and has referred the whole question back to the Council for reconsideration and recommendation. In view of the importance of this question and the necessity of basing its judgments on full information the Council would recommend that the Hangchow College authorities invite Rev. E. H. Cressy, Secretary of the East China Christian Educational Association, and Rev. E. W. Wallace, D.D., Secretary of the China Christian Educational Association, to make a study of the situation, including the constituencies from which the College draws its students, comparative class enrollment for several years, analysis of enrollment statistics for the various constituencies, graduates, eliminations, cost of the different departments, pupil costs, educational and evangelistic results, and other facts that will enable the Council to get a comprehensive view of the work of the Hangchow Christian College and the distinctive field which it does and can fill as a Christian educational institution. Having these facts the Council will be in position to make its recommendations intelligently."

"In view of the fact that Rev. R.F. Fitch, D.D., who is now in America in the interest of Hangchow College, is greatly hampered by Board action and building operations at the College are being delayed, voted that as soon as the report of the Committee on Survey is made, the question of the future status of the College be referred to the Ad-Interim Committee for immediate action and that its decision be sent to the members of the Council for vote by circular letter."

Personally and in company with faculty members, Dr. Wallace and Mr. Cressy presented their very comprehensive report to the Ad Interim Committee of the China Council. The latter took unanimous action which was submitted to all members of the Council and was approved by the full China Council as follows:-

"Hangchow College Survey. In accordance with the instructions of Council, the following conclusions regarding the Hangchow College were formulated by the Ad Interim Committee and submitted to the members of the Council from whom the necessary vote of approval was secured:

The Committee having received the report of the Committee consisting of Rev. E. W. Wallace, D.D., and Rev. E.H. Cressey, invited by Hangchow Christian College at the suggestion of the China Council to make an educational survey of the College, and having considered the report in company with its authors and representatives of the College faculty, have given the whole question a second careful and prayerful consideration and have taken the following action, accompanying it with a covering letter which discusses more fully the matters here briefly presented:

We recommend

1. That Hangchow Christian College maintain the policy of expansion on which it has entered with certain explicit understandings specified below.

2. That the objective of the College be the establishment of a fully equipped senior college, since it is the only institution of college grade in the Province of Chekiang numbering twenty-three million souls; it also already has a charter entitling it to give the usual college and honorary degrees and is the sole institution of college grade in China in which the Presbyterian Church in the U.S.A. is cooperating with Presbyterians only and has, therefore, the features and advantages of a family school.

3. That the College specifically undertake to train and equip students to be Christian men who shall uphold, adorn and extend the Church of Christ as ministers, teachers and men of affairs in every walk of life.

4. That it shall not plan for an ultimate enrollment of more than four hundred students.

5. That it do not multiply departments of instruction but definitely occupy the station of a college as distinguished from a university, nothing being hereby implied however that would necessarily preclude affiliation with the Federated University of East China in case that institution should eventually come into existence.

6. That the College immediately endeavor to obtain the urgently needed equipment to the amount of Mex. \$20,000 - \$10,000 from each Mission.

7. That each cooperating Mission plan to increase its quota upon the faculty staff by six men, some of whom may be Chinese returned students, distributing this addition through a term of four years.

8. That the College obtain an increased annual income of eight thousand dollars Mex., being four thousand from the Presbyterian Church in the U.S.A. and four thousand from the Presbyterian Church in the U.S.

(Note a.- This increase may be distributed, if necessary over a period of four years at one thousand a year. (Cent. China Minutes, 1923, P. 53, No.7)

(Note b.- It is hoped that from the annual gift of twenty-four hundred dollars Mex. (Gold \$1200) by Mr. J.L. Severance for the work of Dr. Robert F. Fitch, after the deduction of four hundred dollars Mex. (Gold \$200) for Hangchow City Union Evangelistic Wrok, tow thousand dollars Mex. can be used towards providing the four thousand Mex. mentioned above. (C.C. Minutes 1923, P. 53, NO.7)

9. That the College now obtain funds for a science building and a dormitory, the former estimated at Mex. \$72,000. and the latter at Mex. \$34,000.

(Note: The Presbyterian Church in the U.S. has twenty-four thousand dollars gold in hand for the science building.

10. That the following equipment be sought in the next five years:

(List omitted here) Eighteen Items -- Total \$336,500.

Science Building and Dormitory are of supreme urgency.

11. That the hands of Reverend Robert F. Fitch, D.D., be upheld in his efforts to obtain the necessary men and money for this enterprise.

12.) The Govering Letter mentioned in the Minute had not arrived to date (Mar. 21) Dr. O. C. Crawford, Secretary of the Mission, writes as follows:-

"Word has just come from the China Council Office that the full Council has approved of the recommendations of the Ad Interim Committee, made after the report of the Survey Committee had visited the College and a number of conferences had been held with the College faculty, approving the continuation of the College as a full College and requesting the Board to allow Rev. R.F.Fitch to work unhindered in behalf of the College in America.

"First of all as to field approvals. The enlargement scheme of the College now has the approval, for the second time, of the China Council and it formerly had the approval of the Central China and Mid China Missions. So far as approvals are concerned no action taken on the field for years that I know of has the same unqualified approval of all field associations as has this scheme. It was approved by the Executive Committee of the Central China Mission and later on by the Mission in Mission meeting. It then came up to the China Council in meeting assembled, and after sending two of the men who were on the Educational Committee of the Council to the College for study and investigation, Council, so far as I can remember, approved the scheme without a dissenting voice. The action of the Council then went home to the Board. That was after the Council meeting of 1922. (Note: The action of the Council, which is recorded as unanimous, does not appear in the Council 1922 Minutes but it does appear in Ad Interim Minutes and which now also appears in the 1923 Council Minutes, page 2, #647.) Action by the Board again referred the question to the Council for action and it appointed an investigating or survey committee consisting of men entirely outside of the College force. That Committee reported and after careful consideration of its report the Ad Interim Committee approved the enlargement scheme and submitted its report to the entire Council for vote by circular letter. After many weeks of delay, the vote is now in, and the Council approves the report of the Ad Interim Committee and the report of the Ad Interim Committee as approved

by the Council, now goes home to the Board. I repeat that no action that I know of has such complete approval as this enlargement scheme of the College.

"The action of the Ad Interim Committee is rather full and I will not attempt to enlarge on every point. I would simply point out that "understanding specified below" as in the Ad Interim Action do not materially differ from the original actions of the Central China Mission and fully agree with the actions of that Mission taken at its last meeting with regard to a more gradual expansion and also about the securing of certain funds. Please note carefully. In the light of the present financial situation in the Board will not the recommendations of the Ad Interim Committee under "#8 and Note" be helpful in stimulating the Board to reach an affirmative conclusion about this question. I wish to emphasize the fact that we are asking for a gradual expansion and one which need not lay an over heavy burden on the Board, either as regards current expenses or for buildings or equipment. I plead with the Board not to take an adverse action which would reduce the College to that of a Junior College grade. All are agreed that to do that means to kill the College idea entirely. I plead that you will continue the Senior College and allow us to gradually work to that end until we have a fully equipped Christian College instead of a College which has been little better than an Academy in the past and which in spite of its poor equipment both in men and means has been a great determining factor in the shaping of the affairs of the Church and Kingdom in this and many parts of China. It is on that ground that I most earnestly plead that you will approve of this expansion. Not to do so will hurt the cause of Christ and retard the progress of His kingdom. A College will not only be a great light and exert an immense influence among the millions in that great Province of Chekiang, where there is no College of any kind at all, but it will also furnish the Church with leaders which she so badly needs now. This College has a record for turning out Christians and Christian workers second to none in China. I believe it will become an immense training school for Christian workers of all sorts in the future. Given anything like an equipment I believe that it will become the head into which many of our choicest men graduating from our Academies both in our own Church and in that of the Southern Church will feed and we will be able to train and keep them for service in our own Church. I have no doubt about this at all and would base my strongest plea on that ground. Help us to make this ~~xxxx~~ a center which will influence many men to become Christians and one which will train our Presbyterian boys for active service in Church and society.

(Southern)

"And then I plead that you will not divorce us from the Church and men with whom we have been working. They entered this union with the understanding that it was College work, and I fear they will withdraw if we do not continue in College work. Personally I would not blame them for doing so. They are fully back of the expansion idea and are willing to go forward with

us on an equal basis to larger things. They have a considerable sum of money pledged for a science building and are now ahead of us in the matter of current expenses. They have provided a rather large scholarship fund and have given an extra \$1,000.00 Mex. toward running expenses in accordance with the expansion scheme. Can our Board afford to take an action which will cause this Church and its splendid men to withdraw from this union? I do not believe it can. We are in union with them not only in the College but are very closely cooperating with them in all Church and Presbyterial matters. We need the help of these men in many ways. Do not cut us off from it.

"As to the matter of force for the College: Central China Executive Committee Minute # 2428 (which is printed and has gone forward to you) asks the Council to approve of taking the educators asked for out of the regular list of the Central China Mission and placing them in a Union block and requests the Board to allow Mr. Fitch to seek to enlist the men. Minute # 2429 asks that you will allow R.F. Fitch to remain at home awhile longer to promote the interests of the College. I simply want to ask for Board approval of both. Especially would I ask that you do not treat this Union block differently from what you have treated many Union blocks in the past. I do not think any Mission can weave such a list of men into its regular list however it may approve of the men needed. In the past the Board has approved of other lists such as this and has allowed men to solicit the men and in some cases has allowed such a thing when no Union list was approved by the Council. Please do not refuse to allow Dr. Fitch to work because these needs are not high on the lists of the Central China Mission and so do not appear in Classes A. and B. or even C. of the China Council List. If the Ad Interim Committee agrees to the minute of the Central China Executive Committee, and I believe that it will at its next meeting, as it had held the consideration of the Minute until it had received the vote of the Council, then I hope that the Board will allow Mr. Fitch to get one or two of these men and so start the College on toward its goal.

"With sincere personal regards and assuring you of my continued prayers and sympathy as the Board considers this and other matters which have to do with finances at this critical time in the history of the Board and Church and with the expressed hope that you can see your way clear to approve of the action of the Ad Interim Committee."

13.) In the Message of the Chairman of the China Council, October 1923, the following statement appears on "Support of Hangchow College:"

"The reasons adduced in my brief preamble and statement proposing withdrawal from Yenching University are applicable mutatis mutandis to our support of Hangchow College, which I strongly recommend:

(a) It is merely a college and not a university and therefore lies more clearly within the scope of the missionary objective,

(b) It is, with the cooperation of our Southern Presbyterian brethren, par excellence our own institution. I believe it to be as worthy of perpetuation and of the cordial support of our entire home constituency as any of our higher institutions in China.

(c) The funds withdrawn from Yenching could be applied to Hangchow and possibly some members of the force also could be happily located in its teaching staff.

(d) Hangchow College is the only institution, government or missionary, of college grade in the entire province of Chekiang, numbering 22,900,000 people, and whose capital city, Hangchow, on the confines of which it is located, is one of the half-dozen most progressive and public-spirited cities in China.

(e) Hangchow College is an institution which we as a mission and a church can more readily control in matters of spiritual tone and type of religious instruction than we can institutions in which there are more numerous and more heterogeneous cooperating bodies.

(f) Hangchow College will, I believe, be one of the first institutions, if not the very first, of college grade to be taken over and supported by the Chinese Church."

For the Christian Observer.

The Pagan Challenge.

BY REV. TEUNIS E. GOUWENS.

"A sound of battle is in the land."—Jeremiah 50:22.

Paganism was rampant in the time of Jeremiah. Not only did it dominate Babylonia, Assyria and Egypt, it was making alarming inroads on the life of Israel. Licentiousness, dishonesty, impiety and civil and religious corruption were rife. With all the anguish of a great human heart and with all the courage of a man sent from God, Jeremiah tried to stem the tide of iniquity, but without avail. Perverseness continued, and finally the predicted doom fell. Israel was taken by Babylon.

To Babylon it, no doubt, seemed like a triumph. In a conflict between two nations, the stronger had won. But this was only an episode. It was not an ultimate victory for Babylon. It was not a vindication of heathenism. It was a step in the discipline of God's people. The real conflict was not between Israel and Babylon. The real conflict was between God and paganism. The Eternal was redeeming His people; He was not forsaking them. When the purpose of the captivity had been fulfilled, the doom would fall on the captors. The struggle that was going on was far greater than men realized. All nations were involved. No people were exempt. For all had sinned. And Babylon was one of the worst offenders. The time for an accounting was at hand. The Lord was about to visit the nations for their wickedness. He had opened His armory and had brought forth the weapons of His indignation. The sound of battle was in the land. The fight was on between God and paganism.

And this is the great conflict of the ages. The one supreme challenge which confronts you and me, and every one who cherishes the things that pertain to God is the challenge of

there are conservatists in every sphere of life who think the millennium will come when the radicals are confounded. And there are radicals who think that conservatists alone are responsible for blocking the way to the palace of universal happiness.

But all of these distinctions, important as they are, are minor matters. And he who puts them first makes a faulty diagnosis. As a writer in "The Christian Century" suggested recently, he is like the doctor who treats his patient for pimples when he is about to die of cancer. The classifications we have mentioned do not strike the heart of the world's supreme problem. The line that divides mankind into the two sides that really count cuts deeper than any of these. Throughout the centuries and through every phase of life, runs a challenge which no man can escape, and in its response to which the world will determine its destiny. It is the challenge of paganism. "Ye cannot serve God and Mammon." This is the issue on which the sound of battle rends the air.

Modern paganism has several features. I shall speak briefly of the three which seem to me the most significant and dangerous.

I. Immorality.

Consider, first, the challenge of immorality. It is not a new challenge. From the earliest times, every lover of virtue has had to contend with vice. No time has been without its corruption; no nation without its looseness of morals. Sensuality may change its name, but its character remains the same. Defilement may alter its attire, but crimson and gold cannot purify its nature. Lust may try to hide in the garb of refinement, but it cannot conceal its grossness. The voluptuary is careful, but his disguise only makes his

view of our late catastrophe, can maintain that civilization is safe only when it rests on a military foundation. It should be perfectly apparent to every sane man that if the mad race for armaments continues, the world is doomed to certain destruction. Militarism fosters cruelty, throws every phase of life into confusion, opens wide the door for every kind of crime, and brings with it an overwhelming flood of pestilence, famine and death.

In his book, "The Science of Power," Benjamin Kidd speaks of two things which have entered into the story of civilization. One is the struggle of physical force to satisfy its own selfish ends. And the other is self-renunciation for the common good. And these two things, he maintains, are inherently and forever irreconcilable. The former functions on the theory that might makes right; the latter makes right independent of any individual interests and of any physical force that may be enlisted to vindicate those interests. The former is essentially pagan and seeks to govern modern life by the law of the jungle; the latter is essentially Christian and seeks to govern modern life by the law of love which found its crowning expression in the cross of Jesus.

In the past, nations have operated on the proposition that their interests were intrinsically antagonistic. In their relationships they were actuated by fear, suspicion, jealousy and ambition. And in their concern for their place in the sun, they proceeded on the policy that they could gain only as another lost, and that therefore all other nations were their natural and permanent enemies. This concentration on international rivalry blinded their eyes to a vastly greater and more significant conflict which recognized no national boundaries, the ancient and yet intensely modern conflict between militarism and brotherhood. In every country, there are people who believe in brotherhood and in every country there are jingoes. The really vital battle of the present day is not the battle

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And this is the great conflict of the ages. The one supreme challenge which confronts you and me, and every one who cherishes the things that pertain to God is the challenge of paganism. If all nominal Christian manhood and womanhood in the world were genuine, the Kingdom of God would cover the earth and penetrate every phase of life in an incredibly short time. But owing to our concern over minor issues, we lose sight of the fundamental question which divides the people of the world into two hostile camps.

Antagonisms of all sorts exist in life and each controversy stirs up its enthusiasts. Nations consider other nations as rivals, and races view each other with belligerent eyes. To some minds, the problem of blood is the crucial problem of the day, and men like Lothrop Stoddard think the salvation of civilization depends on maintaining the integrity of the white race. Others lay great emphasis on the dividing line of sex. The growing part which woman is playing in modern life is looked upon by many with considerable misgiving. Benjamin Kidd sees a conflict of deepest significance between the mind of the fighting male and the mind of the self-re-nouncing female, and he sees the hope of the future in the predominance of those qualities which in the past have been most manifest in woman.

Other students of our time contend that the greatest struggle of the immediate future will be the struggle between the classes. The rapid rise of the proletariat in recent years has filled many with alarm. The strife between labor and capital is far from being settled and it has in it possibilities for disastrous results. Closely related to this rivalry is the breach that exists between the rich and the poor. Earnest advocates of Socialism insist that our troubles will vanish when our wealth is fairly, if not equally, distributed.

And there are still others who attach supreme importance to education. To them, the arch-enemy of mankind is ignorance. James Harvey Robinson, for example, thinks salvation can come by what he calls "the liberation of intelligence." And George A. Gordon, assuming that all men desire what is good, says, "The world can be saved by illumination, by education, by the Spirit of God." And again,

writer in "The Christian Century" suggested recently, he is like the doctor who treats his patient for pimples when he is about to die of cancer. The classifications we have mentioned do not strike the heart of the world's supreme problem. The line that divides mankind into the two sides that really count cuts deeper than any of these. Throughout the centuries and through every phase of life, runs a challenge which no man can escape, and in its response to which the world will determine its destiny. It is the challenge of paganism. "Ye cannot serve God and Mammon." This is the issue on which the sound of battle rends the air.

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A business man recently wrote a letter to the editor of the "Manufacturers Record" in which he spoke of the disaster that is resulting from the destruction of religious belief. He said, "It can be seen any night at any cafe in Berlin with men and women, utterly dissolute, unrestrained by principles of any sort, and convinced that any device is permissible that brings profit." And what is true of Berlin, is true of Paris, of Tokio, of London, and of Louisville. Impurity darts its vile suggestions from the screen, it makes its insidious appeal through much of our modern literature, it receives bold and extensive publicity in the daily press, it pollutes the atmosphere of the dance hall, and it even invades the sacred precincts of the home. Civilization can stand much and still survive, but it cannot stand the undermining influence of the social evil and ultimately live. Immorality is at heart pagan. There is nothing in it with which Christianity can come to any sort of compromise. If we would keep our own lives unstained, if we would preserve our own homes intact, if we would save our own sons and daughters from dishonor, if we would establish in our own city, our country, and the world, the Kingdom of God with its purity, its righteousness and its love, we must unite with all Christian forces everywhere and hurl the full power of our virtue into the battle against immorality.

II. Militarism.

The second phase of modern paganism which I would emphasize is militarism. We have witnessed in recent years some of the dire results of war. The world will be many decades in recovering from this carnival of blood. It is inconceivable how any one, in

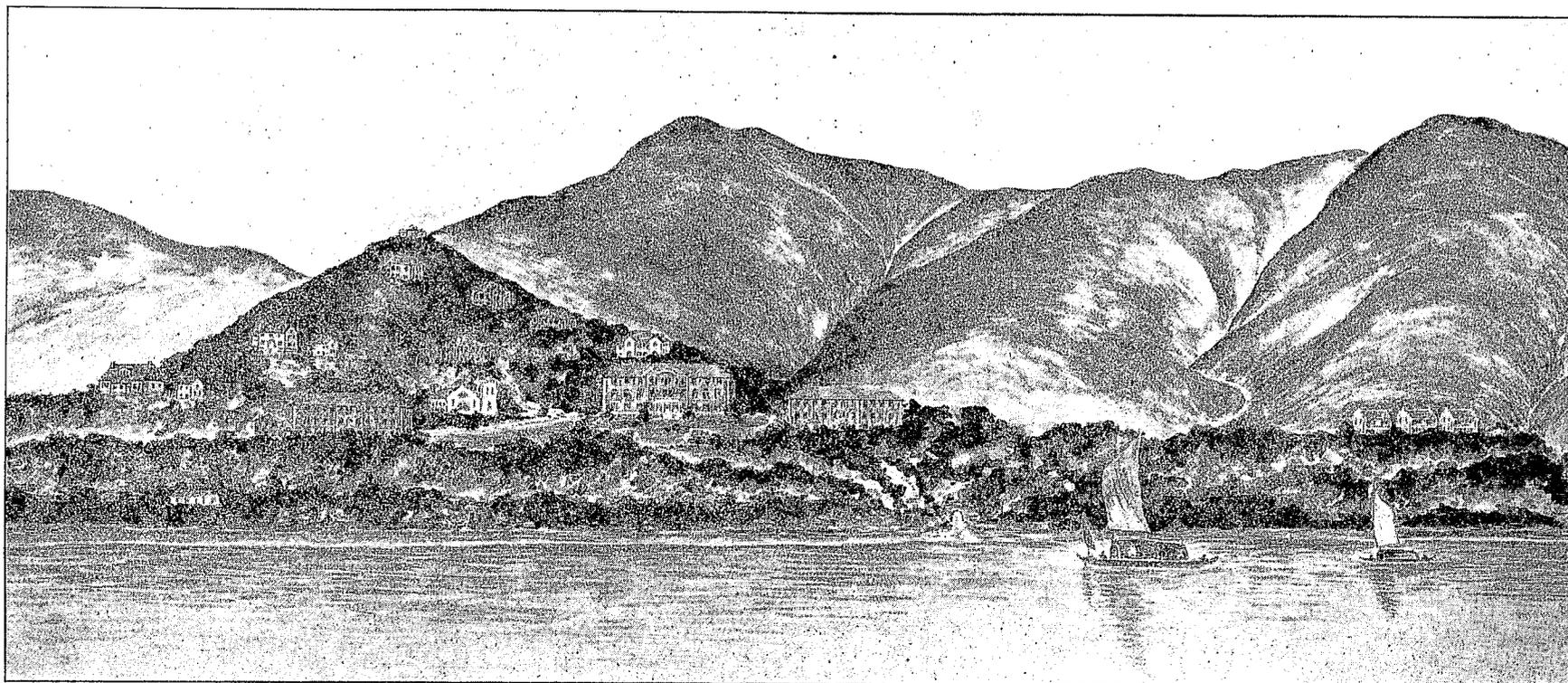
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III. Materialism.

The third phase of modern paganism which challenges us is materialism. The tremendous emphasis which the nineteenth and twentieth centuries have placed on material progress has stopped the ears of multitudes to the voices which speak of a spiritual universe. Men have advanced in wisdom and power and in their mastery over the forces of nature until they have begun to live on the supposition that they are capable of bringing an adequate supply to every need of life. God has been gradually ushered out of His world as one whose contribution was obsolete. Faith is sneered at as the last refuge of the failure. The strong, successful man has no use for religious superstitions. Not only is materialism the accepted basis for practical living, it is taught in many quarters as the true philosophy of the universe. Boys and girls grow up in the home, in school, and in the street, and they hear or see hardly a thing to remind them that they are children of God. Young men and women take their place in the work of the world, and they find that a large part of our commercial and industrial life is openly pagan. If the dollar continues to dominate the soul, if prosperity continues to take precedence of honor, if gain continues to feed on manhood, if the things of the spirit continue to be ignored, our final destiny will be the same as that of every people who in the past left God out of account.

There is today, as there always has been, considerable controversy over matters that are trivial. And in the meantime, the spirit that seeks to crush religion entirely meets with only a feeble and divided resistance. The time has come for the Christian forces of the whole world to recognize that they are in one



Site of Hangchow Christian College, Hangchow, China.

great common battle against worldliness and infidelity. The inescapable challenge of this day is the challenge to put God back into every phase of life. In no other way can the victory over the immorality, the militarism, and the materialism which constitute modern paganism be achieved.

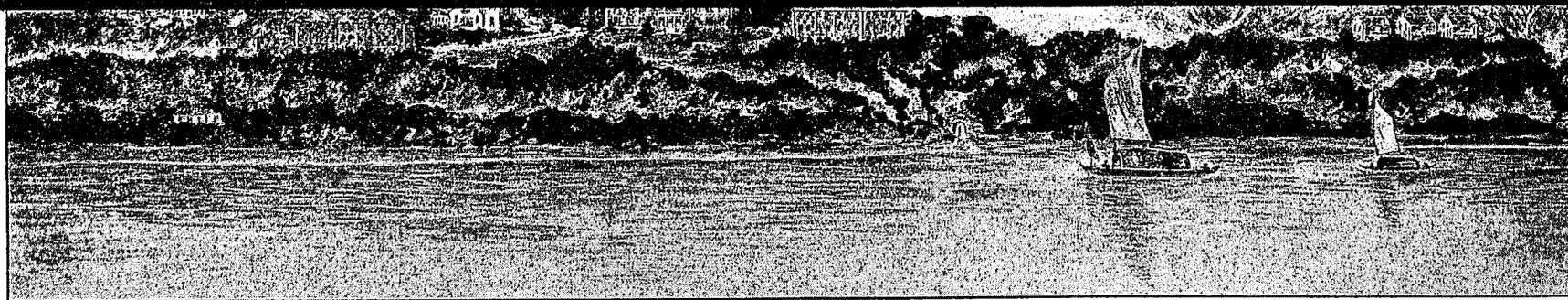
And let it be emphasized once more, the challenge which we confront is one challenge. It is the same everywhere throughout the world. It cuts straight through the lesser disputes which divide men into opposing camps. If there is a corrupt spot in China, the whole world of righteous people must be interested in its cleansing, for unless checked, it will pollute the whole world. If militarism threatens to arise in Germany or in France, the whole world of peace-loving people must rally to

the charge is true, is it not? God forgive us! The charge is true. We are cursed with paganism in our own country. We have not set our own house in order. The fight in which we are engaged is a universal fight. It can not be won in the Orient unless it is won at home. And it cannot be won at home unless it is won abroad. We must all live or all perish together. Our challenge is one challenge.

And thank God! we have a Christianity that can hear that challenge and respond to it. The truest word that can be spoken of our land is not that it is pagan but that it is Christian. The highest interpretation of our life is the best. Our fundamental allegiance is to Christ. We know that our only hope lies in Him and we are dedicated to the triumph of His Spirit

argument for thanksgiving and a special thanksgiving day. With the dawn of New Year's Day we should be thankful that Jesus Christ is "the same yesterday, and today, and forever." On the birthdays of our nation's heroes we are reminded to be grateful for such noble men. The glorious Fourth of July should strike another cord of gratitude when we remember that ours is "the land of the free and the home of the brave." Then we celebrate Christmas, at which time the thankful souls cry, "Thanks be unto God for His unspeakable gift."

Unnumbered are our reasons for being thankful, and saying so. No adding machine yet invented can compute the unceasing blessings of Almighty God. David in one of



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We have been accustomed, in the past, to think of India, China and Japan as heathen nations. And we have sent our missionaries out to convert them. But you know what they are saying to us, do you not, my friend? They are saying, "Your teaching sounds beautiful. Your ideals sparkle. Would God we could believe your religion will work! But we cannot. And what is more, you do not appear to believe it yourself. At any rate, you are not taking your own preaching seriously. You attack our paganism, but your own civilization is shot through with paganism too. We have been to your wonderful country and we know. Your schools are largely materialistic. In your higher institutions of learning, we have found that your best educated men have little regard for your professions of faith in Christ. In your political life, we see party jealousy and selfish interests take precedence of Christian service on a national scale. In your industrial life, we see bitter strife between employer and worker, and a lust for wealth which does not hesitate to grind the human beings who produce it. In your business, we see cut-throat competition the rule of the game. In your home life, we see a denial of the ideals of Christ. Trial marriages are popular and you lead the world in divorce. Every little while the wires of the world and the air above us flash messages of race riots which are in their essence barbaric. Your literature and your theaters flaunt the sex problem and your amusements are commercialized and to a large extent degrading. What has Christianity done for you? Will it cure our paganism when it fails to cure your own?"

It is a challenge, is it not, my friend? Our American blood begins to boil when a pagan stands up and accuses us of paganism. But

the charge is true, is it not? God forgive us! The charge is true. We are cursed with paganism in our own country. We have not set our own house in order. The fight in which we are engaged is a universal fight. It can not be won in the Orient unless it is won at home. And it cannot be won at home unless it is won abroad. We must all live or all perish together. Our challenge is one challenge.

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And in that dedication, we throw ourselves in line with God. Let us remember always, and let us take great comfort and assurance from the fact, that first and last this is God's fight. He saw the issue before the sound of battle was heard by any human ear. He gave His only begotten Son to die on the cross that the forces which oppose Him might be crushed. The Lord of hosts will not be defeated. This has been His world from the beginning, and in the end His triumph will stand. This is no time for discouragement. It is a time to thrill with the sound of battle, to don the panoply of God, and in every phase and activity of life, to stand for Jesus Christ, and having done all, to stand.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark, the waking up of nations,
Gog and Magog to the fray:
Hark, what soundeth? is creation
Groaning for its latter day?"

"Worlds are charging, Heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!
On! let all the soul within you
For the truth's sake go abroad.
Strike! let every nerve and sinew
Tell on ages, tell for God."
Louisville, Ky.

For the Christian Observer.

THANKSGIVING DAY.

BY REV. M. F. DANIELS.

The thankless, in the days of our Lord Jesus Christ, outnumbered the thankful nine to one. With surprise and sadness He said: "Were there not ten cleansed? but where are the nine?" Has this ratio increased or decreased? Official proclamations, divine revelation and personal appreciation all unite in bidding us to "give thanks unto the Lord; for He is good; for His mercy endureth forever."

A thanksgiving holiday is unique to America. But every legal holiday is an added

argument for thanksgiving and a special thanksgiving day. With the dawn of New Year's Day we should be thankful that Jesus Christ is "the same yesterday, and today, and forever." On the birthdays of our nation's heroes we are reminded to be grateful for such noble men. The glorious Fourth of July should strike another cord of gratitude when we remember that ours is "the land of the free and the home of the brave." Then we celebrate Christmas, at which time the thankful souls cry, "Thanks be unto God for His unspeakable gift."

Unnumbered are our reasons for being thankful, and saying so. No adding machine yet invented can compute the unceasing blessings of Almighty God. David in one of the Psalms says, "Bless the Lord, O my soul, and forget not all His benefits." Some one in commenting on this passage said: "We cannot remember all His benefits and neither should we forget them all." We should strive to cultivate a grateful spirit for ingratitude is leprosy of the soul. Ingratitude is worse than revenge, for revenge is paying evil for evil, while ingratitude is paying evil for good. To be poor in gratitude is the direst kind of poverty. From such poverty good Lord deliver us.

"For the fruit of the time of our toil;
For whatever we have fought for;
Whether born of the brain or the soil
Be the meed we have sought for;
For the gifts we have had from His hand
Who is Lord of the living,
Let there ring through the length of the land
A thanksgiving! Thanksgiving.
—Clinton Scollard.

Charlotte, N. C.

For the Christian Observer.

FAITH.

BY DAISY LEECRAFT MOODY.

When days are dark and human vision fails discerning gleam to pierce the gloom,
When finite wisdom counts for naught, and hopes are shrouded with black vesture in the tomb,
When fears and doubts assail, and sorely heavy seems the chas'ning rod—
'Tis then—O yes, 'tis then—I hear a voice, as subtly sweet it murmurs, "Trust in God!"

When dangers lurk and evil, rampant, strong, outdistances and wins,
When devastation follows up, and vile temptations lead to sordid sins,
When only ruin confronts, and becks the way that weary souls have trod—
'Tis then—O yes, just then—there comes in tones of rarest loveliness, "Trust in God!"

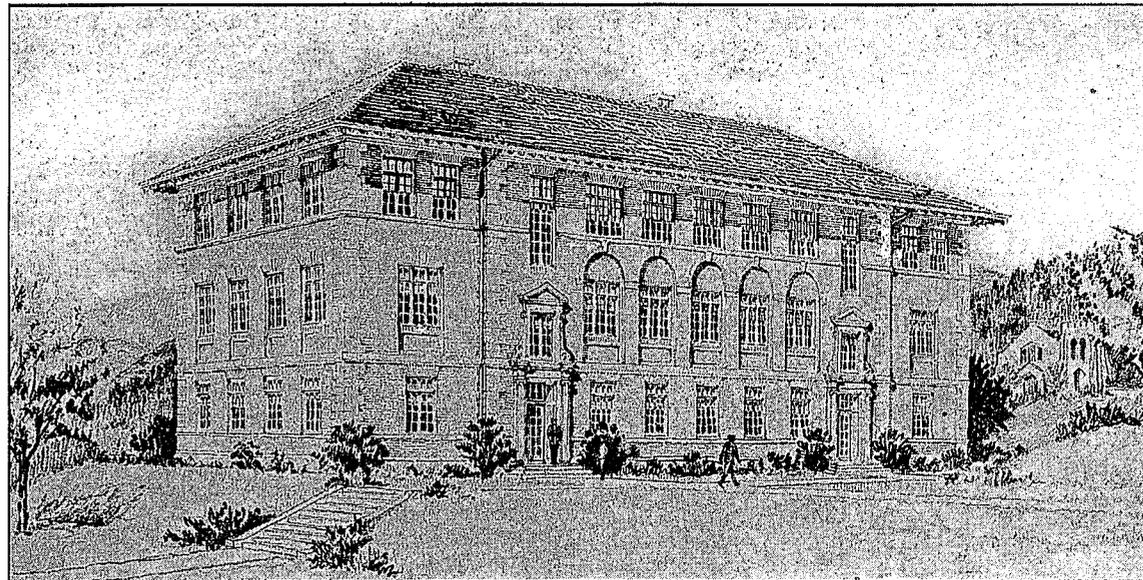
Hast thou forgotten Him, who though Omnipotent, doth mark the sparrow's fall?
Hast thou forgotten Him, who though magnificent, doth clothe the lily tall?
No? Then remember, though life's dearest treasure lies beneath the sod—
Thou still canst say, with heart submerged in grief and loneliness, "I trust in God!"
Meridian, Miss.

November 28, 1923.

CHRISTIAN OBSERVER.

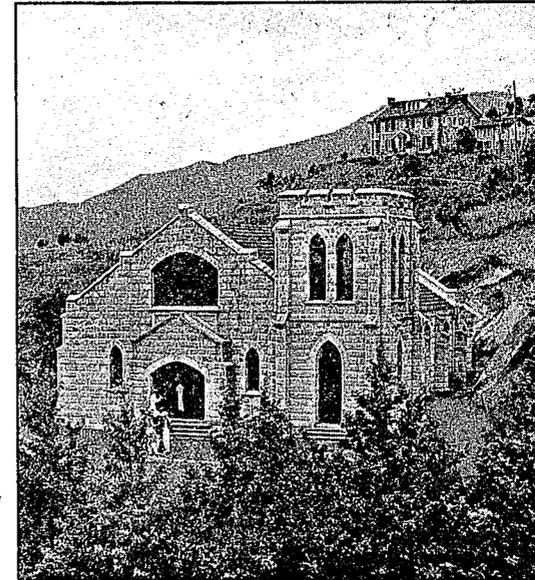
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Proposed Science Hall, Hangchow Christian College.

To complete this building, \$20,000 is needed. This sum has been included in the Assembly's Equipment Fund. (See page 15.)



Tooker Memorial Chapel, Hangchow Christian College.

For the Christian Observer.

Hangchow Christian College.

BY REV. ROBERT F. FITCH, D. D., PRESIDENT.

There are probably few in our Church membership who realize that Hangchow Christian College is the only college on the entire mission field which is supported under the auspices of its Executive Committee of Foreign Missions. It is also the only college in the Province of Chekiang, China. This Province has a population about equal to one-fourth of the entire population of the United States of America.

By many visitors from far and wide, including our present minister to Peking, Dr. Schurman, also former president of Cornell University, it has been regarded as having the most beautiful site of any college in the world.

The institution is duly chartered in Washington, D. C., under a board of directors representing equally the Executive Committee of Foreign Missions in Nashville and the Presbyterian Board of Foreign Missions in New York City.

One thousand students have attended this school and have come under its influence.

At present there is a student body of two hundred and forty-four young men. The two dormitories that we have are absolutely crammed full and twice as many are annually refused entrance as are admitted.

Among these students, yes, and among the students in most of our Christian schools in China, I have found an eagerness to learn, an interest in religious, educational, national and international questions that one does not ordinarily find among college students in America. There is with this attitude a degree of personal consecration to the best service one can render to one's country that is inspiring.

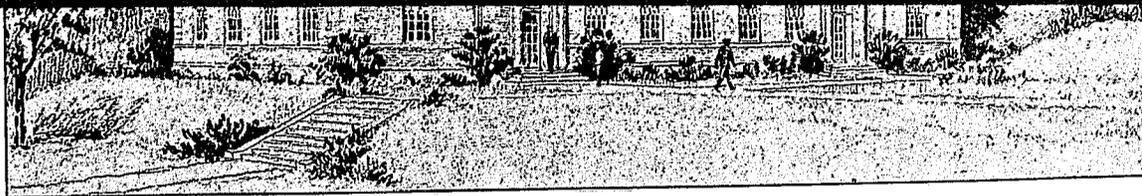
When one realizes that at a recent popular vote in China out of forty-eight leaders in political life, twelve were Christian men, and most of these at and near the top of the list, one cannot fail to see

acter and Christian leadership. In order to accomplish this objective it will be necessary to add very materially to our equipment. It involves adding a science hall, a gymnasium, a library, three dormitories, an athletic field, more residences for the staff, and ground improvements.

In view of the work of other Christian educational establishments in China, it must either reach this objective or fail, and be reduced to a junior college or even to a high school. This will mean that the Southern Presbyterian Church, in contrast with other denominations, will have no institution of higher learning in any foreign land.

The immediate objective for this current year, as already approved by the Assembly's Committee, is to raise \$20,000 to finish the building of the Science Hall. Half of the amount has already been raised, but nothing can be begun until the second half is given. It is the hope of the trustees of the college that during the next five years both the Southern and Northern branches of the Presbyterian Church may go hand-in-hand in the carrying out of the Five Year Program of Hangchow College, and thus enable it to function worthily as an institution of higher learning, contributing its full part in building up the future Church in China.

Hangchow, China.



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By many visitors from far and wide, including our present minister to Peking, Dr. Schurman, also former president of Cornell University, it has been regarded as having the most beautiful site of any college in the world.

The institution is duly chartered in Washington, D. C., under a board of directors representing equally the Executive Committee of Foreign Missions in Nashville and the Presbyterian Board of Foreign Missions in New York City.

The college first began as a small primary school as far back as the year 1845. Later it developed into a college under the Northern Board, and in the year 1910 a most happy means of co-operation and joint responsibility was effected with the Southern Presbyterian Church.

About two hundred men have come from this institution as full college graduates, of whom about sixty have gone into the ministry, about seventy-five into business, about thirty-five into the Y. M. C. A. and other religious organizations as secretaries, and the remainder have become engineers, physicians, literary workers, etc.

In all these past years no class has graduated in which there was a single member who did not profess his faith in Christ and become a member of the Church. This has taken place in spite of the fact that more than half of our men come from non-Christian homes, many of them from the most influential families of the Province. There is absolutely no compulsion on the part of the faculty, but the atmosphere of the institution both among faculty and students is such that the eyes of the young men are opened, their hearts are won and they gladly profess the name of One whom they may have at first regarded with doubt and even with suspicion. Over

one thousand students have attended this school and have come under its influence.

At present there is a student body of two hundred and forty-four young men. The two dormitories that we have are absolutely crammed full and twice as many are annually refused entrance as are admitted.

Among these students, yes, and among the students in most of our Christian schools in China, I have found an eagerness to learn, an interest in religious, educational, national and international questions that one does not ordinarily find among college students in America. There is with this attitude a degree of personal consecration to the best service one can render to one's country that is inspiring.

When one realizes that at a recent popular vote in China out of forty-eight leaders in political life, twelve were Christian men, and most of these at and near the top of the list, one cannot fail to see that Christian education is attaining remarkable results. The ratio of church membership to the population is one to two hundred. The ratio of church membership to national leadership is one to four. In other words the Christian Church in China in its leadership ratio is accounting for itself fifty times better than its population ratio. This is due to Christian education. It is by the promotion of Christian education that the Church in America can best advance its cause in China and thus promote a true basis for Christian Internationalism.

The ultimate normal population of China will be at least a thousand million. About six-sevenths of her people live in about one-third of her territory. When communication is developed, when a stable government is established, our relations with China will be as significant in their contribution towards world peace as will our relations with the British Commonwealth.

Recently an Educational Commission was selected by our various Mission Boards to investigate Christian educational work in China. This Commission has declared that our colleges should so expand as to receive five hundred students, this with the idea of securing greater educational efficiency, and the better promoting of Christian char-

acter and Christian leadership. In order to accomplish this objective it will be necessary to add very materially to our equipment. It involves adding a science hall, a gymnasium, a library, three dormitories, an athletic field, more residences for the staff, and ground improvements.

In view of the work of other Christian educational establishments in China, it must either reach this objective or fail, and be reduced to a junior college or even to a high school. This will mean that the Southern Presbyterian Church, in contrast with other denominations, will have no institution of higher learning in any foreign land.

The immediate objective for this current year, as already approved by the Assembly's Committee, is to raise \$20,000 to finish the building of the Science Hall. Half of the amount has already been raised, but nothing can be begun until the second half is given. It is the hope of the trustees of the college that during the next five years both the Southern and Northern branches of the Presbyterian Church may go hand-in-hand in the carrying out of the Five Year Program of Hangchow College, and thus enable it to function worthily as an institution of higher learning, contributing its full part in building up the future Church in China.

Hangchow, China.



JUVENILE BOOKS.

The Cheerful Children, by Edmund Vance, is a little book of charming verses that a mother or auntie, or father, if he will, can read aloud to the little ones. Sweet little thoughts are in the verses for the children to remember and live by.

Beckley-Cardy Company, Chicago. Price, 75 cents.

Teenie Weenie Land, by William Donahey and Effie E. Baker. A book of little stories about the teeniest little people you can possibly imagine. They were so small that they built their house in a shoe, and these were the little people who lived in it and had such good times:

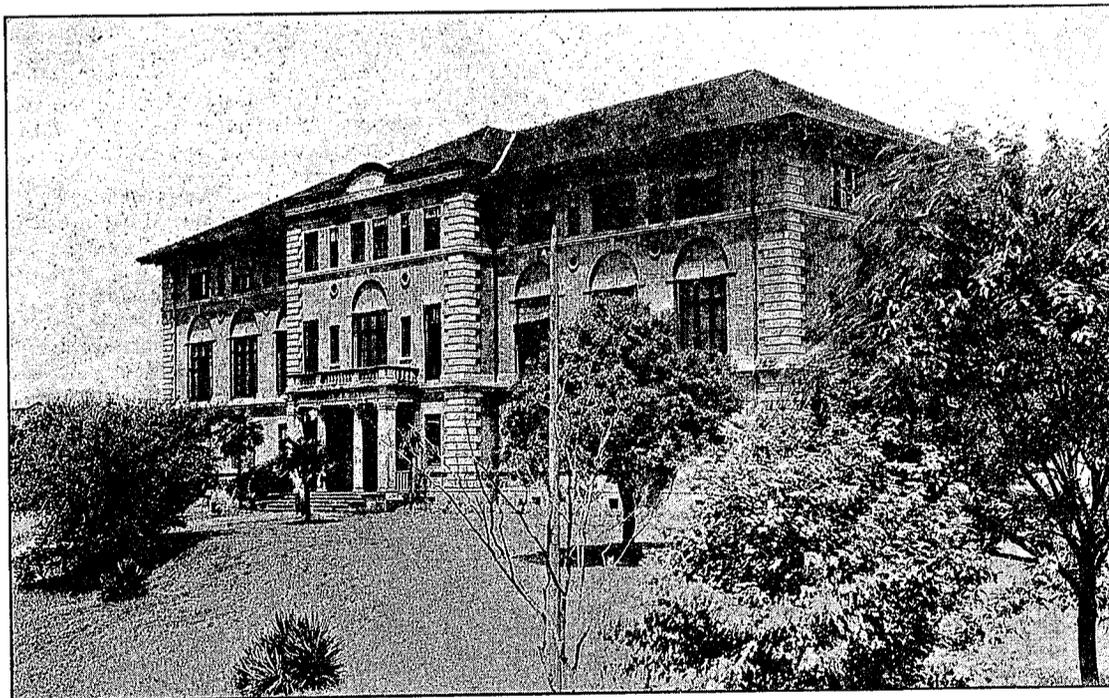
"We'll read about the General
Who rules the little folks;
And all about the tiny Clown
Who tells so many jokes;
The Cowboy and the Doctor, too,
The Sailor and the Turk;
The Cook, the Dutchman and the Dunce,
All busy at their work.

"The Indian with his tomahawk;
The Lady of Fashion, too;
The Grandpa, with his beard of snow;
The Chinaman with queue;
The poor Old Soldier hobbling by;
The Scotchman in his plaid;
The small Policeman who must see
That children don't get bad."

The illustrations by William Donahey are delightfully cute.

Beckley-Cardy Company, Chicago. Price, 75 cents.

The Boys' Own Book of Science, by Floyd L. Darrow. This book is written for the hosts of boys who wish to experiment at home. It is a practical guide for just such work, the writer beginning with a full description of all the furnishings needed in a home laboratory. With this equipment, and under the direction of this experienced teacher, the amateur will soon find himself not only acquiring knowledge, but becoming a real scientist. The experiments are illustrated and each step is carefully described and guarded. In addition to the work and study part of the book sketches of a number of



Severance Hall, Central Administration Building, Hangchow Christian College.

world famous scientists who started as home laboratory workers are included. Among them we note Sir Henry Cavendish, Sir Humphrey Davy, Sir Henry Bessemer, Thomas Edison and Marconi. The book is most inspiring, and any boy interested in scientific discoveries and experiments will appreciate and enjoy it.

The Macmillan Company, New York. Price, \$2.50.

The Great Adventure of Mrs. Santa Claus, by Sara Addington. This book is a story of what happened when poor Santa Claus fell and broke his leg at Christmas time. In the story Mrs. Santa Claus takes his place and distributes the toys to the many little children who are awaiting Santa's visit. It is a charming story, well written, and will delight older persons, as well as little folks. It will bring joy to the hearts of any children who may be fortunate enough to receive it as a Christmas present.

Little, Brown and Company, Boston. Price, \$1.75 net.

Right Guard Grant, by Ralph Henry Barber. This is another entertaining story by this well known author, who has delighted the hearts of many boys for the past few years with his athletic stories. Any boy who receives this book for Christmas will eagerly devour it. It gives the story of a foot-ball player whose experiences will be followed throughout the story with real pleasure.

Dodd, Mead and Company, New York City. Price, \$1.75 net.

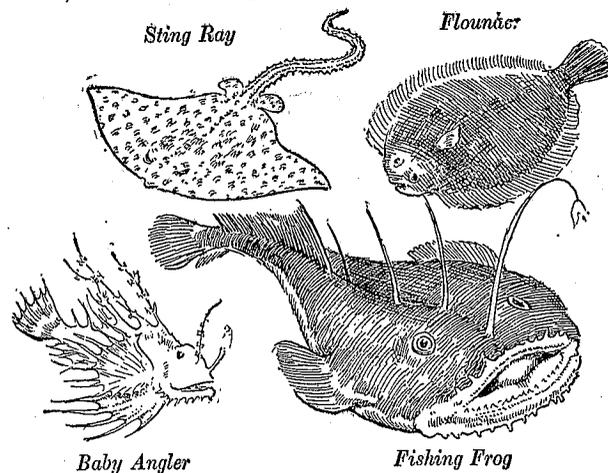
The Filipino Twins, is the fourteenth story about "twins" who live in foreign countries that Lucy Fitch Perkins has written for little people. "The Swiss Twins," "The Puritan Twins," the French, Italian, Spartan, Scotch and Eskimo twins are some of the others. Ramon and Rita, the Filipino Twins, live on a rice farm near Manila, and it is interesting to learn how their father works the rice field and how he plows with Carabao, a water buffalo. The story is fully illustrated in black and white, and is not without adventure.

Houghton, Mifflin Company, Boston. Price, \$1.75.



The Young Wireless Operator, With the U. S. Secret Service, by Lewis E. Theiss, illustrated by Frank T. Merrill. This volume of the Young Wireless Operator series lacks none of the interest or

Little Sea-Folk, by Ilsiën Nathalie Gaylord. The stories of the little sea-folk that Mrs. Gaylord here tells the children are as wonderful as fairy tales. Sometimes she takes you to the beach where you can see all these little folks—the sea urchins, starfish, anemones, ghost crabs, shrimps, and other shell fish; and then she goes with you to the museum

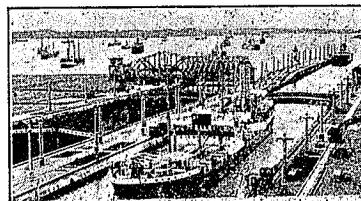


From *Little Sea-Folk*.

where there are wonderful shells from far away beaches, and she knows all about the little live things that once lived in them, and tells about them delightfully. The little sea-folks lead very adventurous and exciting lives, and this book opens up a perfect treasury of fascinating stories about them.

Little, Brown and Company, Boston. Price, \$1.50 net.

Little Stories of a Big Country. Laura Antoinette Large has told in another book stories about "Little People Who Became Great," and here she tells the children some little stories about some big beautiful things in this big country. Some of the wonderful things that she describes are, the Yellowstone Park, Grand Canyon, of Colorado, Mammoth Cave, of Kentucky, the Desert of Arizona, Panama Canal, Niagara Falls and the Grizzly Sequoia Tree of California. This tree, the writer



belief in God and immortality. This was a comfort to this stricken father, but how much greater would have been his comfort had he reached a belief in the risen and living Christ.

Houghton, Mifflin Company, Boston. Price, \$1.00.

Snowden's Sunday School Lessons for 1924. This practical exposition of the International Sunday School Lessons for 1924 is one of the most suggestive, comprehensive and helpful that appears from the press. This is the third successive year that Dr. Snowden has prepared this volume. The comments on the lesson are exceedingly practical and devotional, and are just about the length that an ordinary teacher will find most helpful. The volume contains 378 pages, filled with scholarly, scriptural and devotional discussion of each lesson. There is no bewildering mass of material to be read over before one finds the outstanding truths of the lesson. Dr. Snowden knows how to reveal the real meaning of the passages selected.

The Macmillan Company, New York City. Price, \$1.25 postpaid.

Our Rational Faith, by Richard D. Dodge. This volume by the pastor of the First Presbyterian church, of Logan, West Virginia, was awarded the distinction of being the "Honor Book" published by our Presbyterian Committee of Publication, at Richmond, Va., during the year 1922. The purpose of the volume is to present those doctrines of the Christian religion which have found general acceptance with the Christian Church of all ages in such a manner as to appeal to the reason of the many thousands of earnest, thinking men and women, young and old, who are in search of the truth. It is not written for those who already have a firm hold on the faith, but for those who are experiencing difficulty in bringing these doctrines into line with the demands of human reason. The author's purpose is constructive and conciliatory, rather than destructive and controversial. The subjects of the ten chapters are as follows: "Faith Reasonable;" "The Good Man;" "The Great Teacher;" "The Deity of Christ;" "The Incarnation;" "Miracles;" "The Offense of the Cross;" "Raised in Power;" "The Church of Christ;" "Lord and Master."

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From "The Young Wireless Operator."

The Young Wireless Operator, With the U. S. Secret Service, by Lewis E. Theiss, illustrated by Frank T. Merrill. This volume of the Young Wireless Operator series lacks none of the interest or exciting adventure that has marked the three preceding ones. The same live, alert boys—Roy Mercer, Alec Cunningham, Charley Ross and Willie Brown—that figured in the other books, are again the principal characters of this. The added interest of the secret service work in running down smugglers and rum runners, together with the part that radio plays, makes this book even more exciting.

W. A. Wilde Company, Boston. Price, \$1.75.

Trust a Boy, by Walter H. Nichols. A story of four boys who in their vacation became chief actors in a man-hunt, had some thrilling experiences, caught their man, and covered themselves with glory by their bravery and courage.

The Macmillan Company, New York. Price, \$2.00.

Mardee Gray's Choice, by Dorothy Jarnagin. This is a real girl's story, wholesome, full of life, with a bunch of happy girls and boys who work and play by turns, but finally buckle down to some sober hard work. Mardee is easily the center of everything at school and in play, but the attractive thing about her is she is not spoiled. The scene is laid in a healthy, happy little Southern town. A sweet story to read during the Christmas holidays.

Little, Brown and Company, Boston. Price, \$1.75 net.

Farmtown Tales, by Mary Wolfe Thompson, is a book that children will delight in. The stories are about the farmyard people—Peter Singlecomb; Fleet-foot, the pony; Rover, the dog; Grandfather Gobbler, Buttercup, Mrs. Cricket, a piggie, and so on. A number of full-page illustrations, in black and white, are an additional attraction.

E. P. Dutton & Company, New York. Price, \$1.50.

Stories From 'Round the World, by Hazel Northrop, is the third book in 'Round the World Series for young folks. Children of Japan, China, Africa, the Near East, Spain, the Philippine Islands, Mexico and South America troop across these pages in the most delightful way. Some of the stories tell of very dreadful customs of the heathen, but they all show that the heart of a child is the same everywhere. These are stories to read or to tell the young folks.

Fleming H. Revell Company, New York and Chicago. Price, \$1.25 net.



Baby Angler

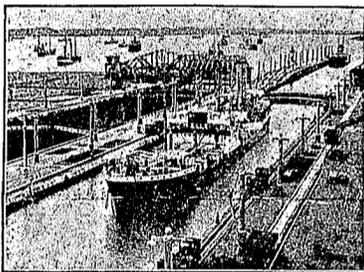
Fishing Frog

From Little Sea-Folk.

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From "Little Stories of a Big Country."

tells the children, had been growing in California before the days of David, the shepherd boy, and before the time of Joseph—a bit of scientific or geological learning that the children will hardly appreciate. The stories are fine and it is good for children to become familiar with the nature wonders of their own great country.

W. A. Wilde Company, Boston. Price, \$1.50.

Tom Ackerley, by Theodore Roberts. A story of the Canadian woods with a fascinating picture of life in cabin and camp, fur trapping, and exciting adventures of the hero and an old Indian trapper. A bit of detective work, and the fact that Tom Ackerley is an ace of the late war and still flies his plane, makes a story that will attract boy readers.

L. C. Page and Company, Boston. Price, \$1.65.

BOOKS OF GENERAL INTEREST.

The Gist of the Lessons for 1924, by Dr. R. A. Torrey. This is a concise exposition of the International Sunday School Lessons for the year 1924. For twenty-five years this little volume has been issued and its appearance is always awaited with great interest by Sunday school workers everywhere. It is one of the best, most concise and helpful of all Sunday school helps published.

Fleming H. Revell Company, New York and Chicago. Price, 35 cents postpaid.

Found Money, by George A. Birmingham. An altogether laughable bit of fiction, scene laid in Ireland, and the "found money" a hidden treasure buried some ten or twelve years before this story begins. The wit of the Irish is pitted against a rather clever Englishman and a pretty girl, the latter longing for the exciting pleasure of hunting her own hidden property. A little Irish politics gives an amusing turn to the tale, as also does the naive generosity of a very poor old vicar, or priest, who lives nearby the place of hidden treasure.

Bobbs-Merrill Company, Indianapolis. Price, \$2.00.

Out of the Night, by Frederick Orin Bartlett. A touching little memorial written by a father (the writer), but not for publication, on the death of his beloved little daughter, ten years of age. It is inexpressibly sweet, this picture of the devotion of father and child. In his agony of soul this father, a skeptic, fought his way "Out of the Night," into a

devotional discussion of each lesson. There is no bewildering mass of material to be read over before one finds the outstanding truths of the lesson. Dr. Snowden knows how to reveal the real meaning of the passages selected.

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Charles Scribner's Sons, New York City. Price, \$1.75 net.

Luther Nichols, by Mary S. Watts. As a hero, young Luther Nichols is not specially engaging, but as a type of the average American boy, raised on a farm, gradually progressing, a step at a time, from one kind of work to another until he becomes a chauffeur for a prosperous family, the story of his life, so real, is followed with some interest. The story as a whole deals with the plainer people, but the profession of chauffeur brings Luther Nichols in rapport with the present day rich, and that furnishes a glimpse of the up-to-date modern social life.

The Macmillan Company, New York. Price, \$2.00.

Sylvia of the Stubbles, by Jewell Bothwell Tull. Sylvia believed in fairies, and she was a dear little fairy herself, who danced through her childhood and girlhood years, scattering the clouds and making everybody happy, even the old doctor who lived in "the House of Grouches." The Stubbles, the scene of the story, is a little country village, the country folk seeming quiet and harmless. But a plot is soon evident and exciting situations develop, including a kidnapping and the finding of a lost daughter. It is a sweet little story, with Sylvia, like all fairies, marrying the prince; and they lived "happy ever after."

The Reilly and Lee Company, Chicago.

The Bible Story, by Rev. James Baikie, F. R. A. S. The aim of the writer of this Bible Story is to give a connected narrative, retold from the Scripture, of the entire Bible. The story is told in the order in which the events really occurred, leaving out only what is not necessary in order to understand the actual incident or fact. The volume is a quarto of 472 pages, and we have tried to look over it carefully. The history of God's dealings with His people as found in the Old Testament makes thrilling stories. The writer tells them well, but does not attempt to follow the Bible phraseology. A brief history of events between the Old and New Testament is a valued feature of the book. We turn to some of the favorite points of attack of the higher critics, such as the Book of Job and the story of Jonah. Concerning these we find Dr. Baikie agreeing with the critics. He speaks of the writer of the Book of Job as "creating out of his imagination the figure of a righteous man," and the story of Jonah, he says, is "a parable." With such views which touch so vital a truth as the inspiration of the whole Bible we cannot agree, nor can we commend a Bible story

1928

CHINESE CHRISTIAN COLLEGE
CLOSES TO PROTECT RIGHTS

The events of the past two weeks have considerably stirred our college circles. One is the decision of the local board of control to close the Hangchow Christian College. The other is the session just ended of the Council on Higher Education.

The trustees in New York of the Hangchow Christian College concluded that the regulations for registration imposed by the National Government were such that they could not be conscientiously submitted to; that they involved too great an infringement upon the Christian purpose of the institution. Upon receipt of a cable to this effect the local Board of Control, predominantly Chinese, felt it could do nothing but close the institution. The reaction in general would appear to be favorable. Many commend the act because it indicates the taking of a positive stand upon principle. There are those who think that the numerous concessions and compromises made by many of our educational institutions are to be deplored. To have somebody take a positive stand is, in itself, refreshing.

One difficulty in making any generalization regarding the regulations of the Government for the registration of schools lies in the fact that these regulations vary greatly in different parts of the country. All our institutions believe in registration provided it does not infringe upon certain fundamental principles. In some parts, the infringement is greater than in others; consequently there is difficulty in laying down a rule as to procedure which will apply universally.

There are those among us who think the stand taken by the Hangchow Christian College may furnish the jolt neces-

September 6, 1928 ✓

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sary to waken the educational leaders in the new Government to the fact that everything will not come in response to their demands or insistence; that they, too, may have to pay a price. In baseball parlance the action of the college may in the end prove to have been a "sacrifice hit."

The Council on Higher Education has pushed forward another stage the general program outlined by the Burton Educational Commission of 1921-22. It looks toward a reorganization of all higher educational plans and work in the central part of China. Current events such as the closing of the Hangchow Christian College, for example, have made many changes possible now which were found to be impossible at the time of the Burton Commission. The closing of certain institutions, changes in the functions or grades of others and the amalgamation of some, all seem nowadays to be quite within the range of possibility. A new day has dawned and change of almost any sort is met with complacency.

One of the interesting problems which has arisen out of the general educational situation is the question what to do with our ex-college presidents. The new government regulations, however they may differ in certain respects, are alike in this that they require that the head of each institution shall be a Chinese. This means that during the past year or so all of our larger educational institutions have supplanted their former presidents or principals by a Chinese incumbent.

Whether they "registered" the institution or not this has been the almost invariable procedure. [3]

Dr. Hawkes-Pott of St. John's University of Shanghai remarked jokingly at a recent public gathering that he had the unique honor of being the only surviving college president. Our problem now is what use can be made of this excellent material. Some of these ex-presidents have kept in touch with the teaching work of the institution and may without difficulty take a very fitting and useful position on the faculty. Under existing circumstances they would suffer no "loss of face" in doing so. Some others, who, for one reason or another, find themselves less able to do efficient teaching but who are unusually gifted for administrative work are in a rather difficult position. From the Mission administrative viewpoint our problem is how to avoid losing from the work of missions this most valuable material.

Charles E. Patton.

Shanghai, China. *Presbyterian* 1277
August 4, 1928. *Advance* 9/6/28