

greatest contribution was not so much in what she did, though she was a capable and inspiring teacher, but rather in what she was—a life-giving spirit, a brave, wholesome personality who lived so vividly because she loved life so deeply.

Yet her life in China was to be a succession of disturbances and suffering. Hardly had she settled down to her language study than the Nanking Incident of March 1927 broke up her study for several months. In the fall of 1928 she was back in Nanking helping to reconstruct the station's work and to reopen the Ming Deh Girls' School. Her optimism, good cheer and her often droll humor were real factors in relieving the strain and discouragements of those early months of rehabilitation. The remaining years of her first term of service passed quietly but her furlough year brought the beginnings of tragedy and suffering into her life. She was stricken with cancer and had to undergo a serious operation. Undaunted, however, she returned to Nanking. The ravages of the disease seemed to have been checked, but not for long. In the fall of 1934 she spent several months at the Peking Union Medical Center undergoing most severe treatment in an attempt to arrest the progress of the disease. In spite of intense suffering, she was a center of good cheer and helpfulness to her fellow-patients.

At length she returned from Peking and took up her work once more. But she was never able to carry a full schedule again and she had to give up her singing which had brought such pleasure to the community. After two more years the Sino-Japanese war drove her out of Nanking again. She helped for a while at Changsha, then returned to America for a rest and to await the possibility of return to her beloved Nanking. As soon as it became possible for missionaries to return, she was impatient to be back, in spite of the evident inconveniences and dangers of life in that city of pillage and destruction. Her friends and her family tried to keep her at home but her heart was with the stricken people of Nanking whither she returned in the winter of 1938. Here for the second time she shared in the work of restoring the ravages of war. Her sympathetic nature went out to the youth of the city, innocent victims of a ruthless conquest. She gave of her strength to teach them and to bring to them the ministry of music through the Han Chung church choir which she directed.

Her strength began to fail her. She felt that she could not stand the strain of going away for the summer vacation. Perhaps she felt that her time was short and she wanted to give her maximum service to Nanking. She stayed there through the heat. The latent disease again asserted itself and before the end of the summer she was in constant pain. But she kept her suffering to herself and her great anxiety was lest her weakness should prove a burden to her colleagues. With inspiring faith and courage she faced her impending death, and though suffering constantly she yet was outwardly cheerful and smiling to the last. The end came peacefully on October 22. The sorrow of a great and irretrievable loss on the part of her friends and colleagues was tempered by thankfulness that the weeks of hopeless suffering had been cut short.

Eleanor Wright leaves behind her the memory of a loyal friend, an enthusiastic worker, a patient sufferer and a sincere Christian whose joyous faith could be dimmed neither by the ravages of man's inhumanity nor of nature's pain. Her friends and co-workers, both Chinese and foreign, pay tribute to her courageous spirit and her selfless and enduring faith.

REV. SIR MONTAGUE BEAUCHAMP

The Rev. Sir Montague Beauchamp, Bart., M.A., of the East Szechuen Diocese, died at Paoning on October 26, at the age of 80, and was buried by the side of his old friend and fellow worker, Bishop Cassells. Sir Montague Beauchamp was a member of the famous Cambridge Seven, a group of English scholars and athletes who came to China in 1885 to engage in missionary work. The death of Sir Montague Beauchamp leaves Mr. D. E. Hoste the sole surviving member of the famous group.

The son of Sir Thomas and Lady Beauchamp of West Norfolk, Sir Montague Beauchamp was born in 1859, proceeding in due course to school and thence to Trinity College, Cambridge, where he rowed for his College and was not far from obtaining a seat in the University boat. His powerful physical frame proved a valuable asset in his subsequent strenuous career as a pioneer preacher of the Gospel in the Diocese of East Szechuen. Towards the close of his course at Cambridge he experienced a strong and lasting spiritual quickening, which decisively influenced his future life. Early in 1885 he sailed for China as a member of the Cambridge Band, the going out of which, in connection with the China Inland Mission, attracted attention at that time. After a year or two spent in study and preparation, he joined the work of the Church of England, not long commenced by Bishop Cassells, in the Western province of Szechuen. During the succeeding years he gave himself mainly to itinerant evangelism among the cities and townships of that extensive and populous region, a service involving not only severe hardship and toil inseparable from life on wholly native lines, depending both for food and lodging on the local resources, but also involving exposure to contempt, rudeness and possible violence from sections of the population.

Subsequent to his marriage to Miss F. Barclay in 1892, he opened and lived in two new stations, one in the North and the other in the Southeast of the Diocese. Whilst this naturally led to modifications in his manner of life, he continued to give a considerable portion of his time and energy to direct evangelism, for which his gifts and also his past experience so signally fitted him, whilst at the same time fulfilling his functions in the oversight and guidance of the churches entrusted to his care.

Towards the end of the Great War and onward, family circumstances necessitated his staying at home for lengthened periods, but his devotion to the cause of the Gospel in China continued, and from time to time, as opportunity arose, he returned to the scenes of his earlier life and labours. In this way he reached this country in the spring of this year and notwithstanding the formidable difficulties presented by the state of the country and also, for one of his years, the hardships involved in the long overland journey, he reached Paoning, the metropolitan city of the West China Diocese where his son, who now succeeds him, has for some years been working as a medical missionary. Here he passed away on October 26, 1939. (North China Daily News).

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Correspondence

Church Work in Kunming
To the Editor of
The Chinese Recorder.
Dear Sir,—

To those who are interested in the religious work we are doing here in Kunming among students, greetings and best wishes for a

Merry Christmas and a Happy New Year. We are a Yenching group working in cooperation with the Chung Hua Sheng Kung Hui.

I arrived in Kunming on July 19th, with Mrs. Chao and a servant and many student friends. When we arrived, my son-in-law had already secured a nice and spacious house for us, which we at once rented, for 1939-'40, to quarter my family, my son-in-law's family, and my Chinese colleagues in our religious enterprise. The rent, \$200. a month, is paid by 3 parties, Yenching pays one half of this sum, the Sheng Kung Hui whose guests we are pays \$60 a month, while the Chens take care of the rest for the portion of the house which they occupy. As labor was costly, we cleaned the house ourselves, with the help of five college students and an old man who cleared out the overgrown yard and washed some of the windows and doors. Since the occupation of the house, we have been struggling with flies, mosquitoes, bed-bugs that fall from the ceiling, rats that are noisy and numerous, and fleas that cause diseases. We have succeeded in the conquest of these small but rather formidable enemies of mankind.

The Bishop of Hong Kong and I agreed to carry on our religious enterprise among the students of Kunming for a year. He says in a written statement, "Dr. T. C. Chao is, from his arrival, minister in charge of the special church of the Sheng Kung Hui, in Kunming, which is being started for students and professional youth. He has complete discretion to use any forms of worship he may wish to use, including the celebration of the Communion." His enthusiasm and trust has called forth a pledge of loyalty, on my part, to

the Sheng Kung Hui. Although I met but an indifferent welcome here, I have thrown myself and my resources into the work without reserve. God is gracious and has taught me to expect the unexpected. The work is His and not mine.

Our church, now called Wen Lin Tang, or the Hall of the Forest of Learning, is situated on the Wen Lin Street near the Great West Gate and in the vicinity of the South Western Associated University, called Lien-Ta in short. The building is modestly remoulded from a very old house and has a seating capacity for about 80 people. Next to the church is a shop-front containing one small room, adapted to be used as a reading and waiting room from which a small entrance leads into the place of worship, the Wen Lin Tang proper. Another small room, with a bed and a table, flanks the church on the other side. This room is now occupied by Mr. Li Feng Ch'u, a Shanghai lawyer and a member of the Sheng Kung Hui, who has been given a fellowship out of the Yenching fund at my disposal and who came from Chungking to study the Christian religion with us. These three rooms are utterly inadequate for our purposes, but under the circumstances we have to be content with what is possible. We need a quiet room very badly for heart-to-heart interviews and private prayers. We need also rooms for Bible classes, discussion groups, and social gatherings.

Mr. Gilbert Baker, a graduate of Christ Church College, Oxford, was sent to Kunming several months ahead of me. Through his efforts, the Wen Lin Tang was rented, remoulded, and arranged for worship and other religious purposes. He serves not only as a link between our work and the

St. John's Church, (which is also a church of the Chung Hua Sheng Kung Hui) but being an Anglican priest, also as a living embodiment of the Sheng Kung Hui tradition. His cooperation has made my work easy and smooth. At present he is trying very hard to buy the site on which the Wen Lin Tang is situated, together with the shop-fronts and houses attached to the site.

Since coming here I attended two student conferences in which I led morning prayers, Bible classes, and discussion groups; gave platform addresses; and held personal interviews. I have been preaching continuously, at least once every Sunday. By a few, I was thought to be somewhat abstract and philosophical. I do not take such remarks seriously inasmuch as I am doing my best to be practical, concrete, and direct as well as intellectual, and trying to set a standard for a real University Church. I earnestly desire to create, by the help of God, a desire for truth, and to offer a reasonable interpretation of the Christian faith, not untouched by a warmth of emotion, nor unconnected with the vital problems of the day. My understanding is that a preacher has to create a taste in the hearers for his message and for his way of presenting it. People have to learn to like American tomatoes, Swiss Cheese, or Chinese bean curd, and not to require these to be transformed into sea cucumbers, shark's fins, or Cantonese rats and snakes! I follow Bishop Hall's instruction that I should be a teacher and preacher and not an organizer. He says: "My own view is that it is most important that he (Chao) should as a rule, preach himself."

There is still uneasiness on the part of some who are themselves not theological thinkers, in regard to the soundness of my theological views. I am inclined to confess that my desire to be

scientific in the search for truth and my yearning for real Christian piety gives me a tension within which seems to become a permanent necessity, and at the same time gives to others an apprehension about my views, which really does not need to become the same kind of necessity. I am also inclined to say that I am radically liberal and radically conservative at the same time.

My mornings are spent in studying and writing. During the last four months I have written a course of studies in the Life and Teachings of Jesus, an article on My Faith in This New Age, and about 60 pieces in verses. Lack of reference books and special religious books, together with the absence of theoretical stimulation, make literary work exceedingly difficult. My afternoons are often occupied with visits of friends, personal interviews, study or discussion groups. Mr. Li Feng Ch'u is studying theology with me and takes a goodly portion of my time.

My stay in Kunming thus far has led me to understand a little more about the doctrine of the total depravity of man, to see why it is almost impossible for men by their own efforts to reach God, and to perceive that selfishness lurks even in the best of intentions.

I have been here already a third of the precious year. Each of the four months spent gave me some valuable experience. The first month was spent in blissful ignorance, in setting up a house, in buying, cleaning, etc, and in attending student conferences. The second was a month of writing and quiet working. During the third month I was deeply disturbed and felt very sad at heart, seeing the terrible chastisement of God upon a Godless world and awaiting without any assurance beyond an unreasonable thought, the coming of Mr. Wu Sheng Te and Miss Leatrice Huang to be my

co-workers. As usual, under such circumstances, I took to my two P's—prayer and poetry. In the process of my inner disturbances I felt that my prayers would be answered. I was also troubled over the leaping increase in the cost of living. At one time the price of rice rose to \$70 a picul. One met with callous carelessness and starving anxiety face to face everywhere. One discerned more clearly than ever the shortcomings of what we call university education. I could not but feel that my message was not getting across.

During the fourth month, difficulties arose in my own family. My second son and a friend of his were robbed by a highway man. Later on he got suddenly ill, was sent to a hospital, and after three days there became suddenly well, with all his high fever gone. After this peculiar alarm, Mrs. Chao fell severely ill, having vomiting, high fever, headache, and suffering from a thing called ricketcia, due to the bites of fleas. She ate nothing for two weeks. To know what sickness means in Kunming today is to gain some experience. I became nurse, servant, cook, and the lord of the house all at once. I swept the grounds, mopped floors, fanned the charcoal stoves, ran after doctors, hunted for the precious drugs prescribed by the doctor that came, from various drug stores, bought what there was to be secured at sky-high prices, and administered the stuff to the sick person. One injection of omnadin cost \$8 while some two years ago the same thing cost only \$0.70 to a dollar. Just at this time, T. Z. Koo came for a week. Naturally I could see him only for ten minutes!

I brought a man-servant along from the North. The simple-minded fellow began to get wise. We allowed him to satisfy his gregarious instinct by contact with servants of other homes.

These people, strangers themselves in this place, led our man to think that he could receive a great deal more in other houses. He packed up to leave at once, in spite of the fact that we had paid for him his travel and gave his family half a year's wages in advance. He had not the slightest sense of responsibility and was entirely oblivious to our special kindness to him and our constant considerateness. I must confess that it was real discipline for me to take him as he was, to suppress all my pride, resentment, and anger, to reason with him quietly, and to bring him to his senses. Of course he knew it was next to impossible for us to get a native servant that would fit in with our purpose and that law was too busy to pay attention to our difficulties. I increased his wages by a leap of \$5. This change did not last long. Soon I had to reason with him again. He was touched and promised to give me no further troubles. He now seems to understand that we are mutual servants and that since we are to show the Christian way of living to people, he serves me and does what I cannot do in order that I may serve others and I in turn serve him and do what he cannot do in order that he too in an indirect way may serve the same people. In fact we are called by God to do the same job. Of the two, my servant and I, I am the more sophisticated and less simple-minded fellow, and so perhaps it is more difficult for me to learn the lesson of genuine service.

On October 1, I learned that Wu Sheng Te had arrived in Kueiyang with his wife, a babe of fifteen months old, and two sons, after having gone through all sorts of thrilling adventures. They had a good deal of sickness on the way. Early in August, Bishop Hall sent him \$200, Hong-Kong money for travel. He started from Fukien with his

family on August 7th. On September 20th they arrived in Kuei-Yang, completely penniless, after forty four days of dangerous travelling and after going through seven provinces, Fukien, Kiangsi, Kwangtung, Hunan, Kwangsi, and Kweichow. Material re-enforcement was immediately sent to him. And imagine the joy when we met in Kunming at 68 P'ing Cheng Chieh on the evening of October 15th. If the word "guts" means anything, it is found in the life of Wu Sheng Te, a man who could have become rich by being a merchant in the Philippine Islands, but who chooses to receive a negligible salary hardly enough to cover the expenses for food for himself and his family, in order that he may spread the good news in his own country. Wu is a silent man and in silence he does his part.

Rejoice with me, for Leatrice Huang has also arrived. She came a week ago, after having visited her parents and relatives in Honolulu, attended the Moral Rearmament Conference in Hollywood, California, and worked for over a month in "life changing activities" in Shanghai. Her experience on teams of the Oxford Group Movement has fitted her remarkably for the work among students in Kunming. Before her coming, she had raised her own salary for 1939-40 in Honolulu with the sympathetic help of Dr. Theodore Richards.

Our group is now complete: Mr. Gilbert Baker B.A., Christ Church College, Oxford; Mr. Wu Sheng Te B.A., St. John's University, Shanghai and P. S. School Miss Leatrice Huang B.A. and M.A., Yenching University, Peiping; and I myself, now minister in charge of Wen Lin Tang which is becoming a University Church for teachers and students of Non-Christian Universities.

On November 21, this group of religious workers held a whole day conference to face together

in a general way all the problems that confront it. Bishop Hall's agreement with me was reaffirmed. I stated the guiding principles of our work as follows:

1. The work is to be church centred.

2. Each member of our group has absolute freedom to do his or her best in the promotion of the common task.

3. Transparent cooperation, all cards on the table, and thorough frankness in mutual criticism and advice.

4. Intensive and quiet work.

5. Careful and analytical study of situations, in order to meet real and vital needs.

6. Expectation of the unexpected.

7. Interest in all human things and see them in the light of God's purpose.

8. Building of a real University church.

Baker and I reported the work thus far and re-evaluated it. We found that while Wen Lin Tang has not yet become a full-fledged church, its worship on Sundays has been well attended. Over forty Lien Ta students have organized the Lien Ta Christian Fellowship which is now divided into five smaller fellowships, all under able and conscientious student leadership, carrying on religious and social activities. An enthusiastic choir has emerged which will improve the music of our church services and religious meetings. Bible classes and study groups have gone on. I have given a course of four lectures on "Christianity and the Chinese Race." On every Wednesday evening, I hold a question hour, during which all sorts of problems are aired by those students that come and replies are made. I have tried to offer a corrective to many wrong conceptions in regard to the Christian Faith, and at the same time to stimulate interest in religious inquiries. Recently this hour has been con-

cluded with a period of prayer. Morning prayers have also been started so that students who are unable to have morning devotions in their crowded dormitories may use our place in the beginning of the day to prepare themselves for the duties that lie ahead of them. On every Monday evening, a group, a growing group, of professional people including University professors, medical doctors, research students, and intellectual ladies, some of whom are returned students and all of whom are college graduates, gather for a meal at my home, for a period of worship, and for discussion on some important subject. Last time we had nine people to dinner, beside ourselves, and discussed the subject: "The Psychology of the College Students in Kunming." Mr. Wu Sheng Te presented the results of his own study very ably and a lively conversation took place. In addition to these activities, as students are beginning to make spontaneous visits to our house (68 Ping Cheng Chieh) we now have more frequent personal interviews. Personally I wish I had studied psychology, mental hygiene, social philosophy, and modern world history before I entered into the present temporary ministry.

We are keenly conscious of our short-comings and of the difficulties that confront us. The religious approach, while fundamental, is only one of the approaches to modern problems with which youth is afflicted. Life is a connected whole, a network of complicated relations. If other problems are not being solved, the religious solution has to go on with unimaginable difficulties. Humanly speaking there is no big harvest in sight. Let one illustration suffice. We say we are going to have a happy excursion. The poorer students will have to think over the matter several times before they will go with us.

They have questions of the cost of an humble picnic, of wasting a bit more of their already famished bodies and broken shoes on long walks along rough roads, of matching their appearance with that of those who are more favorably situated than they are, and of a number of unsuspected details. People with persistent problems to face always have narrow interests. There is a lack of moral guidance in education that is appalling. Then a cursory survey of the bookstores should make the evangelist, the theologian, and the religious worker truly sober. The question is: "Whither China's College students?"

There are, however, enough bright spots here to give one courage and optimism. We are now in contact with many of the best among college youths. Some of these are Christians who are really interested in the activities of the church. We are here to create new desires for straight religious living, to give incentive to new and creative initiative in faith and in constructive service. Baker and I are now trying to get some of them to become definite members of the church, thus to develop a real sense of proprietorship in the body of which Christ is the Head, and to arouse a deep feeling for the church as their spiritual mother and home, as well as the centre from which they can issue forth empowered to live the righteous life in the non-Christian environment and to make right changes in it.

In the whole day conference on November 21, we also discussed our message and the special emphasis needed in our time. According to Baker our message is the Word Incarnate, God in human life and history. Among other things, he lays stress on the importance of making Christianity intellectually respectable. We must show the relation of Christian living to the vital issues of

the day; we must keep the young people in touch with the World Student Christian Federation; we must make clear the meaning and importance of the church; and we must present the need and the way of studying the Bible. Mr. Wu Sheng Te urged the importance of conversion. Miss Huang says that Christ is the drastic and permanent solution of personal and social problems. I am in full agreement with all these statements that we made to each other in our group. My own message is the traditional one, salvation through faith in Christ and identification with Him in obedience to God. I place special emphasis on the urgent need of creating a creative initiative in the young, of kindling in them a burning passion for freedom both from external and internal bondage, and firing the desire to love men and to live in obedience to the holy will of God.

Each one of our group makes up his or her own plan of work. Baker is the Sheng Kung Hui itself, carrying on its tradition and all the duties therewith connected, including the celebration of the Holy Communion. It has been agreed among ourselves that during his absence, I shall conduct Communion service as a Non-conformist, not as an Anglican. This suits me very well. We follow what I have called the Madras Conference principle of two kinds of the Communion service. Wu Sheng Te wants to do more work in personal evangelism, to go about discovering the real needs and problems of students, to preach only a few times. In addition to these activities, he is to be in charge of the business side of our work since he is an experienced man in such things. He will carry Baker's administrative duties during Baker's three months vacation that will soon begin. Wu is a determined man, right wing in theological thought and somewhat left in social ideas.

Leatrice Huang has planned her work on three lines: personal work among students especially girls, among teachers and community people; discussion groups dealing with industrial cooperatives, mental hygiene, etc; and social service through the organization of Sunday school work, the conduct of a school for poor children, vacation projects, and other forms of expressional activities.

There is now being organized a group of University professors, with myself as one of the initiators, to study and discuss problems in practical moral living, in philosophy, art, literature, and religion. It is a small group, most of whom are non-Christians. Meetings will be held in Wen Lin Tang. Papers will be presented by members of this group and discussions will be conducted in the presence of a small number of selected friends among college students and professors from the various institutions of higher learning in Kunming. The purpose of these activities is both theoretical and practical.

Our work is now growing quietly on every hand, in spite of very real handicaps and difficulties. Since we work with students who attend classes in day time, we have to make use of the evenings. So with the exception of Saturday, every evening of the week is now occupied with more or less intensive and interesting religious and social activities.

Last night, November 24th, Baker had the group to dinner at his lodging and gave us a square meal which all of us enjoyed. After it, as previously arranged, each told his or her own life up to the present time. Four very revealing and thrilling autobiographies were presented with only the autographers themselves listening to them. We had unprecedented fellowship. A thing of this kind would not be

possible had not the love of Christ urged us on to it.

I cannot write a longer letter or send frequent information to you. The lack of clerical assistance accounts for this shortcoming on my part. Your interest and prayers will help us greatly. May the rich blessings of God be with you always.

Yours in His service,

T. C. Chao.

November 25 1939,
68 P'ing Cheng Chieh,
Kunming, Yunnan.

Appreciation of Missionary Service

The Editor,
The Chinese Recorder,

Dear Sir:—One of our Chinese customers who has sent in several orders with remittances has just recently sent in another and at the close of it he writes:

"In conclusion I request you to deduct twenty-five dollars from my Postal Money Order and forward this amount to any most deserving Missionary Fund (I leave the choice to your discretion) as a small token of my appreciation for the splendid work the Foreign Missionaries have rendered towards the moral, religious, social and educational uplift-

ment of the people in China. Please do not mention my name in this respect; but simply send it as an anonymous donation."

As missionaries are human a word of cheer is sometimes as much appreciated by them as anybody else. In these days of stress and strain a few words of encouragement may be a great help to some who are trying to assist their Chinese brethren bear the heavy burden of these times. It is for this reason that I wondered if the above could not be inserted somewhere in The Chinese Recorder which goes out to so many of the missionary body.

Feeling that none of the missionaries would wish to have the remittance for their own special benefit but would rather have it given towards some fund in connection with the work in general we are forwarding the donation to the Committee responsible for sending out broadcast copies of The Gospel of St. John in Chinese in connection with the Shanghai for Christ Crusade. A similar Crusade has been started in other places and it would be good news if it could be extended over the whole country.

Sincerely yours,

M. Verne McNeely.

Our Book Table

LITERARY CHINESE By the Inductive Method—Vol. 11 Selections from the Lün Yü. Prepared by Herrlee Glessner Creel, Editor. Chang Tsung Chien, Richard C. Rudolph, research Associates. The University of Chicago Press G. \$3.50 pp. 252.

Many people will be surprised at the choice of the Lun Yu as the text of the second Volume of *Literary Chinese by the Inductive Method*. It seems a somewhat big step from the brief introduction of volume 1, *The Hsiao Ching*, to the difficult and often obscure text of the Lün Yü. But the authors have done much to mitigate this difficulty. They have chosen less than one half of the Book and arranged it topically. The disconnected nature of the text lends itself to such selection. The editor, however, claims to have included everything of great historical or philosophical importance and to have omitted difficult passages which are unimportant. That it is not too difficult for the student at this stage has been tested in the class-room. Whether it is too advanced for the student working on his own, still remains to be proven.

The advantages of an early study of the Lün Yü are many. Although we now know that the Sage himself wrote none of it, it does contain what his disciples remembered and recorded about him. Though it was written sometime after the death of Confucius, it dates back to a period from which practically no other literature has been preserved and has been a text studied by scholars for over two thousand years. Moreover, its very contradictions and lack of undue adulation of the Sage have been noted by critics since the time of the Han Dynasty as a proof of its authenticity. It is acknowledged pretty generally that in it we find the most reliable picture of Confucius and his times. In view of the tremendous influence wielded by Confucius on the intellectual life of the nation and its part in moulding the political, social and religious ideas of the nation the student is fortunate who can at so early a stage come into first hand contact with this text.

The text has been photographed from a wood-block original in order to familiarize the student with a type of character which he will need to know if he is to make progress in research. It differs from *The Hsiao Ching* in having tone circles on the characters. As in *The Hsiao Ching* there is no translation of the text. An exception has however, been made in the case of the first five selections. Translations of these are given to accustom the student to the style of the Lün Yü. This is fortunate, for these early selections are some of the most difficult. The authors urge the student not to use a translation while studying the text. This is good advice, if not followed too rigidly, and provided a teacher is available. All ancient Chinese writings require considerable imagination to interpret their meaning and many passages are so terse and obscure that they defy the ability of the best scholars. A large number of the most obscure passages of the Lun Yu have been omitted but a few such, because of their importance, have been included. In these cases simplified commentaries in Chinese suited to the vocabulary of the student are given in the notes. The authors hopes these will be sufficient help for the student.

The notes in this Volume are an improvement on those in Volume 1: there, only the most elementary grammatical notes were made. However from all quarters the author learned that fuller notes were desired and they are given in this book in some detail.

This is a valuable addition and makes the task of studying the text considerable easier. It is interesting to note that despite its early date (1893) the author considers James Legge's translation of the Lun Yu the best for students who must work without a teacher.

The index of Chinese characters is arranged according to the 214 keys of the Kang Hsi Dictionary. The student may thus learn how to use the dictionary while at the same time he is spared the necessity for its use. As in Volume 1, the analysis of characters wherever possible is traced back to the oracle-bones and bronze inscriptions.

Students of Chinese owe a great debt of gratitude to Professor Creele and his associates for their labour. This book should lighten the path of all who seek to enter into the great literary heritage of the work of all the Reformed Churches.

THE MISSIONARY CHURCH: *A study in the contribution of modern Missions to oecumenical Christianity*, by W. Wilson Cash D. D. with a foreword of His Grace the Archbishop of Canterbury. Church Missionary Society, London. Price 7/6.

This book by Prebendary Cash, the General Secretary of the Church Missionary Society is full of interest and instruction.