

### Chinese Students in America a Factor in Missions at Home

Their Part in Controversy Between the Native Church and the Missionaries; Criticism of Bible Revision  
(By the Religious Rambler)

There are fourteen hundred Chinese students at present in the United States, of whom a large proportion are Christians; and they have a curious and by no means unimportant relation to the missionary enterprise in their native land. These students are feeling and expressing, in an increasing degree, their responsibility for China's future, religious as well as political. They are organized in this country as the "Chinese Students' Alliance" and as the "Chinese Students' Christian Association." The former is engaged in various forms of service for the homeland and the latter does really noteworthy work for Chinese along Christian lines, both in this country and across the Pacific. The students maintain their own magazine in this country, the *Lieu Mei Tsing Nien*.

**Chinese Question Missionary Translation**  
The keen interest which the students take in the affairs of the Church in China, as well as in the republic, is shown by the magazine's comments upon the controversy which has arisen over the new revision of the Bible in the Mandarin dialect. The Chinese pastors, who are organized into an association the name of which when translated is "The Christian Volunteer Army," have published a criticism of the work of the translators, who are a board of eminent foreign missionaries representing various denominations. Each of these translators is assisted by a native scribe, or "teacher." The pastors say that the native church and ministry have been ignored in the translation and that these "hirelings," who often know only the letter of the text and not its spirit, have had an undue importance in this work so vital to the future of the cause of Christianity in China.

The situation sizes up in about this way to the Chinese students in America, as expressed in their magazine:  
"We have, on the one hand, a 'native literati,' who knows Chinese, but chiefly its morbid and old style, whose interest is the pay he gets, whose gentlemanly courtesy and ignorant indifference combined make him a splendid 'clerk,' working merely as a tool. On the other hand, we have some men whose Chinese is by no means inferior to those 'literati' (as is shown in their published writings), but whose interest goes beyond the pay, who regard the Scriptures as the Holy Writ and the foundation of what is most sacred to them, who regard the Church as their own and the Bible as the authority of their own Christian life. They see the possible misinterpretation of certain phrases and certain wording and unhesitatingly raise protest against any points that are seemingly correct but could be better. They are unwilling to let anything pass until they see the justification for it. The Bible is the Book from which they preach and the source of their inspiration. They certainly have the right to have a share in its translation."  
"Now, both these classes do not know any Hebrew or Greek. Which should be chosen as the co-worker in translating the Bible? Is it fair to set the former against the latter? Is it fair to be satisfied with the former help?"

**Chinese Scholars for China's Bible**  
The fair-mindedness of the Chinese students in American colleges is shown by the admission to the pastors at home—and, avowedly, these articles are written for consumption in China: "To our pastors we suggest that if missionaries appear to be unsympathetic, or 'having too much air' (to use the Chinese expression), it is fair always to give them the benefit of the doubt, to have some of their not their hearts that err. Moreover, the statements made in Chinese in the name of the missionaries are often the work of some 'native helper.' Missionaries are, at the mercy of their inability of expressing themselves in written Chinese. One who reads the article written by the missionaries in English on these questions will not be slow to realize the difference. We must not forget our own limitations. We are not yet equipped to do independent work."  
"Finally, let us remember that the

work of collaboration can never be ideal. The translation of the Bible into Protestant German was the work of a Deutsche monk, and the translation of the English Bible was the work of English scholars. Not until we produce scholars and a number of scholars who drink deep at the springs of classical training and are also well grounded in our own literature and language can we expect to have a Bible that we can claim to be our own."

The "Christian Volunteer Army" Nobody understands better than these Chinese Christians, who stand in the detached position of observers, the problems of the Church in China. They sense the significance of the growth of the national spirit among the Chinese disciples and their occasional impatience at foreign control. They caution their fellows at home to go slowly, and yet they show sympathy with them. As T. T. Lew says: "The Chinese Christians are awakened. They realize their responsibilities. They are perhaps in some cases over-self-conscious and over-anxious. Sometimes they make blunders, sometimes they misunderstand the missionaries or misrepresent themselves. They may over-emphasize some points at the expense of the essentials. They may make blunders and even at times lack the sense of humor. But these weaknesses should not be judged too harshly. A workman who is making errors but steadily working is better than one who is sleepy and does nothing. If heresy is dangerous, then indifference is fatal. The 'doctrine of interest' is just as vital to religious life as it is to the educational work."

The alertness of the Chinese Church is well represented by "The Christian Volunteer Army," an organization of pastors effected at the time of the framing of the constitution for the fight for suffrage for Christian ministers. When the government appointed a bureau of national history to prepare the history of the Ching dynasty the pastors saw an opportunity "of rendering a valuable service to the Church. They realized that the so-called 'church cases' during the last half-century often involved the question of national dignity. The unjust demands, the shameful dealings some foreign governments had made with China under the pretext of protecting Christian missionaries, have both shattered the respect for the so-called Christian governments and caused unfortunate misunderstandings toward Christianity. On preparing the history of the last dynasty the view of the self-conscious 'nationalists' may be one-sided. Prejudice is very likely to have a chance to dominate. The Christian Church may then be branded with a permanent mark by the historian's pen, which is always mightier than the sword."

"Petitions were then made to the bureau and suggestions and guidance were offered to the appointed historians. They also sent the bureau some Christian literature and requested that a fair study from the Christian point of view should be made before giving the permanent stroke of the pen to any point regarding the Christian Church—her position, aim and activities. The petition was accepted."  
**Social Service by Chinese Christians**  
Young and weak though the Chinese Church may be, her activities are taking many modern forms. Thus, preaching is carried on in many Chinese cities. A social service club exists in Peking which does work for the jirikshas men and for the poor children.  
Chinese students in this country make the laundymen a special field of service, teaching them English and Christianity. Several Columbia University Chinese students teach Bible classes of their fellow-countrymen. Street preaching in Chinatown, San Francisco, is also done by students.  
At the summer student conferences of the Young Men's Christian Association and Young Women's Christian Association the Chinese delegations are notably active. All the girls who are studying in America on the indemnity fund were delegates to summer conferences this year at Lake Geneva. Three Chinese were baptized.

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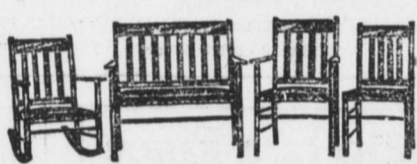
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### PLAYBERG PRINCESS UNEASY AS TO GOWN, BUT NOT CROWN

Royal Headgear Already For Romper Day Coronation Ceremonies—Now For a Proper Coiffure!

The Crown of Playberg is ready and waiting for the coronation ceremonies of Romper Day.  
The big open-air play, produced by some 500 odd youngsters to tell in song and story all about Harrisburg's playgrounds—"The Princess of Playberg"—will be the feature of Romper Day, Tuesday, at Reservoir. That goes without saying.  
The stage is being set. To-day carpenters began the construction of the forty-foot platform with its comfy throne, on the grass slopes of the park just east of the bandstand. Final instructions to the playground instructors who will help make the event historical in city park department history have been given; the youngsters

are rehearsing their parts and the cues. And Miss Evelyn Joyce, who will take the part of the "Princess is having anxious, joyous, and even weepy sessions, with the court seamstresses 'tis said. The chances are she hasn't had time to think about her crown—except perhaps, the busy moments she puts on trying out various auburn coiffures that would look best a la glistening crown.  
The "court smithy" or whatever you call the fellow who makes crowns for kings and queens and princesses and so on—Prof. Harry Johns, of Technical High school in this instance has been a busy man however. He's devoted much time and thought to his job. It doesn't fall to every man's

lot to mould a crown. And to-day official announcement was made that the crown is ready.  
It's a very effective crown, too; scroll work and a star and so on and it glistens—albeit it is hammered brass—just like real, old gold.

**EDISON'S EYES ALL RIGHT**  
Reported That He Suffers No Ill Effects From Accident in Laboratory  
Orange, N. J., Aug. 27.—Thomas A. Edison was able to be at work this morning, suffering no ill effects from the mishap at his Silver Lake labora-

tory, when potash was spattered upon his face. The accident is one that happens very frequently in that section where Mr. Edison was at the time and the men there are always prepared for it.  
The result was that the moment Mr. Edison was struck by the liquid wet

cloths were clapped to his face and then he bathed his face in cold water until the heat was all gone. None of the potash got into his eyes.  
**TO ATTEND REUNION**  
Special to The Telegraph  
New Bloomfield, Pa., Aug. 27.—

About sixty members of Mackinaw Lodge, No. 380, Independent Order of Odd Fellows, will attend the second reunion of Odd Fellows at Hershey Park to-morrow. They will go by automobile. Blain, Landisburg and Newport lodges will also send large delegations.

### Bringing Up Father

By McManus

